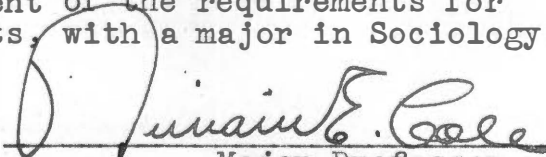


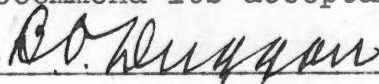
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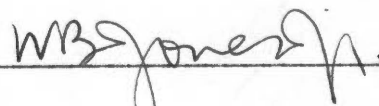
To the Committee on Graduate Study:

I submit herewith a thesis written by Mr. John L. Gwin and entitled "Religious Education in Prisons," and recommend that it be accepted for nine quarter hours credit in partial fulfillment of the requirements for the degree of Master of Arts, with a major in Sociology.


Major Professor

At the request of the
Committee on Graduate Study,
we have read this thesis,
and recommend its acceptance.





Accepted for the Graduate Committee


Dean

TO MY MOTHER



RELIGIOUS EDUCATION IN PRISONS

A THESIS

Submitted to the Graduate Committee
of
The University of Tennessee
in
Partial Fulfillment of the Requirements
for the degree of
Master of Arts

by

JOHN L. GWIN

June 1938

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CHAPTER I

INTRODUCTION

Crime, A National Problem

The problem of crime is one of growing importance, and every means available should be used to reform and train the prisoner so that when he leaves the penitentiary he will go out and become a useful member of society. The average age of American prisoners is nineteen years.¹ This means that after a few years most of our prisoners will re-enter society, and certainly it must be possible to do much to help these young people to readjust themselves to our social order.

In 1910 there were 29,710 prisoners in our state and federal penitentiaries, and in 1936 the number had increased to 144,665;² while the total population in the United States in 1910 was 91,972,266, and in 1936 it had risen to approximately 128,429,000. Thus we see that the criminal population is increasing proportionately faster than the total population, and if in the field of religious education this study may contribute to the rehabilitation of the ever-growing number of criminals, we shall be more than repaid for the time and effort necessary to make the study.

In dealing with this particular problem we must be ever mindful of the fact that we are dealing with human

1. Russell Sage Foundation, Social Work Yearbook, 1937, p. 34,
2. Ibid., p. 33.

beings, persons who once had ideals, ambitions, and aspirations. In all too many cases, they are in prison through no fault of their own, but because society has not given them the opportunity to realize other youthful ambitions and aspirations. It is the criminal and not the crime with which we are most concerned.

John Edgar Hoover made the following statement of the growing importance of crime in the United States in a recent address in New York City:

No nation can call itself free from turmoil when it is beset by more than 4,300,000 active enemies, many of them armed, and all of them enlisted in predacious warfare against society. This is the extent of the criminal army which carelessly carries on its aggression against the possessions, the safety and even the life of the American family. There is no other way to regard its activities than those of warfare, a campaign of plunder which never ceases. ³

Hoover further stated in this same address that in the United States a major crime occurs every twenty-four seconds, and that every forty minutes someone dies by the violence of homicide. The lesser evils annually roll up a total of more than fourteen million assaults against our statutes, or one every two seconds. ⁴

In order that we may get a clearer understanding of this great problem of crime, let us consider briefly the

3. Address of John Edgar Hoover, Director, Federal Bureau of Investigation, U. S. Department of Justice, before the Round Table Forum under the auspices of the New York Herald Tribune at New York City, October 4, 1937.

4. Ibid.

cost that we are paying, not only in human suffering but also in actual money.

Quoting Mr. Hoover in this same address:

We are paying a national crime bill of fifteen billions of dollars a year in tribute; the forces which demand it exempt nobody, not even the baby in the cradle, rich or poor, young or old; in one way or another, every member of our population is assessed ten dollars a month in crime taxes. ⁵

In an effort to complete our general picture of the problem of crime in the United States, we should consider some of the causes which are related to the crime situation in this country. There are certain historical facts and character traits of American culture which should be considered if we are fully to perceive these underlying causes of crime. One of the most important causes is the intense individualism of the American people, for which, down to 1890, a frontier furnished an outlet. We still consider the accumulation of wealth as a standard for socially acceptable achievement. It seems to remain the criterion by which we determine a man's success; therefore, many men, deprived of honest opportunities, stoop to almost any level to obtain wealth. The increasing mobility of our population brought about by a complex society and ease of transportation and communication are factors to be considered in dealing with the crime situation.

5. Ibid.

Other factors, briefly enumerated, are as follows: migration of labor, especially from rural to urban centers, which makes for maladjustments due to the diversity of pattern of thought and standards; our political system, with its corrupt administrative policies and personnel; the recent and rapid growth of cities, which has a disintegrating effect on the patterns of thought and action of the transplanted rural people and immigrants; the rapidity of social change in our country, which results in the breakdown of customs and the attempt to control by law instead of custom; and regional traditions and customs, as, for example, homicides in the South.⁶ The South has never fully recovered from the disorganization caused by the Civil War, nor has the country as a whole recovered from the disorganization produced by the World War. There are so many causes of crime and so many factors which contribute to our present crime conditions in the United States that at best we can make only a few generalizations, as each crime, in most cases, has a multiplicity of causes.

Whether it be bad neighborhoods and bad companions; or broken homes and bad example, especially on the part of parents; or the un-Christian and anti-social economic policy which condemns a vast part of the community to proletarian wage slavery and poverty while a small part enjoys all the amenities of life; or whether it be the culprit's own repudiation of religious motives and guidance for the wider liberties of a life carved out to suit

6. President's Committee on Recent Social Trends, Recent Social Trends, p. 1114.

his own likes and dislikes - always in these things it is absence of religion which is at the root of the crime. ⁷

The author states further that 98 per cent of the convicts interviewed over a fifteen-year period in the Illinois State Penitentiary admitted that neglect of their religious duties had played an important role in their downward course. ⁸

Warden Lewis E. Lawes tells us that 99 per cent of the prisoners at Sing Sing are religionists in name only, and they have never been actively interested in or affiliated with churches. ⁹ Warden Lawes, like many others who have actually dealt with the problem of crime, can see the importance of religious education as a crime preventive as well as a means of rehabilitation.

Article IX of the Declaration of Principles of the American Prison Association states: "Of all reformatory agencies, religion is first in importance because most potent in its action upon the human heart and life." ¹⁰

In this brief survey of the national problem of crime we can readily perceive that it is a social problem of growing importance, and every method that has proved to be useful should be considered in alleviating this ever-growing problem. Religious education can certainly be considered as one method of bringing about reform and rehabilitation of our increasing prison population.

7. Kalmer, Leo, and Weir, Eligius, Crime and Religion, pp.127-8.

8. Ibid., p. 131.

9. Lawes, Lewis E., Twenty Thousand Years in Sing Sing, p. 359.

10. Bates, Sanford, Prisons and Beyond, p. 310.

Scope of Study

For many years the writer has been interested in the subject of religious education. When he entered upon the pursuit of graduate work, he felt a desire to combine this interest with some sociological problem in the hope of making a distinct contribution to the field of sociology.

Method of Study

After much deliberation, the writer finally decided to make a study of religious education in prisons, and a questionnaire was formulated for the purpose of finding out the type of religious work and experiments which are now being conducted in our various federal and state penal institutions.

Following is a copy of the questionnaire which was sent to all the federal and state penitentiaries.

