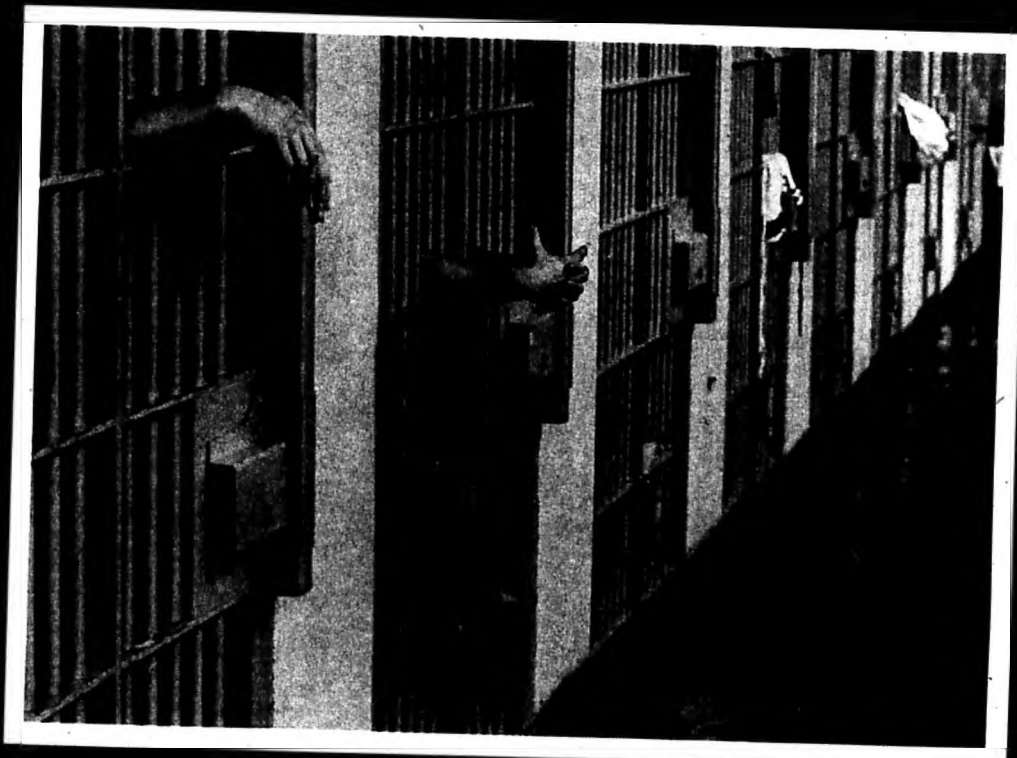
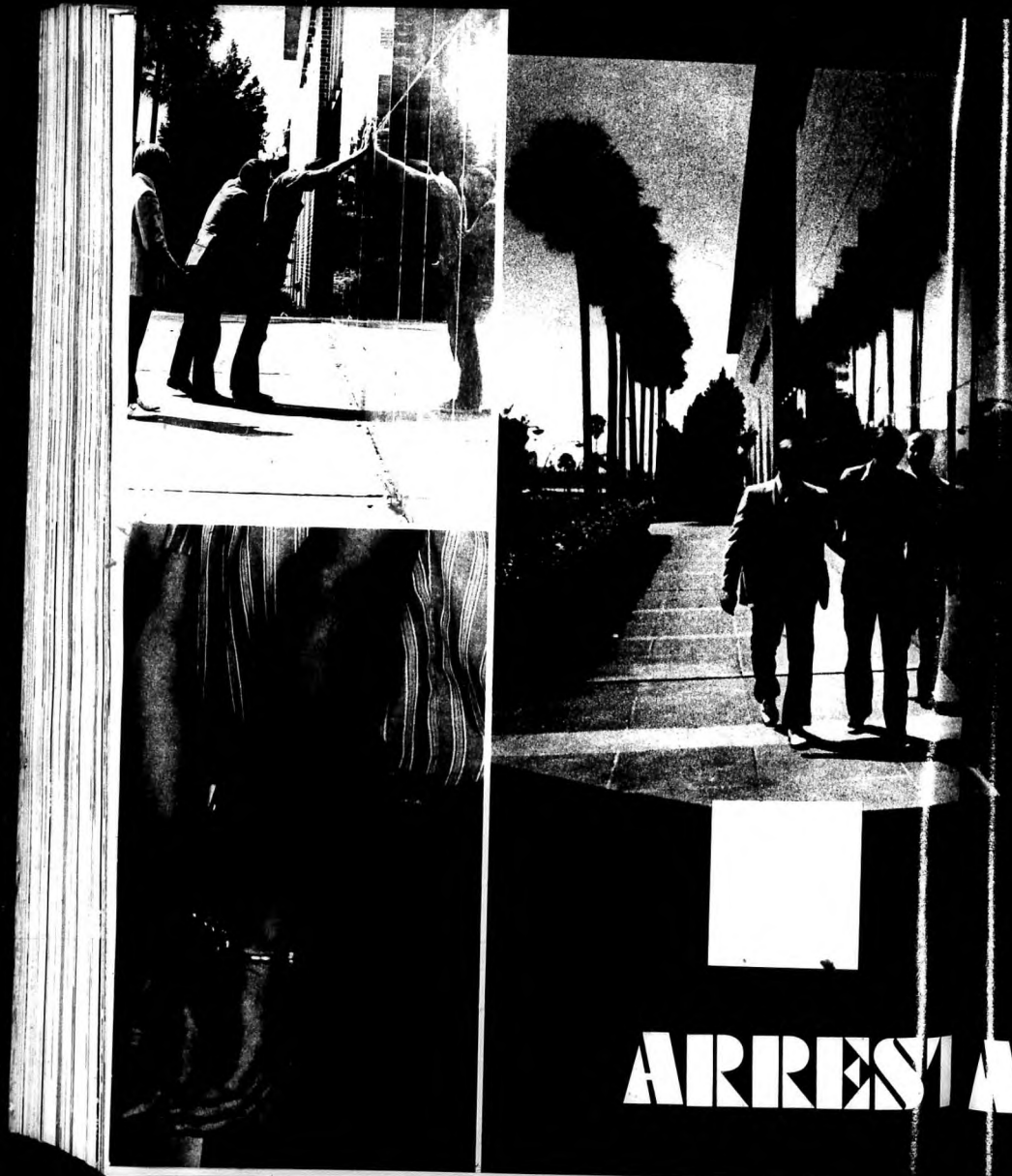


home missions



Prison confinement is not the answer. Christians have part of the answer. Not all of it. A psychiatrist may offer an inmate an understanding of his actions; an educator offer him better opportunities when he's released; but a Christian can offer him moral values that relate him to man and to God, and give him an understanding of his place in the universe. So Christians have a role in prisoner rehabilitation. If they're willing to assume it. —Carl Hart



ARREST AND CONVICTION

**GO TO JAIL
DO NOT
PASS GO DO
NOT COL-
LECT \$200**

It begins. No TV-like alley
scramble amid flashing lights and
broken glass. No cries of "stop or
I'll shoot!" No banshee sirens or
pulsating red spots. Just a simple,
hard word on a sunbaked street. A
flash of a badge. Rough hands
spinning you against the wall. Arms
outstretched. Hands probing for
weapons. The sting of handcuffs
slapped on wrists. People staring.
Monotone, half-heard recital of Bill
of Rights guarantees: "... right to
remain silent. ... anything you say
will be used against you. ... right to
counsel. ...". Shoved into a squad car.
In the silent seat, trapped by handleless
doors, cut off from your captors—and
the free world—by a meshwire screen.
You are traveling toward jail. The
blackness of tomorrow, guilty or
innocent, screams at you. If you are
like most who are arrested, this is
only your first step in a long,
long journey.

Continued

PHOTOGRAPHY BY KEN TOUCHTON

JAIL CONTINUED



HEARINGS AND BAIL. INNOCENT OR GUILTY. CASH AND CARRY.

At the jail, a confused headache of whirling lights and angry voices and pounding questions. Empty your pockets. Stand here. Move there. Sit. Stare. "Where were you? Why were you? If you're innocent, all you have to do..." Glaring brightness in the lineup. Cold darkness in the cell. You are booked and fingerprinted. You have committed a crime. You are guilty until proven innocent. You are innocent? Why do you feel so guilty? "Call your lawyer?" No lawyer. Only a wife. You have no money for lawyers. You get an overworked, case-loaded public defender. Preliminary hearing. Bail set. \$4,000. Do you have \$4,000? Or \$400 to pay a bondsman? You have neither. You sit in jail while your wife borrows from family, friends; finally, from a bondsman too; you are free on bail. You're lucky. Most like you can't afford the 10 percent bondsman's charge. Most like you stay in jail—from a few weeks to a year—awaiting trial. Cash and carry. The system wasn't built for people like you. But you are the people who flood the system.

Your name is Hal and your wife's name is Marian and your kids—two by Marian's previous marriage—are Beckie and Mikie and Jimmie. You drive a truck and you have served time before. Once. And you are real, very real. You remember your first arrest and conviction. The 18 months you served. And you do not want to go and you claim you are innocent. But evidence is convincing. Your attorney suggests the prosecutor will give a lighter sentence for a guilty plea. And you know, you have learned, justice is for the rich.

JAIL CONTINUED



WELCOME TO CRIME COL- LEGE: FAILURE FACTORY. RAH RAH RAH.

In an empty, cold courtroom, with no Perry Mason heroics or excited spectators, you stand. Alone. "How do you plead?" Stomach knots, muscles tighten. "Guilty." You are given 30 months. You will be out in 12 with good behavior. But for the next year, you will be one of 2,000 in Oklahoma's McAlester State Prison. One of 2,000, all claiming to be innocent. Perhaps you are. Marian believes: "It's hard to think a man and woman can have this relationship, this love, even when he's in prison. I'm an old sentimentalist. There's still the empty coffee cup and old soft chair; but the children don't say 'Here comes Daddy,' any more. Hal and I shared so many things. Checkers, cards. We made cupcakes. We lived, we didn't just exist. You miss sharing a bowl of popcorn with someone." Marian lives on welfare; five months a prison widow, she has adjusted—almost—but strain still darkens her eyes and thins her frame. "People are quick to judge. They sit around in their homes and say that it will never happen to my husband, my children. But it will." To more and more Americans, it has. Crime is increasing, has continued to increase consistently for a decade, despite local and national attempts to cut it. Reasons are perplexing, complicated, often contradictory and controversial. But there is no doubt the dilemma affects many people in all strata and walks of life. Nor is there doubt that Christians, particularly, have motive and responsibility for action. But questions

remain: Where to start? What to do? Answers are difficult, personal. The American system of criminal justice is in deep, serious turmoil. Every phase—arrest, trial, confinement—is out of kilter; every phase needs detailed, exhaustive reform. Arrest procedures are antiquated. Police and citizens decry "handcuffing." Supreme Court decisions that uphold Constitutional rights of poor as well as rich. They lobby for stiffer laws. But is relaxation of the laws that separate the U.S. from totalitarian governments needed? Or more and better trained policemen, more scientific methods of investigation, greater awareness of citizen's role in crime prevention? Courts are clogged, ready to collapse under unbearable dockets. Supreme Court Justice Warren Burger estimates that if 10 percent of those who plead guilty changed to innocent, the courts would grind to a halt in increased paper work and legal machinery. Shortcut constitutional guarantees? Or demand more money for judges, public defenders, court officers, and streamlining procedures for trial conduct? Finally, the prison system is an outrage, a perverted, inhumane dichotomy torn between punishment and rehabilitation. "The facts clearly show," says a Presbyterian church paper on prison reform, "that our penal systems as they presently exist... are fulfilling neither the functions of deterrence nor rehabilitation. Quite simply, our penal systems are failing." The Lutheran Church in America has declared: "For society to seek increased

security and order (only) by means of a larger and more efficient system is for it to sow the seeds of its own destruction." Odds are that Hal, like most U.S. criminals, will return to prison again and again—40 to 60 percent do. Unless they receive help. Of all areas of concern in the justice system, perhaps none needs more immediate, extensive reform than the prison system. Stemming the crime rate means first eliminating root causes of crime: deprivation, alienation, ghetto isolation, racism, homelessness... long range goals usually ignored or sidestepped when crime prevention is discussed. HOME MISSIONS is aware that any of these issues deserves coverage. But for now, HM has elected to focus on only one area in which Christians can and are significantly affecting change. That is the penal system. So this edition of HOME MISSIONS deals with Hal—all the Hals whose lean and angry faces confront us from behind bars. From the moment—climaxing his seven-minute trial—that the judge said, "I sentence you..." we have had responsibility toward Hal, if we but recognized it. We put Hal in a cage unmatched outside zoos. By removing him from our midst, we expect him to learn to live with us. Hal failed society, but, in a sense, society failed him, too. Yet there are reasons to believe that if society ceased to fail Hal, he would cease to fail it—us. It is toward that end—that beginning?—that this issue of HOME MISSIONS is prepared.... The Editors

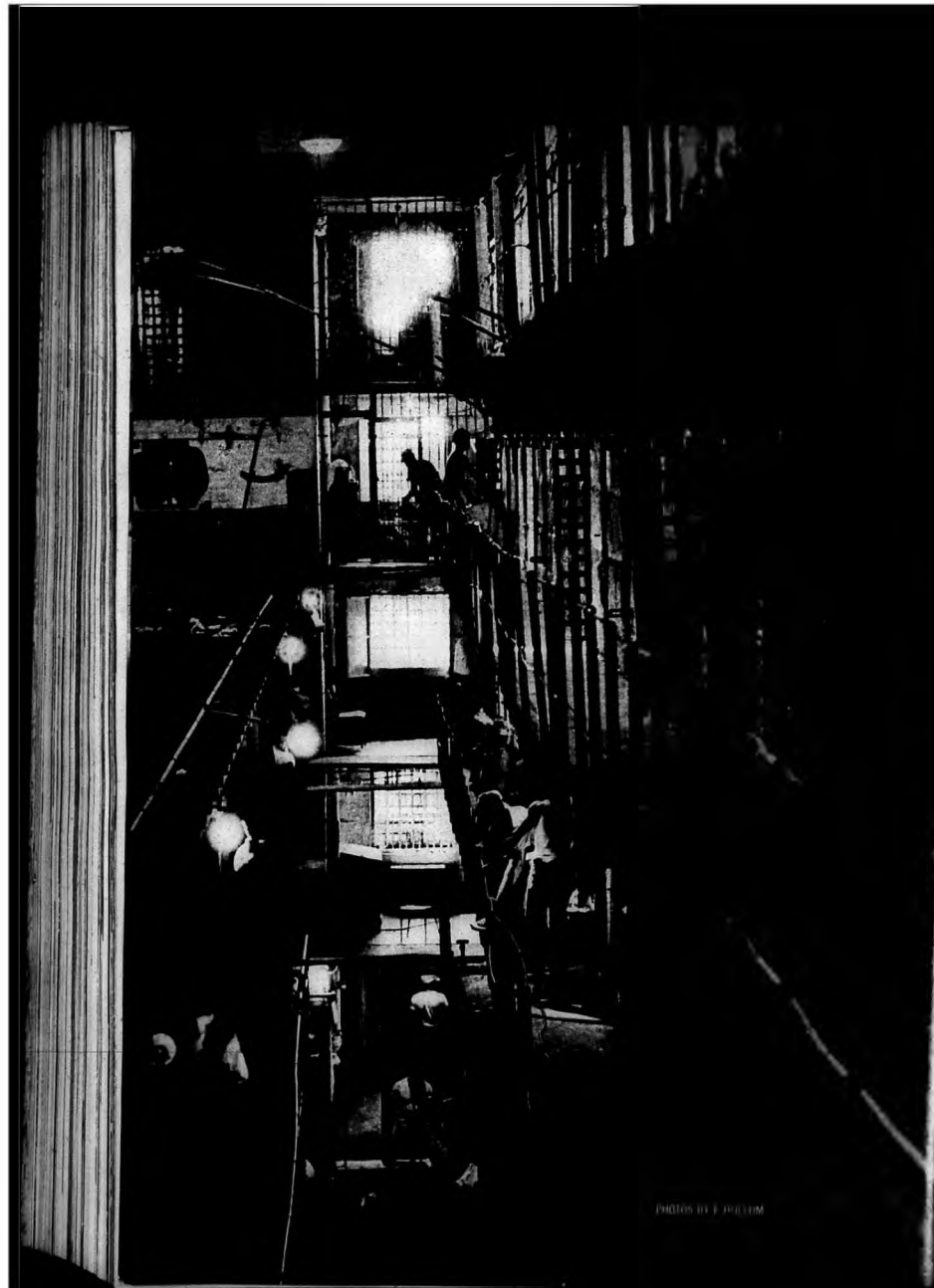


PHOTO BY E. J. JACOBSON

In confusion between punishment and rehabilitation, prisons do neither; they merely fail BY BEN BAGDIKIAN

IN THE NAME OF JUSTICE

If today is average, 8,000 American men, women and children will enter locked cages in the name of justice:

If theirs is an average experience they will, in addition to any genuine justice received, be forced into programs of psychological destruction; if they serve a sentence most of it will not be by decision of a judge acting under the Constitution but by a casual bureaucrat acting under no rules whatever; they will undergo a significant probability of forced homosexuality; and they will emerge from this experience a greater threat to society than when they went in.

"Justice" in the United States today is so bad that conservative reformers talk openly of salvaging lawbreakers by "diversion from the criminal justice system wherever possible." It so efficiently educates children into crime that Milton Luger, Director of the New York State Division of Youth, could say, "It would be better if young people who commit crimes got away with them because we make them worse."

American convicts serve a majority of their sentences at the mercy of parole boards whose decisions on which prisoners to release are so irrational that it can be statistically proved that society would be better protected if some passerby pulled names of convicts at random out of a hat.

Forced homosexuality is merely one of the psychological distortions built into the prison system. It appears to be prevalent among 80 percent of all women prisoners, 20 to 50 percent of male prisoners, and an unknown but significant proportion of juveniles.

Ninety-seven percent of all prisoners are eventually released back into society, where from 40 to 70 percent of them commit new crimes.

Human prisoners in the United States are more carelessly

handled than animals in our zoos, which have more space and get more "humane" care. Eighty percent of all prison guards in the country are paid less than \$8,000; all keepers of animals in the National Zoo in Washington are paid between \$8,400 and \$9,100.

Almost everyone seems to agree that our prisons are terrible.

President Nixon: "No institution within our society has a record which presents such a conclusive case of failure as does our prison system."

John Mitchell, former Attorney General of the United States: "The state of America's prisons comes close to a national shame. No civilized society should allow it to continue."

But change is glacial. In most places there is no change at all.

The system is hardly a true system but a disjointed collection of buildings and jurisdictions. The smallest is the federal, generally accepted as the more carefully designed, if bureaucratic.

On any given day the prisoner population in federal prisons is about 20,000, or less than 10 percent of all sentenced prisoners in the country.

The states have 200 facilities, ranging from the big state penitentiaries to an assortment of reformatories, forestry camps and juvenile halls, ranging from some of the most humane in the country to some of the worst. They hold over 200,000 prisoners each day.

There are 4,037 jails and uncounted city and town lock-ups where the range in conditions runs from fairly good to filthy and dangerous. Technically, "jail" is a place where a person is held awaiting trial, "prison" where he serves a sentence.

The county jails hold about 161,000 persons a day, five

Continued

JUSTICE CONTINUED

percent of them juveniles [usually mixed with adults] and five percent women. Including jails, the total incarcerated population is about 1 million. If one includes town "drunk tanks," 3 million Americans pass through cells each year.

Who are the Americans who find themselves behind bars? They are overwhelmingly the poor, the black and the young. A profound sense of being cheated runs through them. They may have been cheated by the environment they grew up in, by chaotic families, poor neighborhoods, ineffective schools, depressing career opportunities. But this is not the usual reason the average prisoner feels cheated. He feels that he has been unfairly treated by the criminal justice system. He is right.

The President's Crime Commission in 1967 showed that from 3 to 10 times more crime is committed than is ever reported to police. They cite a survey showing that in a sample of 1,700 persons of all social levels, 91 percent admitted committing acts for which they might have been imprisoned but were never caught. So most law-breakers are never caught.

If they are, the affluent tend to avoid imprisonment. The concentration in prison of the poor, the black and the young reflects, among other things, a special selection by which we decide whom to put behind bars.

Once found guilty, the fate of a sentenced man is subject to the wildest accidents of fate. Robert Apablaza sold a matchbox of marijuana and happened to find himself in a particular courtroom in New Orleans where he was sentenced to 50 years in prison; hundreds of others have done the same thing elsewhere and not gone to prison.

So every prisoner knows other offenders who received substantially better treatment than he did. He knows, and statistics prove, that justice is not even-handed.

Once committed to prison, he is still governed by chance. The building he is in may be a 100-year-old fortress with four men in a narrow, dark and damp cell, or he may be in a clean one, one man to a cell. More than a quarter of all prisoners are in prisons that are 70 years old or older.

If he is in Delaware, the state will spend \$13.71 a day on his food and custody; if he is in Arkansas, \$1.55 a day. If he is in Pennsylvania he will get meat and three vegetables almost every meal; if in South Carolina, meat once a week and other times greens and beans.

