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VOX : The Voice of the M.S.P., December - January 1943-44

Maine State Prison

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The Voice of The M. S. P.



Dec. - Jan. Issue

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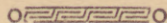
VOX

Vol. 11 THE VOICE OF THE M. S. P. No. 2

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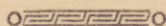
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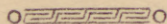
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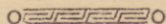
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Recognition

W. K. B.

RECOGNITION of a man's values, his virtues, his wonderful unassuming qualities; his bravery, his love for his children, all his greatness and goodness comes out in his obituary, biography, or sermon at his funeral rites. Sometimes 'tis a score and twenty years after his death that he is really and truly appreciated and his greatness recorded for posterity. Thus a little belated perhaps recognition has come unto the forgotten man (or should I say men?) of the "Convict Legion".

We, of the penal "rags or mags" have blowed our feeble horn in the wilderness for some time but it took a war to convince some people that 100 percent patriotism and heroism does not lie entirely without prison walls. Bit by bit we have seen "pulp and slicks" publish articles, favorable ones about some of the prisons and their personal. Read, Reader's Digest article "Warden Duffy and his boys".

One exception, "Our Elsie" (may I call you that Miss Robinson?) stands out above them all as a champion for the rights of the lowly man. No sob sister, she presents facts as she sees them. Calls her shots score where they may. Fearless in her presentation of the truth, she has inspired many of us living dead to new worlds.

Read a recent article in her "Listen World" syndicated to many newspapers over the U.S. of a man (?) who wrote her a beef about giving a little cash to the recent National War Fund. He wrote to Miss Robinson something like this, quote: "Dear Miss Robinson, I have just finished giving the limit for the War Bond sale (GIVE? Hmmm, he loaned a little on the best investment a man can make) now comes the new drive for local funds. It used to be called a "Community Chest" but now has a new title "National War Fund". I am willing to sacrifice (?) as much as any loyal American (?) but it gets in my hair - etc., etc." he raves on. "They may change the title but they can't change the motive which is nothing more or less than constant gouging of hard working private citizens. Has anyone the courage to state publicly what will happen if we continue to obey their ruthless demands?" Ed. L.G.

This stinker questioned also, rightly or wrongly the spending of the sums given. Miss Robinson's answer was direct to the point. One part of her reprimand stood out boldly as she replied "Tell me what will happen if we don't? We claim to be a Christian democracy, yet how often do we remember that young "Voice" which said "I was hungered and ye gave me meat. I was thirsty and ye gave me drink. I was a stranger and ye took me in, naked and ye clothed me, sick and ye visited me in prison."

He did not ask that young Hebrew whose name we use so lavishly whether they were worthy or useless. He did not curse their inefficiency and waste or simple human foolishness which caused such distress. He did not boast of his own frugality. He only saw beyond each pleading fact, a desperate need. A need which could not wait until a better system prevailed. He only saw the broken hearts which needed friendship NOW.

He died on the cross to save them whom we begrudge a dollar. [Elsie Robinson.]

Yes, Miss Robinson could have told that heel, that men in Africa, Sicily, Italy, China and on those islands in the South Seas, men in the armed forces that was protecting his investment, were not only buying bonds, leaving home ties and loved ones, but were also donating their legs, eyes, yea, their life, while he crabs over a few paltry dollars.

She could also tell him about the 120,000 convicts who are working for democracy and who pray daily they might be given the privilege of dying for their country.

In case you did not know it, Mr. Ed L. G., in the 12 months prior to June 30, inmates of Federal and State penitentiaries manufactured for the armed forces equipment worth \$31,436,086 and in 1943, revealed by the annual Congress of the American Prison Association, grew and canned foodstuffs valued at about \$26,000,000. They made shirts, cloth, assault boats, submarine fuse boxes, bomb noses, airplane test blocks, netting, crates, blankets, tent pegs, metal tags for identification and many other things. And some of these men too, Mr. Ed. L. G. worked all their spare hours fashioning little gift articles to sell for the purchase of those War Bonds and in the recent "Buy a Bomber Drive" went 355 percent above their quota and were granted the privilege to select three names for the bombers their hard earned money purchased.