DATA ON RELIGIOUS SERVICES IN PRISONS

1. Name of Prison _____ State _____ Number Inmates _____

2. Chaplains:

Number of Chaplains _____

Protestant	_____	Part Time	_____	Full Time	_____	Salary	_____
Catholic	_____	Part Time	_____	Full Time	_____	Salary	_____
Jew	_____	Part Time	_____	Full Time	_____	Salary	_____

3. Number of years present chaplains have served this prison:

Protestant	_____
Catholic	_____
Jew	_____

4. Education of chaplains as:

Elementary	_____	High School	_____	Years in College	_____	Seminary Training	_____
Degrees held							

Protestant	_____
Catholic	_____
Jew	_____

5. How are chaplains appointed?
 By Governor _____
 By Warden _____
 By _____
6. What are minimum qualifications for a chaplain?
 Minimum Age _____
 Education _____
 Experience _____
 Special Training _____
7. Average number of private conferences with prisoners each week _____
8. List briefly other duties of chaplain besides his religious program.

9. Worship Services:
 Number of worship services weekly _____
 On what days _____
 Average attendance at services _____
 Total number of prisoners in institution _____
 Do you have a prison chapel? _____
 Do you have a choir composed of inmates? _____
 Average number in choir _____
 Do you have organ? _____ Or piano? _____
 Do you have services for different denominations as:
 Protestants _____ Catholics _____ Jews _____
10. Give chaplains' names and addresses

Name	Address
_____	_____
_____	_____
_____	_____
11. Prisoners' reaction to worship services
 Enthusiastic _____
 Favorable _____
 Indifferent _____
 Number of new conversions _____
12. Sunday Schools:
 Number of classes _____
 Average number attending Sunday School _____
 Average number in each class _____
 Are classes taught by inmates _____ Outside _____
 Teachers _____ Prison officials _____
 Do you have special classes for protestants, Catholics, and Jews? _____
13. If you are doing a special piece of work in religious or character education, would you please tell us about it.

The wardens and chaplains of these penal institutions were very cooperative, and summaries of the findings will be made in later chapters. Many wardens asked to receive a summary of the study, stating their belief as to the tremendous importance of religion as a motivating factor in the rehabilitation of prisoners.

Sources of Data

In addition to these questionnaires, the writer wrote to many of the leading men who are nationally and internationally known in the field of prison work. For example, distinguished men such as Dr. Sheldon Glueck, Professor of Criminology, Harvard University; Dr. Sanford Bates, former Director of the United States Bureau of Prisons; Hon. James V. Bennett, Director of the United States Bureau of Prisons; and many others were sent letters. Contact was also made with various organizations that are leading in the development of prison administrative and reformatory policies. Among these organizations were the American Prison Association, the Osborne Association, Incorporated, the Prison Association of New York, the Federal Council of the Churches of Christ in America, the International Council of Religious Education, and others.

To explain the difficulty in securing data, the following excerpts from letters are self-revealing:

Replying to your letter of November 6 requesting information concerning the subject of "Religious Education in Prisons," I regret to

say that this is a topic upon which there is very little available information. 11

I do not know of any experiments actually being carried out in this field at the present time, but I shall be interested indeed in your findings. 12

I do not believe that anything has been published as yet. 13

Our work in religious education has been a part of a program for training, nominating, and supervising the religious work of Protestant chaplains in the U. S. institutions. The plan has been in operation only a short while; and although it has been highly successful so far, conclusions have not yet been sufficiently crystallized to warrant publication. 14

The International Council itself has made no studies within this field. 15

We can readily see from reading these passages that this is a pioneer study; in the time allowed for this thesis we can only hope to scratch the surface, show the need and importance of such a study, and perhaps give a general idea as to what we are actually doing today in the field of religious education in our penal institutions.

From this brief introduction, we get some idea as to the purpose of this study, the scope of the work, the procedure followed, and the need for such a study.

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11. Wright, Roberts J., Assistant Secretary, The Prison Association of New York, Personal letter, Nov. 10, 1937.
 12. Ellis, Wm. J., Commissioner, Department of Institutions and Agencies, State of New Jersey, Personal letter, Nov. 23, 1937.
 13. Bixby, F. L., Field and Research Secretary, The Osborne Association, Inc., Personal letter, Nov. 17, 1937.
 14. Hiltner, Seward, Secretary, Committee on Prison Chaplains, Federal Council of Churches of Christ in America, Personal letter, Nov. 23, 1937.
 15. Donoleve, W. E., Research Assistant, The International Council of Religious Education, Personal letter, Dec. 9, 1937.

A few generalizations were made concerning the problem of crime in order to give briefly a picture of the modern trends in crime, especially to show the need for religious education for prisoners insofar as it will be a means of reform and rehabilitation.

There must be a re-awakening of a sense of public responsibility toward the grave problem of crime. We have seen, even in this brief introduction, its rising importance. Every means that science or religion can devise to combat this great menace should be used, and it seems that when 55 to 60 per cent of our criminals are recidivists, that is, men and women who have been in prison before, there is something wrong with our whole prison system. Why are there so many recidivists? At least part of the answer lies in the fact that we are not doing all that we should do in our all too limited attempts at moral rehabilitation of prisoners.

In the next chapter we shall learn something of the origin and development of our present prison reform movement, but we must keep in mind that even today, as we have shown, reform and rehabilitation of prisoners are topics which require much further study and research.

CHAPTER II

THE ORIGIN AND DEVELOPMENT OF THE PRISON REFORM MOVEMENT IN THE UNITED STATES

For more than a century there have been reformers whose purpose it was to improve penal systems and methods of caring for an ever-increasing prison population. These men have sought new methods and better techniques that at once would adequately care for the increase of prisoners and minimize the costs of maintenance; however, comparatively little progress has been made, partially because of the retarding results of the predatory political activities of those who so often control the operation of the prisons. This is historically true in various degrees through the centuries. One has only to read the magazines and newspapers to discover that this is still true even in our modern times. As time has not obliterated crime, it has also not obliterated the selfish interests of men in charge of the agencies and institutions of crime control. Hence, we can account for the lack of improvements in our prison system commensurate with improvements in other phases of human society.

Punishment for crime and the natural rights of men have been the subjects of philosophical discussions for many centuries, but one of the earliest movements for a more humanitarian and charitable treatment of offenders in America

was made by the Quakers, led by William Penn.¹ This movement did not produce immediate results, but it was the Quaker stronghold in Philadelphia which led the world in the adoption of humane criminal laws.² The Quakers considered imprisonment a sufficient penalty for crime and made friendly visits to prisons in the spirit of Jesus to alleviate the dull monotony of prison life.

Men, generally speaking, believed that imprisonment was the best facility for teaching rational men the folly of sinful or criminal acts. This belief was carried from England to this country by the early colonists. The jail was unsuited for any purpose other than the confinement of the violators of regulations.

Another institution, local in nature, was established; it was known as the workhouse or house of correction and offered a few suggestive ideas to the reformers. This institution was similar to, or rather grew out of, the English house of correction, which first started in 1555.³ It was probably this English tradition which William Penn and other Quakers in Philadelphia carried further in 1682 when houses of correction were provided as a major instrument of justice. These houses of correction were later duplicated in Boston and Hartford. Thus we see established the principle of confinement as an alternative to corporal punishment;

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1. Gillin, J. L., Criminology and Penology, pp. 387-388.
 2. Winer, F. H., Punishment and Reformation, p. 147.
 3. McKelvey, Blake, American Prisons, p. 2.

but when these houses of correction did not prove to be self-supporting, those in authority again resorted to corporal punishment in an effort to punish the offender of the ever-increasing puritanical laws and regulations.