In some prisons he will be raped homosexually unless he is strong and has a weapon; in others he will be left alone. In some, the guards will abuse him and turn him over to psychopathic or racketeering fellow inmates, and censor his mail to make sure he gets no word of it to the outside. In other prisons he will be treated humanely and can appeal punishments to an impartial board, including inmates, and communicate with the free world.

The people on whom such uncertain justice is visited are men, women and children who already have been unlucky. At least half have been involved in drugs or alcohol. They are generally of normal intelligence (the median for federal prisons is 104 I.Q.; for a typical Midwest state, 99.78) but they test out between 7th and 8th grade achievement.

In a typical state 25 percent are in for burglary, 22 percent for larceny, 12 percent for robbery, 8 percent for forgery, 6 percent for assault, 5 percent for drugs, 5 percent for auto theft, 4 percent for homicide and 2 percent for some sex offense.

The President's Crime Commission showed that in 1965 there were 2,750,000 serious crimes reported to police and

727,000 arrests made and of these 63,000 people imprisoned. Thus just for reported crime, which is a minority, only two percent of criminals went to prison. If they were all released they would not materially increase the law-breaking population.

If they were released the prisoners conceivably could affect the crime rate in another way: by encouraging otherwise inhibited people to commit crimes because they felt they would not be punished.

But nobody knows this or can even guess intelligently.

For all the public clamor about crime and punishment, this field remains a wasteland of research, the most remarkable void of reliable analysis of any major institution in American life. The worst void is prison and prison programs where, in the words of one administrator, "we are sorting marbles in the dark." The American prison system is a monument to mindless procedures in the midst of a society that prides itself on being scientific and measuring everything in sight.

The result is that the lives of millions of prisoners, the billions of dollars spent on them (about \$1.7 billion this year), the safety of citizens from crime and the loss of \$20 billion to victims of crime, continue to be governed by archaic conventional wisdoms. The only thing we are fairly certain of is that most of these conventional wisdoms are wrong.

It is one of the conventional wisdoms that the current rise in crime is strongly influenced by excessive leniency by prosecutors and courts. Another is that harsh punishment will reduce crime. J. Edgar Hoover told a recent Senate committee, "The difficulty is with district attorneys who make deals and judges who are too soft."

According to the FBI, from 1960 to 1965 the crime rate per 100,000 rose to 35 percent. Beginning in 1964, federal courts and most state judges began giving out longer sentences. From 1964 to 1970, federal sentences became 36 percent longer and time served was even more because the federal parole board began reducing paroles.

But from 1965 to 1970 the national crime rate—during the harsher period—rose 45 percent.

Robert Martison studied every report on treatment of prisoners since 1945 and analyzed the 231 studies. He concluded: "...There is very little evidence in these studies that any prevailing mode of correctional treatment has a decisive effect in reducing recidivism of convicted offenders." "Recidivism" refers to crimes committed by released prisoners.

James Robison of the National Guard Council on Crime and Delinquency, and Gerald Smith, of the University of Utah, made one of the most rigorous analyses of various treatment in American prisons and concluded:

"It is difficult to escape the conclusion that the act of incarcerating a person at all will impair whatever potential he has for a crime-free future adjustment and that regardless of which 'treatments' are administered while he is in prison, the longer he is kept there the more he will deteriorate and the more likely is it that he will recidivate."

A fundamental reason for confusion is that unlike some countries, the United States has never decided what it wants its prisons to do.

There are several motives for criminal punishment.

1. Hurting the prisoner so that he will feel free of guilt, having paid for his act;
2. Using the criminal as a scapegoat for others in society who feel the same criminal impulses within themselves and by punishing the criminal purge themselves;
3. The need of some to feel morally superior by sustaining outcasts in a despised and degraded condition;
4. Keeping the criminal out of circulation;
5. Revenge imposed by the state to prevent the victim or his family from taking private revenge, as in family feuds;
6. Revenge in the name of all society so that the public will not impose its own version of justice;
7. Deterrence of the criminal who, by being hurt, will decide that committing the crime is not worth it;
8. Deterrence of others who, seeing the criminal suffer, will not imitate his crime; and
9. Reforming the criminal so that he will learn to live in peace with society.

Criminal punishment may accomplish a number of these objectives simultaneously. But some are contradictory and cannot be done together. It is not possible to cause a man to respect those who treat him with deliberate cruelty. Scapegoating does not eliminate the illicit impulse; where punishment of the individual is violent and cruel, it promotes violence and cruelty in society at large.

The confusion in goals for prisons has its roots in a curious phenomenon: the most damaging practices in criminal justice were started as humanitarian reforms.

The prison itself is an American invention created out of genuine compassion.

For centuries, people were incarcerated only until the local lord or king could impose punishment. Punishment would then be death by hanging, drowning, stoning, burning at the stake, or beheading, usually with a large crowd observing to deter them from imitation.

In the 1780's, the Quakers of Philadelphia, taking soup to the jails, were appalled by conditions. They organized to pass laws substituting sentences of incarceration in permanent, well-designed prisons as a substitute for death, mutilation or flogging.

They designed the new prisons for solitude and meditation on the prevailing theory that men do wicked things because the devil has invaded them and only through contemplation of their sins could they become penitent and turn good again. The new institutions for penitence were called penitentiaries. The prisoners were forbidden to speak and saw no one, sometimes not even their jailers.

Europeans studying the new country reported on the new institution and adopted it, though some, like De Querville and Dickens, observed that penitentiaries often produced insanity.

In the late 1800's, it was observed that country people on their farms had been law-abiding but after they moved to the impoverished industrial cities they became criminals. It was thought that there might be some connection between environment and crime, that prisons might be a way to counteract bad environment.

The impact of Freud and psychology complicated the view of human behavior, adding to the physical environment the emotional history of the individual. If prison was an opportunity to change the environment, it might also be a way to give the prisoner a more accurate view and control of himself.

But the conflicts have never been resolved between punishment and "treatment," between the purpose of protecting society by keeping the criminal locked up and the goal of protecting society by trying to condition him for peaceful return to the community.

Only this continuing confusion could explain the survival of irrationalities like "prison industries" and the decision of parole boards.

Most work inside federal prisons, for example, is done for an independent corporation called Federal Prison Industries, Inc. It has a board of directors, mostly executives of private corporations who serve without pay. It maintains 52 shops and factories at 22 federal institutions where it employs about 25 percent of all federal prisoners.

Historically, at the insistence of private business and labor unions (George Meany, head of the AFL-CIO, also is on the board of FPI), they do not make goods that will compete with privately made goods, which means that they usually do not develop skills that will let the ex-convict compete in private industry.

The chief customer is the federal government. Pay rates are from 19 to 46 cents an hour.

FPI in 1970 had earnings of \$9.9 million on \$58 million sales, or 17 percent profit on sales, the highest of any industry in the United States (average for all U.S. industry is 4.5 percent on sales).

Federal prison officials agree that a major reason for repeated crime by ex-convicts is their lack of skill in the jobs that are needed in free life—medical and dental technicians and other categories that will hire all the qualified help they can get. They also admit that they lack the money to train significant numbers of convicts in these marketable skills. Yet they have regularly turned back large profits made by prisoner labor.

Even prison industries cannot match the performance of parole boards for lack of success and lack of accountability. Parole is another humanitarian reform that was perverted. It was supposed to give the prisoner incentive to improve himself to earn a release earlier than his full term. It was supposed to shorten time spent behind bars. It has lengthened it.

Most prisoners are eligible to apply for parole after one-third of their sentence has been served. Judges and legislatures know that, so they have increased sentences on the assumption that most prisoners will be released in something like one-third their time. The prisoners have not been released at that time. Consequently, American prisoners serve the longest sentences in the Western world.

But that is not the worst characteristic of American parole boards. Their purpose is to release the prisoner as soon as possible consistent with his own good and protecting society from repetition of crime. The boards are in the position of predicting human behavior, a difficult task for even the most perceptive and wise individuals.

Most parole boards are appointed by governors and include their cronies or former secretaries.

Parole boards regularly release the worst risks, as measured by the best data.

Take the case of Jack Crowell (not his real name, but a real person). He is a stocky, 41-year-old Navy veteran do-

Continued

JUSTICE CONTINUED

ing 10 years for voluntary manslaughter in a Southern state. He had such a good record in the state penitentiary that toward the end of his sentence he was permitted to join the state's work release program.

Under work release he left prison to live in an unlocked dormitory in a city. He got up each morning, drove his boss's truck to the work site where he became a master plumber, supervising an assistant. At the end of the day he returned to the dormitory. He earned \$140 a week and saved \$1,800. He applied for a parole. The prison system recommended him. He was turned down.

Typically they didn't tell him why except that he wasn't "ready." They did parole some men direct from the state prison who had never had a chance to show that they could hold a good job and handle freedom.

Crowell's is a typical case. One can guess what happened. He was in for manslaughter. Parole boards do not like to parole killers and sex offenders because it makes for bad public relations. They fear the headlines if such men repeat crimes while on parole. But contrary to conventional wisdom, murderers and sex offenders are the most likely not to repeat a crime.

In 1969 parole boards reporting to the Uniform Parole Reports released 25,563 prisoners before they completed their full sentences. Almost one-third of them were burglars who in their first year had their usual rate of repeated crime of 31 percent. There were 2,870 armed robbers released and in the first year 27 percent went back to prison. The boards released 2,417 forgers, 36 percent of whom were reimprisoned, and they released 2,299 larcenists, of whom 30 percent went back for various violations. Murderers and rapists released had failure rates of 11 to 17 percent.

The rate of new homicides and rapes by all categories of released prisoners is about the same, approximately one-half of one percent. Since murderers and rapists represent a small proportion of all released prisoners, about 12 percent for all such categories, their one-half of one percent represents less of a threat to society than do the violent new episodes by other kinds of criminals.

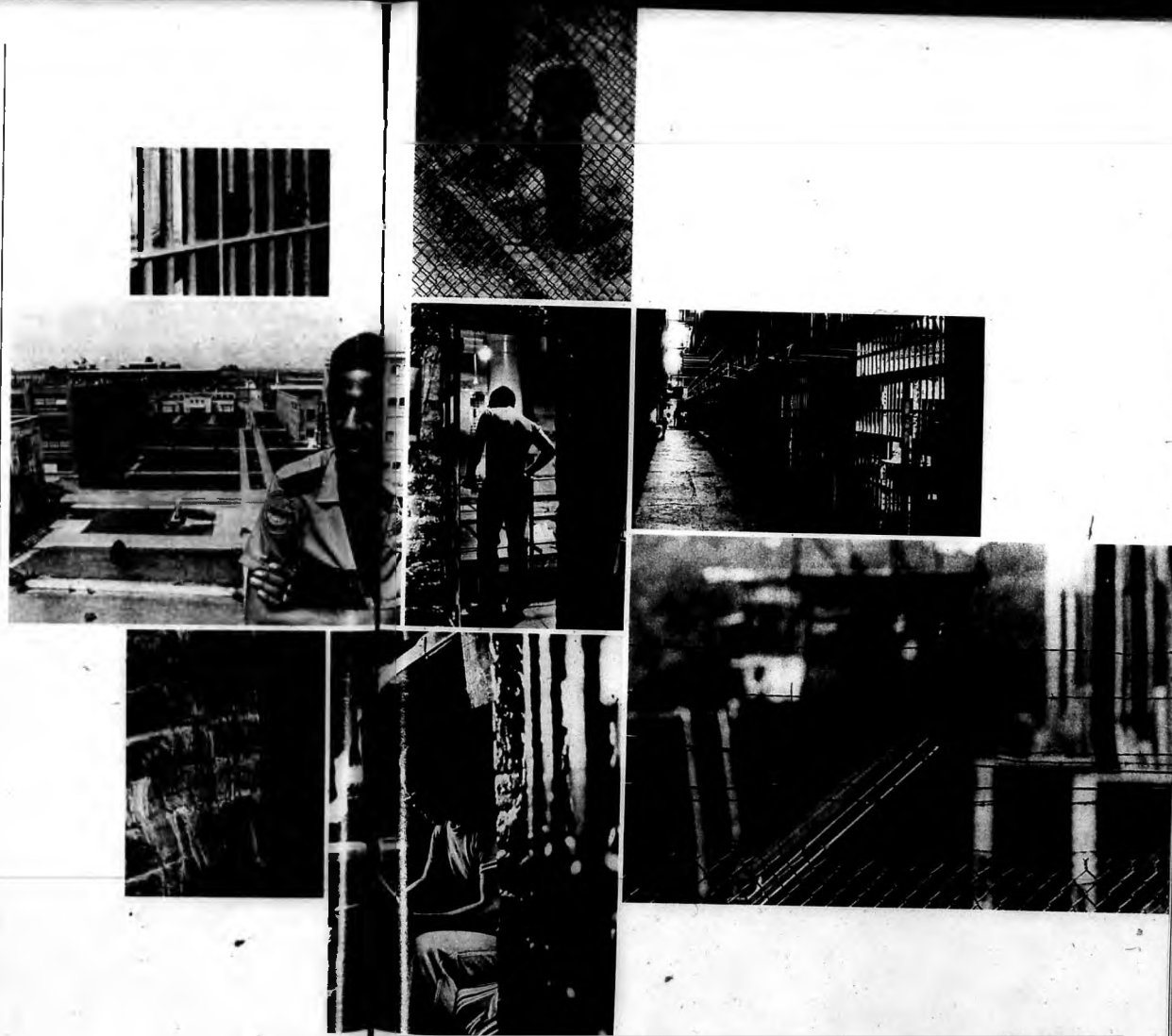
Parole boards are not solely to blame. Whatever other notions are in their heads when they make their decisions, they are seriously influenced by public opinion. The police and the general public are outraged at the violent crimes of released prisoners; they don't know that 97 percent of all prisoners are released anyway and that the longer criminals stay in prison, the more crimes they commit afterwards.

In prison after prison, the uncertainty of the sentence was mentioned as the most excruciating part of prison.

"I behaved myself, the warden recommended me, I had a job on the outside, my family said they had a place for me and they turned me down. I ask them why and they say, 'You're not ready.'"

"I ask them what that means and they don't say. What am I supposed to do? Give me five, give me ten but let me know how much time I have to do and don't keep me hanging all the time."

Society takes elaborate pains to assure that lawyers and judges are qualified to exercise their power over the freedom of their fellow citizens and that no person is deprived of his liberty without due process of law, including a review of grave decisions. Yet the gravest of decisions—the time a citizen may spend imprisoned—is determined most



JUSTICE CONTINUED

of the time by untrained persons acting without adequate information, in opposition to the best data and without accountability.

In Louisiana they stopped giving all convicted armed robbers parole, after which armed robberies in the state rose 57 percent.

It is tragic for the protection of society and the future success of prisoners that carefully selected boards do not use the best available data to decide the issue of liberty or imprisonment. It unnecessarily exposes society to more crime, it stunts the potential for change within convicted criminals and it suffuses American prisons with frustration and bitterness.

Perhaps, if parole board and others in the correctional system would reevaluate their activities, many new prisons would never be built.

California made a shocking decision. Like the rest of the country, its crime rate was rising—faster, in fact, than the national rate. Like the rest of the country, it was sentencing more people to prison, for longer terms. It decided to try something else: keep more criminals free in their own communities with special help.

In the last five years, the equivalent of 15,000 California criminals who ordinarily would have spent time in prisons walked freely in their home towns. Instead of spending \$6,500 a year to maintain each prisoner in an institution, the state spent \$4,000 to help him keep out of trouble at home. The state saved \$196 million in new prison construction and its crime rate went up no more than some other urban states.

The men who run prisons seem to agree that most of their inmates shouldn't be there. In visiting prisons, I asked every warden, deputy warden and director of corrections what percentage of his prisoners he felt needed to be locked behind walls. The highest estimate was 33 percent, the lowest 5; most were between 10 and 20 percent.

Most also believed that American sentences are too long, that after a time deterrence is replaced by deterioration.

American society already turns loose most of its convicted criminals. About two-thirds of people found guilty of crime are out on probation or parole. Probationers repeat crime at an apparent rate of about 27 percent, compared to 40 to 70 percent for people who spend time in prison.

This does not mean that no one ought to be restrained. Criminals dangerous to society will be imprisoned and have been in the most idyllic societies. But the country has to decide what it wants to happen inside the walls. Is the act of imprisonment itself the punishment? Or is punishment what happens after the criminal arrives inside the walls?

The way most jails and prisons are run, the walls are used to provide secrecy while varying degrees of deliberate damage are done to inmates.

Men are put in a harsh environment and subjected to uncertain anguish, psychologically and physically. They are further punished by placement in "the hole," a standard part of every prison in which the prisoner is isolated, without normal sights, sounds or tastes and is denied reading material or anything to occupy his mind and senses in a normal way. Psychologists say it can induce insanity.

Most prisons normally keep the prisoner as cut off as possible from his family and normal contacts. It is typical that outgoing mail is limited in quantity—sometimes ten

letters a month—and is censored. It can be written only to persons approved by the prison. Incoming letters are limited to persons approved by the prison and these, too, are censored. Visiting is limited, typically to four hours a month. Often contact with visitors is limited to speaking by microphone through a wire mesh. Food is sparse and bad, treatment by guards frequently brutal and insulting. Overcrowded inmates prey on each other and the moreruthless establish the standard of conduct. Day after day spent either in idleness or in dreary work.

In riot after riot, the same pattern emerges: months of years of warden's requests for improved conditions in food program, crowding and character of guards, without result followed by peaceful petitions of prisoners, with no result followed by a riot; followed by promises, followed by minuscule results.

When he was in Sweden, David A. Ward, chairman of the department of Criminal Justice Studies at the University of Minnesota, took the list of 28 demands made by prisoners in Attica with him to meeting of the inmate councils and to Swedish prison authorities.

"I really felt ashamed," he says. "The prisoners and their keepers were astonished. There was only one Attica demand—full pay for work—that was not established there. They kept asking me, 'you mean that in America you still have to negotiate for adequate food inside prisons?'"

The courts are sentencing more criminals and decisions have to be made for their disposition. If no new facilities are built and more inmates are put into present prisons, densities will go even higher and there will be more human wreckage and riots: the formula for a bomb is to build an escape-proof container and increase the pressure inside.

If present prisons are modernized, it will cost from \$15 billion to \$18 billion. New prisons will cost about \$22,000 per inmate capacity just for construction, and from \$5,000 to \$10,000 a year to maintain each prisoner. Society, already balking at the expense of building schools, is not likely to spend such money.

It is not the noblest of reasons, but prison reform could come because it costs too much to do anything else.

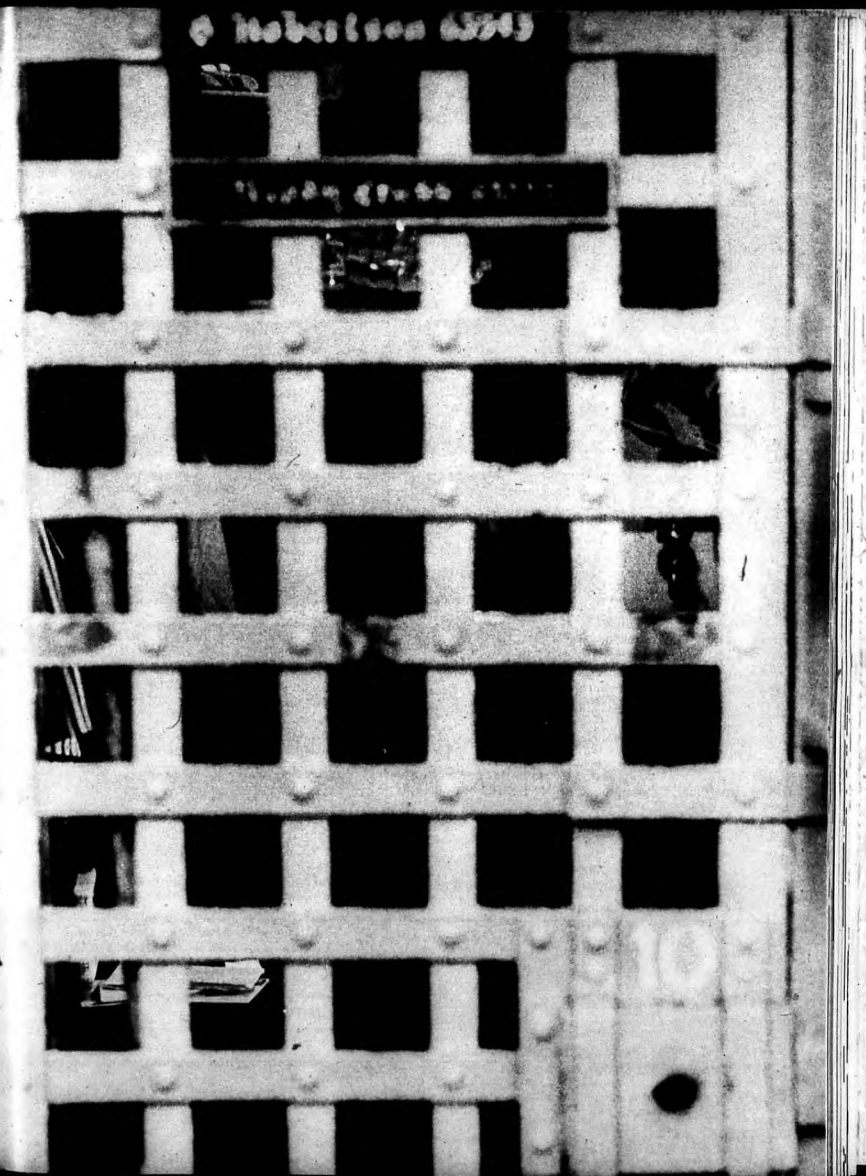
The first reform should be to keep out of prison persons whose problem is chiefly medical or psychiatric. A place with custom-built locks and steel bars and untrained staff is not the place to treat drug addiction, for example.

