

so fully occupied with the theoretical, as to lose sight of the practical; and political economy and sociology, may be allowed to take the place of the divine morality of the New Testament, which is, after all, the hope of the world.

The cure of this great and growing evil is, however, the most important branch of the subject to the discussion of which this article is devoted—this has been anticipated in part. To know the nature and the cause of a disease is to be put in possession of, at least, the first and most essential condition of its successful treatment. The problem, however, is too complex to be dealt with summarily and in an off-hand way. So we have seen there are criminals and criminals. They constitute entirely different types and classes, and what would be effective in one case would not be in another. First of all, there is the typical criminal—he who has adopted crime as a profession, whether deliberately or instinctively by choice, or by the prompting of innate tendencies—who after repeated trial proves to be incorrigible. There does not seem to be any reason why he should be treated with undue severity; indeed, there are strong reasons why he should be treated with the utmost degree of humanity, but there is no consideration which can justify his being set at large. Perpetual imprisonment is the only thing that is consistent with his own best interests and the safety of society. Mr. Boies thinks that after two terms of imprisonment, upon a third conviction the criminal should be treated as an incorrigible and the prison doors should close upon him forever. This seems to be nothing more than is reasonable. We do not hesitate to deal with the dangerous lunatic in this way; why should we deal differently with the criminal.

With the occasional criminal, the man who has committed a crime in a moment of passion, or who has been drawn into it by evil associations and

unfortunate circumstances, the case is different. All sorts of reformatory influences should be brought to bear upon such. The chief object of the imprisonment of such an one should be his recovery from the evil courses into which he has fallen. His sentence should be indeterminate, and he should never be set at large until he has given good reason to believe that he is reformed. Two things should characterize his treatment, kindness and firmness. The laws of the prison should be like the law of gravitation, working as steadily and as beneficently. Nothing unreasonable should be required of any one, but what is required should be exacted to the letter. Submission to authority, obedience to law, and the habitual recognition of the rule of right, should be quietly, steadily, and persistently insisted upon every hour. These are the things which the prisoner needs to be taught, and to have ground into his nature. He should be made to feel that his liberty, and his life, as far as it is worth living, depends upon his mastery of this simple lesson. And, in order to make this consideration the more effectual, the prospect of a time coming when he should be a free man, should be constantly set before him; and he should be made to feel that—though the idea of punishment which always follows in the wake of transgression, should not be excluded from his mind, and the idea also of the safety of society—the state is aiming at, as its supreme object, the making him a new and better man.

But the cure to be effectual must not, however, be confined to the prison and the reformatory. What has been said of the prison regulations, must be true of the law of the land; it should operate with the steadiness and certainty of the laws of nature. England sets an example to the whole world in this respect, worthy of universal imitation; not by the severity of its punishment, but by the certainty with which the criminal is overtaken by the legal consequences of his crime. This is the