John Howard's continental tours brought to light developments of a much more suggestive nature for penology, which they thought might be used in the United States. The oldest of these models was the combination house of correction and prison, established by Pope Clement XI at Rome in 1704 and at Ghent in 1773.⁴ These provided for the separation of classes of inmates and housing in individual cells, with shops for the employment of prisoners as productive labor.

America was not much concerned about originality and was governed more by European influences, which had their effect mostly in Philadelphia. They did not develop the programs inspired by William Penn and others interested in the creation of a new society. Various societies were organized for the purpose of improving conditions in prisons. One of these was the Philadelphia Society for Alleviating the Miseries of Public Prisons, organized by a group of Quakers in 1787.⁵ This new society was the first to assume the responsibility of planning a satisfactory penal system. This society greatly influenced penal development in America for the next half century.

4. Bacon, Corinne, Prison Reform, p. 1.

5. Haynes, Fred E., Criminology, p. 266. Cf. Encyclopaedia of Social Services, Vol. XII, p. 63.

Various experiments were made to improve the prison system, or systems, for there were now many prisons which were seeking to correct the faults and difficulties which had arisen with the ever-increasing prison population. The greatest difficulty was the constantly growing number of prisoners throughout America, in particular in the larger centers which were in dire need of larger quarters. Discipline was made much more severe in an effort to control the men in prisons. It was in 1823 that the lock-step, still familiar to the present prison generation, was devised by John Cray, together with such regulations as downcast eyes, no talking, no prisoners permitted to face each other, and constant activity when out of the cells. In 1825, New York, confident of the success of these methods, started the construction of a second prison at Sing Sing, designed to include 1,000 cells.⁶

The Philadelphia Society now again organized a body of reformers and made Auburn, which was of the silent system type, with separate confinement and congregate labor,⁷ the model for practically the entire country.

Louis Dwight, a zealously religious man, was preparing himself for the ministry at Yale College when, in 1813, an accident in a chemical experiment injured his speaking voice. This terminated his ministerial career but seemed to increase his ardor for service. In 1824, as an agent for the American Bible Society, he visited jails and prisons in

6. Haynes, op. cit., p. 269.

7. McKelvey, op. cit., p. 9; Sutherland, Edwin H., Principles of Criminology, p. 383.

order to carry Bibles to the inmates. The unwholesome surroundings and misery of the prisoners shocked him and caused him to make the following statement:

There is but one sufficient excuse for Christians in suffering such evils to exist in prisons in this country, and that is, they are not acquainted with the real state of things. . . . When I bring before the Church of Christ a statement of what my eyes have seen, there will be a united and powerful effort to alleviate the miseries of prisons. ⁸

Louis Dwight, aroused by these deplorable conditions, organized the Boston Prison Discipline Society, of which he became secretary and which he dominated until his death in 1854. ⁹

The silent system at Auburn Prison provided a program which suited Dwight, who believed that the salvation of the convict was not the penitence of solitary souls but the redemption of unfortunate sinners, which was to be furthered by revivals and Sabbath schools and through the development of industrious habits under a strict discipline. Dwight, because of his strong belief in the righteous nature of his cause, could not tolerate all of the programs which were being pursued, and before long he was in a controversy with the Philadelphians. However, his influence spread rapidly, and he became the first national figure in American prison reform. ¹⁰

8. Lewis, O. F., The Development of American Prisons and Prison Customs, p. 290.

9. Haynes, op. cit., p. 290.

10. Encyclopaedia of Social Sciences, Vol. V, p. 295.

While some states had attained stability and some progress had been made, there were few prisons having even a semblance of discipline. Some provisions were made for the religious care of inmates in some of the prisons, and the two hundred dollars provided for this purpose at the Charlestown prison was the most generous.

We can say that the agitation of Dwight and his Society did produce some fruitful results. The Bible, the Sabbath school, and the preaching of the gospel were the essential features of their reform program. The Society in 1825 sent two missionaries to the various prisons and maintained them until the states could be persuaded to provide for resident or part-time chaplains. Revivals in the prisons were held by the Society, and Sabbath schools were held during the winter months in most of the prisons in the northern states. Bibles were distributed to the prisoners, and the prisoners were encouraged to commit to memory passages of scripture.¹¹ Chaplains made periodic rounds, encouraging the prisoners to read the Bible and cleanse their souls through prayerful repentance; while this program was being carried out, the officers in the prisons experienced scarcely any disciplinary problems.

By 1835 much progress had been made in the prison system; improvements had been made in better housing of inmates and many reforms had become a reality. Yet there

11. McKelvey, op. cit., p. 12.

was no mitigation of crime in America. Society's interest in the convict had dropped to a low level, and the reform movement had only a few followers who were interested in the salvation of the prisoner, and these were inspired by purely religious and romantic sentiments.

In the late thirties, however, the Western world experienced a revival of humanitarianism, which was expressed in peace movements, demands for temperance, and education and opportunity for all men and women. Out of this fresh current of humanitarianism, this era witnessed the theoretical formation of most of the principles that were to guide prison development for the rest of the century. The new generation was best represented by such leaders as Francis Lieber, Dorothea Lynde Dix, and Samuel Gridley Howe.¹²

New currents of thought began to flow by the activities of these new leaders. Convicts were given incentive to do their work well by the offer of small bonuses for good work. They were permitted to celebrate holidays and to have entertainments. Education was now included in the prison program. The Sabbath schools, advocated by Louis Dwight, were undertaking to educate the illiterate.

In 1844 Judge John W. Edmonds, inspector of Sing Sing Prison, issued a call for a convention to be held in New York to make plans for a concerted program of reform. The call was well accepted, and many distinguished judges,

12. Haynes, op. cit., p. 270.

professors, Unitarian and Quaker ministers organized the
¹³
 New York Prison Association. William H. Channing, a
 young Unitarian minister, became the first secretary of the
 Association. Many reforms were proposed, but petty poli-
 ticians were still in control and reaping fat profits from
 the corrupt fee systems; hence, the prisons were still
 punitive and not institutions for rehabilitation.

In 1850, while the struggle still went on for
 reform, most of the reformatory agencies were characteris-
 tically religious. There were campaigns to supply Bibles,
 to provide chaplains, and to organize Sabbath schools.
 The Methodists and Baptists, with their emphasis on evan-
 gelism, conducted an increasing number of revivals among
 the prisoners. Many of the chaplains were more concerned
 over the soul of one condemned prisoner than over the pre-
 paration of the others to return to society.

This widespread recognition of the func-
 tion of religion in penology helps to account
 for the fact that Enoch Winer and Theodore
 Dwight, in their epoch making investigation in
 the last year of the Civil War, found all the
 wardens agreed that a major object of imprison-
 ment was the reformation of convicts. This was
 not lip service, for, in the tradition they had
 inherited from Louis Dwight, God was the great
 reformer of sinful men. The two investigators,
 reviving the long dormant ideals of the New
 York Society, were the heralds of a new era. ¹⁴

With the idea firmly established that the main
 object of imprisonment was to reform and rehabilitate the
 prisoners, we find much progress made in these reforms.

13. McKelvey, op. cit., p. 27.

14. Ibid., p. 39.

Among the reforms were the establishment of prison libraries, schools for the illiterate, more humane treatment of prisoners, commutation of sentences for good behavior, medical care for prisoners, and many other reforms. With the coming in of these reforms, the chaplains were better able to help, religiously, in the rehabilitation of the prisoners.

Much progress has been made in prison reform since 1870. Count Sollohub, director of the house of correction in Moscow, stated that the United States was "the home of penitentiary science." A young country, free from precedent and prejudice, built on democratic principles, was naturally a desirable place for new experiments in
¹⁵
 prison reform.