The law and social standards need to be re-examined for "victimless crimes," illegal acts by which the offender affects only himself—drugs, alcoholism, prostitution, gambling. While the country is overwhelmed with crime against innocent persons, it spends billions of dollars and millions of man-hours pursuing people who do things only to themselves.

Where there are victims to crime, society should compensate them. They would not reduce crime but would diminish its social cost.

Nothing can pay for a murder or rape (though the police and hospitals should stop treating the victims of rape as though they were criminals). But at least medical and psychiatric costs could be compensated. Property crimes are clearly payable.

The money involved is not a large amount, except to the



JUSTICE CONTINUED

victims. The average burglary loss is \$150, which averages \$6 per taxpayer a year; the average taxpayer already spends \$17.20 a year to prosecute and jail burglary cases.

For offenders who need to be locked up, prisons need to change.

- Prisons should be small, the smaller the better. Large populations require representation, impersonal management and cause perpetual crises in control. The federal government recommends adult prisons with no more than 400 inmates; some think 400 is too large.

- Prisons should be in cities. Prisoner families are usually poor and cannot afford long trips by private transportation to remote locations where commercial lodging is required. Prison staffs need professionals, who are not found in rural areas and don't like to move there.

- The deliberate internal isolation of prisoners should end. Mail should be unlimited and uncensored except for inspection for physical contraband. Visiting should be unlimited except for common-sense rules. Sexual deprivation should end wherever possible. Conjugal visits inside the prison are better than nothing but they are demeaning and force the prison to decide who may conjugally visit an inmate. Regular home furloughs for all nonviolent inmates would end sexual deprivation and most induced homosexuality. Where all these things have been tried there has been a net gain for everyone, prisoner and keeper.

- Prisoners and ex-prisoners need much practical help in returning to society and to repair personal problems. That may have sent them to prison in the first place. They need contacts while in prison to keep in touch with families and employers, to provide reading material and crucial information. Maintenance of these contacts makes the critical weeks after discharge less dangerous. Jobs need to be lined up, housing arranged, family ties reshaped. There are not enough professional workers to do this and if there were there is not enough money to pay them. Volunteers on a massive scale are needed, including ex-inmates. (In Sweden, parole officers are all volunteers, many of them lawyers, doctors and teachers.) In New York City, some churches have adopted cell blocks of the city jail.

- Within the walls, prisoners need basic rights that no prison administration can violate. Physical and psychological torture should end. Other punishments—removal of privileges, transfer to other cell blocks, cancellation of furloughs, transfer to another prison, serious downgrading of assigned work—should be done only with a hearing by committees that include elected inmate representatives.

- The perversion of indeterminate sentences and parole should end. Short, fixed sentences with time off for good behavior would be better than the unfair agonies imposed by uncertain sentences decided by anonymous administrators. A judge may sentence a man to 12 years but an unaccountable guard or parole examiner may decide the last nine years and do it beyond the reach of any judge. The indeterminate sentence has meant that men can serve life for stealing \$100 because they displease their jailers. Parole should end, and with it parole boards. Or else parole board decisions should be based on open, reviewable procedures with precise reasons given for denials. Since parole boards control more of a prisoner's life than any judge, they should be as accountable as judges and as subject to review and appeal.

- The elaborate procedures of "treatment" have been ineffective and have dubious ethical grounds. The modern

philosophy is that the criminal is "sick" and can be "cured" by rearranging his thinking and emotions. Genuine change of attitude comes voluntarily in imprisonment; prisoners do what they can to be paroled and avoid further punishment but it usually produces cynicism. "Treatment" has not reduced repeated crime. "Treated" prisoners repeat crime just as often as "untreated" ones. Self-examination or counseling can produce benefits to inmates. But they don't reduce crime by themselves and they create an elaborate game of fake conformity. One group that does avoid future crime more successfully are the "alienated," that is, those who do not do well in "treatment." What is needed more than anything else is practical, convincing job training and effective education.

Artificial barriers for ex-convicts and parolees should be removed. Parolees must get permission to marry and change apartments; they cannot get drivers' licenses without permission or associate with people of poor reputations. "My God," one parole worker said, "the parents of half of my clients have prison records—and they're not supposed to associate with them?" Many parolees come from neighborhoods where it is difficult to avoid people with police records.

- Job barriers for ex-convicts are destructive and governments themselves are most guilty. Large categories of federal, state and local jobs are denied anyone with a criminal record, yet federal, state and local governments urge private industry to "hire the ex-convict."

- Most licensed jobs are denied ex-convicts. New York State trains barbers in its prisons; New York State will not license an ex-convict to be a barber. Ex-convicts usually cannot get auto and life insurance at normal rates.

- The parolee and ex-convict are placed back into society and asked to compete with everyone else but they enter competition under heavier restraints than anyone else. Parolees and ex-convicts generally end up with the least attractive jobs with little future, making it easier to return to crime.

- No prisoner should leave an institution directly to outside life without a period of relative freedom and preparation for coping with the real world. In South Carolina, all prisoners in their last 90 days are in an unlocked classroom facility where they are given courses in such practical problems as buying used cars, finding housing and filling out job applications.

- There should be a multiplication of halfway houses, small facilities inside cities where prisoners live in open conditions doing work or attending school in a free atmosphere, with help available if it is needed.

- Secrecy within prisons should end. There are few places in the world where anyone has absolute and complete power over another human being. Prison is one such place. It is an awesome power, with the ability to produce physical pain, mental disintegration and protracted suffering. Yet it is done almost entirely in secret, without accountability or inspection.

- Openness of prisons is needed not because wardens are wicked but because they are human: in a closed arena of prisoner-and-keeper, the relationship almost inevitably leads to pressure and counterpressure.

- Americans don't like to face it; but physical torture does

in this country's prisons and there is little done about it. Court suits have produced some change, but these are occasional glimpses behind the wall. When the examination finds the tendency is to return to sadism and savagery.

A year ago, a federal judge ruled that Arkansas' state penitentiary, the scene of years of torture, was "unconstitutional" and he ordered sadistic treatment stopped. Last November, the judge held a hearing to see what had happened. Still going on, according to inmates testifying under oath, was placing of naked prisoners into unheated punishment cells; beating of handcuffed prisoners; putting a prisoner naked in a bare, concrete cell for 28 days without bed, blanket or toilet paper; macing of an inmate in his cell by drunken guards; placing an inmate on the hood of a pickup truck that went 60 miles an hour over the fields; stripping prisoners naked and forcing them to lean against a wall with their noses for six hours at a time.

Not all prisons match such torture but without supervision and openness, all have the potential of degenerating into it.

The answer is not rules and regulations or even court orders alone. Openness to inspection by the public and by the press is the best guarantee. Visiting committees of a mixture of citizens who can examine an institution without warning should be the rule of every prison and jail jurisdiction in the country.

At present, prisoners in most places are forbidden to make contacts with the press, or press with prisoners. Parolees are often told that they will be held responsible (meaning threatened with a return to prison) for anything appearing in the press about them or their prison.

Prisons do not stop crime. They only punish it. Unless the sources of crime are stopped, all the prisons imaginable will not protect the public from new and repeating criminals. The easy answers for the cause of crime have been available for years: too much "permissiveness," not enough church-going, not enough hard punishment.

"Permissiveness" usually means that people have the money to move around and do what they wish and this has been more true of the middle classes who usually don't go to jail than of the poor who do. Slum families tend to be more authoritarian—hard rules with corporal punishment—than middle-class families.

In the last decade, church attendance has dropped only slightly but crime increased 143 percent.

And in the last five years punishments have become much harsher and the crime rate increased faster than ever. Neither did hard punishment work in the past when unconnected with social change at the source.

The less easy answer to the causes of crime may lie in the slum neighborhoods that most prisoners come from and in the phenomenal growth in use of drugs by the young. The poor are generally families caught in a radical change from uneducated rural life to technological urban demands, in a society that puts a high value on aggressiveness, possession of material goods, guns and money.

It is an incredibly rich society that nevertheless tolerates endemic poverty and racial depression and does it within sight of wealth. The poor usually live in chaotic neighbor-

hoods with ineffective schools and poor career choices. The connection between poverty and antisocial behavior is historically clear and is pertinent today.

The withdrawal into drugs should warn about the lack of purpose that suffuses a society surfeited with material goods.

There is no simple answer to crime. Under the best of conditions there will be some individuals dangerous to others who will be restrained. The first requirement of their institutionalization is that it ought to be humane and that their aggression not be worsened. The two are related. Today prisons receive troubled men, women and juveniles and deliver them back to society more unsuited to normal life and more savage than before.

But personality traits are not unconnected to the world the individual grows in. David Bazelon, chief judge of the United States Court of Appeals in the District of Columbia, has said:

"Instead of facing up to the true dimensions of the problem and admitting that violent crime is an inevitable by-product of our society's social and economic structure, we prefer to blame the problem on a criminal class... They may simply be responding to an environment that has impoverished them, humiliated them and embittered them."

Thomas Callanan, head of the New York State Association of Probation and Parole Officers, has spent his life trying to rehabilitate criminals:

"You know where it all comes from—the ghetto. They come from a sick environment. We pour money into the police and the courts and prisons but we don't put it into what causes it all in the first place—poverty and race."

Prison does not change this. Men come out with the same problems that sent them in. They need individualized education up to standards that let them compete in a technical society. They need modern training in modern jobs with a future at good pay. They need to live in decent housing in civilized neighborhoods at moderate cost. They need effective community services, volunteer and professional, for the personal and family crises that periodically overtake most people.

But this is a dilemma. Why do more for lawbreakers than for ordinary citizens who need the same things? The answer may be to provide it first for the ordinary citizen who needs such services and it is possible that in the future there will be fewer lawbreakers.

So far, society has not stopped the rise in crime despite added billions of dollars for more police and more punishment. The failure threatens a free society. Citizens in their homes and on the streets are justifiably frightened by threats to themselves and their property. Yet violence, including the adoration of guns, continues. The barricading of people in their homes and abandonment of public places goes on. It is an escalating war between the comfortable who want peace and the uncomfortable who don't.

If the only answer is to imprison the growing number of captives in this warfare, it could result in a society forced to be more concerned with physical security than with freedom, a nation of jailed and jailers where in the most perverted sense each person will be his brother's keeper.

Bagdikian is assistant managing editor of The Washington Post and author of several books.



The prison chaplain walks the tightrope between warden and inmates—carefully INTERVIEW BY WALKER KNIGHT

THE LONG THIN LINE OF TRUST

Carl Hart came to the Home Mission Board as a specialist in institutional chaplaincy after eight years as prison chaplain, then director of chaplains for the state of Tennessee. A native Tennessean, Hart became interested in prison work while a student at Southeastern Seminary. Upon graduation, he went to Shelby County (Tenn.) Penal Farm as the institution's first full-time chaplain. "Not until I was there for a while," he says, "did I feel this is where I ought to be. I enjoy working with people and this is a person-to-person ministry." Hart moved to Brushy Mountain State Penitentiary next. In 1968 he became director of religious services for the Tennessee Department of Corrections. In 1970, he joined the Chaplaincy Commission of the HMB. Hart is a member of numerous professional organizations, including American Protestant Correctional Chaplains Association and American Correctional Association. "There is a continual challenge to prison ministries," Hart says. "It's a most satisfying, rewarding ministry."

Where does the chaplain fit into the correctional system?

He touches all levels. There are not as many chaplains as there should be—but we are touching all areas. Chaplains work with sheriff's departments, federal prisons, city and county jails, state institutions, detention homes and juvenile institutions. Chaplaincy work is spreading rapidly.

What is the chaplain there to do?

The chaplain stands between the inmate and the outside world. He follows that narrow line between inmate and warden, supporting both. He is not so-called by the inmate that he loses respect for the warden, and he doesn't become a yes-man with the warden to the extent that the

Let Carl Hart and Adlai Lucas (right) at Central Prison.

inmate has no confidence in him. He represents concern and interest in the individual in such a way that the inmate will see somebody cares, and in so doing the chaplain shows the care and concern that God has for every individual.

By what criteria does the chaplain judge success?

Not by counting heads in chapel, because prisoners may come to get out of the cell or to be identified with the religious program, hoping it might help them in the future (such as with parole boards).

Any accomplishment is slow in prison—a little here and a little help there. Maybe a fellow needed me because of real loneliness now that he was separated from family and friends. Like John, an inmate who was sent to prison for three years; before that, he'd never paid a traffic fine. I remember him as one of the loneliest individuals I ever saw. Working with him was a long and tedious process, but I saw changes in his relationships with others. I believe progress like his was one way to measure success.

Too, in the midst of such loneliness, guilt and separation, and placed in an institution that dehumanizes, I had to judge my work by the way persons responded to me daily—as I walked down the corridors, as I visited the hospital, as I walked on the grounds, as I visited maximum security. I had to feel for success, not from counting numbers, but from whether they came to me with their deep-seated problems, by relationships we established, like John's and mine.

Does the chaplain often get placed in the hero mold, where he stops a riot, etc.?

A chaplain has to be very careful at this point. I know a

Continued

TRUST CONTINUED

chaplain who strapped on a gun and went to chase down an escapee with the rest of the officers. This destroyed his ministry because the inmates lost their trust in him.

The chaplain might know about a riot or a dangerous weapon; he has to decide what action to take on the basis of human life.

I have had inmates bring knives and guns to me because they were afraid they might be caught with them. I turned the weapons in without mentioning names.

In the midst of sit-ins and other crises, I simply played the role of being there, being interested in their behalf, wanting to be sure that justice was exercised. I have stepped in and talked to the warden about my feelings about how inmates should be treated.

But a lot of the drama and so forth concerning the chaplain playing big roles in riots, I'm afraid this is overplayed. Your best work is often done in representing the inmate in staff meetings and evaluation meetings, taking a firm stand and holding to it. The inmates always seem to know how you stand, what you think and believe.

Does the chaplain get in situations where he might be knifed, beat up, or threatened?

I have heard of only one chaplain that was threatened. An inmate told me that if I didn't get the chaplain out, he was going to get hurt.

Most of the time, the chaplain is not involved in this type of action. I've never been threatened. Oh, I've had things said to me that some might have considered a threat. I considered it as coming from men under tension and pressure. Most of the time, they came back a few days later ready to renew our relationship.

Mostly the chaplain is seen as the very last person an inmate would attack or try to use. The chaplain is protected by inmates who have confidence in him, and others know this. Inmates know the chaplain's role is helping them, so he has protection from inmates.

It would appear that the chaplain is right in the middle of a tug of war, right?

He is often and he usually is aware of it.

How do you feel at such time: fear? tension? like staying home that day?

I have never been afraid in prison. At times I didn't know everything, and maybe I should have been afraid. Somehow, I have felt that when you do your best (and I know this doesn't always work) and show you are sincere and concerned, the inmates are not going to take advantage of you and create a situation that brings fear.

I have had my office searched by security guards because they thought I was being used. Once I found the library, for which I was responsible, was used to pass money and drugs. The staff saw me as permitting this, and then the inmates felt I couldn't be trusted, while others thought I could be took. Only time and a firm stand wins out in this kind of situation.

Prisoners are considered master con artists. Knowing this, does it place the chaplain constantly on his guard, make him cynical, or hinder his being open to the inmates?

It is difficult to operate in this kind of situation, because

not a single one of us cannot be conned sooner or later. A number of times I fell into traps and was embarrassed. Once I knew I had the solution to the missing gun in a murder case. A woman inmate told me the address of the house and that the gun was underneath the front step hidden in the dust. I called the investigator, who simply laughed when I told him my finding. The investigator and I later became good friends and he helped me to see through a lot of things.

As it turned out, the inmate was a woman needing more attention, and the chaplain was available; she would have told me anything to keep me visiting her.

I learned my lessons—not to try to be a detective, not to try to be an attorney, but to be a chaplain, a man who represents God and righteousness, who upholds the truth.

One thing a chaplain ought never forget is that whether or not a fellow comes to him to confide in him, it still might provide an opportunity to help the inmate. Maybe the help will not be for 20 years, but the chaplain might at this time drive a peg on which a future life will depend. The chaplain has to be on his guard, but only so that he might turn the thing around.

The danger is that the chaplain will become a minister to a small group, that he will not allow himself to become vulnerable. The chaplain must be available to all. Chaplains are often disappointed, but the inmates are in prison because of failure. Maybe the disappointment of the chaplain can be a turning point, a growing experience for the inmate.

Someone has said that if an inmate has someone on the outside who regularly visits him, the treatment of the inmate is better than that of the inmate who has no visitor.

This is absolutely true. A young couple wanted to do something at the prison. I suggested that they come and be a friend to a couple of inmates. During once-a-week visits, they would talk for 30 minutes about their families, finances, what was going on outside, and in so doing they helped those individuals to adjust to the time they served and to look forward to getting out and to have confidence in the people outside.

The implication of my statement was that the guards and the prison officials would treat him better if someone visited.

This also is true, because the prison is a world of its own within the compound, where the inmate eats, sleeps, works, goes to church, plays. That puts the staff in a position whereby when an outsider comes in they feel they should show him their best side, and it helps the staff to realize they are responsible for those inside and that the outside folk feel they are responsible.

To whom is the chaplain responsible, and does this influence his ministry?

The chaplain is responsible to the warden, who has the number one responsibility of security. Every person who works at the institution is responsible to him.

In most institutions today the warden, the staff, and the chaplain work from a team approach. Religion does not have all the answers for the inmate, neither does the psychiatrist, or others, but together they try to come up with an answer or answers for the individual.



PHOTOS BY E. HULLUM

Hart with officer T. J. Moore
Hart and inmate

TRUST CONTINUED

The prison appears to be a place where persons might be dehumanized—inmates and guards. Is the chaplain sensitive to this?

The chaplain has to act in his role in such a way that he feels he is doing the best thing for all concerned. If an inmate threatens a guard or tells the chaplain that he is going to knife a guard—if life is involved—I feel the chaplain ought to discuss this with the warden. But I always tell the inmate beforehand.

Many times there are little things between the guards and inmates, that the chaplain can help by going directly to the guard. I often asked guards, "What's this with inmate so and so?" or "What do you think is really his hang-up?"

This often opened communication that led to solving problems between the guard and the inmate. I have had guards tell me my job was useless, a waste of time, and I was not needed. I let time and friendship heal such relationships. In many cases you try day by day to help persons who have been behind the walls so long—as security guards or treatment officers have—that they have become hardened and mechanical. You can't operate this way with human beings. You have to be flexible and see each individual as a different person.

The biggest problem with guards and treatment directors is they do become mechanical.

What course do you take if you disagree with the warden or the staff over policies or treatment?

The chaplain has to gain the confidence of the warden and the staff. They are people under a lot of pressure, from outside and inside. The thing wardens are most often offended by is that many chaplains have jumped to conclusions or tried to get things done without considering security or like matters. I have often spoken up on matters where I felt deeply about how men ought to be treated.

I recall one morning seeing a young man beaten with sticks by five security guards. The popping of those sticks on his head just tore me apart. I went directly to the warden, and I asked him to let me sit in on the hearing so I could share my feelings. The guards were suspended for a number of days, but at this institution (several years ago) it was progress just to have a hearing.

How is the chaplain's office misused?

Many would use the chaplain simply as a letter writer: recommendations to parole boards, letters to welfare departments, character references, letters to states asking that detainees be dropped. Chapel services can be used as meeting place for homosexuals or as a place to simply get out of the cell.

The most serious problem has come with a recent ruling by the federal court allowing inmates to practice their own religion. Inmates are insisting that a representative of their religious body—a "minister"—be allowed to visit, that they be provided a private room for worship, meditation and study. Sometimes "ministers" turn out to be female, and in several cases the wives of inmates. So religion can be used as a vehicle to force conjugal visiting.

I hear this ruling also makes the chaplain the coordinator of meetings?

It changes the chaplain's role. If it gets out of hand, the

chaplain would be a little fellow providing little rooms, but I personally do not expect it to go that far.

In your role of institutional chaplain with the HMB's Division of Chaplaincy, what are you seeking to accomplish nationally?

First, I seek to create an interest for correctional chaplaincy by becoming acquainted with directors of correction, wardens, superintendents and other people who work in institutions. I seek to encourage them concerning the individual's need for a chaplaincy ministry. I press home my set sermon that we have not ministered to the whole man until we minister to the spiritual aspect of that man.