Incidentally, you may be interested to know the names chosen and the story behind one of them. The names chosen are as follows, first, "The Spirit of St. Germain", second, "Striped Lady", third, "Fighting Felon". The first, "Spirit of St. Germain" was chosen by the state prison colony at Norfolk Massachusetts in honor of Arthur St. Germain who with 40 of his brother inmates volunteered for a plasma test conducted by the Navy. St. Germain, who had only a short time of his sentence to do died as a result of the test. In an article reprinted in the "News" San Quentin prison publication, stated that he has been memorialized by the state of Massachusetts as a patriot of the prison and a sacrifice to his country's cause. This is the state that recently passed a law allowing hundreds of men to join the service and finally accepting about six.

In that same state some years ago, some super patriots proposed that a collection be made and that the legislature donate some money for a statue to be erected to the memory of that great Red Man, Massasoit who perpetuated the white race by saving the original colonist from starvation. The thought was noble indeed until one little man from the assembly arose and said "Gentlemen, down on the coast there is a small town where two old ladies almost 90 years of age reside or should I say, exist for they are living in poverty and squalor. The ladies, gentleman are direct descendants of Massoit and what better tribute could we pay him then to feed and clothe his own people, for surely they cannot eat a statue."

Let this be a lesson to those super patriots. Recognition to both living and dead who fight to make this the greatest democracy on earth, make it a real democracy by creating in deed, not thoughts, that all men are created equal and treat with

equality all races and creeds, whether they be black, brown, red, yellow, or white. Down with all Americanism that preach race hatred and remember when you wish to erect large monuments and statues, also remember 'tis too bad the dead cannot smell the flowers they would have liked to have smelled while still alive.

And remember too, the convicted man who has made an error, yea, several or more, shunned by society, the majority are still waiting to give till it hurts and give their life's blood for their country's cause.

. . . — V V V V V . . . —

TO THE DOWN AND OUTERS

By Elsie Robinson

Ten years ago I wrote an article. I wrote it for those whom the world calls failures. I had been a failure and I knew what a failure wanted most. So I tried to put it into words. Now Mrs. Minta Sheckels wants me to reprint it and I guess it goes as well for a world at war as it did for a world at peace. So here's to you, my brother or sister, with gutter mud on your sleeve or gutter stain on your heart--here's the best thing I can offer and the deepest thing you need--my faith.

If I were absolutely down and out and were given the chance to ask for just one thing, do you know what it would be?

Now, mind you, this isn't a guessing game. I'm talking about real down-and-outers, such as I was once myself, and real need. Actual hunger and cold--rags and despair. If I were like that again, do you know for what I would ask?

Food? No. Lodging? No. Money? Guess again. Nor love--though the need of that can gnaw more cruelly than starvation. But I'd pass even love up if I had but one wish to be granted, and I'd ask for something that every poor devil needs worse than anything on earth--

I'd ask that somebody might believe in me. I'd ask for someone's faith.

A strange wish? You wouldn't think so if you'd ever been completely up against it, stranger. For there's one thing that every derelict wants above everything else--the only thing that will keep him out of hell when everything else has failed. And the lower he gets--the more beaten and soiled he is, the more desperate that desire for somebody's faith, and the greater his bitterness if all faith is withheld.

A wild, dark hunger, that! I've seen it twitching in the thin cords of a dying harlot's throat--seeping in slow tears from her sunken, staring eyes. I've watched it working in a convict's closed fist and clenched jaw. Somebody to believe in them once more--somebody to share that faith in themselves they hold to the dreadful last.

Why should they believe in themselves? Why do you believe in yourself? You are not a convict--no. But if you've lived at all, you've done many a thing which you wouldn't want shouted abroad--had many a secret thought and desire which

(Cont. on page 15)

Regeneration Is A Necessity

G. C. H.

TO A PHILOSOPHER it is apparent that after all the weary work of thousands of years, mankind is today in a condition of painful uncertainty, a state of hopeless fluctuation, both as to individual problems, and as to first and vital causes for life and progress. These are indeed hard distracted times, hotbeds of descent and denial.

I have every reason to believe that education alone is an inadequate guide which cannot compel mankind to practise the spiritual values related to the laws which govern individual and social progress. Believe me, there is a wide gulf that separates worthwhile principles and ideals from action or behavior. Education--religious or otherwise--does not and never did build the bridge that spans this gulf.

As a mere educated, but undeveloped, unspiritual man--what would I care for a system of ethics that would tell me to be good, because it is for the welfare of society, or because it is in line with hereditary development or instinct. We are fundamentally individual and we need something more direct than mere social or racial appeal to make us be good--once we have learned to think for ourselves.