In the latter half of the nineteenth century prison reform was largely due to the influence of three men, Dr. E. C. Winer, Mr. F. B. Sanborn, and Mr. Z. R.
¹⁶
 Brockway.

Dr. Winer was made secretary of the Prison Association of New York in 1862 and filled that position until 1871. Winer was instrumental in the organization of a national prison association in 1870. This organization is now called the American Prison Association. F. B. Sanborn was made the first secretary in 1863 of the Board of State

15. Henderson, C. R. (Editor), Prison Reform, Charities Publication, Russell Sage Foundation, p. 3.

16. Winer, F. H., Punishment and Reformation, pp. 199-200.

Charities of Massachusetts, which was the first board of this particular kind in the United States. The third man to whom we are greatly indebted for prison reform was Z. R. Brockway, who was the first superintendent of the Elmira Reformatory, an industrial reformatory, erected in 1876 as authorized by the Prison Association of New York. In this institution reformation was to be accomplished by education,¹⁷ employment, and regularity of conduct.

It was finally through the efforts of these three men that public sentiment was finally enlisted on the side of reformation. In the Elmira Reformatory, of which Z. R. Brockway was the superintendent, the prisoners were taught many practical trades, which permitted them, on their release, to become useful members of society. It was in the Elmira Reformatory that we find a model for socialization of imprisonment.

It was a slow process which finally brought about our now common prison reforms, such as probation, parole, the indeterminate sentence, reform through physical rehabilitation, education, and employment of prisoners. We have made great strides from our humble beginnings, but the goal is not yet in sight. Men like Dwight, Winer, Sanborn, and Brockway must guide the way if we are to complete the process of rehabilitation of our prison population.

CHAPTER III

THE CHAPLAIN - HIS DUTIES AND OBLIGATIONS

Sound religious training should be of great importance in any program designed to rehabilitate and reform the offender.¹ No person in prison work has greater potential possibilities and opportunities in helping to reform and rehabilitate the prisoner than does the prison chaplain. If we study the history of prison reform, we find that the people who have shown the most interest in criminals are those who have been motivated by a religious spirit or a welfare mission.

One recalls that William Penn greatly alleviated the inhuman treatment of prisoners, because he was imbued with a religious zeal. Religion has ever been the motivating influence in most of America's prison reform.

Religiously, according to many authorities, a large portion of our prisoners are a skeptical lot of pagans.² If the prisoners were religious and practiced their religion, the simple fact remains that they would not now be in prison. James V. Bennett, Director of the United States Prison Bureau, stated that he had seen only a few prisoners who could not find a way of rationalizing

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1. Address by James V. Bennett, Director, U. S. Bureau of Prisons, before the American Prison Congress, Oct. 13, 1937.
 2. Ibid.

the crime they had committed. They seldom confess a feeling of guilt or remorse; they shift the responsibility for their crimes and never see their own inconsistencies. Most prisoners appeal to religion only when they think it will get them an extra meal or put them in the good graces of some one they think can help them out of their difficulties. The raw material with which a prison chaplain must deal makes his job difficult and often disheartening.

In the same address before the American Prison Congress, Director Bennett declared that the greatest problem in the whole field of prison management was that of securing inspiring religious service and religious instruction. "The day has gone," he says, "when the Chaplain was tolerated largely because he could pray long and loudly enough to drown the cries of those who were being stung by the lash or because he could run a little vaudeville side-show along with preaching a deeply moving sermon." I would like to add, however, so that we won't get the wrong impression, that it was the chaplains who first introduced the social case work technique in prisons, and it was the chaplains who were pioneers in seeing the need for educating the prisoners and recognizing the value and need for individual treatment of offenders in their rehabilitation.

The chaplain must be very careful not to destroy his usefulness in becoming merely another prison official; however, he must not permit the warden to distrust him or fear that he will become the victim of some clever or

designing inmate. It is very easy for a too kindly chaplain to fall for the weird and pitiful tales of distress which are told to him by the prisoners. To meet this situation, the modern prison chaplain must use extreme tact and judgment and must be thoroughly trained for his work. He must be frank, honest, and truthful, for it is often the personality of the chaplain and the strength of his own faith that controls the success of his efforts. He must be very careful to keep his promises, be sympathetic, and be a keen judge of human nature.

Even though we now have librarians, social service workers, athletic directors, recreation directors, psychiatrists, and many other specialized workers, this does not mean that we can get along in prison without a religious worker. Director Bennett, in this same address, stated that the most important duty that a chaplain has to perform is to so conduct the Sunday services as to make them provocative of real religious experience. Even though it may cut down the attendance at these services, the chaplain must ever refuse to adopt the techniques of the ranting evangelist. He must not seek to entertain the prisoners, but he must set forth ideals which can be attained in a practical way by all the average inmates who can reason. The chaplain must persuade the warden to help him create a real religious atmosphere by changing the evidences of repression which mark many prison religious services. The keepers, in all too many cases, fear the prisoners will

start a riot at these religious services and stand ready with their clubs and tear gas bombs at the slightest sign of uneasiness; although these precautions are forgotten during the weekly moving picture show or some other form of entertainment. If the prisoners are to have a real religious experience, we must create an environment suitable for such an experience.

The chaplain who is interested in doing a really worthwhile piece of work has much to do the other six days of the week. He should analyze the inmates' religious and social background, diagnose their deficiencies, and plan for their future. It is necessary for him to get all the information possible about the inmates' past religious status; therefore, in many instances it is necessary for the chaplain to get in touch with the communities in which the prisoners formerly resided. In this way, the chaplain is an active and indispensable member of the Classification Board. He must help in setting up the training program for each inmate.

Among his other duties, he must visit the inmates in the hospital and in their cells and mingle with them during the recreation period as well as in the shops and cell blocks. If he is to be the spiritual sponsor of the prisoner, he must show his intense personal interest in each individual and speak a word of encouragement or lend a helping hand at every opportunity. He must meet the prisoner

on his own ground, but must be careful not to become too familiar with the inmate and thus lower himself to the inmate's level.

We look to the chaplain to make over the emotional life of the prisoner.

Reformation must come from within because it is essentially a change of mental processes, a realization and strengthening of the intangible faculties of mind and soul. Education, craftsmanship, work, hygiene, discipline are of great value, but they do not necessarily bore beneath the surface or stimulate the mind and will of a man to reformation. That is the job of the chaplain. ³

We must not think, however, that the chaplain can reach and regenerate all those who come within his sphere of influence. He must devote most of his time to those he can reach and not waste too much time on the others. Those prisoners who will not respond to a religious appeal must be brought under the influence of other techniques of reform, but in many cases religion can be used as a motivating factor for an understanding of the necessity of proper moral conduct.

We have learned that the average age of the American prisoner is nineteen years, and it is with these young people who have committed their first offense that the prison chaplain's greatest opportunity exists. They are in dire need of a friend and adviser, to whom they can turn when they have a problem which they cannot solve because of their lack of experience and intelligence. Thus,

3. Ibid.

the wise chaplain will grasp this opportunity. He must teach these prisoners that their conduct must conform to the principles of religion and morality.

Director Bennett stated in his address that religion is not a panacea for all our inmates' problems, for it cannot reach all of the prisoners; but a painstaking, persevering, intelligent, and well-trained chaplain can do much to reform and rehabilitate his charges. He must recreate a new personal and religious philosophy of life for his charges through religious education. This he can do by prescribing reading courses in the field of religious psychology, ethics, and religion, and he should conduct a Sunday School class, organize forum groups, and establish groups for the regular study of religious problems.