My task also is to share with my denomination what we are doing as Southern Baptists, how we are trying to place chaplains and missionaries in these institutions where the average church member cannot reach.

I also visit chaplains to encourage them in their work and help them with programming. I seek to minister to their families, as well, but that is almost an impossible thing.

Another area which I serve is with the board of directors for the American Protestant Chaplains Association, promoting correctional chaplaincy across the land. I serve on the federal committee for chaplains for the Bureau of Prisons. We screen and recommend candidates.

Who makes the decision to hire a chaplain?

In the states, the director of corrections makes the decision. If the warden insists on a chaplain, he most likely gets one. With county and city institutions, it is a struggle. In most places—state or otherwise—the chaplain is the last item on the budget.

Is there pressure for the chaplain to serve in dual roles?

This has changed in recent years. Once the chaplain was recreational director, librarian and social worker. In one institution, he was the parole officer and school teacher.

Today these other disciplines are being filled by specialists, and at last the chaplain is going to have to stand up and either be a spiritual leader or move out of the institution. In the past he could justify his role with books and games, but no longer.

What percentage of correctional chaplains are affiliated with Southern Baptists?

About 20 percent nationwide; the majority of them are in the southeastern states. The Lutherans have a few more in Southern Baptists, but we are the two largest Protestant denominations.

In spite of this number, I've heard that SBC churches do not adequately support chaplain's work. In fact, your friend A. Dale Lucas, director of chaplains for South Carolina—and a Southern Baptist—says he can count on his hands the number of ministers that have visited Central Prison in Columbia in the past six months.

I recall Adlai also said that the poorest support he gets for inmates is from the churches. Adlai says it is "ironic that the people that have the Good News that changes lives and sets men free demonstrate the least interest in changing lives and setting inmates free."

I certainly agree. But I'd have to add that this has come about in recent years. At one time church people were about the only ones interested in educating the inmate, in library facilities, in recreational programs.

Now the people that are interested are professional people. Part of the problem is correctional officials have discouraged lay people from coming into institutions; they have turned to other disciplines—such as mental health—to get professional guidance.

The churches have also been growing, and have so many responsibilities of their own—administrative, teaching, training. It has caused them to take their eyes off the prisoner.

I hope this trend will change—it must change, in fact, if rehabilitation is to occur on a large scale.

To quote Lucas again, "If rehabilitation is going to happen, it won't happen in prison, it will happen in the community." We are realizing that prison confinement is not the answer. It will take activities on the outside that give personal attention, that provide personal programs, that help that individual work toward goals and deal with his problems. Working 10 years in a factory inside a prison does not help an inmate deal with his problems. He comes out able to sew a stitch but not able to make a decision.

In prison, conformity is called good behavior; if you stand out, if you act on your own, you are punished. But that is exactly the opposite of what happens when you are sent back into society. In prison you learn one set of rules; when you get out, you have to learn the rules all over again. Instead of dealing with the man's mistake where he made it, we take him away.

The trend of corrections today is that "incarceration fails." Present and past methods have not worked. A lot of emphasis has been placed on counseling, a lot on job skills, a lot on community treatment, but I think they are searching for answers.

Christians have part of the answer. Not all of it, as some might say, but working together with the other disciplines. I believe we can come up with some better approaches, with some good, solid programs, that can help a person who's committed a crime.

A psychologist may offer the man an understanding of why he committed his act, and the educator offer him a better opportunity in life when he gets out, but a Christian can offer him a moral value that relates him to other men, and to God, and gives him an understanding of his place in the universe.

So Christians have a role in prison rehabilitation, if they're willing to assume it.

We are experiencing a time when people don't want to become involved. They are so involved in their own lives they don't want to be involved in the lives of others; but the Christian gospel teaches that we must become involved in the other man's problem.

I've also read that when a person commits a crime, he is acting "religiously." He is telling society that the bonds between him and God, and him and his fellowman have been broken. How does society go about mending this broken bond and what role does the chaplain play?

In an article by Bryon E. Eshelman, a former chaplain at San Quentin, Eshelman indicates that the criminal is acting out his desire to be in a right relationship with God.

Continued on page 58

He has committed no crime, but he's spending his life behind bars—where he's among friends BY TIM NICHOLAS

THE CONVICTION OF CHAPLAIN HANBERRY

To inmates, anyone paid by the prison is an enemy. But the enemy shook hands with dozens that day.

After six years as protestant chaplain at the United States Federal Prison in Atlanta, Jack Hanberry was transferring to the federal prison in Leavenworth, Kan. His commitment to the prison chaplaincy, his relationships with inmates and administration, had earned him a promotion to area director of chaplains.

He spent his last day in Atlanta taking one final round of the prison, having his back slapped and being told with open affection that he would be missed.

Towering more than six feet, Hanberry relates well to inmates despite being one of the "enemy." His forceful strides and his calling most prisoners by first name indicates the comfortableness and intimacy of a state politician visiting his home town.

His unique role places him close to the men; he's the only staff member who can keep privileged information and he's one of the few staffers who dines with the men. And he sets no real boundaries on his responsibilities.

"We had a woman who came to visit an inmate and on her way home, something happened to her car," an inmate volunteered. "That didn't necessarily fall under Chaplain Hanberry's responsibilities, but he took it upon himself to go out and get this lady and make arrangements to have her car repaired and get her back to Savannah."

Last year Hanberry had made contact with an Atlanta auto dealer who donated a new 1972 station wagon, automatic transmission, air conditioned, for the prison's automotive training program.

"We brought the man out, thanked him, and had pictures taken exchanging the keys," Warden J.D. Henderson said. "We called the newspapers and asked them if they couldn't get that in. They said no, that would be advertising. But if

somebody stole the car, we'd hear about it."

Recently when three members of an inmate's family were killed after a prison visit, the administration asked Hanberry to tell the man.

"I spend most of my time in counseling," Hanberry said. "A few weeks ago I got called at midnight—a man had to talk to me—he was feeling his guilt bearing down on him."

"Chaplain Hanberry's a very dedicated man as a Christian and as a federal employee," another inmate allowed. "People think that just because he carries the name chaplain, that he can perform miracles or move mountains—they forget that he works for the government and he has rules to abide by the same as we do. Just because they can't make a phone call or get in to see him at the exact minute they want to, they feel like he's not doing his job."

Under such circumstances, Hanberry sometimes feels shackled. "Some of the men are convinced that I can pull strings," said Hanberry, "but I'm just an employee here myself. Some of the inmates are better string-pullers than I am."

Federal prisons average one chaplain for 500 prisoners—but at Atlanta, Hanberry was one for 2,200. As a result, Hanberry has picked a number of chaplain assistants from among the inmate population. And his clerks aren't bashful in sounding his praise.

"Doing time is probably the most sobering thing that's ever happened in my life," said one clerk with a 40-year sentence for bank robbery. "but Chaplain Hanberry helped me adjust to life without much future."

Hanberry saw something in the man—"a tremendous amount of potential. The dental laboratory wanted to train him to be a dental technician. This was great, but I felt that he needed to be reached as an individual first. I thought I could best do that by getting him involved around the



Photo by (M) (M) (M)

HANBERRY CONTINUED

"When the men think about freedom, first of all they think of the wall," the chaplain said. "I've had inmates when I mention the word freedom, they sort of jeer or snicker—the guys who have no feeling toward relating themselves to anything that's worthwhile. It's hard to get the background and work up to the point where they will accept the fact that there is a kind of self freedom."

"I've heard these men in here pray out loud in the worship service. 'Although we're locked up here, we are free as far as our personal relationships to Christ are concerned.' And I've often heard them say that they are freer than a lot of people on the outside who are all wrapped up in their own selves and problems."

With worship services on a voluntary basis, attendance averages 175-200 out of a current prison population of 2,186. According to Hanberry, most of the men in the religious program who stick to it are sincere.

"A lot of men here feel that a guy who is getting involved in the church program is doing it to look good on his record. But they miss the business of self-improvement and betterment. These men take a lot of ragging or jeering, and a guy who really makes a commitment is going to stick by it. He'll wash out in no time flat if he's not."

"One man here has spent most of his life in prison—13 years on Alcatraz—but he's now one of the finest, most dedicated Christians I know anything about. I'd give anything in the world on the outside to have about 25 deacons like him. He's taken all kinds of ribbing, but the man's just as consistent as he can possibly be."

What constantly startles visitors at Atlanta Federal Penitentiary is seeing stereotypes broken all around—no Jimmy Cagney movie-type scenes with long wooden tables for dining or visiting through wire windows. Instead there are four-man tables with colored fiberglass chairs. The men sit with whom they choose. And the visitor's room looks like any snack shop with the same kind of tables and chairs as the dining room and no one listening. Changes are occurring all over the prison—they're painting the cells in modern colors, banishing the grayness, adding privacy—stalls around the commodes, personal lockers.

"It don't even seem like you're in jail," said one 14-year veteran in for a drug rap who lives in the honor area.

A man can become involved with his work, his education, his recreation, and can actually enjoy—up to a point (the wall)—his prison existence. But with a return rate of more than 65 percent (they surely don't enjoy prison that much) does rehabilitation really have any meaning today.

"I feel that it does," Hanberry said. "Rehabilitation means to restore to a former state. And in some situations that doesn't mean a whole lot because what are you dealing with in the beginning? My emphasis is strictly to make new. Some men think it's a sham or they laugh about rehabilitation simply because they aren't involved."

"I'm under the conviction many inmates' lives can be salvaged, if anyone cares enough to help them."

A native of Denmark, S.C., Hanberry has "no idea how I got into prison chaplaincy. I came across a term paper I had written in college entitled 'A History of the South Carolina Penitentiary.' I wrote that paper at Furman University in Greenville, but I don't know if something was going

on back then in my life. No one made any appeal to me, said, 'Hey, prison chaplaincy is a great thing.'"

"I'm a Southern Baptist and maintain a membership on side in a local Baptist church—that's one of the requirements—but when I enter that front door, I'm the Protestant chaplain."

"To be even interviewed for prison chaplaincy you had to have college and seminary degrees, three years full-time pastoral experience, and a year of clinical pastoral education, plus denominational endorsement. My endorsement is from the Southern Baptists; I attended New Orleans Baptist Theological Seminary, and was a special student at Tulane Medical School in New Orleans, in the Division of Psychiatry."

When Chaplain Hanberry came to Atlanta six years ago, two or three people from the community were doing volunteer work in the prison. He leaves 32 involved regularly in community programs.

"I think the basic life of our religious program is determined by our community involvement; it gives a kind of buoyancy that keeps the momentum high. These are people who are giving their time and the inmates just relate to this kind of person who's not being paid."

Campus Crusade for Christ holds Bible classes and gives witnessing training. Yokefellows, an organization which practices "Christ-centered group therapy," gives men a chance to express their feelings without the word getting all over the prison. Other organizations meet weekly.

"Occasionally my wife Barbara comes to the worship services to sing. And last week we were permitted to bring our two children, Cynthia, 8, and Scott, 10, to my last service. We don't usually allow anyone under 16 inside the wall."

Frank Shaddock, receiving manager for an Atlanta department store and Yokefellow volunteer since 1968, said, "They'll parole a guy quicker if he has a good education program than if he has a good religious program. There's a fear of jailhouse religion. Just the other day several guys gave away their Bibles when they got paroles."

"But there's a high degree of validity in witnessing sessions. Here, though, response is modified by the environment—if a guy wants to witness to another inmate, he may be received by knuckles," Shaddock said.

"Shaddock is concerned that the volunteer program keep its continuity after I'm gone," said Hanberry, winner of the Salvation Army's 1971 Chaplain of the Year Award.

With Hanberry's departure, the new chaplain, William Ezell, will have responsibility for the whole religious program at the Atlanta-based prison. As with most news events inside the walls, the prisoners knew everything about Ezell before he arrived, just as the men at Leavenworth knew all about Hanberry.

"The rumor mill is pretty strong in the federal prison system," said Hanberry. "Anywhere I go, the men will know me. At Leavenworth—they'll know everything about me before I even get there."

Nevertheless, Hanberry will be tested, pushed, and generally "conned" for his first few months as an area director.

"It won't be a completely unknown experience. I'll be one of the chaplains there and I'll be working within the institution as well as doing the supervisory work with the other institutions. But I will be keeping my hands on things because my ministry is to people."

As one of his community volunteers said, "He's a free man, but his heart's locked up."

A double murder causes North Carolinians to re-evaluate: is inmate release worth the risk? BY SANDY SIMMONS

UNDER THE SHADOW OF TRAGEDY

The italicized words on the cover of the pocket-sized mustard-colored guidebook don't make much impact at first.

"You give but little when you give of your possessions—it is when you give of yourself that you truly give," reads the quote from the North Carolina Department of Correction's Community Volunteer Guidebook.

Furman Turner had read the quote, along with the entire guidebook. The book lay beside a list of rules from the county prison on the front seat of his truck the Sunday he was killed.

The man who killed Turner was a prisoner he had befriended.

Men in Penelope Baptist Church in Longview, N.C., on the outskirts of Hickory, where Turner and his wife Vonnie were active members, had participated in the community volunteer release program for four years. Through the program, honor-grade prisoners from the Catawba County Work Camp on Sunday mornings visited the church. Then they spent the afternoon with a sponsoring volunteer, and perhaps his family, in a nearby restaurant or in the volunteer's home.

Before participating in the volunteer release program, honor-grade inmates were screened by prison officials. In addition volunteers were urged to meet inmates during the Thursday night visiting hours led by local members of the Yokefellows, a nationwide organization active in community ministries.

The sparse concrete block recreation hall, where the meetings were held, houses the camp's television, hi-fi equipment and table games. In the short end of the L-shaped building is the chapel, a small area separated from the rest of the building by a piece of printed cloth drawn along a thin wire. In this chapel, its altar blocked off by a homemade curtain except during worship service,

Furman Turner first met inmate Douglas Wiles.

Only a few weeks after that fateful day, Turner and his wife were dead. Wiles was charged with two murders, and a shocked community was questioning the validity of the state's innovative volunteer-inmate release program.

It had all begun innocently. In early spring, James Rowles, pastor of Penelope Baptist Church, discovered that 21-year-old Wiles, who had grown up in the Longview community, was an inmate in the county work camp. Rowles spoke to Turner, who was active in a group that conducted Sunday services at the camp, about Wiles. Turner was concerned. He had a son Wiles' age.

Coincidentally, young Wiles approached Turner after a Sunday service at the prison. They talked briefly, then at length the next Thursday night. Turner suggested Wiles attend church with him and his wife.

Wiles was not the first prisoner the Turners had sponsored. He was the last.

"Mr. Turner talked with Douglas and prepared the way for his coming out and being with him. He just didn't go down there and take Douglas out," Rowles says today. "They established a good rapport."

"On that fatal Sunday the Turners brought him to church. The boy wanted to stay with Mr. Turner rather than go to the class with the young people he had grown up with. Then Douglas came by my office. He talked about the fact that he couldn't get into a college program, but said he at least wanted to learn some kind of trade. He really wanted a college education."

After church, the Turners and Douglas dined at a local restaurant. Mrs. Turner suggested they have dessert at home, and that they invite Douglas' mother, Mrs. Madeline Mangum, to join them. While Mrs. Turner was preparing strawberry shortcake, the two men went into the basement

TRAGEDY CONTINUED

to look at Turner's workshop. Wiles was fascinated. Then the neighbors saw the two men outside with their arms around each other, laughing. It was the last time the neighbors saw Turner alive.

When the two men returned inside, Wiles' mother asked him to get her some cigarettes from the glove compartment of her car. He returned instead with her .25-caliber pistol and fired a fatal bullet at the man who had befriended him.

Mrs. Mangum screamed, "Doug, are you going to shoot us all?" Then Mrs. Turner stood up; Wiles fired four bullets, killing her. He turned and fled out the door; his mother reached for the phone and called the police.

Wiles jumped into his mother's car, drove up the road about 15 miles, parked at a filling station, and waited. When the police came, he said simply, yes, he did it.

"The next day was the first time I got to see him," Rowles said. "When I asked him why, he said he did not remember doing it—that it was all a dream."

But it wasn't a dream.

Wiles, serving a sentence for attempted rape, prior to the Turner tragedy had spent several weeks in psychological testing. Results proved Wiles knew right from wrong. After the Turner slaying, Wiles was taken to the mental institution for further tests before standing trial for double murder.

Reaction to the volunteer program following the Turner's death was mixed. The entire community was stunned. The Hickory Daily Record, the town's only newspaper, struck out editorially with a strong warning.

"While much of the treatment accorded prison inmates inside the walls is a disgrace to late twentieth century civilization, the general public should restrain its sympathies and let psychiatrists and other specialists work with the inmates," the paper stated.

"As much as we may yearn to aid the truly repentant inmate, and those capable of rehabilitation, we have been cool to the impulse to become too involved with them. Had Mr. and Mrs. Turner shared this caution, they would likely be with us today."

The church received minor criticism for its personalized conduct of its program. Other churches—and dozens are involved across the state—haven't approached the volunteer release program quite the same way.

One of those with another angle is West Asheville Baptist in Asheville, which strongly emphasizes a ministry to prisoners.

The western North Carolina church serves Sunday dinner for volunteers, inmates and families of both in its fellowship hall.

W.G. Hutchinson, an Asheville surveyor and layman in the church, co-directs the program with Brank Clark.

"We haven't taken inmates into our homes," Hutchinson says, "primarily because when I first talked with the captain at the prison, I happened to mention I had teenage daughters. The first two boys we took out were young sin-

Continued

Three men, pastor James Rowles, layman W.G. Hutchinson, and prison official James White (left to right) urge the continuance of community volunteer program, despite tragedy.



TRAGEDY CONTINUED

gle fellows, and the captain said no very fast as far as bringing them into our home.

"It just happened that we have all our activities there at church, and we have one big happy group," adds Hutchinson, a tall man with a friendly grin.

"If you've ever visited a jail you know the wife has to hold the baby up for the men to kiss and then he has to kiss her, all through a wire. At church they are in a relaxed atmosphere, they're hungry, they may be lonely, and they're sick. This is what this ministry is all about—we give them food and friendship, then they get over their sickness."

Volunteers do no evangelizing. "We don't push anything on them; they are there for morning worship service, and after that, fellowship. If anyone wants something they know it's there, but we don't push anything on them."

Penelope pastor Rowles said although their ministry has a similar approach of "no hardsell," most of the prisoners sit waiting for wrath to fall.

"I think this is because in years past the only people in the prison ministry were those with the ultra-fundamental approach. One of the prison officers told me every sermon he heard was a version of 'you are down and destined to go to hell; now I've come here to do something for you and you'd better darnsite listen to me,'" said Rowles.

The new approach in prison ministry for West Asheville church began one Sunday afternoon just after the completion of a jail service. They finished the last song, prayed the last prayer, waited a few moments for the guards to come and escort the prisoners back to their cells. But the guards didn't come.

"Here was a bunch of us, and there was a bunch of inmates, but then we found that those faces had names. There were really people there, and they talked," Hutchinson remembers. "We began to talk in kinda one-to-one conversation, then all of a sudden, we realized this is what it's all about."

"When you walk in say hello, preach, sing, leave—what have you done? Even if you can't do anything for them directly, by listening you help."

The behind-the-bars ministry affects not only the Penelope and West Asheville churches. The Monday after the shooting, a number of concerned ministers gathered in their regular meeting and prayed for Rowles—a prayer that he wouldn't be kicked out of the pastorate for involving his church in the prison ministry.

"Some felt I might lose my church," commented the white-haired Rowles, for nine years pastor of Penelope. "If anything, it was just the reverse. The people had never been quite as expressive towards me than at that time."

While Rowles was in Alabama for the Turners' funeral, a deacon conducted worship services at the church. During the service, one person stood up and said he regretted never telling the Turners how much they meant to him.

Another person rose, turned and said to the man, "I've never told you how much you mean to me..." and people all over the congregation stood and began to express their love and appreciation for each other.

So Penelope Baptist Church weathered its tragedy, and the program survives. But involvement in the community volunteer program has slackened off, though Rowles insists it

was not the result of the deaths, but due to lack of manpower.

"Some say that the incident is the end of such program for prisoners. But not for Penelope church," Rowles feels. "We will go back and back. We will take the risk."

Dewey Berry, plant supervisor in a local textile mill, is one of those who continues to take the risk. Without waiting for help of vocational rehabilitation or parole officer, Berry has placed paroled men in jobs and provided positions for honor grade inmates eligible for work release.

Through the Department of Correction's work release program, inmates are allowed to work during the day and are confined in the institution only at night and/or week ends. One inmate in the Hickory community rides the bus to work from the work camp; after work every afternoon, he walks several blocks to his mother's house for a hot meal, then walks out to the highway to catch the bus back to camp.

"Just the other day we had a prison officer come by, wanting to verify a job for a prisoner who is going to be paroled back to our county," recalls Berry, a Penelope church member.

"We like to provide jobs for these men whether on work release or parole. We have a man working now that just came off work release, is now out of prison, back with his family, and still with us."