Once a man has learned to think for himself, and to notice the difference between his selfish interests, his fleshly desires, and the social interests, he ceases to be governed by altruistic motives, public opinion, and social superstition; and he is quite liable to think if not say--"To hell with society, morality, conventionality, traditions, etc." Thus, without integrity plus inspiration as the operative factor of a man's character, instead of dissimulation and subtlety, mere self-centered ability on the part of an educated man may well prove to be anything but a community asset. I reiterate--we are fundamentally individual, and we need something more direct than education to make us live morally, once we have learned to think for ourselves. What we need is Regeneration, and this leads us toward further consideration of theology and a definition of Religion.

I venture to say that the majority of religious educators would not be able to define religion were they asked to do so. We would be amazed at the diversity of opinions, contradictions, and controversies along all lines of religious thought.

Life should be a "Divine Progress" of spiritual development, because all progress leads toward the development of Godlike or Christlike Personality within the individual. Thus, real religion is the Life of God within the Responsive soul of the individual. Unfortunately, mankind in general are not responsive to life from God. For obvious reasons to be explained later, many people fail to grasp the significance of a religion that is ceaselessly progressive contact, or personal association with God.

As a student of anthropology, including the evolution of religious ideas which originated in primitive societies, I recognize the fact that the results of archaeological investigation has thrown much new light on Old Testament history. I am also familiar with the so-called higher criticism of the Bible, but this is a study beyond the scope of our problem. There happens to be another viewpoint which natura-

listic thinkers fail to comprehend.

The Scriptures are a text-book that contain type and symbolic language. From Genesis to the Apocalypse there extends a hidden teaching that is not of its own interpretation--but that of the Holy Spirit. The various books, that we call the Bible, were originally written by men whom a personal God educated, and called to be the instrumentality to fulfill a definite purpose.

"God is a Spirit: and they that worship Him must worship Him in Spirit and truth. For the Father seeketh such to worship Him." John 4:24. Thus it is impossible for naturalistic thinkers to interpret the Word of God, because "the natural man receiveth not the things of the Spirit of God; for they are foolish unto Him; neither can He know them, because they are spiritually discerned. 1 Cor. 2:14. Because the carnal mind is enmity against God. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." Romans 8:5.

"Now the works of the flesh are manifest, which are these: Adultery, fornication, lasciviousness, uncleanness, idolatry, hatred, wrath, strife, emulations, variance, envyings, seditions, murders, drunkenness, revellings, etc." Galatians 5:19-21.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world--the lusts of the flesh, and the lusts of the eyes, and the pride of life--is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever. Be not conformed to this world; but ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." James 4., Galatians 6:1., 1 John 2:15. and Romans 12.

We have now begun to learn that mankind in general do not associate with God. Christ emphasized this fact when he told Nicodemus, "The wind bloweth where it listeth and thou hearest the sound therefore, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit. That which is born of the flesh is flesh; (mind and body) and that which is born of the Spirit is Spirit. (a New Mind) Verily, verily, I say unto thee--Except a man be born again, he cannot see the kingdom of God. Marvel not that I say unto thee, Ye must be born again." John 3.

It is interesting to note that the apostle Paul did not write his epistles for the Romans, Corinthians, Galatians, etc. The salutations in the first chapters begin in this manner: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God. To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ." Also; "Paul, an apostle of Jesus Christ by the will of God--To the saints and faithful brethren in Christ which are at Colosse." In other words, the apostle Paul sent his letters to saints, faithful Christians, who had been born again. To interpret the

these epistles and rightly divide the word of Truth, "Ye must be born again."

In the sixteenth chapter of St. John we find that Christ told his disciples that his Teaching is incomplete." I have yet many things to say unto you, but ye cannot bear them. Howbeit when he, the Spirit of truth is come; (at Pentecost, Acts 2) he will guide you into all truth for he shall not speak of himself; but whatsoever he shall hear, that shall he speak. He shall glorify me, for he shall receive of mine. And he will show you things to come."

Paul is the only apostle called by God to complete the Teaching. "This cause, I Paul, the prisoner of Jesus Christ for you Gentiles. If ye (saints, Christians) have heard of the dispensation of the grace of God which is given me to you-ward. How that by revelation God made known unto me the mystery. Whereby, when ye read, ye may understand my knowledge in the mystery of Christ, (concerning the invisible Church) where in other Ages was not made known unto the sons of men, as it is now revealed to His holy apostles and prophets by the Spirit. That the Gentiles should be fellowheirs (or members of the Spiritual Body) and partakers of His promise in Christ by the gospel." Eph. 3.