The chaplain of today must know something about the social sciences and should be a man of strong and attractive personality. We have now realized that the chaplain's job is an extremely important job in any institution. He must not depend too much on homiletics, but must be able to talk the language of the prisoners in that he must get down to their level of understanding. Former Director of the United States Bureau of Prisons, Sanford Bates, says that the preaching of a sermon on Sunday is not the most vital part of a chaplain's duties. The chaplain must understand the pitfalls and dangers of being attached to a prison, must secure and maintain the confidence of the individual prisoner and thus exert upon him a truly religious

influence. It is the chaplain who will have to be relied
⁴
 upon to stimulate the will to reform.

From the above discussion we have seen what Mr. Bennett and Mr. Bates have to say concerning what the prison chaplains are doing in some of our better administered prisons, and also what they should do if they are to perform the best work possible in helping the prisoners to readjust themselves; but let us look for a moment to what they are actually doing in many of our state prisons.

We find that the average chaplain in our state prisons has many other duties to perform besides those which pertain to his religious and character education program. In Iowa, Florida, Tennessee, Kentucky, and many other states, the chaplain must supervise the educational program. In many states he is the director of recreation and athletics, parole officer, librarian, welfare director, and in Illinois the Protestant chaplain supervises the job printing and the editing of the institutional publication. In New York, North Carolina, Illinois, South Dakota, and Ohio, the chaplains have no duties other than the carrying out of their religious programs. In this way they have greater opportunities for reform and rehabilitation of the prisoners, since other duties do not cut into their schedule. In Delaware, Maryland, and Vermont, the state prisons employ only part-time chaplains; therefore, they have little

4. Bates, Sanford, Prisons and Beyond, pp. 163-164.

opportunity to do much more than assume charge of the religious services on Sunday.

Many of us do not fully realize the many difficulties the chaplains have, not only in their own programs which they are carrying out, but also in the many problems which arise through the lack of adequate facilities to put their programs across. In the state prison in Nashville, Tennessee, the chaplain conducts a non-sectarian religious service in the prison chapel every Sunday afternoon. The small prison chapel, which has a seating capacity of about 500, is always crowded, and hundreds of men have to be turned back at every chapel call. The chaplain states that the population is, on the average, about 2,000, and the men necessarily turned back retire to their cells and really offer a pathetic and perplexing problem, which an adequate chapel would solve.⁵ The chaplain stated in his report of 1936 the following:

May the chaplain repeat, as shown in the last report, that our institution is in need of an adequate chapel sufficiently large to accommodate the prison population. The lack of said chapel seriously handicaps our endeavors to serve over two thousand men in a building where only one-fourth of them may assemble at one time. Indeed, we presume that our institution is the only place in Tennessee where men are turned back every Sunday from attending religious services which is due, of course, to the inadequate chapel that we have at our disposal.⁶

In addition to his other duties, the chaplain in the Nashville prison supervises a school to teach the

5. Biennial Report of Department of Institutions, Tennessee, 1932-1934, pp. 174-174.

6. Ibid., p. 150.

illiterate prisoners reading and writing. He states that they have been able to teach about seventy-five men each year for the last eight years to read and to write. In connection with this school, the chaplain has added a class in music and has developed a prison band of twenty-four pieces which he uses in the religious, recreational, and entertainment programs. He also supervises the library in the prison and encourages the reading of wholesome books and magazines; however, no money is appropriated by the state for books or equipment. A problem which makes it very difficult for the chaplain to reform and rehabilitate these inmates is that 20.2 per cent of the total number⁷ are illiterate. These are problems which the chaplain must face, and they in turn make his work much more difficult. The fact also that his salary is only \$70.00 per month makes an additional handicap for him to do his job as it should be done.

If our present prison chaplains were given the cooperation and the facilities with which to work, the writer believes with Director Bennett that the word "rehabilitation" will have a new and vital significance and will really mean an "honorable re-enlistment in the cavalcade of life."⁸

7. Tennessee State Planning Commission, "A Study of State Institutions," Vol. V, The Tennessee State Penitentiary at Nashville, Tennessee, p. 66.

8. Address by James V. Bennett, op. cit.

CHAPTER IV

PROGRAMS IN PRISON RELIGIOUS EDUCATION

The most significant program in prison religious education is that which is being carried out in the Federal prisons. This program is being sponsored by the Federal Council of the Churches of Christ in America and the Council for the Clinical Training of Theological Students. The Federal Council of Churches nominates for the Federal prison service only those men who have been especially trained for the duties of a prison chaplain. Once a man is appointed, the above organizations supervise his work, train him, and keep him in close contact with the church. With the help of Father O'Grady, of the Catholic University in Washington, a somewhat similar plan has been worked out for the Catholic chaplains. The bishop of the diocese in which the Federal prison is located designates a priest for the position of prison chaplain, and the School of Social Work of Catholic University offers special training for the men appointed. The leading Jewish organizations are also cooperating in the selection and training of Jewish chaplains. The Chaplain Service for Federal prisons is being established on much the same basis as our medical service has been established through the cooperation of the United States Public Health Service. In this way there is the double advantage of having men especially trained and

qualified for their work and of maintaining that close relationship between the prison chaplain and his church which is really essential. The position of prison chaplain is treated as a professional and necessary part of the technical staff.

The Council for the Clinical Training of Theological Students provides opportunities for the prospective chaplain to obtain practical experience in dealing with prisoners. The students are placed in training centers, located in institutions carefully chosen and under teachers who are experienced in prison work. These students are under the joint guidance of the theological supervisor and the institutional supervisor. This council is interdenominational and accepts students from any theological school, thus providing a new opportunity in theological education and a new technique for the prison administrator.

Director Bennett said that these methods have been so successful that this year (1937) they are placing in each of the Federal prisons at least one full-time chaplain, who can devote his entire attention to duties within the prison. He stated further that chaplains will no longer be hired on a part-time basis and make only one appearance a week, hold services, and promptly depart; they will have time, opportunity, and the facilities to get to know each prisoner thoroughly and help to satisfy his individual needs.¹

1. Address by James V. Bennett, op. cit.

Let us now see what some of our state prisons are doing in the way of special religious educational programs. In the Florida State Prison, a local correspondence department in religious education is conducted by the chaplain and has proven popular among the inmates. These correspondence courses in Bible and Religion are given through the cooperation of the University of Florida. The Illinois State Penitentiary provides special religious services for the 460 men who are confined in the psychiatric division. They also have two large classes supervised by the chaplain that are taking a correspondence Bible study course from the Moody Bible Institute.

In the Kansas State Penitentiary the Protestant chaplain, Rev. Fred B. Benson, said that for a long time he had a notion there should be some method of self expression among the men in a religious program. He formed an organization which is known as the "K. S. P. Brotherhood." It is the Prisoners' Church and is founded on the scripture, "Thou shall love the Lord thy God with all thy heart, with all thy soul, with all thy strength, with all thy mind and thy neighbor as (you love) thyself." This organization is popular with the men, as it has now attained a membership of more than 200. One hour each Sunday is theirs to plan and execute the work under the supervisory guidance of the chaplain. Some of these men get quite enthusiastic over the opportunity afforded them in leading a fellow inmate into signing the membership card. In signing the card, the prisoner

accepts the challenge to follow this passage of scripture as a standard for everyday living.

The State Prison of Southern Michigan, under the leadership of the chaplains, conducts two character education classes weekly, with an average attendance of 125 students. They also conduct two teacher-training classes, five behaviorism classes, and six Bible classes.