That's the ideal situation—allowing the inmate to work at a job he can continue when his sentence ends. James White, a rugged-faced psychologist with kind eyes, says the community volunteer can help in this area to an extent that has not yet been realized. To White the community volunteer, more than anyone, can help an inmate make the transition back into the community. But it's a hard concept for some to swallow.

"Some people had rather work with a lifer with no time out," White says. "They rationalize 'I'm the only one who helps; he's a poor lost soul forever.' Then they don't have to face the stark reality that this guy may be out in 90 days and living down the street."

"The real group that needs help are those inmates who will soon be making the transition from prison life to community life."

White's office is on the ground floor of a 16-story, fresh-scrubbed apartment-like building, at the foot of the lower Appalachians. The dark gravel-topped road leading to the isolated building separates a cornfield and sprawling acres of white Queen Anne's lace. Only after entering the building's lobby and seeing the interior does reality hit—this place is a prison.

Iron bars block the way to the elevator; they are pain so a bright aquamarine, but nevertheless, they lock you in, and someone else in. Wiles was being held here awaiting trial.

This high-rise prison, Western Carolina Correctional Center, expresses a new corrections concept. For White who heads the center, it is a concept he firmly believes in.

The majority of offenders in the building are between 16 and 18 years of age. They are placed on various floors according to seriousness of crime, daily behavior and school. Troublesome inmates are assigned the top floor. Each inmate has a chance to improve his own conditions by moving down to more freedom on lower floors. He can actually move from maximum security to maximum freedom.

"All the inmate has to do is give us some indication of productive, creative effort," White says.

The center's operation has received criticism. After explaining the "graduated floors" concept to a newspaper reporter, White was told, "Well, it looks like someone could start out on the 16th floor and con his way out of here."

"I told him, yes," White remembers, "and if he cons his way out and continues to con his way into the community, we will call him adjusted, because it's another way of saying if you do what society expects, then you get reinforced."

White doesn't let inmates blame misfortunes on the bum rap they got from society, nor does he send prisoners out to work for the correctional institution, plucking chickens or doing laundry all day, whether those are job skills the released inmate can use or not.

White is anxious for the inmate to find a work program that he can continue after release. And he wants the inmate to become involved with a church or civic groups in the community where he can put down roots.

"We don't have the staff or the resources to help the inmate make the transition from prisoner to freeman. That's the most important aspect of the community volunteer program," White says.

"This does not mean for an inmate to fake a religious experience because it looks good to the parole board, and get him a time cut. But the religious experience is genuine for the man facing a crisis, about to make the transition into the community. That's a frightened young man. He needs support."

Working with the inmate doesn't require a psychology degree, White said. "But by modeling your lifestyle, you can help. Taking an inmate in your home for Sunday dinner is a wonderful experience for the prisoner. Even if you have an argument with your wife, it is handled in quiet modulated tones. It's not the food that is important, but your including the inmate in your lifestyle. That is why the volunteer is valuable to us."

"Most of our inmates don't know how to belong to any organized group in a community. About the only ones they know are those who help 'handicapped'—like Alcoholics Anonymous. There's not anything bad about AA, but if that is the only organization you know how to belong to, then you're getting love and attention by having a problem, instead of doing anything about the problem. What we're trying to emphasize is positive achievement, where men go back into the community with a change in their self-concepts, an achieving person, rather than with the 'lame-duck syndrome' of 'love us because we hurt.'"

The community volunteer program is not new. In the late

1930's a shoe cobbler from Boston became the first volunteer when he offered to work with juveniles on probation. But the extent North Carolina is carrying out the program, it is remarkable, says Fulmer Rudisill, correctional department regional superintendent for four counties in Western North Carolina. In most states, he adds, misdemeanors are punished in county jail or on county work farms, with no efforts toward correction. In North Carolina every person convicted and sentenced to imprisonment serves time in state correctional institutions.

Community volunteers are allowed to go into the institution to fellowship with inmates in any constructive manner—"be a big brother, so to speak," says Rudisill, "play

cards, talk with the men about their problems; also we allow our men to go out with the sponsor. Now we screen the inmates as carefully as we can—even with the best of that, of course, we make mistakes."

"We have made mistakes and will do so in the future."

"The Turners are a tragedy we all regret," Rudisill adds. "It hurt me because of how much I love the volunteer program and the good it's doing the inmates. The program has had such enormous success; serious violations are a minority. The good of the program far outweighs the bad."

"When a violation occurs, the majority of inmates disapprove. I've had inmates suggest that a certain inmate not be allowed to participate in the program, because of something they heard—he plans to escape, maybe."

"This is a privilege inmates must earn. The inmates consider it one of the better treatment programs. We've had inmates come back with their sponsor to the camp, and then escape, because they did not want to endanger the program by escaping while with their sponsor."

Statistics support Rudisill's claim. In a 12-month span, 4,500 release passes were issued in Rudisill's region through the community volunteer program. Of these, five inmates escaped, 22 were charged with violations, and two charged with crimes.

However, the impact of one of those crimes—the Turners' murder—will not be soon forgotten.

After the Turners' deaths, amid the maelstrom of sorrow and recriminations and searching, there was concern that volunteer programs would not continue. But they have.

Yet among those who still harbor doubts are the Turner children. Sitting in the quiet den of one of the Turner children, several months after the murders, listening to the two sons and daughters-in-law talk of their parents, one is almost overwhelmed by the depth of their grief, by the incomprehensible nature of their loss.

Added to their grief, they harbor a fear for the safety of their own children, should Wiles be acquitted after a plea of insanity.

They question why Wiles was allowed out in the first place; they understand sex offenders are not to participate in the program.

The two older children and their families have moved from the Hickory community and joined other churches. They no longer attend Penelope, and were not familiar with their parents involvement in the volunteer release program or of their parents plans to bring Wiles into their homes.

Today the Turner children say they favor prison ministries only to the extent of holding services in the institution. The only consolation they feel is knowing their parents died doing something they believed was right.

It is not enough.

Rowles says the continuance of the program will be a matter of "caring enough."

"Those who never have cared will smugly sit back and say, 'I told you so,'" the Penelope pastor says. "But Mr. and Mrs. Turner died in the way they would have liked to have died; serving Jesus Christ. As people watched their bodies brought out, I heard someone say, 'Greater love hath no one than they lay down their life...'"

ON THE ROAD TO PRISON

They were 93 people in two buses, a rented van and a station wagon, linked together by two-way radios, sleepless nights, long, hectic days—and hours and hours of practice. They began in early summer, 1972, ending two weeks later. In that span, they visited nine prisons in five states, singing before hundreds of inmates. They were the New Christian Singers, a 75-member youth choir and 10-member band from Bethany Baptist Church, Dallas, Tex. And their 3,000-mile journey—into such prisons as Louisiana State, Angola; Gatesville, Tex., school for boys; a work farm at Tucker, Ark.; a Missouri correctional institution for women; and massive U.S. Federal Penitentiary at Leavenworth, Kan.—that journey revolutionized their missions outlook. "We try to expose kids to different kinds of missions and different situations," says director Dan Jackson. "Lots of

these kids didn't know what home missions was until they started taking these choir tours. We've taken six tours now, and this was the most impressive. We had planned a trip to Israel next year, but when we came back, the kids were so excited about the prison tour they voted not to go to Israel. We're going back to the prisons." The idea for the tour came from Jackson's wife. But as late as six weeks before departure date, he wasn't sure where the choir would go. Then letters flooded in, inviting the choir to come. The kids earned money for the trip washing cars and holding auctions. "Our most successful venture was a concert that netted \$6,000," Jackson says. Before the tour, Jackson visited each prison, determining dress codes, regulations, and preparing officials for the group's multi-media presentation of "Love," a Christian folk musical. At Leavenworth, for instance, the

Continued



Unloading for performance at Tucker Penal Farm, Ark.



Dan Jackson

PHOTOS BY E. HULLUM



ROAD CONTINUED



equipment van had to be brought inside the walls four hours before show time—for inspection. But the concert was a "sell-out" and 700 "hardened criminals" gave a standing ovation. The red-white-and-blue dressed choir was heckled occasionally, yet closed each performance with invitations for anyone who wished "to make decisions for Christ to stand." Several hundred did. "The tour wouldn't have had much meaning without the invitations," said one member. But another disagreed. "Those men and women needed Christian entertainment, they were so lonely," she said. "It was a worthwhile ministry just for us to go there." **hm**



Inmates stand during invitation



Because he cares, Tennessee's Mark Luttrell has become known as the "convict's commissioner" BY JIM NEWTON

THE MAN WHO FREED THE PRISONS

It was a revealing scene. Tennessee's Corrections Commissioner Mark Luttrell had just announced to nearly 400 inmates that remote Brushy Mountain State Prison was closing; they would be moved in the middle of the night to the main prison in Nashville.

Tired and stoop-shouldered after 30 hours of tense negotiations with striking prison guards, Luttrell was finally going upstairs to the mess hall. It was 10:00 p.m., and Luttrell had eaten nothing since breakfast. He had only slept three hours in the last 36. As he walked toward the stairs, a trustee—a young inmate working at Brushy Mountain's honor farm—stepped up and asked: "What's going to happen, Commissioner?"

Resting his hand on the inmate's shoulder, his face close to that of the worried inmates, Luttrell replied: "Don't worry about it, son..." His voice dropped lower, and those standing nearby couldn't hear what he said, but the relaxed look on the faces told the story.

Mark Luttrell cares. He carries a burden for bringing about change in Tennessee's outdated and inadequate prison system. He's doing something about it, and the inmates know it.

Because of his concern for the prisoner's plight, inmates have described Luttrell as a "convict's commissioner."

Luttrell, more than any corrections commissioner in Tennessee history, is trying to improve the convict's situation. And though he works night and day to do it, he never seems too busy to listen. For Luttrell cares about each person in the corrections system, regardless of position, rank, ex, color or creed.

Two hours later that night, Luttrell went inside the maximum security prison, past the steel bars that separate the inmates from the free world, to talk to security officers (guards) on duty.

As he chatted casually with Jerry Woods, captain on the prison's security command, I related the incident between Luttrell and the trustee to Brushy Mountain Deputy Warden Rolland Cisson.

Cisson pointed to Luttrell talking to Woods and remarked: "You wouldn't have seen that a few years ago. He is the first commissioner I've ever seen who talks to everyone, from inmates to officers to warden. Most of the previous commissioners would come here only when there was trouble, go into the warden's office, close the door, and later leave."

"He is concerned about people—all kinds of people," Cisson said.

He added that the fact that I was there said something else about Luttrell. "Year before last, a newsman couldn't get past the front gate. But Luttrell's policy is to open the prisons up to newsmen; the public has a right to know what is going on."

Three weeks earlier, HOME MISSIONS had set up an interview with Luttrell to develop a personality profile on him as a Southern Baptist layman seeking to do something about prison reform. Carl Hart, who heads the program of institutional chaplaincy for the Home Mission Board, arranged the interview. Hart is an intimate friend of Luttrell's, serving with him as chaplain for the Shelby County Penal Farm which Luttrell directed before becoming corrections commissioner.

But when HOME MISSIONS Associate Editor Everett Hullum, Hart and I arrived at Luttrell's office, the commissioner was 150 miles away at Brushy Mountain State Prison, in the midst of one of the most crucial incidents in his administration.

About 180 guards at the state's maximum security prison, where hard-core convicts are incarcerated, had gone

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MAN CONTINUED

on strike the day before, climaxing a prison dispute that had started a few days earlier when a prison guard had left his duty post without permission to attend a clandestine union meeting.

Warden Robert Moore reprimanded the guard. In an ensuing argument, another guard, trying to persuade the warden to lessen the punishment, cursed Moore. Moore fired him.

Later that day, nearly 180 security officers, most of them union members, walked on the job. Commissioner Luttrell flew immediately to Peking, a tiny community west of Knoxville. State troopers manned guard posts on an emergency basis.

The morning of our scheduled interview, Luttrell issued an ultimatum: unless striking guards returned to their posts by 2:00 p.m., their actions would constitute resignations. Rehiring was impossible. Luttrell softened the warden's reprimand, but would not rehire the guard who had cursed the warden.

When only a score of the officers returned, Luttrell decided to transfer all 400 prisoners and close down Brushy Mountain Prison.

Because of his trust in Hart, who also was a former chaplain at Brushy Mountain Prison and later director of religious activities for the Tennessee Department of Corrections, Luttrell invited us to come to Brushy Mountain.

Luttrell was almost exhausted when he greeted us. His shoulders were stooped; the heavy burden of responsibility affected him physically as well as mentally. The effect was accentuated by his characteristic habit of walking casually with hands on hips. Yet he looked no older than his 57 years, even though his hair glistened with silver.

His blue, wash-and-wear shirt, with gray striped tie loosely encircling his neck, was wrinkled after 36 hours of wear. His steel gray eyes reflected an intensity that somehow pierced deeply.

Delay followed delay, as tension mounted, but Luttrell never blew his cool that night—even when one of the buses turned out to be a regular school bus, rather than a security bus with bars on the windows; or when the lead bus in the caravan had a flat tire—but no spare.

As we watched and talked, a picture of Luttrell as a calm, unflappable man who blends Christian compassion and concern with the firmness and toughness of a professional corrections officer began to develop.

Well after midnight, as we waited for the security buses to arrive, I talked to Charles Newton (no relation), a sociology and criminology professor at Memphis State University where Luttrell had studied penology.

"He's an extremely honest individual," Newton said. "There isn't a dishonest bone in his body. He's a very humane, compassionate person."

"No finer man has walked on this earth," he added.

Professor Newton, who had worked with Luttrell as a consultant since Luttrell became superintendent of the Shelby County Penal Farm 10 years ago, observed that the commissioner tries hard to be fair, and he never makes an important decision without trying to get all the facts and examine the alternatives. Once he makes a decision, he is firm.

His evaluation confirmed a description of Luttrell given me earlier by a fellow member of the Sunday School class Luttrell attends, and sometimes teaches as a substitute, at Immanuel Baptist Church in Nashville. Raymond Rigdon, director of the SBC Seminary Extension Department, had described Luttrell:

"Mark represents Christian dedication through his work in a finer way than anyone I know, including pastors and missionaries. And that's saying a lot. He is deeply committed to carrying out his faith in his daily work. He is able to communicate a real virility, coupled with great compassion and kindness. One minute, you'd think he could haul off and knock you a'winding for a mile; and yet, he is so kind and gentle."

It was Luttrell who broke the news to the Brushy Mountain inmates that they were being transferred to Nashville. Just after dark he went on the prison loudspeakers, his voice calm, reassuring.

"We hope and feel that many of you are ready to go back...." he said. "Some of you from the eastern part of the state may prefer to stay here. But we feel it is in your best interest that we make this decision...."

"Safety Commissioner Claude Armour and his troopers will direct this move. These troopers are friends of the Department of Corrections. No doubt some of you were arrested by some of these troopers. But we hope you realize they were just doing their job. I would urge you to treat them with the respect they are due. We hope you will be part of a peaceful movement here tonight."

Several hours later, at fatigued 1:00 a.m., as the shot-gun armed troopers prepared to enter the prison to load 300 convicts onto security buses for the trip, Armour gave a tough pep-talk to the troopers.

With intensity and fervor, Armour told the troopers to "shoot the s--- if they even look like they are going to try to hurt someone."

Fear of violence hovered over the 75-year-old prison that night, filling the box canyon in which the institution is located like a fog drifting over the steep hillsides. One guard said he was afraid violence might erupt when they loaded the inmates, the toughest in the state, on the buses. Another feared the angry striking guards might ambush the convoy of buses as they drove out the only road leading from the prison.

Later, in an interview at his tenth-story office in Nashville, Luttrell recalled that the night before the inmates were moved from Brushy Mountain, he had prayed much of the night that no one would be injured or killed.

"It turned out even better than I had hoped for," Luttrell said with a smile. "There was no problem, no violence. I certainly have to give the Lord the credit; but I'm going to give Claude Armour and his troopers just a little of the credit, too."

Describing the troopers as "good men" and "tough," Luttrell added that they would not be good correction officers, however, because their emphasis in training is in doing anything necessary to apprehend offenders and enforce the law. It takes a special kind of man to be a good corrections officer, Luttrell said—a man who can be firm yet compassionate, qualities that are rare in the persons who apply for the jobs.

Luttrell and Armour rode back to Nashville that night in a special car with Tennessee's most infamous prisoner—Commissioner Mark Luttrell with assistant Charles Bass.



MAN CONTINUED

James Earl Ray, who is serving a 99-year sentence for murder of Dr. Martin Luther King Jr. During the four-hour trip, Armour told Luttrell he had 25 new state troopers to appoint the next week; there had been 300 applicants for the job.

With a note of sadness, Luttrell said that he needed 50 officers (guards), but had only 20 applicants. Of the 20, about 12 had been selected. If things continue as they are now, Luttrell noted, four of the 12 would resign in a year or so.

"You can't blame them," Luttrell said. "Base pay is only \$440 a month, hardly enough to support a family. The more qualified men leave for better jobs. The less qualified men stay, and the longer they stay, the more likely they are to stay permanently. As a result, I'm always working with the least qualified officers."

This, really, was the issue at Brushy Mountain. Luttrell

had had extreme difficulty hiring qualified officers. "Nobody from one of the major population centers wants to move to Petros, it's so isolated," Luttrell said. The department hired guards from the area. Most of them did not share Luttrell's philosophy of corrections as rehabilitation rather than punishment. Guards were notorious for harassing inmates.

Most of the 170 guards who were fired have fought the warden on every decision, Luttrell said. He added that he could not recognize the union because Tennessee law does not permit state employees to participate in unions. "I have no choice," Luttrell said.

The question of employment of qualified guards, and the location of prisons in remote areas such as Petros, are two conditions Luttrell has tried to improve, but he has not fully succeeded.

Like most advocates of penal reform, Luttrell firmly be-

lieves in a decentralized, community corrections approach whereby penal institutions are located in major population centers rather than remote, isolated areas. Most inmates come from crime-plagued cities, not isolated areas. Luttrell points out, "Rehabilitation can better occur when the prisoner has some contact with the free world, and support from his family, interested and concerned citizens, and friends. These contacts are lost when inmates are incarcerated in institutions in remote regions."

Luttrell believes prison should rehabilitate. "Punishment alone is not likely to help motivate a man to improve himself. The ideal thing is for an inmate to walk out of prison a better man, prepared to withstand temptations, realizing that the life he lived before is for the birds."

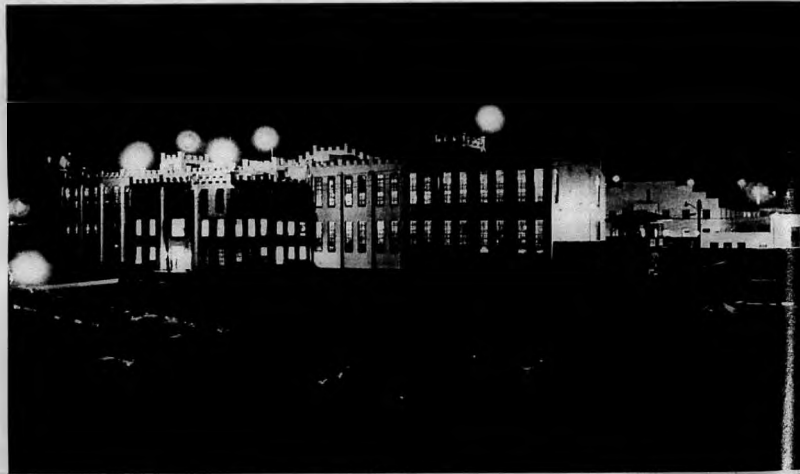
But it is this change in motivations—"the changing of one's attitude toward life and how he is going to live"—that is the most difficult thing to accomplish, Luttrell noted.

He said he felt the state had done a pretty fair job of helping inmates to improve themselves academically or in learning a vocational skill, but had not yet succeeded in developing the kind of programs to change inmates' motivations. As commissioner, Luttrell said he is trying to stress the need to help inmates develop a better self concept so that the convicts will see themselves "as one of God's creatures with worth and potential."

Unfortunately, he noted, most people do not see this as the major purpose for prisons. "The average person thinks that corrections is primarily for punishment, not rehabilitation," Luttrell said. But the percentage of people who want the prisoner punished, not rehabilitated, is lessening, he said optimistically.

Part of this shift in public opinion is due to the national spotlight focused on the need for prison reform following the Attica Prison riots of September, 1971. The Attica

Continued



PHOTOGRAPHY BY EVERETT HULLUM

MAN CONTINUED

riots made the public aware of the terrible conditions that exist in most prisons. "The same problems they had at Attica, we have to some degree in all prisons," Luttrell said.

The problems are legion: overcrowding, drug abuse, alcoholism, homosexuality, violence among the inmates, brutality by the guards, unsanitary conditions, complaints about food, inadequate medical service, racial tension.

Luttrell said he was not sure the problems were any worse in Tennessee than elsewhere, nor were conditions much better. No chart ranks the degree of problems or effectiveness of programs state by state, he said.

The major problem in Tennessee, he said, is overcrowding, and outdated facilities are too large for real rehabilitation. Luttrell favors prison populations not exceeding 400 people. The main prison in Nashville, a white mammoth old fortress, houses 2,000 inmates. Like most penal institutions in the United States, it is overcrowded.