The Scripture teaches that God has divided mankind into three different classes --Jews, Gentiles, and the Spiritual Body of which Christ is the Head. During the Age of Law, which existed previous to the crucifixion of the Messiah, the Jews were the earthly class, or the chosen people of God, and the Gentiles were heathen. Salvation first came to the Jews provided they lived according to the Law. The Hebrew nation failed to keep the Law, and the crucifixion ended the Age of Law. During this particular Age the Spiritual Class did not exist. The Gentiles have never been under the Law. "And Moses called all Israel, (not the Gentile nations) and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn, and keep, and do them. The Lord our God made a covenant with us in Horeb." Deut. 5.

Now then, let us return to our problem. "For Christ sent me (Paul) not to baptise, but to preach the gospel; not in wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Gentiles seek after wisdom. (Philosophy, Science, Psychology, etc.) But we preach Christ crucified, unto the Jews a stumbling block (the Rock of offense) and unto the Gentiles foolishness. But unto them which are called, both Jews and Gentiles, Christ the power of God, and the wisdom of God." I Cor. 1. 17 to 23.

What is the Rock of offense? The answer to this question will explain the mystery, which is the invisible Church, hid in Christ to be revealed at the end of this Dispensation of Grace. "As it is written, Behold, I (God) lay in Sion a stumblingstone and Rock of offense; and whosoever believeth on him (the Messiah) shall not be ashamed." Romans 9. 33. "The stone which the builders (Jews) rejected,

the same has become the Head or the corner." Matt. 21: 42. "And did all (Jews living during the Age of Law) drink the same spiritual drink; for they drank of that Spiritual Rock that followed them; and Rock was Christ." (not Peter) 1 Cor. 10. "What? Know ye (true Christians) not that your body is the temple of the Holy Spirit which is in you, and ye are not your own?" 1 Cor. 6: 19. "And ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom ye also are builded together for a habitation of the Spirit." Eph. 3: 20.

"For by grace are ye saved through faith; and that not of yourselves, not of works, lest any man boast. Salvation is the Gift of God." Eph. 2: 8. "I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain, For as many (Jews) as are of the works of the law are under the curse; for it is written, Cursed is everyone that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident. For the just shall live by faith. And the law is not of faith. Christ has redeemed us (the true Christian) from the curse of the law, being made a curse for us. For it is written: Cursed is everyone that hangeth on a tree." Gal. 2: 21 and 3: 10-11.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law (self-righteousness) shall no flesh be justified." Gal. 2: 16.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, for sin, condemned sin in the flesh. That righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For as many as are led by the Spirit of God, they are the sons of God." Roman 8.

"The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. For this, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Gal. 5: 22. and Romans 3: 9.

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NOTICE

**Due to the paper shortage,
this is the last issue of Vox
for the duration.**

Local Items

G. C. H.

"Pop" Huntington was a recent visitor to the Houlton jail, where he appeared as attorney to settle a speeding case. After considerable argument "Pop" managed--due to his political pull--to get his man free by paying \$14.70, which was \$14.70 more than the Judge intended to fine him in the first place.

Mr. J. Mossman, Commissioner of Finance and Budget and Mr. Harrison C. Greenleaf, Commissioner of Institutional Service recently visited the prison.

Lately, "Chief" Paul is as happy as a cockroach feasting on chinchies. After polishing the valves of his ancient trumpet we hear plenty of toots on "Sunday, Monday, or Always." Of course, he believes that practice makes perfect. No doubt, Harry James would agree with the "Chief." Success in any line of endeavor requires ability, concentration, perseverance, and work. There are few short cuts leading to success.

As the "Chief" deposited several packages upon a bench in the Print Shop, somebody asked, "What you gonna do with all that nice new paper?"

He answered, "Boy - you ain't seen nothin' yet! We're gonna print a Bible. Can you beat it?"

We notice that Officer Porter, and Officer Anderson are interested in the welfare of the inmates in the East Wing.

The cells on certain corridors have lost their rusty dingy appearance. Someone is busy applying color to the walls and white enamel to the bowls. Eventually, this improvement will beautify all the cells in this wing. Every hour of the night Officer Anderson checks the temperature, and adjusts the windows, so that disagreeable drafts might not cause colds.