The Eastern State Pennsylvania Prison maintains a Department of Restoration, the services of which are at the disposal of every member of the prison group. Certain hours of each day are given over to interviews relative to a wide variety of subjects pertaining to the prisoners' individual problems. There is no restriction placed upon a single prisoner as to his privilege to hold private interviews with the officials in charge of the moral and religious service. Through these interviews confidences are established and much help can be rendered to the prisoners in helping them to solve their problems in the light of religious principles. To this Department of Restoration, the prisoners bring the problems of their families, who are denied incomes by the incarceration of these husbands and fathers who, in most cases, are the main support of the families. Thus the department establishes contact not only with the prisoners but with hundreds in civil life who have been affected by the processes of the criminal law. They solve an innumerable set of intricate problems which have arisen from the several social contacts of a large prison

population. Among these problems solved are the hope of release by pardon, the question of parole, the adjustment of government compensations, the difficulties of reconciliation to extremely long sentences, and the religious and moral problems of the prisoners.

The Texas State Prison is doing an extraordinary piece of work in religious education in that they have provided for a negro chaplain to care for the spiritual welfare of the colored inmates.

The chaplain of the Virginia State Prison, Dr. R. V. Lancaster, stated that the most important work that they are doing in religious education is the personal conference. Such conferences are held with all new prisoners and with others who have problems. They have also established a religious organization known as the Paul and Silas Brotherhood. The prisoners elect their own officers and formulate their own programs, with the help and advice of the chaplain.

The Wisconsin State Prison provides Bible reading cards for daily reading which are printed in their own print shop. This is in addition to the books, magazines, sermons, booklets, tracts, which are sent out each week by the chaplain's office to all who desire special religious literature. The Salvation Army also offers a special Bible study course to all the prisoners who wish to take it. They also have an organization known as the Volunteer Prison League which attempts to get the prisoners to live according to

Christ's principles. The chaplain stated that the membership in this League is steadily growing. Each new man is interviewed shortly after his arrival and a friendly relationship is established. He is encouraged to request interviews with the chaplain at any time when he is in doubt or anxious over any personal matter. Through interviews and private conferences with the prisoners, many of their intimate problems are solved, and with the alleviation of these problems character education is much more easily attained.

Opinions Expressed by Leading Men Interested in Prison Reform on the Value of Religious Educational Programs

The Hon. Sanford Bates writes in a personal letter*as follows with regard to religious education in prisons:

There has been considerable change of thought as to what constitutes religious education in prison in recent years. Formerly the chaplain of the prison was a man of all work. He preached on Sunday; he did social work; he was the librarian, and had charge of the rather primitive attempts at education. In some prisons he still retains this role but in the better class of penal institution his work has been greatly reduced by the employment of qualified professional teachers, as in New York State; by trained librarians, as in the Federal System; and by accomplished social workers, as in New Jersey.

In the Federal System, for example, it seemed some years ago that the need for full-time salaried chaplains had therefore terminated and experiments were made in having the

*To the writer.

preaching work done by outsiders on a fee basis. It soon developed, however, that there was a need for a new kind of chaplain to do that sort of personal work with prisoners which fell outside of the role of education or social work. Therefore, in the Federal System arrangements were made with the Federal Council of the Churches of Christ in America and specially trained young men were provided in the Federal Prisons to do chaplain work. A similar arrangement was made with the national organization of the Catholic Churches.

An adequate program of religious education means more than merely preaching to a lot of unwilling prisoners. It means service of a personal character by a man of attractive personality who has been thoroughly trained in the work.²

Chaplain James F. Donaha, Catholic chaplain of the Connecticut State Reformatory, made the following statement concerning prison religious educational programs:

I might say in the beginning that I have been serving as Roman Catholic Chaplain in the Connecticut State Reformatory for the past seven years. The ages of the young men in our institution range from sixteen to twenty-five. A clergyman of the Episcopal Church acts as chaplain to the boys of all religious denominations other than the Catholic boys.

You inquire first as to the importance of religious education in prisons. Both from my personal experience and my reading of the opinions expressed not only by religious leaders in prison work, but administrators as well, I believe there is no greater aid to reformation and rehabilitation of prison inmates than the imparting of knowledge of God and religion, and its practical value in the everyday life of men who want to live as real men. The American Prison Association, founded in 1870, has gone on record as emphasizing the importance of religious training in the lives of prisoners, declaring it to be so potent in reformatory efforts because of its

2. Bates, Sanford, Former Director, U. S. Bureau of Prisons, personal letter, November 24, 1937.

power in action upon the heart and mind and life of all men. 3

Reverend George M. Grady, president of the Chaplains Section of the American Prison Congress, wrote the following:

I believe a ~~thor~~orough knowledge of religion is the greatest character building agency we have. It drives home more than anything else I know, the personal responsibility to God for every action of life. Without religious sanction, it might easily resolve into - well, let's say, "Do what you want, but don't get caught." 4

Reverend Grady is also chaplain of the Connecticut State Prison, and he made the following comment on the work that they are doing there:

Religious service is held on Sunday and is pretty well attended. Instructions are given on Sunday and during the week by a group of instructors. A fairly large group receive the sacraments on the First Friday of each month and at general Communion at Christmas and Easter. There are always a few exceptional men who give their wholehearted cooperation and help much to bring others to the practice of religion.

Interviews with individuals at frequent intervals are very helpful.

Inmates generally do not care much for religion. For the most part, they have little or no religious background. Religion is always a solace to them.

It is the preventive job that is important, it seems to me. Reach the boy early. Increase character building agencies - have more religious instructions - closer contacts between school and home by expanding the visiting teacher program - work for closer family ties - happier family life. It is the preventive job that is important. 5

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3. Donaha, James F., Catholic chaplain, Connecticut State Reformatory, personal letter, November 29, 1937.
 4. Grady, George M., President, Chaplains' Section, American Prison Congress, personal letter, Dec. 2, 1937.
 5. Ibid.

Dr. Sheldon Glueck, Professor of Criminology, Harvard University, expressed his ideas as follows:

Referring to your recent letter, the subject of your inquiry is most important. On several different occasions I have had students write theses on the role of the prison chaplain in modern penology; but a first-rate analysis of this problem must still be made.

Briefly, my ideas are: (1) The traditional work of the prison chaplain is by far not enough either to reform or comfort. A stilted Sunday sermon has never yet led people to observe "the good life" in action, and on week days as well as Sundays.

(2) The field of endeavor of the religious worker and the social worker in correctional work overlaps; the two groups must get together and work out their respective goals and techniques.

(3) The modern religious worker with prisoners and ex-prisoners must be well versed in social and psychiatric case-work.

(4) A major task for the religious worker is to develop gradually in the prisoner an enduring faith around which he can marshal all his forces and desires to reform.

(5) The religious worker must help to smooth the way for the returning prisoner to social acceptance, so that he will not be treated - as he too often is today - as a sort of moral leper and social pariah, thereby blocking even the most sincere attempts to "go straight."

(6) This means that churches and community centers must make the ex-prisoner who has given sincere evidence of his desire to return to law-abidingness feel welcome. Without this, he regards the preachments in prison as sheer hypocrisy, and you cannot blame him.

(7) In brief, not only in prison work but generally, religion must be "implemented" by good deeds and faith in the essential soundness of human nature. ⁶

6. Glueck, Sheldon, Professor of Criminology, Harvard University, personal letter, November 22, 1937.

CHAPTER V

FINDINGS

The findings, as given in this chapter, have been taken from the questionnaires which were sent to all of the state and federal prisons. Twenty-seven state and two federal prisons returned the questionnaires, and many of the wardens stated that they would like very much to receive summaries of the findings.

Number and Salaries of Chaplains

The success of any adequate program of religious education in prisons rests largely with the chaplains. In very large prisons more than one chaplain is required to carry on an effective program of religious education. Table I, following, indicates the number of chaplains and the salaries of twenty-seven chaplains of institutions reporting this item.