Most prisoners live in two-man cells smaller than the bathroom of a middle-class home. Two men sleep on bunk beds that take up one wall of the six-by-eight-foot cells. In one corner is a toilet. On the wall opposite the bunks is a lavatory. Four years ago, the cells did not even have hot water.

About 45 percent of the inmates are black. Racial conflict is only one of the problems inmates complain about. Others include poor medical service, inadequate communication with the outside world, and bad food.

After three meals at the prison, Hullum and I agreed with their complaints about the food: it was terrible.

Mitch Nance of Glasgow, Ky., a Southern Baptist summer missionary and student at Harvard University, who was working as a chaplain's aid in the infirmary, admitted that improved medical services were needed. But they do the best they can with what they have, Nance added.

Complaints were justified, Luttrell said, but he simply could not get qualified physicians or nurses to work at the prison.

Because there is no money to hire nurses, the prison uses inmates. Luttrell said he had just learned that an inmate nurse was not giving proper service to another prisoner. When confronted, the inmate nurse countered: "He's in here for child molesting. He's not even due medical service."

Homosexuality is a major problem. Warden Jim Rose of the main prison in Nashville estimated that 30 to 40 percent of the inmates participate in such activity.

Within the past year, three inmates at the main prison in Nashville have been killed in knifing incidents over alleged homosexual advances. Luttrell said after one such killing that such problems "are equal to any other cause of violence" in the system. Most incidents are not reported because of fear of retribution by other inmates.

One guard testified before a state legislative committee that two-thirds of the inmates have participated in homosexual activity, and that 30 to 40 percent of the inmates have taken drugs while incarcerated.

Though Luttrell admits drug abuse "is a serious problem" at the main prison in Nashville, he said he did not think it is any worse in Nashville than in any big prison. Six hundred

employees enter the prison every day; any one of them could bring in drugs despite security efforts.

Urine samples of inmates taken at random suggest there probably is not as much drug use among inmates as the public has been led to believe.

One of Luttrell's most harrowing experiences involved an inmate taking drugs. About six months after he took office, Luttrell received a midnight phone call from security officers, telling him that two inmates, armed with a homemade dagger, had overpowered two guards at the prison hospital. They took from one guard a pouch of prescription drugs. Luttrell, whose home is adjacent to the prison, went immediately to the scene.

Danny Sells, serving a 20-year term for armed robbery, demanded permission to call his girlfriend, his attorney and news media. Luttrell took him to an office where Sells called his girlfriend while the other inmate held the guards hostage.

After a 15-minute conversation, Sells told Luttrell his main complaint—that 78 hours of "good time" he had accumulated had been taken away because of prison rule infractions.

Luttrell agreed to restore Sells' "good time" if he would surrender his weapon and talk the other inmates into releasing the hostages. By that time, inmates were getting "high" on drugs; Sells helped convince them to surrender.

Luttrell frequently talks to inmates. "The more I can do that, the more chances of having trouble and turmoil decrease," he said. He has built such rapport with the inmates that some corrections officers criticize the commissioner, claiming he is "soft on convicts."

But Luttrell can be tough when the situation demands. Last October, for example, a group of 30 women inmates went on rampage because of guard "brutality." "We were just tired of being treated like animals," said Susan Moore of Chattanooga, serving a six-year sentence for grand larceny.

The angry women armed themselves with broomsticks, broke glass out of windows and shattered furniture. Luttrell was in Memphis, but two assistants rushed immediately to the prison and heard the women's complaints.

Two days later the situation worsened. An inmate tried to kill an employee. Luttrell fired the guard, who admitted he had used physical force and felt he was unpopular because "I didn't give 'em much room to play—either walk the line or else."

Despite this dismissal, tension continued. Luttrell decided to move 29 of the women to a maximum security ward of the state hospital. But the women refused to come out of the building they had holed up in.

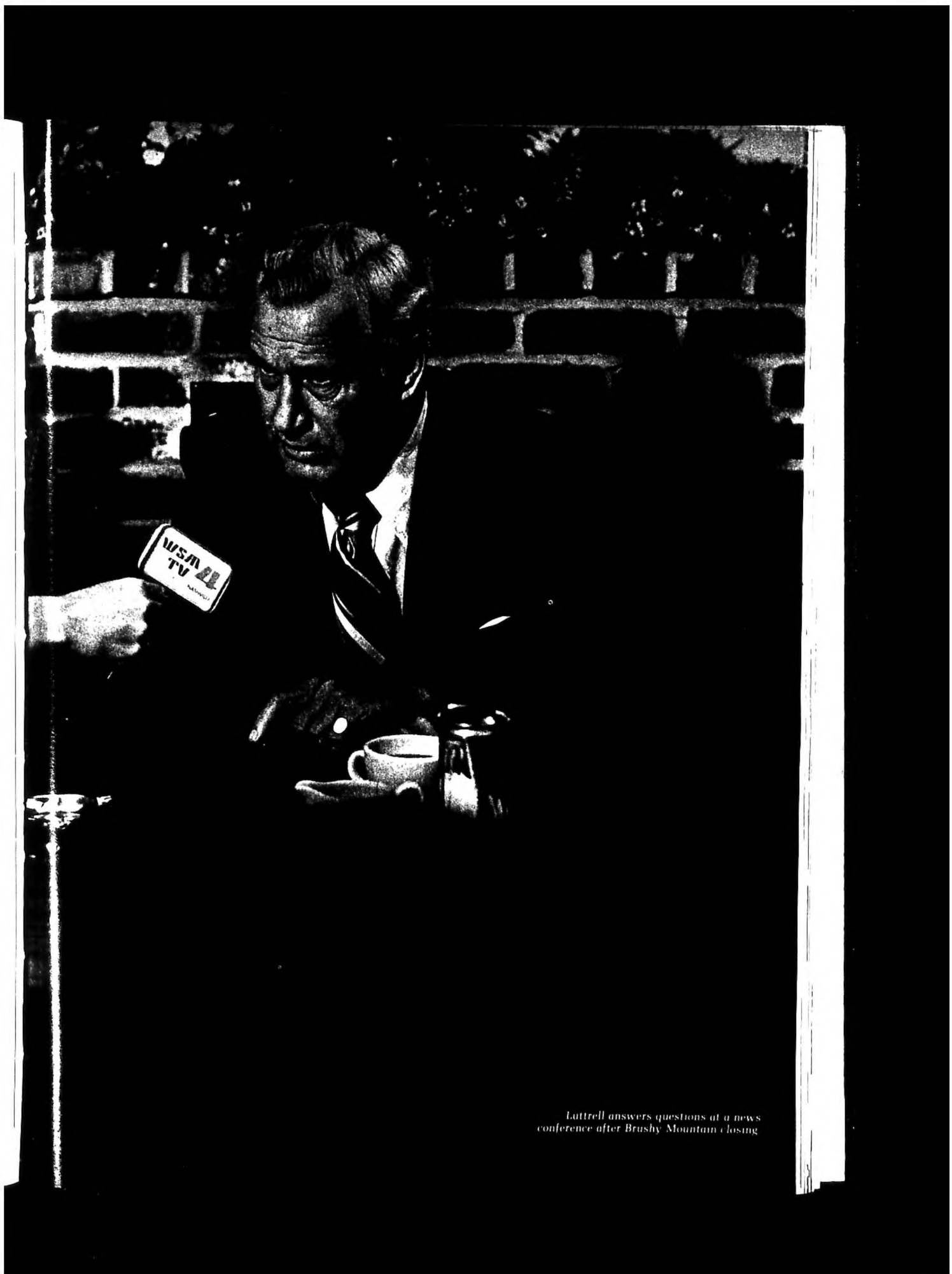
Troopers were ready with shotguns and tear gas, but Luttrell wanted no violence. On Luttrell's insistence, he led a group of unarmed troopers who rushed across an open field and hustled the women out of the building before they had time to defend themselves.

As troopers handcuffed the women for loading into buses, Luttrell noticed one woman who was "shaking so she was so scared."

Luttrell told troopers not to handcuff her. Instead he and a trooper took her by each arm and escorted her to the buses. "As she left, our eyes met," Luttrell remembered, "and she glared at me for a moment, and then said, 'Mark Luttrell, you're a revolving SOB.'"

"I asked one of the guards what she had meant. He said

Continued



Lattrell answers questions at a news conference after Brushy Mountain closing

MAN CONTINUED

she meant that no matter which way I turned, I was still an SOB."

One month after the women's uprising, a similar incident caused Luttrell to take an even tougher policy. An activist group of inmates issued an open letter demanding immediate action on grievances: end to hiring of unqualified guards and firing guards not qualified; improvements in medical services; cash payments for work in prison industries; end unsanitary dining conditions; better food; reducing prison commissary prices; permission to hold political meetings; better housing for elderly inmates; better entertainment; and better recreation.

Luttrell invited all who had received the open letter to see prison conditions themselves. After dialogue with inmates, he responded point-by-point to the grievances, saying some were justified, but flatly rejecting other demands.

When tensions continued, Luttrell moved in, transferring 24 inmates to another prison. Luttrell said he had reports inmates were arming themselves and that an explosive situation was developing behind the wall.

An editorial in the *Nashville Banner* praised Luttrell for his firm, yet responsive stand:

"One morning last week, before most Nashvillians had even sat down to breakfast, Corrections Commissioner Mark Luttrell stood in the kitchen of the main state prison here, observing the rinse cycle of the penitentiary's dishwasher. The inmates were disgruntled with the way the dishwasher was cleaning, so Luttrell took a look at it. He agreed, and ordered the necessary improvements made.

"A minor grievance, perhaps, but the episode indicates the responsive, sensitive attitude of Commissioner Luttrell. Long before activist prisoners submitted a list of grievances, he exhibited those qualities.... The commissioner has worked day and night, sometimes nearly all night, to improve conditions in the state's penal institutions. His ability to temper professionalism with compassion and concern can give Tennessee citizens hope that real rehabilitation, rather than mere incarceration, is taking place within the state prison walls."

What reforms has Luttrell initiated?

↑his spring, Luttrell pushed through the state General Assembly the most far-reaching prison reform legislation it's ever approved. Most significant was approval by the legislature to construct two new prisons, one in Chattanooga, another in Johnson City, at regional correction centers. The institutions, each to house 400 men, will cost \$5 million.

Luttrell had asked the legislature unsuccessfully for permission to sell the old main prison in Nashville and the 2,800 acres of prime industrial development land valued at \$12 to \$50 million. Luttrell argued that funds from the sale of the property could be used to construct smaller regional units to care for a maximum of 400 inmates each. But the legislature balked at the idea.

Last year, the Nashville Tennessean quoted two inmates as saying Luttrell could successfully operate the prison system if given more funds. "We agree that the prison system is a mess and should be corrected, but it was in a worse mess before Commissioner Luttrell came," said James Bell Yager, an inmate at the main prison. "The only

reason you didn't hear about it then was because the news was suppressed."

Another major reform was appointment of a full-time probation and parole board composed of three corrections department professionals, replacing the five-member politically appointed board. News media had quoted several inmates, including Yager, as saying there was corruption in previous parole boards, and inmates could "buy their release" through an alleged underground network of payments. The new board was designed to eliminate graft.

Other aspects of the legislative reforms provided for a three-day furlough to qualifying inmates; deletion of mandatory censorship of incoming mail; permitting the commissioner to rule that mail will only be opened and inspected for contraband, not read; education programs providing a seventh-grade functional reading level for all inmates; broader provisions for participation in "work release" programs for second-term offenders as well as first-termers; and a new incentive program which will permit inmates to earn credit toward reduction of their sentences by "above average" performance in prison jobs, academic or vocational study.

The 10-point legislative packet is not the only reform Luttrell has initiated. Some changes did not require new laws.

Luttrell is proud of liberalized visitation regulations and construction of a picnic area on the Nashville prison grounds, where an inmate can spend the day with his family. Normally, an inmate may receive a 30-minute visit once a week in a visiting room that looks like a bus station waiting room.

News reports speculated that the new visiting pavilion might be a step toward conjugal visits, but Luttrell would not confirm this. He has reservations about the approach being used by Mississippi and California corrections departments, the only states permitting conjugal visits. Luttrell prefers the "family visit" or furlough approach, whereby an inmate spends a weekend either at home or at a specially-constructed cottage area on the prison grounds. This idea, he said, has real merit.

Even that would not solve the problem of the aggressive homosexual, he admitted, but it would help. He has initiated changes to counter that problem by separating young inmates from suspected aggressive homosexuals, and placing some inmates in one-man cells.

The commissioner has tightened security to fight the drug problem. Employees caught with drugs are fired. During Luttrell's administration, the department has also increased entertainment at the prisons, beefed up the recreation program, offered courses through the University of Tennessee at Nashville (an inmate can earn 90 hours in four years toward a college degree); and initiated a college-level training program for staff members.

At the state's six juvenile corrections centers, the department has banned corporal punishment (spanking); forbidden firearms among prison guards and employees; and eliminated wire fences surrounding the institutions.

Most of all, Luttrell has sought to change the basic philosophy of the security officers and other employees, emphasizing treatment and rehabilitation of inmates, rather than punishment. He has not succeeded in these areas of

Continued on p. 43

An inmate out of prison needs job and friend; an Oklahoma conspiracy offers both BY EVERETT HULLUM

THE V.I.C. FREEDOM CAPER

PROLOGUE: Like a massive, moatless castle, U.S. Federal Reformatory, El Reno, crushes a rolling, grassy hillside outside Oklahoma City. Surrounded by link-wire fences and cornered by guard-towers, El Reno is a sterile, antiseptic structure in a pastoral setting.

A guard chews his cigar and confides: "I been here 14 years and I've seen 'em break down and cry leaving here. They tell me, 'The only friends I got in the whole world are in here.'"

"If you're doin' a study, you ought to see why they come back in here so happy. Come in here all smiles and say, 'Uh, how you been doin'?'"

"Some of these morons come in here, they ought to keep on here, they never had it so good. They don't have no place else to go."

"I was surprised," says a first-time visitor, "at the facilities, the shops, the educational opportunities, the landscaping, the beauty of the chapel. If a man wants to, he can improve himself there. I think El Reno is a fine institution."

Says a former inmate: "I handled most of the contraband that passed through, or knew about it. I stayed clean but I could get you anything you wanted: alcohol, drugs, pornography. El Reno is a college for criminals. You hear all sorts of schemes; you learn about narcotics. I've been in joints. El Reno is cleanest. But it's like the rest of them."

Heavy iron-bar gates clang open and five men—two in uniform and three in chains—enter the manicured yard. The first man, heavily manacled, is unshaven, his clothes shaggy. The second two are chained together; they walk slowly. The procession silently passes the guard with the cigar.

An officer waves. The guard nods.

No one smiles.

El Reno houses almost 2,000 inmates. Most are between

18 and 25. This is the story of three of those inmates and an organization that is trying to help them.

Prisoner number 31684 is Brad Jennings.

Jennings was born in Texas. He never knew his father and "doubt my mother did either." His mother married a "dude named Pete" and they moved to Nebraska. "All I can remember about this dude was, like, the s-- of a b--- was beating on me all the time."

An aunt rescued Jennings until his mother divorced Pete, when she remarried. "It was the age-old story of stepson and stepfather, neither wanting the other." Jennings blames his first brushes with the law on hatred of his stepfather.

By age 16, he had been jailed three times. At 18, he was writing bad checks. "That's when I first began to notice how easy it was to con people." He took a job as "junior manager" of a magazine subscription service; three girls in his crew sold more than magazines. He eventually was picked up for pimping. "I solicited an FBI agent. He took advantage of her services, then called for reinforcements." Jennings spent 18 months at El Reno.

Released with \$35 and a bus ticket, he arrived home "with every intention of going straight." He admitted he was "an ex-con, but the boss at the plumbing outfit said it didn't make any difference. After two months I was let go. He said the rest of the guys didn't want to work with an ex-con."

"So I said, 'The square john life ain't for me.'"

In the next years, Jennings tried the magazine racket again, quit to join a circus, quit to join the army, went AWOL, married and fathered a little girl, was arrested for test-driving a car around the block and into the next state. He served a one-year sentence for stealing the car.

Continued

CAPER (continued)



VIC director Warren Rawles

After his release, he was dishonorably discharged from the army. He migrated to Texas where he worked at a "gay bar." One night he "ripped off the owner good and proper" and, with that money, began a phony stock racket. Finally, at age 24, dodging police, Jennings arrived in Oklahoma City. His first night in town he met Marilyn.

"The first motel I came to, patrol cars were parked there. I was in a hot car, so I didn't stop. You're always paranoid when you're on the run."

"I drove to another motel. Marilyn worked there. If it hadn't been for those cops, I'd never have met her."

Jennings sits in the visitor's lounge at El Reno, a large room with old, cushioned chairs. His hair is long, oiled back, his face deeply chiseled, his features strong. Power—and anger—hide behind smoke-gray eyes.

"Marilyn wouldn't talk to me at first. She said she wasn't allowed to date guests. Finally she started talking to me. On our first dates, we talked until two or three in the morning."

Marilyn was a divorcee with a 10-year-old son. After Jennings and the boy became close friends, Marilyn's reserve melted.

"I had a good idea I was going to be busted soon," Jennings says, "so I married bigamously. I had never divorced my first wife. I just couldn't get rid of her in time to get Marilyn. We were together 13 days."

Jennings was working at a health spa when arrested. Marilyn stood by him through the trial, for a year wrote to him every day and visited twice a week. "All of a sudden, she filed for divorce. I was crushed. Two weeks ago I heard Marilyn is getting married again. I just want to hang it up."

"I'll never give up the dream of having her back." Jennings wistfully rubs the thin mustache that rides his upper lip. "I don't have a friend in the world," he says. "Just a lot of acquaintances. I doubt there's anybody that really knows me. They con me and I con them. I never trusted anybody—except Marilyn."

The man who works confidence rackets becomes an emotions artist, wearing masks of remorse, charm, sincerity, anger, at will. His life is a role played for his own benefit, and, perhaps unknowingly, its truth and fiction intertwine until he loses the ability to distinguish between them. In his mind, fantasy is fact. He is an honest man, who lies.

Marilyn, early in their dating, sensed "something didn't add up about Brad. I said, 'With you, two and two don't make four.' It was intuition."

"When he first came to the motel, he used the name 'Ray Windell.' He was that cocky. Later, I learned it was an alias. He was at my home. I told him, 'Brad, the games are over; I want to know who you are.'"

"He dropped his head. He just said, 'I'm nobody.' Then he told her the truth. It, too, was a lie."

Marilyn is a willowy, penitensive woman with coal-black hair and a fistful of rings. She sips coffee and occasionally smokes. She is young, but age lines creep toward the corners of her blue eyes.

"My first impression of Brad was immediate dislike," she says. "He was boastful, wanting to impress me with his money. He invited me out to dinner. Girls at a motel desk

are supposedly easy to get—if you want to use that expression. I turned him down."

"I had Jeff at the motel swimming; Brad and Jeff met and Jeff was very impressed. It was against my better judgement, but I hated to disappoint Jeff. Jeff liked Brad. Maybe he was just receptive to a man who paid attention to him. Brad asked us out to dinner. We went."

Four weeks later, they married.

"I saw in him gentleness, yet firmness. He was never domineering. He was extremely good to Jeff."

"When he was arrested, I went into a state of depression. I couldn't have cared less if I lived or died. I really loved him. For the first time, I truly had a broken heart."

Marilyn exhales the cigaret smoke slowly, thoughtfully, almost forlornly.

I visited Brad for the first time on December 24. Our marriage really began then, without sex or physical contact. My past experiences had been unhappy. When we first got married, I didn't want to. I was so depressed the first night, I wouldn't sleep in the bed with Brad. It had nothing to do with him, it was my own hangups.

"He never took anything from me. He gave of himself in ways most men don't give. But still, I never felt he got to the point of being honest with me. On one point after another, I found he lied. And when I asked him about it, he lied again. I grew to feel I couldn't take a chance—my life and Jeff's were at stake."

"I decided to divorce Brad. The marriage was bigamous. I felt there was no other way. I loved him no less."

"Brad asked me to have the divorce waived. He wanted to come home to me, he said. I felt he still wouldn't be honest. He needed the marriage to present to the parole board. Evidently it weighs on their decision."

"I told him I didn't think it was right for him to use me like that. I was really hurt. When I left that day, I didn't look back. I didn't want to be put in a position of having to determine if every sentence he spoke was a lie or not."

"It was Christmas. The beginning and the ending came at Christmas."

Brad Jennings was the first inmate Warren Rawles met at El Reno.

Rawles, associate secretary in the Department of Christian Social Ministries at the Home Mission Board, at the time, had been hired to set up Volunteers in Corrections (VIC), an Oklahoma City-based organization that seeks to match inmates with volunteer sponsors from the outside. The objective is to help the inmate make the difficult transition from prison to free society.

VIC is the newest—and most ambitious—volunteer inmate program in the United States. Others include former inmate Bill Sands' "seventh step" program: "Volunteers in Probation," which works with juvenile offenders in Royal Oaks, Mich.; and Dick Simmons' Jobs Therapy Inc., in Washington state.

