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CRIME.

The object of mental culture is the fullest development and highest activity of the faculties of the mind.

Crime is caused by the lack of ability to control action under abnormal influence.

Punishment is that which awakens normal conditions and leads to regular conduct. It tones up the mind to resist the tendency toward abnormal impulses.

In one sense, all men are criminal; in another sense, there are no criminals. We are all creatures of inheritance and environment:—A pious gentleman, walking along an unfrequented path, came upon a plowman who was trying to stir the soil of a newly cleared piece of ground. As the handles of the plow kicked and bruised the young man, the fresh-coined oaths and maledictions rolled from his tongue like doubloons from a mint run by electricity. The pious gentleman immediately remonstrated. At the suggestion of the plowman, he took the plow for a single round. At each jerk and bruise he exclaimed, "I never did see the like!" As the bruises became more severe, the exclamations became more emphatic. The question to be decided is, which one violated the moral law, the man who ejaculated

oaths, or the one who so emphatically and repeatedly uttered falsehoods?

Cause of Crime.

The general tendency is not toward criminal action. The first symptom is a lack of self-control. This is a weakness. Some one, who is not honest, by some trick, deprives the weakling of something that rightly belongs to him. He appeals to the court for redress. The court makes a wrong decision. Or, if it make a correct decision, it has caused such enormous expense to the plaintiff that he is worse off than if he had let the rogue escape with his ill-gotten gain. The mind of the weakling has been sharpened and strengthened. He has learned that justice is not dispensed by the court, or if dispensed at all, at a loss to the victim. The redress of the court amounts to robbery.

Temptation.

If the victim have self-control, he will remain honest and be more careful; otherwise, he will attempt to win back what is lost, and if possible, keep out of the courts. Here secretiveness is brought to bear in a wrong way. The weakling, the dullard, has become strong and sharp. The innocent has become criminal, not of choice, but through force of circumstances. After the first step, the progress from mild

form to stalwart crime is easy, and severe punishment only tends to make him an enemy of mankind. The sprouting of crime is never found among those implicated in its consummation.

Punishment.

All punishment should lead, or tend toward retribution. After this end is attained, all further proceeding should be formal and nominal. Any measure extending beyond genuine repentance and reparation, as far as is possible, is crime in itself. Instead of lessening the tendency to wrong in others, it blunts the tender sensibilities in all within reach of its influence. This hardihood is the basic principle of the worst forms of human depravity.

Prevention.

Patience under mistreatment is first to be made part of an upright character. "All things come to him who waits." Pity the person who wrongs the one who never did him harm. Next is firmness in the right. It should be kept constantly in mind that right never fails of its reward.

Temperance.

No one can be successful in any undertaking without temperance in all things. The indulgence in any practice, to excess, destroys the power to act deliberately. Without deliberate action