The highest salary paid to any state prison chaplain, as shown in the survey, was that in Pennsylvania. The chaplain in this prison received \$250.00 per month. The average salary for a full-time chaplain for the prisons reporting was found to be \$163.00 per month. The Sing Sing Prison of New York, of which Lewis E. Lawes is warden, employs three full-time chaplains. The Protestant

TABLE I.
NUMBER AND SALARIES OF CHAPLAINS IN STATE PRISONS, 1937

Number of		Chaplains		Number of		Total Annual	
Prisoners	:	Full-time	Part-time	Chaplains	:	Salary	State
1116			2	2		\$ 1,050	Colorado
570			2	2		300	Delaware
1600	1			1		1,800	Florida
10,750	6	5		11		9,780	Illinois
1523	1	1		2		2,100	Iowa
1850	2			2		2,520	Kansas
1456	1			1		1,650	Kentucky
1120		2		2		Not given	Maryland
881	2	1		3		5,400	Massachusetts
4606	1	1		2		4,000	Michigan
4350	1	1		2		3,120	Missouri
235		4		4		520	Nevada
267	1	1		2		1,500	New Hampshire
640		2		2		Not given	New Mexico
2600	2	1		3		7,300	New York
							(Sing Sing)
9300	1			1		2,100	North Carolina
4204	2	2		4		3,600	Ohio
1000		2		2		600	Oregon
5065	7	1		8		15,000	Pennsylvania
528		2		2		720	South Dakota
949	1			1		840	Tennessee
							(Brushy Mtn.)
6374	4			4		3,792	Texas
310		6		6		900	Vermont
735	1	1		2		Not paid	Virginia
						by State	
975	0	0		0		---	Washington
2515	1	1		2		1,880	West Virginia
1620	1	1		2		2,780	Wisconsin

chaplain receives a salary of \$2500 per year; the Catholic chaplain, \$2800 per year; and the Jewish chaplain receives \$2000 per year. The lowest salary paid to any chaplain for full-time work was \$70.00 per month; this was found in Tennessee. The Tennessee State Penitentiary in Nashville and the Brushy Mountain Penitentiary in Petros employ two full-time chaplains, one for each prison. Each chaplain receives only \$840.00 per year.

As revealed in Table I, the Oregon, Delaware, and South Dakota state prisons employ only part-time chaplains. The Oregon and Delaware state prisons pay each of their part-time chaplains \$25.00 per month, and the South Dakota state prison pays \$30.00 per month to its part-time chaplain.

Services for Different Faiths

A wholly adequate religious education program, in the writer's opinion, should provide services according to the religious beliefs of the inmates. The following table, Table II, shows the state prisons which provide services for the different faiths.

Of the twenty-six state prisons listed in the table, all provide services for the Protestant faith. Florida, Kentucky, North Carolina, and Tennessee do not make provisions for Catholic worship services. Iowa, Michigan, Massachusetts, New York, Ohio, and Pennsylvania state prisons also provide for Jewish services. Christian Science services, in addition to the Catholic and Protestant services, are held in the Illinois, Missouri, and Ohio state prisons. Separate services are held in the Texas State Penitentiary and are conducted by a full-time Negro chaplain.

TABLE II.
NUMBER OF STATE PRISONS PROVIDING SERVICES FOR THE DIFFERENT FAITHS -

State	Denominations			
	Catholic	Protestant	Jewish	Others
Colorado	x	x		
Delaware	x	x		
Florida		x		
Illinois	x	x		Lutheran Christian Science
Iowa	x	x	x	
Kansas	x	x		
Kentucky		x		
Maryland	x	x		
Massachusetts	x	x	x	
Michigan	x	x	x	
Missouri	x	x		Christian Science
Nevada	x	x		
New Hampshire	x	x		
New Mexico	x	x		
New York(Sing Sing)	x	x	x	
North Carolina		x		
Ohio	x	x	x	Christian Science
Oregon	x	x		
Pennsylvania	x	x	x	
South Dakota	x	x		
Tennessee(Brushy Mt.)		x		
Texas	x	x		Also employs one ne- gro chaplain
Vermont	x	x		
Virginia	x	x		
West Virginia	x	x		
Wisconsin	x	x		

Worship Services, Number and Attendance

The following table, Table III, shows the number of worship services held weekly, the average attendance at the services, and the prisons which have Sunday Schools. Worship services and Sunday Schools are a vital part of any program of religious education.

Some prisons, such as those of Colorado, Nevada, New Hampshire, Vermont, and West Virginia, have only one formal worship service weekly. The Kansas State Penitentiary holds the greatest number of weekly worship services. Fourteen services are held each week in this prison. The average number of formal worship services held each week in the twenty-seven state prisons reporting was found to be about three.

The table also reveals the fact that only thirteen of the twenty-seven prisons have Sunday Schools, one has Sunday School occasionally, and thirteen reported no Sunday Schools. Thus we see that this type of religious training is being neglected. In small classes, with well-trained teachers, Sunday Schools are a vital part and exercise great influence in religious education. Some wardens stated that they used inmates as teachers in the Sunday Schools. Sunday Schools are too important a part of the program and require well-trained leadership.

TABLE III.
NUMBER OF WORSHIP SERVICES AND AVERAGE ATTENDANCE IN STATE PRISONS, 1937

State	:Number of : Inmates	:Average Attendance :at each Service	:Number Worship :Services Weekly	:Number Having :Sunday Schools
Colorado	1116		1	Occasionally
Delaware	570	570	6	No
Florida	1600	450	4	Yes
Illinois	10,750	3450	9	Yes
Iowa	1523	250	3	No
Kansas	1850	177	14	Yes
Kentucky	1456	450	2	Yes
Maryland	1120	800	3	Yes
Massachusetts	881	475	3	No
Michigan	4606	650	2	Yes
Missouri	4350	1200	3	No
Nevada	235	235 (Held in mess hall)	1	No
New Hampshire	267	Well attended	2	No
New Mexico	640	110	1	No
New York(Sing Sing)	2600	550	6	Yes
North Carolina	9300	Practically all except in Men's Div.	3	Yes
Ohio	4204	3240	4	No
Oregon	1000			Yes
Pennsylvania	5065	1220	7	No
South Dakota	528	50	2	No
Tennessee(Brushy Mtn.)	949	250	2	Yes
Texas	6374	Good attendance	4	Yes
Vermont	310	160	1	No
Virginia	735	550	2	Yes
Washington	975			
West Virginia	2515	900	1	Yes
Wisconsin	1620	No report	2	No

Private Conferences

Since much can be done to influence behavior by means of private conferences and intimate contacts, the following table, Table IV, was prepared, showing the number of private conferences held weekly by the chaplains.

The number of private conferences held by the chaplains with the prisoners varies all the way from none to approximately 460. No conferences are held in the South Dakota state prison, while 460 are held in the Illinois State Penitentiary.

Religion is, to a great extent, an individual matter. The private conference or interview is, perhaps, the best means whereby a chaplain may assist the disorganized inmate to acquire or regain a lost desire to will to do good. In these conferences, the inmate's personal problems can be discussed, and many of them may be solved. Religion, as a vital force in the determination of conduct, can be applied to these personal problems if provision is made for private conferences in the religious training. Apparently the chaplains in state prisons are greatly neglecting this service.

