or justice to the community, the community should have the benefit of the doubt. The prison should be a reformatory and the reformatory a school; the object of both should be to teach good mental, moral and physical habits; both should be distinctly educational. There should be a minimum temptation to do wrong and a maximum encouragement to do right.

Institutions for reforming human beings should have the conditions as similar as possible to surroundings outside, so that when inmates are released they may adapt themselves more easily to society and not become misfits.

Every one has the right to a proper bringing up; and the time has come when we should study a child with as much exactness as we investigate the chemical elements in a stone or measure the mountains on the moon.

One purpose of criminal anthropology is through knowledge gained by scientific study to protect the weak, especially the young *in advance*, before they have become tainted and fallen.

The treatment of young criminals should be the prototype for treatment of adults, and procedures against them should have as little publicity as possible.

Publication in newspapers of criminal details is an evil to society on account of the power of imitation. In addition it makes the criminal proud of his record, develops the morbid euriosity of the people, and it is especially the weak who are affected.

Place confidence in the so-called bad boy, awaken his ambition and teach him to do right for right's sake. Put the criminal upon his honour. A prisoner once said, "If they will not believe me when I tell the truth, I might as well tell lies."

Nothing will hinder development of the young more than the prospect of having plenty of money and no necessity to work. Idleness often leads to crime.

Increase of intellectual development is not necessarily connected with increase of morality, and education which trains the mind at the expense of the will is a questionable education.

To any observer of life, the impracticability of pessimism and