The idea for VIC began with a group of Christian businessmen who visited El Reno inmates each week. The group expressed its interest in expanding the program to Leo McCracken, director of the Oklahoma Department of Corrections, who encouraged them.

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PHOTOGRAPHY BY EVERETT HULLUM



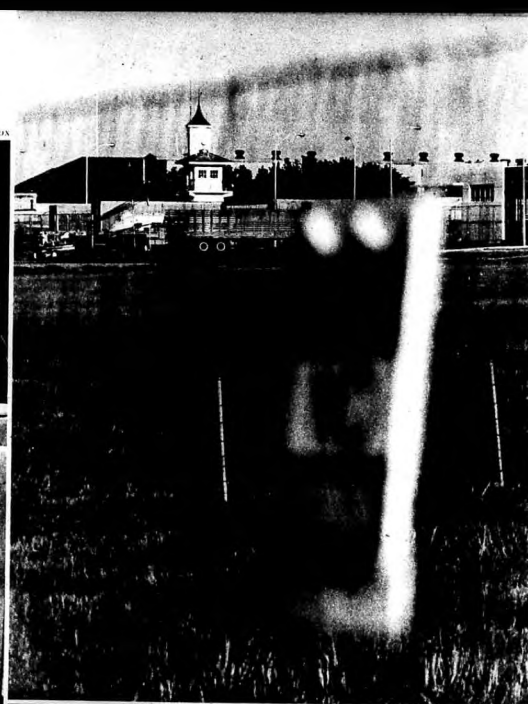
Marvin Prince



Russ Lyytinen



Harold Wilson



"For a long time I've felt it is absolutely necessary that we get volunteers involved in our problems," says the gravel-voiced McCracken.

"We know that what positive influence the prisoner receives won't be from us, because we're on opposite sides of the fence; we represent authority, we represent the law. The prisoner doesn't trust us.

"But if we can get an outsider who has no basic reason for getting involved other than his own humanitarian outlook, the prisoner'll buy this."

The group applied for federal funding under the Law

Enforcement Assistance Act. Nothing happened.

Then in winter, when everyone had all but given up, fledgling VIC was awarded a grant of \$90,000. Sudden Volunteers in Corrections was alive. But no one knew next move. The group turned to Rawles.

A tall, goateed man with ambition and skill, Rawles arrived in March of 1972. He spent the first weeks contacting state agencies, courts, probation and parole departments, the prisons—and the Department of Corrections, under which VIC operates. Support from all of these was necessary for VIC to live.

Half of the proposed program of VIC calls for the organization to find sponsors for inmates—up to 600 a year. The other half calls for it to find jobs for inmates. Rawles worked out contractual agreements with state vocational and job-placement agencies. "We know every job that's available in the state on a weekly basis," Rawles says.

Finding the volunteers came next.

Prisoner number 29189 is Leo Fuller.

Fuller was born in a hot, dusty Oklahoma town. His mother is a housewife, his father is a mechanic. Fuller grew

up in a Baptist church, singing in the choir and serving as a junior deacon. He was a boy scout. A few days after graduation from high school, he was arrested.

"We broke into the high school and stole about \$30 worth of candy and stuff." He was given a probated sentence.

Fuller went to work, but he wrote a bad check and had his probation revoked. After a year at McAlester state prison, he was free and 20 years old. He was 20—his wife 17—when the baby was born.

Fuller is the oldest of four children: Gwen is a housewife

CAPER (CONTINUED)

living across the street from her parents: Donald graduates this year from Oklahoma State University; Thomas served a hitch in Vietnam, returned safely, and died of a kidney infection.

Fuller was still 20 when he was arrested again. It was the day before Thomas' funeral.

"I couldn't believe it happened. Leo's a smart boy. That's why it was such a shock. You raise your children to do the best you can and it's such a surprise. He didn't want for nothing. He had money. We gave him money. He had cars. He was happy with what he had."

Fuller's mother sits, swept by light flooding from the open doorway, and remembers her son.

"A child gets in trouble. It makes you wonder why they did that. It's kind of hard to know why it happened. He's got a little temper, but he's alright. He's quick to forgive and forget."

"I kept wondering maybe Leo needed to go to a psychiatrist. But Leo's a bright boy. Leo knows right from wrong. It makes you wonder."

The Fullers live on a tattered street in a frayed neighborhood; the homes are weathered board, the roads gravel. Behind their side-pocket of town are open fields. Dust covered cars die around them and are buried by vines.

"Anything happens round here now, they'll come looking for Leo first. Maybe he'll have to go someplace else. I have a sister in San Antonio."

"When they told me about Leo, it was terrible. I didn't know where to turn or what to do. You don't have no say against the law. I had to accept it as it was."

She is a pleasant, warm woman, short and heavy. Her laughter interrupts her sadness. She smiles at some distant memory of Leo, singing in church choir or walking across the stage at graduation. "I don't know what got into Leo," she says. "he was such a good boy." Mrs. Fuller has no tears for Leo now.

Leo Fuller is a strong, thickly muscled young man with his mother's gentleness. His face is relaxed and his eyes are peaceful. His voice is soft.

"I blame nobody but myself. I got off on the wrong foot."

It is 3:30 p.m. The visitor's room at El Reno is cool. Outside, water sprinkler systems battle Oklahoma sun for the green grass.

"I don't think my treatment had nothing to do with race. Some white guys in here for less. This place teaches you to stay out of trouble. Some come back here 'cause they ain't got no other place; I got some other place."

Fuller's inmate khakis are clean and pressed; his shoes are spit-shined.

"Fellow needs to feel more secure about his self. He has to put a little effort out before anyone will help him. My way of doing is come in, do what the man say, get on out. Most blacks are prejudiced. They think the man has got it out for them. I am not like that."

Fuller's day started at 6:15 a.m. with breakfast. From 7:30 until noon he was on work detail, doing masonry work. After lunch he worked until 3:30 p.m. Later, at four, headcount will be conducted in Fuller's barracks—a 120-bed honor dorm "you get to stay in depending on how you con-

duct yourself." In a few minutes, Fuller will go to supper. After supper he will have free time on the compound before lights-out.

"When I was in the state joint, I used to hear how the guys cashed government checks. They said you'd never get caught."

"So when I's living in the city, this check came to the apartment house and I remembered they said you'd never get caught, so I cashed it. I found out different. The check was for \$163.49. I be in here for two years."

Leo Fuller has four months before he is eligible for parole. He is looking for a sponsor.

Until volunteers in corrections can find Fuller a sponsor Marvin Provo, one of Rawles' assistants, meets with him. Provo, a social worker, was the last staff member to join VIC. Harold Wilcox, formerly with the HMB's Christian Social Ministries staff in New Orleans, and Mildred Devaux, a sociologist, are the other two staffers.

"After we hired a staff," says Rawles, "we set about recruiting and training volunteers."

"While the volunteer is doing that, the staff—in connection with our contacts—finds him a place to work when he gets out. If he needs training, or plans to attend college, we make arrangements for that."

"Upon the inmate's request, other volunteers will visit his family; we will provide professional counseling if it is needed."

"The volunteer meets the man when he gets out, takes him to meet his new boss, and remains available for 24 hours—the first 24 hours are crucial."

"After that, the volunteer continues to provide counseling and guidance on a monthly basis for at least six months. If the ex-inmate requests, this will be extended for six months. After that, continuing the relationship is up to the sponsor and the inmate. We don't want to break any relationships, but for purposes of records, we maintain the inmate for only a year."

Because most released inmates who commit crimes do so in the first 30-90 days, this period is emphasized.

An inmate entering prison can also request a volunteer. The volunteer will visit him at least twice a month until six months before release, at which time visiting will increase. The volunteer will also relate to the inmate's family as needed.

In all cases, volunteers are provided only upon inmate requests. In one recent week, VIC received two referrals from prison authorities and 26 requests from inmates who wrote directly.

"We concentrate on men and women who don't have resources on the street," Rawles says. "If they have family and friends coming to see them, they don't need us. The program is for those who are indigent, as far as family as community are concerned."

VIC will provide sponsors for inmates in all Oklahoma prisons. To have sponsors near these institutions, it is necessary to recruit volunteers there too.

By December 1972 Rawles plans to have matched 100 inmates and volunteers. By December 1973, he hopes the number will reach 650. It will take a massive effort.

In May, when the program first started, VIC had four volunteers. Through speaking engagements—especially before church groups—radio and TV publicity, help of an inter-denominational church group, and the backing of

Crime Commission and Department of Corrections, Rawles raised the number of volunteers to 300 by September. Of these, 178 have been trained.

Before a volunteer can be a certified sponsor, he must undergo 40 hours of training, which includes philosophy of corrections, methods of counseling, law, probation and records keeping. Much situational role playing is done.

Volunteers are screened carefully. Not everyone who volunteers will sponsor an inmate. But every volunteer an work with VIC—in fund raising, office work, family counseling, on speaking engagements.

"We want our volunteer to be a mature person who knows who he is and what he is about," says Rawles. "We want him to have a sense of personhood and be motivated by concern for his fellowman."

"We don't require him to be a Christian, but we find that persons with a strong faith in God actually turn out to be the best sponsors."

"It takes a great deal of faith and confidence to stick to this kind of work. It is very difficult to go and sit in prison and learn to listen to a man who has very little if anything in this world and actually hear what he says and not fake concern."

"One of the easiest things a prisoner picks up is a fraud," Rawles continues. "A guy who pretends he cares and is interested fools no one but himself. That kind of visitation will accomplish nothing."

"Where the individual is mature and sensitive to hurt and human need, then the match is good and the sponsorship will work and we stand a 50-50 chance of the inmate turning out better."

Prisoner number 38668 is Herbert Turner.

Turner is from an affluent section of Dallas. His father died when Turner was young, and he was raised by his mother and grandmother.

In his early teens, he began shoplifting. His first arrest was for stealing a bike; he already had one. He stole from hardware and dime stores. At 16 he was convicted of stealing a car and sent to a Texas reformatory.

"All they do is work you and beat you and throw you in solitary. It's grounds for more hatred and bitterness. In prison you pick up on crime. You learn how to break in, what merchandise to steal, who to sell it to." In eight months, he was out. In 15 months, he was back in, picked up for stealing, altering and re-selling cars.

"We usually sold the cars to dudes who knew what was going on, but they needed a car cheap. It was going fine until somebody snitched on me."

Turner met his wife at a swimming pool. "She didn't like what I was doing but when I came home with money, she changed her mind." He dropped out of school; a baby was born a year later. But parenthood didn't faze Turner. He worked as an auto mechanic for a while, but car theft took too much time. He was arrested several times—on charges of theft and selling drugs—but acquitted. He now admits he was guilty.

"I was stealing because it was easier than working." But his marriage was crumbling. His wife, only 15 when they married, "was real good looking, a child in a woman's

body. She liked to get men's attention. At 16 she was working in a restaurant. I used to pick her up and she'd be sitting in a bar drinking with some guy. It used to make me pretty mad. We argued all the time."

Turner's wife left him for another man. "I figured I could get her back if I could rob a bank and buy a house and car. I was immature and wild. I lost my head over her."

Turner joined forces with a 42-year-old ex-con he'd met in prison. They got away from the bank, but were captured after a high-speed chase. He was sentenced to El Reno.

Turner is short, muscular, with a pockmarked face and well-trimmed mustache. His hair is short and neatly combed. As he talks, his eyes follow two girls in their early twenties as they leave an inmate they are visiting and walk to a vending machine.

"I became reconciled to the breakup. My wife was a whore. For a year I tried to get her to file for a divorce. I haven't heard from her in 18 months. She's now 17 and I've heard she has two illegitimate children..."

His voice trails off as the girls, braless in floor length dresses, pass back by.

"Sorry," he laughs after a minute. "But it's sort of distracting, you know, seeing the first women in two years."

Until four months ago, Herb Turner had had no visitors in his 18 months at El Reno. Then four months ago he met Russ Lyytinen.

Lyytinen is a business consultant who began with the Christian businessmen's group, moved naturally into VIC. He is aware of inmate visitation pitfalls and disappointments—one of the first VIC sponsors was shocked when his inmate turned out to be homosexual, jumped parole and disappeared, only to be re-arrested in Hawaii.

But Lyytinen feels that "the man-to-man concept of VIC is the only answer. If it doesn't work, nothing will." He is an intense man with an intense voice and honest happiness.

"Herb asked me why I visited him," Lyytinen says, "and I told him, it was because of what Christ did on the cross for me. I knew loneliness and I have a natural compassion for a person in prison who is lonely."

"But I didn't start talking about Christ right off. Herb took the initiative. He said, 'I'd like to ask you a bunch of questions.' I said, 'My life's an open book, proceed.'"

"And he flat asked me everything. That took him into his own life, and he really shared with me. When he was through, he said, 'I don't really know why I told you all that, I'm not one who normally spills my guts in everybody.' I said, 'That's a healthy start, don't try to figure it out and don't worry about it.'"

Herb is scheduled to be released to Dallas, but Lyytinen hopes the relationship will continue. "He's going back to a bad situation," he says, "but we have him a sponsor in Dallas, and he has me as well. He knows all he has to do is pick up that telephone and I'll be in Dallas."

If VIC is successful, recidivist rates in Oklahoma will drop. Job Therapy, Inc., upon which VIC is partly modeled, cut Washington state prison returnees below 25 percent. Oklahoma's is now 65-72 percent.

Not only will lives be saved. Each inmate kept out of prison saves the state \$5,000 or more a year, counting courts and incarceration and family-welfare support costs.

Continued

CAPER CONTINUED

The influx of "straight world" people into the prisons will also result in a better prison system. When prison conditions are known, a humane society will allocate money to change them.

It is a fact of life, too, that a prisoner who has visitors is treated better by the institution staff. As Rawles points out, "If this well-dressed man starts showing up every Sunday to visit 70044, then the guards are going to say to themselves, 'I'd better be careful. I don't know what that inmate is going to be telling that man.' And when they find out that man makes weekly reports to us, and we have a direct communication with the power structure, you better believe 70044 is going to get good treatment."

But, Rawles adds, a complex organization isn't necessary to salvage prisoners' lives. "All this is basically possible for the local church or association; they only need to be able to assign a man to correlate and coordinate the program—but almost every association has a man whose ministry could include this.

"We would visit any association wanting to set up a program—all it would cost them would be our expenses.

"But in honesty, they don't need us to come. The HMB could send a specialist, or the Brotherhood Commission; they drafted Prisoner Rehabilitation Mission Action Guide."

Churches have to realize, however, that an evangelistic approach may do more harm than good. The philosophy Rawles says is to build relationships, not save souls. "I can give you 52 reasons why a church is wasting its time by just holding Sunday jail services," Rawles says. "52's the number of prison officials and experts I talked to when I came to Oklahoma—and to a man they said, 'We don't need more services, we need more people who will work on a one-to-one basis with inmates.'"

Says Chuck, a hairy-chested ex-con who finally made it with help from Alcoholics Anonymous—and who now conducts his own AA chapter in El Reno: "I'd recommend Christians stay away from prison. I didn't want to be preached to or at. A guy has a problem and he asks a Christian and the Christian says, 'Well, the Bible says....' Heck, the Bible was written 2,000 years ago. What's it say about today?"

Claude Ohmsman, a soft-eyed, quietly dedicated man who's been going to El Reno for six years, disagrees with Chuck. But only partly.

"You can mess up," he admits. "People counseling can do more harm than good. They can turn people off. You're going to have failures too. Some guys take advantage of you. Christ has to be in your life or you can't do it.

"A lot of inmates never heard of forgiveness," says Ohmsman, a gray-haired painter, with gentle intensity. "They can't believe you can forgive them. I just loved this one fellow. I got him a release and he stole a car and took off. He was caught and brought back. I went to see him. He couldn't believe in forgiveness.

"I told him, 'I can't stand you myself. It's Christ inside me that lets me forgive. If it was me, I wouldn't spend five minutes over here; it's Christ.' If you're honest, they can believe you."

Sharon Young, a thin-faced, gaunt young woman whose husband is in McAlester state prison, is forming an organ-

ization of prisoners' wives and relatives to encourage each other to encourage the inmates.

"It's my opinion," she says, "that if a person has someone on the outside waiting for him, someone who loves him, I think he has much less chance of going back."

EPILOGUE: A man is responsible for his actions. Not to punish a man who commits a criminal act is to make him less than a man. But punishment, to be valid, should be commensurate with the offense. Punishment does not begin with separation from society; it is separation from society.

"I've got a 54-year-old kidnapper," says Charles Pippin, a federal probation officer in Oklahoma City. "After 11 years, they broke his spirit. His desire to violate the law is crushed. He changes whenever I make a suggestion."

"The younger the convict begins, the longer it takes for him to peak. But he will peak. The prisons will eventually get him. It's sort of like Pavlov's dogs: keep ringing the bell, setting out the food, and eventually he associates this with time to eat.

"I could tell this guy to get up at 5:00 a.m. and go to the john, and he'd do it. He has no will of his own."

Destroying a man's personhood, robbing him of his sense of worth and dignity and individuality, may be one way of stopping criminals. But it is an expensive, dehumanizing, senseless waste.

More than 90 percent of all persons sentenced to prison are released. More than 65 percent of those will commit another crime. No one has yet proved that punishment deters crime. The U.S. has harsher sentences than any Western nation, and the highest recidivist rates.

No one is quite sure what does stop crime. But picking up a person while he is in prison, giving him an opportunity to relate to another human being in a meaningful way, helping him through the decompression phases of re-entry into the heady atmosphere of the free world, securing him a job and a foothold on a future—all these are elements which could make a difference.

Pat Barker, the blond, crew-cut young deputy director of the Oklahoma Crime Commission, believes the potential of programs like VIC is "fantastic."

"If VIC continues the work it's begun, it can turn corrections around in Oklahoma," he says. "If people continue to show this interest, we can make light-year advances."

Barker knows. After college he became a prolific check-writer until "retired by the FBI." It was the counterproductive horrors of prison life that caused Barker to enter corrections work.

"I saw lives wasted that shouldn't have been," he says. "Three of the lives that could have been wasted are Herbert Turner's, Leo Fuller's and Brad Jennings'. Only time will tell if they will be. But they have been given a chance by Volunteers in Corrections."

At last report, Jennings had given up wanting a VIC sponsor. Fuller was still meeting with Marvin Provo, a VIC staff; and Turner was back in Dallas with a new sponsor.

"If I had to bet on any of the three's chances," said a VIC staffer, "it'd be Turner. Maybe Fuller will make it too. He smiled. 'In this work, two out of three is way above average.'"

Names of the three inmates in this article are fictitious.



Comment

by Walker L. Knight
Editor



JOY to the World; A New Musical Is Born

We have witnessed in recent years a breakthrough of Christianity into the newly created cultural forms of today, for we entered the 1960's saddled with traditions, words and music of other days.

The expression of faith now rides the electronic waves of the guitar, the hard, fast beat of the drum, and the soft strumming of the restored folk instrument. This resurgence of faith expresses itself not only in music but in drama, ministry and open witness throughout society. The walls of an institutionalized, turned-inward religion have fallen, and eager, young Christians are leading the charge to climb over them to enter with new gusto into life today.

Making a significant contribution to

today's new mood is the Christian musical, providing a creative outlet for talent previously confined to either writing 19th century hymns or non-Christian popular music. Now there is a middle ground, and the rush to fill the vacuum has already placed more than 15 musicals in the bookstores and in church choir repertoires. At the top of these new musicals have been many written and produced by Southern Baptists through the Church Music Department of the Sunday School Board.

JOY, a new Christian musical with a home mission theme, stands poised to bring maturity, excitement, and even greater acceptance to this medium. Premiered at Glorieta and Ridgecrest during home mission weeks, JOY brought each audience to a standing

ovation. But there is more than entertainment in this musical.

The story behind JOY reveals an interesting convergence of interest and talent. Kenneth Day of the HMB's Department of Missionary Education came up with the idea of commissioning someone to create a musical with a home mission theme, to use this exciting medium to convey a mission message.

Naturally, he turned to Ed Seabough of the Department of Missionary Personnel whose songs, poetry and drama are sung and read by thousands. But known for his Mission 70 theme song, "Here Is My Life," Ed had just completed Encounter, a musical for Broadman Music, in cooperation with freelance composer Bill Gates of Nashville.



PHOTOS BY KNOLAN BENFIELD



So, why break up a successful team? Gates and Seabough were commissioned to compose the book and lyrics.

Fresh in the mind of Ed Seabough was a volume he had written for young people as part of a home missions graded series, *New Day on the Hudson*, the story of a youth choir's involvement in missions, became the basis for the plot. The story is a natural, for more than 150 choirs donated weeks of time and energy just this past year as part of home missions. Building the plot around a choir gives you an excuse, if you need one, for all the singing. Nothing appears forced or out of place in the narrative, and the story line is easily followed.

Raising JOY above most other musicals is the strong narrative, apparent character development, musical variety, and a blend of social awareness and theological depth. Admittedly that's a lot, but it is there for the discovering.