TABLE IV.
NUMBER OF PRIVATE CONFERENCES HELD WEEKLY BY CHAPLAINS IN STATE
PRISONS, 1937

State	:Weekly Conferences Held By:			Total Number of :Weekly Conferences:	:Number of Chaplains
	:Protestant:	:Catholic:	:Jew :		
Colorado	6			6	2
Delaware				12	2
Florida				75	1
Illinois				460 (approx.)	11
Iowa				35	2
Kansas	76	60		136	2
Kentucky				7	1
Maryland				Several	2
Massachusetts	35	60	8	103	3
Michigan	100	15		115	2
Missouri				Many	2
Nevada	1			1	
New Hampshire				Daily	2
New Mexico				8	2
New York	10	50	10	70	3
North Carolina				Most confer- ences with death-row prisoners	1
Ohio	200	100	100	400	4
Oregon				No report	2
Pennsylvania	150(appr.)	150(appr.)	7	307	8
South Dakota				None	2
Tennessee				140	1
Texas				Too numerous to count	4
Vermont				15	6
Virginia				25	2
West Virginia				100	2
Wisconsin				20-30	2

The Appointment of Chaplains

Table V, below, shows the method of appointment of chaplains in twenty-five state prisons.

Most of the Protestant chaplains are appointed by the wardens, with the approval of the governor. The Catholic chaplains are appointed by the bishop of the diocese under whom they are to serve. With this method of appointment, political expediency is less likely to be a factor, and there is greater probability that the more competent and better-trained men will be chosen.

TABLE V. METHOD OF
APPOINTMENT OF CHAPLAINS IN STATE PRISONS

State	: Appointed By :		Other Means of Appointment
	: Governor :	: Warden :	
Colorado		x	Approved by governor
Delaware		x	
Florida		x	
Illinois	x		Catholic chaplains by Bishop
Iowa		x	
Kansas		x	Catholic chaplains by Bishop
Kentucky	x		
Maryland	x		Approved by Board of Welfare
Massachusetts		x	Catholic chaplains by Bishop
Michigan	Approved by governor		Catholic chaplains by Bishop; others by Director, Department of Corrections
Missouri	x		Catholic chaplains by Bishop
Nevada		x	
New Hampshire	x		
New Mexico			Board of Penitentiary Commissioners
New York	x		Also by Religious Supervisor and Superintendent of Corrections Prison Commissioner
North Carolina			
Ohio		x	Confirmation by the Civil Service Commission
Pennsylvania	Approved by governor		Nominated by Warden; elected by Board of Trustees
South Dakota		x	
Tennessee			Commissioner of Institutions
Texas			General Manager of Texas Prison System
Vermont		x	
Virginia			Catholic chaplains by Bishop; Protes- tant by a board of Protestant churches
West Virginia		x	
Wisconsin		x	Approved by Bureau of Personnel

TABLE VI.

YEARS OF SERVICE OF CHAPLAINS IN STATE PRISONS, 1937

State	:Total Number: Catholic		: Protestant		: Jew	
	: Chaplains	:Number:Years of	:Number:Years of	:Number:Years of	:Number:Years of	:Number:Years of
		:Service :	:Service :	:Service :	:Service :	:Service :
Colorado	2	1	4	1	8	
Delaware	2	1	6	1	2	
Florida	1			1	6 $\frac{1}{2}$	
Illinois	11	2	17	6	28	3 5
Iowa	2	1	4	1	4	
Kansas	2	1	7	1	4	
Kentucky	1			1	8	
Maryland	2	1	12	1	2	
Massachusetts	3	1	10	1	24	1 1
Michigan	2	1	3	1	3 mos.	
Missouri	2	1	3	1	5	
Nevada	Part-time chaplains alternate each Sunday					
New Hampshire	2	1	2	1	25	
New Mexico	2	1	1	1	3	
New York(Sing Sing)	3	1	14	1	22	1 22
North Carolina	1			1	2 mos.	
Ohio	4	1	4	2	9	1 10
Oregon	2	1	No report	1	No report	
Pennsylvania	8	2	13	4	37 $\frac{1}{2}$	2 15
South Dakota	2	1	3 $\frac{1}{2}$	1	3	
Tennessee (Brushy Mt)	1			1	8 mos.	
Texas	4	1	25	3	16	
Vermont	6	1	8	5	10	
Virginia	2	1	No report	1	17	
West Virginia	2	1	19	1	4	
Wisconsin	2	1	No report	1	8	

Years of Service of Chaplains

Table VI, above, shows the number of years of service of the Catholic, Protestant, and Jewish chaplains in twenty-six state prisons. The range in years of service is from two months to twenty-eight years. Although in most states the chaplains are appointed by the wardens, as a rule they do not change with each political administration. This gives the office of chaplain more stability and should encourage the better-trained men, who really want to help the prisoners readjust themselves, to accept this service.

TABLE VII.

EDUCATIONAL STATUS OF CHAPLAINS IN STATE PRISONS, 1937

State	: College		:Seminary: Special Degrees:		Total
	:High School:	A. B. or B. S.:Degree	Training:	; M. A. : Ph. D.	
Colorado			1	1	2
Delaware			2		2
Florida			1	1	1
Illinois			10		11
Iowa		2			2
Kansas			1	1	2
Kentucky			1		1
Maryland			1		2
Massachusetts			2		3
Michigan				1	2
Missouri			1	1	2
Nevada		Not reported			4
New Hampshire			2		2
New Mexico			2		2
New York				1	3
North Carolina				1	1
Ohio			2	2	4
Oregon		No report			2
Pennsylvania		1	6		8
South Dakota		Unknown		1	2
Tennessee			1		1
Texas		3	1		4
Vermont	2	3	1		6
Virginia			2		2
West Virginia			2		2
Wisconsin		1		1	2

Educational Status of Chaplains

Table VII, above, gives the educational status of chaplains in twenty-six state prisons. As shown in the table, two chaplains were reported as having only high school training; ten had an A.B. or B.S. degree; thirty-nine had seminary training in addition to their undergraduate work; nine were reported as having M.A. degrees, and eight as having the Ph.D. degree. Most of the chaplains holding the Doctor's degree are Catholic chaplains.

If adequate programs of religious education are to be carried on in prisons, we must have trained and qualified leadership.

CHAPTER VI

RECOMMENDATIONS

1. In the writer's opinion, it seems that many chaplains are neglecting the opportunity of religious education in Sunday Schools. Many prisons do not have Sunday Schools and hold only regular worship services. There is a distinct need for the Sunday School type of service in the religious program, since more intimate contacts and discussions may be carried on in Sunday Schools than could be in a formal worship service. The formal worship services should not be neglected, but they should not be the only form of religious service.

2. Every state prison should employ at least one full-time chaplain.

3. The study shows that many chaplains are underpaid. Adequate salary schedules should be set up for them.

4. Chaplains, in addition to their regular seminary training, should have special training in the work which they are to perform. If this training were provided, a more effective program might be carried on in the prisons.

5. Adequate chapel facilities and equipment should be provided in every prison.

6. Chaplains should be concerned primarily with the religious problems of the prisoners. They should not be asked to devote so much of their time to other duties, such as the educational and recreational programs.

7. All states should set up minimum qualifications in the appointment of chaplains, placing them under some kind of a civil service system.

8. Private conferences should be held frequently with the inmates. The chaplain, in many prisons, is parole officer, welfare director, superintendent of prison education, librarian, and director of athletics and recreation. This greatly interferes with the carrying out of the most important phase of his work, that of holding private conferences and interviews with the inmates. Many chaplains have so many duties that they have no time for interviews with the prisoners; whereas those who have only their religious programs to carry out have as many as a hundred interviews and private conferences with the prisoners each week. These chaplains render a real service to the inmates, assisting them to solve their more intimate and personal problems.

9. The state prisons should put more emphasis on their programs of religious education. Many prison administrators do not fully realize the possibilities of such a program in the rehabilitation of prisoners.

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