The past four months there has been strenuous activity in the Plate Shop, with Officer Pierpont in charge.

"Dixie" Bell and Cox are banging out plates on the big press and making almost as much noise as a drummer in Cugat's orchestra playing a Rhumba.

I recall an incident which happened a couple of years ago when a group of sociology students visited this shop. A sweet young thing examined a rack of finished interstate plates, and exclaimed to another student, "Oh, look - two of these plates are exactly alike. Then she turned to me and asked 'Why do they make both of them the same?'"

As usual I began to fidget as I stammered, "I--, I don't know - I think - no doubt I'm wrong - perhaps one of them goes on the front of a truck,

and the other plate should be placed on the rear."

This year we are making single plates to be put on top of cars, so that aviators will realize they are flying over Vacation Land, and not over Bright Angel Canyon, Yosemite, Mt. Hood, Jackson Hole, Rising Wolf and Many Glacier, Yoho National Park, Yacutat Bay, or the West Coast.

We are aware that Spring approaches because Allan Twitchell has installed a large amplifier on the "Siesta" platform in the yard. A note of thanks is due Allan for this service. We can continue to hear the latest news, and listen to concerts on pleasant holiddays.

Sergeant George Buzzell, U. S. Marine Corps, and formerly a guard whom everybody respected, recently visited the prison.

We are glad to hear that Officer George Law, a veteran of World War I, safely passed through a major operation in a New York hospital, and is now convalescent at home.

In our Mess Hall, especially on "Bean" Night, the atmosphere vibrates with a continuous rumble of many voices. Generally the pitch is "A" flat. Often it rises to shrill agitato, abruptly subsiding into a low moan. Out of this confusion of tongues snatches of conversation can be distinctly heard. To Wit:

"Betcha can't drink this full of Java? Says who! Hey, you with the round hair-cut! Why can't I? Never mind the argument, run the bloody molasses. Because you can't drink a cup full, you can only drink it empty. The preacher said-- I heard-- Blood relationship. What's that? Brotherhood of man. Did you hear--? Got any tickets? Wonder if his congregation would welcome foreigners, Negroes, Chinese, and Indians, into their Christian fellowship. Quiet! And all you can play is chords--plinkity, plink. What the devil--did you eat all them buns so quick? Pass the 45's please. Cripes--you're worsener sea gull! What about ex-cons? Dogs show more love, gratitude, and affection than hypocrites. He told me-- How much more time you got? You been playing a guitar five years. Quiet! Oh, no-- I heard him play plink, plink, and lately a plunk? I see the Japs-- The paper says-- What are we waiting for?"

Recently Professor Lampson with a group of sociology students from the University of Maine, visited the prison, and were shown the points of interest by Warden John Welch.

To all readers of good literature, "The Philosopher" recommends number D-201-M in our library. "Magnificent Obsession" by L. C. Douglas. Also - number T-101-PT, "The Plutocrat" by Booth Tarkington.

Recently, Mr. J. Fernwood, overseer of the poor, from Portland, visited the prison.

Law vs. Justice

Harry Kovensky

Part One

"An issue equally divided is neither positive nor negative."

HEREIN lies a subject fully ripe for controversial discussion. Any persons gifted in the art of expressing themselves fluently may select either side of this subject and could, by means of their eloquence appear to be correct.

Laws can be simply defined as a set of rules enacted for a people, its prime objective being to impart justice in an impartial manner, yet the justice sought can be easily eluded because of varied interpretations placed on the working of these laws. Even the introduction, or omission, of the little insignificant comma may be instrumental in causing the phraseology of a law to be expounded differently. Admitting that the ordinary layman is incapable of fully understanding the legal terms used in framing a law, were we to submit a few such laws to a group of eminent jurists it is quite feasible for each jurist to give varied interpretations on each of these laws in direct contrast with his fellow jurist. However, this does not imply that certain jurist were mistaken; irrespective of their views, it is quite possible and highly probable that each were absolutely correct. Needless to say, it becomes apparent that a flaw exists, where then does the fault lay? It lies in the fact that the law in itself was improperly drawn to begin with, by not being concise nor having its well-intentioned meaning clearly evident. It is because of this laxity which makes it possible for justice to be circumvented and frustrated.

How can this occur may one ask?

It is at this point that the topic of penal laws be raised, for it behooves none of the inmates here to dwell upon any laws other than those affecting us and our statues. Under our system of indeterminate sentence it is possible and absolutely legal for the courts to impose different penalties on two separate indictments even though the commission of both crimes were exactly in nature and circumstance. To further illustrate my point, let us retrospect the penal law covering the crime of Breaking, Entering and Larceny. If I am correctly informed, the maximum penalty for this offense is not less than five years nor more than ten years imprisonment. Hardly, if ever, is this severe penalty ever imposed by our fair-minded jurists, nevertheless, there have been cases of this sort in which a young novice received as much as three to six years while an older person, with a former prison record, received two to four years for a similar offense. In either case the courts acted in a perfectly legal manner, by remaining within the limitations of the law covering such offenses, but their application of justice was decidedly ill-balanced.

Now we come to the indeterminate part of the sentences imposed on the two aforementioned, for the day will come when each will have served the minimum of this sentence, thereby becoming eligible for a parole hearing as ordained by law. This law does not stipulate that an applicant shall be granted parole, it merely states that he is entitled to petition for parole upon completing the minimum sentence. The power of granting parole is vested in a board of parole officers who may or may not deem it wise to release an inmate on parole. In the case of the novice there is good reason to believe that he will be granted this privilege if his deportment in prison has been above reproach. Still, there is always a possibility that he may be denied parole, for there is no law (and there should be) which makes mandatory his release on parole. In the case of the recidivist however, his prospects for parole appear to be not so strong (even though his record in prison was also good) for the fact that he had served a previous term in prison will weigh heavily against him. Nevertheless, can anyone presume that the court failed to consider this man's past record when imposing sentence on him! It is illogical to believe this so, for every person apprehended in a criminal act is thoroughly investigated and his past is known before he is ever taken before a court. If, despite this fact, he is denied parole, then it is only practical to assume that this privilege was refused him because of a crime he had previously committed and for which he had long since paid. Let no one mistake the fact that he is not being doubly punished. Again we find the law at loggerheads with justice, for none can deny that no person is beyond redemption. It is in a courtroom that a man's past record should be considered and not at a parole hearing. This admissible fact should be viewed by the board of parole and handled with equanimity.

Part Two

*"With every decade of human progress comes enlightenment
plus a furtherance of tolerance."*

IT appears no longer practical nor humane to determine that a person has deteriorated to such a degree that he is forever lost unto himself or to others. Only recently did society come to envisage this point of view, by endeavoring to inculcate within its prisons a curriculum which would tend to aid the prisoner in rehabilitating himself whereby upon his release, he would find the task easier to adjust himself to a normal everyday existence. To one who, for a period of years, loses contact with his social and economical way of life this program is met in grateful approval. Unfortunately however, there are a group of prisoners to whom this modern method means little or nothing, who cannot look forward with the feeling that they too are included: I refer, of course, to those who, by law, must spend the remainder of their lives in prison. In prison parlance they are

commonly called "lifers." They keenly feel that society has turned its back on them and that they are truly the forgotten man. Our state statutes ordain that life imprisonment be meted those convicted of murder, yet one important factor remains unconsidered. It is a fact that every case of murder contains its own mitigating circumstances and underlying motives, irrespective that the crime was carried out with malice aforethought, for how else could it be classified as murder unless it was premeditated? Along what humane standards can this justifiable point be ignored? No one can deny that murder is a very serious offense, nor can one disagree that a person be punished in accordance with their crime, but on the other hand, if society deemed it practical to regard its malefactors as within the possibilities of redemption, where in the life of a person convicted of murder shall the punishment cease and a reasonable chance for restoration substituted?

In this institution of ours I am also an inmate and on many an occasion have I mingled and conversed with these lifers. I found them to be no different than anyone else, quite human in fact, for the human being is not without fault and we in here are living proof of that. I lay no claim to a keen ability in judging the general flow of men, yet I sincerely believe some of the lifers here can be safely released and will merit the trust placed in them, for they too can become an asset to the community at large as well as persons convicted of a lesser offense. Some of these lifers were once highly respected citizens, and as their records will show, had committed their one and only offense against society. Can anyone maintain that such a person shall not be reinstated but must be incarcerated for the remainder of their natural life? Decidedly not! and I sincerely hope that some day in the near future a law will be enacted that will provide a minimum sentence to the charge of murder whereby some of these forgotten souls will be given another chance enabling them to redeem themselves in the eyes of society, but most important of all, their own inner conscience will be greatly assuaged to know that all is not lost to them forever. It is but a short time ago that we celebrated Christmas, a day set aside in our calendar in commemoration of One who had gone forth and preached kindness, tolerance and mercy, nor did He falter or lose faith when confronted by a world steeped in corruption and sin, for He knew that mercy and tolerance would someday replace revenge and intolerance.

Part Three

*"Loyalty can best be measured by the manner
in which sacrifice is made."*

A NEW year has been ushered in and an end to the war is still far from becoming a reality. Our armed forces have been mobilized into the greatest potent factor of military force in the history of the world. Our war program has drained the forces of labor to the utmost, for a considerable

amount of workers were diverted to war work to provide this huge army with the supplies and weapons essential to victory. What with the government drafting all available men considered not essential to the war effort proved to be a body blow to our normal civilian life, for it left a shortage of workers in that field. In our system of supply and demand labor can be placed in the same category as all our other commodities. When there is a scarcity of labor on the market the scale of wages increase in proportion to the demand. Today the wage scale has doubled and trebled to what it had been prior to the war. Wherever one goes he will find jobs can be had for the asking. Because of this shortage of manpower and the lack of transportation facilities our food supply has been curtailed, causing a system of rationing to be instituted. Some people are under the impression that our armed forces and their allies are receiving the bulk of our food supplies. This is not true. Our civilian population receives at least 75 per cent of our food supply; our armed forces, their allies, protective nations and foreign trade nations receive the remainder. This condition can be alleviated if production of our foods and other necessities are increased but this requires additional use of manpower and the problem arises, from where can this help be obtained? Here is where our advocates of reform can stress their plea for release of more of our prison inmates. If ever an ideal opportunity arose to give these men a real chance to rehabilitate themselves and an equal chance to prove their patriotism, that golden moment is here at hand. There are lots of prisoners in our prisons throughout the land who, because of the seriousness of their crimes, were given long sentences and have not yet completed the minimum of their sentence. When these men complete their minimum sentence there is no doubt but what they will be granted parole. Why waste the intervening period from now till then when such opportunity for betterment lies open for them? There will be those who will criticize such a step as being unwise to release such a large body of malefactors at one time, but this can be easily disproven by acquainting the critics of the fact that the men released will be lucratively employed and as such will be a much lesser risk than were those who, ten years ago, when times were bad, accepted any sort of pitifully - paying employment in order to obtain their release. Some of the men will eventually fall back again into a life of crime but in comparison to the number that will be released the percentage will be very small indeed. It is needless to point out that men must be released but stress can be laid on the fact that there is no better time than the present, there is no better incentive to reform a man than profitable employment. A law can be enacted allowing the inmate to be paroled without having to serve the full minimum and it should be the patriotic duty of our civic leaders to propose such legislation.

Boxing Quiz

1. Joe Louis successfully defended his heavyweight title nineteen times. Can you name four world's heavyweight champions under Marquis of Queensbury rules who never successfully defended their title?
2. Since Joe Louis won the title, three men have gone the limit in fights with him, and three have knocked him down. Who are they?
3. The same man who wrote the original London Prize Ring rules invented the "Padded Mitt" boxing glove. Who was he?
4. Four words uttered by a fighter's mother as he started for an important battle, have been so widely quoted as to gain a place in our language. What is the phrase, and who said it?
5. Name the heavyweight champions in order, since Gene Tunney.
6. What two famous heavyweight champions of the nineteenth century became known as "evangelist" after retiring from the ring.
7. A famous society leader was credited by the late Tex Richard as being responsible for making the "million dollar gate" possible. Give the name.
8. Give the number and name the officials necessary to conduct a championship fight in New York State.

BOXING ANSWERS

1. Bob Fitzsimmons, Jack Sharkey, Max Baer and James Braddock.
2. Tommy Farr, Bob Pastor and Arturo Godoy; Tony Galento, Red Burman and Buddy Baer.
3. Jack Broughton (1705-89)
4. "Bring home the bacon," said by Mrs. Gans to her son Joe Gan just before his historic battle with Battling Nelson at Goldfield, Nevada, September 3, 1906.
5. Max Schmeling, Jack Sharkey, Primo Carnera, Max Baer, James Braddock and Joe Louis.
6. Bendigo (William Thompson) and John L. Sullivan, Sullivan, however, preached mainly against the evils of intoxicating liquor.
7. Miss Anne Morgan, for her fine work in sponsoring the Boxing Benefit for Devastated France in Madison Square Garden in 1921.
8. Referee, two judges, timekeeper, knockdown timekeeper, announcer and physician.
--The Reformatory Pillar

(Cont. from page 3)

wouldn't look well in print. And perhaps you've sometimes made a slip that put you with your back against the wall. A bad spot--and the worst of it was you had only yourself to blame. Reputation gone, family furious, friends turning away--and who could blame them?

Yet, deep within your heart, you did blame them, didn't you? Deep within your heart you felt they should have stuck by you, even though all the evidence was against you--should have believed in you as you believed in yourself.

For in spite of everything you did believe in yourself. Why? You couldn't have told. Yet, against all argument, you knew that you were better than you seemed. No matter what you had done, there was something in you that was still undefiled--some part of yourself that had always been, and always would be, better than the outer man.

A man's faith in himself--there's no stranger, or finer thing on earth, nor anything more rooted in the truth. For in every man, however lost to his kind, there's something worthy of faith--something that clamors, pitifully, for recognition before it is too late.

And I've yet to see a man, unless insane, who wouldn't struggle to come back if he felt that someone believed he could.

I never pass a bread line--never gaze into those sullen, resentful eyes--without remembering that Food, clothes, a roof over their heads--we give them these. But how often do we give them that which they need above everything else--how often do we say, by a touch or a glance--

"I believe in you! No matter what you've done in the past, or may do in the future, I believe in you as I hope you believe in me. God help us both to be better than we seem."

. . . — V V V V V . . . —

LET'S BE

Let's not believe every thing within earshot until it has some authoritative standing.

Whatever else we do in this war let's not be stampeded.

Let's not run a temperative over every rumor we hear.

Let's not get worried about every scare that comes along.

Let's not find fault for the mere sake of finding fault or because we haven't anything else to do.

Let's not jump at conclusions.

This is not to say that we should not express our views.

Jest A Minit

An Irishman with the British expeditionary force was telling his friends of his narrow escape at Dunkerque.

"A bullet went in me chest and came out me back," said Pat.

"But," answered his friend, "it would go through your heart and kill you."

"Me heart was in me mouth at the time," came the quick reply.

A woman shopper stopped at a meat market and much to her surprise found the counters piled high with lovely steaks and roasts. The butcher told her she could buy all she wanted. The lady pinched herself and then she ordered a twenty pound roast.

"Please deliver it," she begged, "it's a little heavy for me."

The butcher shook his head. "I'm sorry, ma'am," he said, "but we don't deliver any more."

"But," demurred the housewife, "I just saw your delivery wagon standing outside."

"Sure you did," sighed the butcher, "we still have the wagon--but you just bought the horse!"

A Scotchman in a penny arcade came across a punching machine with a notice on it to the effect that if one hit the bag hard enough the penny would be returned.

Friends found him two hours later, lying under the machine, unconscious, with both arms broken.

Teacher: "Sammy, can you spell avoid?"

Sammy: "Soitenly I can, teacher. Vat is de void you vant I should spell?"

Over on a London street when the air-raid signal sounded, a small girl was calling to her smaller brother who was playing in the yard:

"Come on in out of the war."

Judge: "What possible excuse could you have for acquitting the prisoner?"

Foreman: "Insanity, sir."

Judge: "What! All twelve of you?"

Last but not least is the one about the draftee who escaped from the guardhouse. The sentry was severely reprimanded by his superior officer;

"Didn't I tell you to put a man at every exit?"

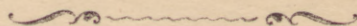
"Yes, sir, but this guy was smart, he left through an entrance."

POPULATION MOVEMENT

FROM OCT. 29th 1943 to MAR. 8th 1944

Commitments	37
Returned as Parole Violators	10
Pardoned	0
Commuted	0
Discharged	20
Paroled	45
Died	1
Escaped	0
Escaped Prisoners Returned	0
Number in Hospital	12
Number at Farm	45
Number of Lifers	54

TOTAL INMATE POPULATION 273



Chapel Services

Catholic: Mass on the Third Sunday of the month, at 9 A.M.
Confession, Thursday, at 3 P.M. preceding Mass.

Protestant: Every Sunday but the Third, at 9 A.M.



THE time has come when we must
say. **NOT GOOD-BYE** but so
long for the duration.

Bowman

Paper is doing its part towards winning this war.