Staging of the musical centers in a visual projection of scenes (with slides sold by the mission board at cost) and the use of colors and shapes allows the mind to fill in the details.

Youth choirs from First Baptist of El Paso (directed by Jim Van Hemert) and Hickory Grove Baptist of Charlotte (directed by Ron Luck) performed JOY at the assemblies, and most of the singers were high schoolers, proof that the success enjoyed there will not depend upon professionals. Produced with young, inexperienced but good talent, JOY carried an impact that swept the audience along. There was just enough dialogue to carry the story and allow the strong music to fit into a context that made sense and moved you. The music appeals to all ages—actually with a strong flavor of the 50's beated up by today's more sophisticated beats.

Broadman Music will have the music, records and arrangements in the bookstores after the first of the year, but one song is there already: "All of My Tomorrows." This song of Christian commitment will soon be on all our lips, expressing, we hope, our own willingness to be part of the breakthrough taking place today: "All of my tomorrows, Lord, I bring to you today." ☐

Executive's Word

by Arthur B. Rulledge
Executive Secretary-Treasurer, HMB

Cooperating for Christian Advance

This month most of the 33 state conventions related to the Southern Baptist Convention will conduct their annual meetings. Important decisions will be made and plans for the ensuing year finalized.

Most of the work of the Home Mission Board is carried on in cooperation with state conventions. Aside from Puerto Rico, wherever the Home Board serves throughout this nation, it serves in a state which relates to one of the state conventions.

Some conventions have cooperating churches in two or more states.

The broad plan of cooperative work with each of the state conventions is developed by the Home Board and the respective conventions annually. A unified cooperative missions budget is developed; the portion to be supplied by each entity is agreed upon. The Home Board provides most of the funds for mission work with the younger states, ranging as high as 94 percent of the combined budget. With most of these newer conventions, however, the Home Board carries 70 to 75 percent. Strong and well-established conventions carry most of the financial responsibility for the work in their states. Joint budgets with these bodies normally include only such long-standing Home Mission Board work as language missions, work with National Baptists, and Christian social ministries.

Older conventions carry from 40 to 65 percent of these budgets.

About two-thirds of the 2,250 home missionaries are employed jointly by a state convention and the Home Board, and sometimes by a local congregation or association. Usually workers receive their salary checks from state convention offices, which emphasizes the close relationship of home missionaries to their respective state conventions. The HMB remits its portion of the sal-

aries and other budget items to state conventions monthly.

The conventions then issue checks which include both state convention and Home Board support. Day to day supervision of mission work within state convention territory is provided by the state convention itself, based upon the agreement and plans developed by representatives of the state and Home Mission Board.

Behind these agreements are days and weeks of planning. We believe that Christian workers, even as is true of the business community, should use the best techniques available for determining needs, opportunities, priorities and effective methods. As we follow orderly procedures, we seek the leadership of the Holy Spirit in deciding upon mission plans.

The HMB underlined its sense of the importance of planning two years ago when it established a new organizational unit called the Planning and Coordination Section. This unit provides a constant channel of communication between the programs for which the Board is responsible and the state convention program leaders.

Regional coordinators work with the state convention executive secretaries and their missions, evangelism, and chaplaincy staff leaders in planning for future years. They confer formally with these state convention representatives either two or three times a year, based upon the goals and plans of HMB program leaders and the goals and plans of the state conventions.

The program leaders, such as in evangelism or church loans, Christian social ministries or church extension, are freed to give major attention to developing program objectives and methods, and to train workers, both employed and volunteer. The program leaders maintain constant relation-

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ships with their counterparts in the state conventions. They also develop tentative proposals for future work.

The Planning and Coordination Section was created as part of the first major HMB reorganization since 1959, when the Board advanced from a department plan to a division plan of organization, with departments clustered into divisions.

In 1971 the Board gathered its several divisions, including two new divisions, into sections. The central unit is called the Program Implementation Section. This section consists of the divisions of evangelism, missions, associational services, chaplaincy and church loans, which carry the Board's 2 programs. Through these divisions and their departments the Board's controlling purposes are carried out.

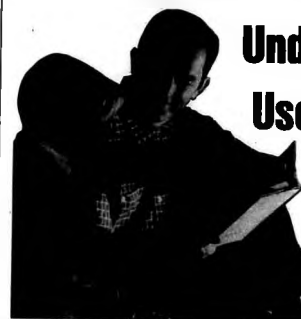
The other two sections provide necessary support for the implementation of these programs. One of these supporting units is the Program Services Section which includes the divisions of business, communication and personnel services. The other is the Planning and Coordination Section, which consists of a planning services department and four regional coordinators. Each of these four men represents all the work of the Board in their regions.

Fred B. Moseley, assistant executive secretary-treasurer since 1965, serves also as leader of the Program Implementation Section. Robert E. Bingham is leader (with the title of executive assistant) of the Program Services Section. Leonard G. Irwin (also titled executive assistant) is leader of the Planning and Coordination Section.

These two years of increased emphasis upon planning have been strenuous and sometimes difficult. They have been years of progress also as both state conventions and the Home Board strengthen their planning and thereby improve the effectiveness of our mission efforts.

The Home Board enjoys strong and constructive relationships with the several state conventions and their leaders. Each state convention focuses its attention upon its own territory, while the Home Board brings to the planning process a perspective which encompasses the whole nation. As we face the challenges and opportunities of the dynamic years ahead we anticipate further improvement in the development of a strong, nationwide program of missions. 

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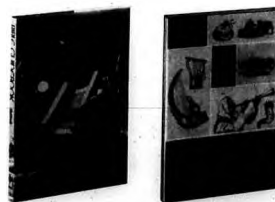
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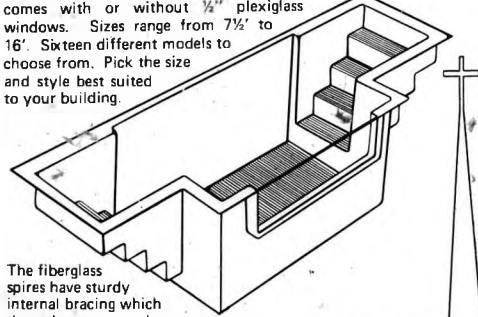
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Letters

More LETTERS are on pages 62-63

August Attitudes

Thank you for Watson Mills' glossolalia article.

All of us are tempted to let the words used to describe reality and experience trap us—theology or Statement of Baptist Faith and Message, particularly. To confine the reality of God's spiritual presence (which we conveniently box into word phrases like "the Holy Spirit") to a limited set of words is to create legalistic idols.

It is time we realize that definite phrases can only partially describe and are thus only symbolic. One's experience with God's presence may take many forms or several degrees of intensity and still be Christian and Baptist (if the Bible is our rule of faith and practice). Let's stay spiritual and stop being pedantically legalistic. That's how we can love all within whom the Spirit of God is.

Paul A. Maxey
Pittsburgh, Pa.

THIN LINE OF TRUST

CONTINUED from page 23

—crime is a misdirection of man's hunger to have a right relationship with God. If we help the offender, we must help him break down his idols and come into a proper relationship with God through a "new birth" experience.

The chaplains' role is to help inmates see God as creator, as one who loves them and one who is concerned about them, and as one they can relate to through prayer and worship.

In other words, the chaplain directs the inmates' hunger from substitutes to a new relationship with God.

If the chaplain works in this way, it will require personal contact, building one-to-one relationships. Does a chaplain have time to work personally with so many inmates?

Well, the manual for correctional standards states that there should be a chaplain for every 300 inmates. If this

It's Those Women Again

After the excellent issue on women's rights (May HM), I was sorry to see two pages in the August HM given an almost editorial presentation of only one's reaction.

Mrs. Judy W. Dodd
Fresno, Calif.

• As a homemaker, wife and the mother of four children, a very active Southern Baptist, who is perhaps one of the most anti-Women's Lib around, I would like to say that there have been times when I "stepped-out-of-line" as a woman within our church.

Many times we women have had to carry on because there were not enough men who were willing to do their job...second, the Lord leads my life, not men or women...

Let us realize perhaps the Lord does call dedicated women to become preachers, chaplains, etc., because in those days there is a gross shortage of dedicated men.

Mrs. Evelyn Wilgers
Jerome, Mich.

was the case, he would have time.

Unfortunately, I think the average is much higher than that. We have far more inmates per chaplain than the 300 called for. At the Federal Penitentiary in Atlanta, they have one full-time Protestant and one full-time Catholic chaplain—and they have 2,000 inmates. I know an institution in Louisiana that has 3,700 inmates. They have one full-time Protestant and a part-time Catholic chaplain.

Yet you appear committed to and somewhat encouraged by the present chaplaincy situation?

Yes. For the first time, we are recognizing the contribution religion can play in rehabilitating a man. Despite emphasis on education, on psychology, on vocational training, a man is not rehabilitated until he has learned to get along with his fellowman. And you don't do that unless you can get along with God.

When a man is right with God, he is able to look at God's image, which is man, and respect his rights.

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CONTINUED from page 42

"Ideally, a correction officer should become a combination counselor and security officer," Luttrell said. "Officers can get real close to inmates there are not too many inmates in a cell unit. If he could become more of a counselor and not just a guard, that's a good relationship. The officer has the time to stand and listen to problems. That's what the inmate needs. And in many cases, the officer can help him."

The classification center has further sought through counseling to help inmates set goals for themselves. The parole board, before granting release, asks inmates if they have accomplished the goals they set when entering prison—goals such as getting a high school diploma or learning a trade skill or joining Alcoholics Anonymous.

and improving his motivations. An inmate stands before his peers and answers grueling questions about his life, what he plans to do on release, and what he has or has not accomplished in prison. Often, members of Seventh Step chapters from outside the prison walls meet with the inmates for "release sessions."

Currently 18 full-time chaplains are in the system, plus eight Vanderbilt University divinity students. The Southern Baptist summer missionaries served in the state this past summer.

"The inmates just don't understand the language," he said. "The inmates are looking for an easy solution, like walking down an aisle, but he doesn't realize this means he will have to change his life. Preaching a traditional service

"You might say we believe in a personal evangelism, not mass evangelism," the former Southern Baptist pastor added.

A community volunteer chaplain program has been initiated to enlist and train local ministers across the state to help the department handle such crisis ministries as inmate death or illness. Thus, if an inmate from Knoxville dies, Anderson contacts a Knoxville volunteer chaplain, who breaks the news to the man's family.

The inmate wants and needs an opportunity to share his problems with someone he has confidence in, Luttrell said. This helps him build a better self concept. Such a relationship can quickly change an inmate.

Luttrell had been a farm supply and equipment dealer, an agriculture teacher, and a 4-H Club agent before seeing an advertisement 10 years ago in a Memphis newspaper seeking a "farm manager." It was a position as superintendent of the county-owned peapal farm, and Luttrell got the job. Luttrell believes his entry into the corrections field was an answer to prayer, and a demonstration of God's leadership.

Mr. Luttrell said. "I rely on prayer." Professionally, Luttrell learned everything he could about penology visiting 40 prisons in 20 states and studying at Memphis State. Within eight years, he had built the Shelby County Penal Farm into a model institution. Luttrell established the first work-release program in the state; his was the first prison in the nation to use WPA volunteers. He enlisted 100 citizens as volunteers to develop personal

In addition, he initiated new recreation programs and hired a full-time athletic director, expanded the religious program with a full-time chaplain (Hart), initiated incentive programs rewarding inmates for good conduct and work, and began five vocational schools to train inmates:

Luttrell claimed the governor didn't have many prospects who had both managerial experience and prison operation background. "It's a little deflating, but Governor Dunn didn't have much choice."

"No one who has met this remarkable man can doubt that religion plays a strong part in his life," the governor added. "Commissioner Luttrell's religion and his deep human compassion have greatly influenced the corrections system in Tennessee."

* As long as commissioner is an appointed office, the corrections system will always have turmoil and some unqualified people on the staff, Luttrell observed.

After Luttrell decided to close Brushy Mountain, he was chided by House Speaker James McKinney for stating that the additional 300 inmates did not overcrowd the main prison. McKinney claimed that Luttrell "sold the legislature a bill of goods" when he argued for two new regional prisons because of overcrowding.

To McKinney's charges, Luttrell repeated his belief that to achieve real rehabilitation, institutions should be


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MAN WHO FREED

CONTINUED

reduced to 400 inmates and relocated near major population centers. The additional 300 men, he explained, made little difference in an already untenable situation.

And despite pickets and protest and criticism about the Brushy Mountain, Luttrell still believes his decision was correct.

Because of the sensitive nature of his

job, Luttrell walks the tightrope of public opinion, getting frequent criticism from one group or another. Some consider him too soft on convicts and too rough on guards; others accuse him of moving too slowly to bring about reform, or too swiftly making expensive changes.

Few, however, claim Luttrell is not sincere or that he is unfair.

In his remaining years as corrections commissioner, Luttrell hopes to change the image of prisons toward rehabilitation rather than punishment, to make the department's treatment programs as effective as possible, and to enlist as many "interested, compassionate and concerned citizens as possible and put them in touch with hundreds of prisoners.

"If I did all that, I'd feel that I had a successful four years," he noted.

Luttrell feels that unfortunately he does not have much support in these goals from the religious community.

"Most of us go to Sunday School and to worship services, and give our tithe or donation, and that's about it," he observed. "But really, what are we doing as Christians to strengthen ourselves and others? I could put 100 Christian men in touch with 100 men and boys in prison immediately, and not only would the inmates benefit, but every one of the Christian men would grow spiritually as a result of it."

Unfortunately, he admitted, many Southern Baptists are concerned enough to do something about it.

But Mark Luttrell obviously is not only concerned, he is doing something. And in doing so, he has personified the compassionate concern demonstrated by Jesus Christ, who said he had come "to preach the gospel to the poor...to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised."

Newton is assistant director of Baptist Press, news service of the SBC, Nashville, Tenn.

Chaplain's Prayer Calendar

December 1: Donald C. Hollenback, Minn., Air Force. December 2: William H. Morgan, La., Army. December 3: Jack Cecil Grady Jr., N.C., hospital. December 4: Henry C. Irvin, Va., Air Force. December 5: Woodson M. Mims, Ariz., hospital. December 6: Wilson, Va., Army. December 7: Robert E. Lowery, La., hospital.

December 8: William H. Graham, Tenn., Army. December 9: Carl T. Healer, Tex., Navy. December 10: E.A. Verdery, Ga., Southern Baptist Hospital. December 11: Harold P. Wells, Fla., Army. December 12: D.W. Cusack, S.C., hospital. December 13: James H. Sanders, Tex., institutional. December 14: Arthur M. Webb, Tenn., Army.

December 15: Calvin W. McGarrett, Tex., Air Force. December 16: Harvey Joe Mills, Tex., Army. December 17: Daniel A. McKeever, Tex., hospital. December 18: Max E. Dunks, Tex., Navy. December 19: Robert C. Harlee, Fla., Army. December 20: Ralph J. Park, Ky., Army. December 21: Jack Holland Grisham, Miss., hospital.

December 22: Jack E. Sutherland, Fla., Army. December 23: Fred Allen Ruthemel, Tex., Navy. December 24: Jerry D. Autry, N.C., Army. December 25: Bryant R. Nobles, Fla., Navy. December 26: Theodore J. Rogers, Ohio, Navy. December 27: Billy M. Hayes, Miss., Army. December 28: Robert T. Latham, Tex., Army. December 29: Gerald W. Marshall, Tex., Air Force. December 30: Charles D. McKnight, Tenn., Southern Baptist Hospital.

December 31: Curtis W. Brannen, Minn., Navy. December 1: William D. Harbour, Miss., Army. December 2: Philip E. Jenkins, Va., Navy. December 3: C.O. Bigbee, Okla., institutional. December 4: Travis L. Blaisdell, Tex., Air Force. December 5: Donald L. Davidson, Tex., institutional.

December 6: Thomas B. Fanning, Miss., hospital. December 7: Paul D. Robinson, Ala., Navy. December 8: Robert M. White, Tex., Air Force. December 9: Frank B. Baggott, Fla., Navy. December 10: Tommy L. Thompson, Fla., Army. December 11: Paul H. Muson, Okla., Army.

December 12: Robert Emerson Maples, Mo., Army. December 13: Hiram Johnson Williams, S.C., Army. December 14: Oscar H. Burrow Jr., Va., Army. December 15: Johnie L. Perry, Fla., Navy. December 16: Wayne A. Stewart, Kan., Navy. December 17: Carl L. Glenn, Ariz., hospital. December 18: Marion S. Reynolds Jr., Ky., Air Force.

December 19: Carlos J. Lively Jr., Tenn., Army. December 20: Adlai L. Lucas, S.C., institutional. December 21: Edwin J. Rowan III, S.C., Army. December 22: John M. Danielson, Fla., Navy. December 23: Jarrell L. McNutt, Mo., hospital. December 24: William T. Wallace, S.C., Air Force.

December 25: Vernon R. Simpson, Ky., hospital. December 26: Wallace H. Whitley, Miss., Navy. December 27: Aubrey H. White, Ala., Navy. December 28: Albert J. Blasingsame, Tex., Air Force. December 29: Leeland H. Miller, Tenn., Army. December 30: Carl Kinoshita, Hawaii, Army.

December 31: Arthur J. Camp, Okla., Air Force. December 1: William R. Hollis, N.C., Army. December 2: John P. Kirkland Jr., Ky., Air Force. December 3: William D. Martin, N.C., hospital. December 4: Benjamin H. Walters, Ga., Air Force.

December 5: Jerry H. Holland, Ga., Army. December 6: Clinton Helton, Ky., Army. December 7: C.J. Lawrence, Tex., institutional. December 8: Richard R. Helveston, Fla., Navy. December 9: Charles D. Wilson, Fla., Navy. December 10: Gene K. McIntosh, Ky., Air Force. December 11: Leard W. Storey, La., Army.

December 12: Wyatt B. Hammond, Tex., hospital. December 13: Major H. Phillips Jr., N.C., Army. December 14: William W. Taylor, Mo., Air Force. December 15: Billy J. Price, Ga., Army. December 16: Norman G. Walker Jr., Mo., Army. December 17: Robert W. Clogston, Tex., institutional. December 18: Frank C. Riley, Ga., Army. December 19: Sim P. Howell, Fla., institutional.

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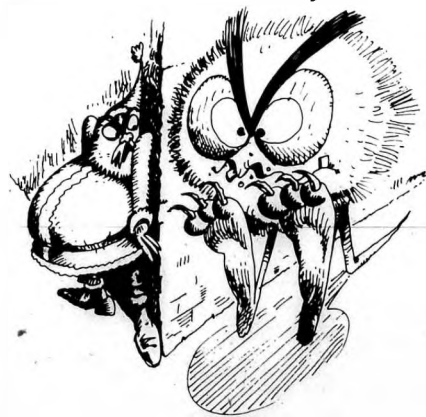
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Cover: With nothing but time on their hands, inmates rest on the bars of their cells, so cramped they can sit on the edge of their beds and stick out both feet and hands. PHOTO BY E. HULLUM

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Letters

More LETTERS can be found on page 57.

More July Fireworks

The July issue was quite an accomplishment. The total collection of irrational slogans and mindless clichés must be a record for any one issue of any magazine. It is unfortunate the Home Mission Board is represented by a publication that has degenerated to the intellectual level of a campus newspaper.

Justin A. Flint
Syracuse, N.Y.

• We enjoy HOME MISSIONS usually—however, we take exception with the bold statement, "the right to deliberately disobey unjust laws is an obligation not to be shirked or evaded." (July HM) It seems to us that we have enough people who disobey the law without our Christian and non-Christian leaders encouraging it. A Christian should work to change unjust laws, but not encourage civil disobedience. God's Word is strong on this.

Welcome Boyd
Cerritos, Calif.

• ... This is the best publication our denomination puts out. I was particularly inspired with the July HM which contained articles on Christian patriotism.

For a long time I have been concerned with the attitude of many professing Christians. I have seen so-called Christians say one thing, then turn around and not be willing to extend the hand of friendship to anybody down and out or those more unfortunate....

Many of our individual churches uphold the attitude of my country, right or wrong, and the attitude of love it or leave it....

America has its faults, but we don't have to stand by as blind Christians saying nothing as if the wrong does not exist....

Donald R. Alexander
Portland, Ore.

• Some statements in Foy Valentine's article, "Patriotism and Piety," (July HM) seem to be excerpts from the official manual of the 'conscience-above-the-law' unit of the civil rights group.

The concept implied in the statement, "The right to deliberately disobey unjust laws..." serves as a smoke screen for would-be criminals. Using the 'conscience-above-the-law' idea as a pretext for indiscriminately violating numerous laws during the civil rights orgies tended to create disrespect for all laws.

In order for this "conscience-above-the-law" to function consistently, each person's conscience must be sensitized to what is right, what is wrong, when a law is just and when unjust according to the same standard of moral values. Unjust laws should be corrected by legal means rather than by illegally luring children from school to participate in street demonstrations under the guise of justice, when the real purpose was to get favorable TV, camera publicity, arouse emotions and win dollar producing sympathy.

No doubt the "Confusion of our national priorities is a stench in the nostrils of almighty God." In his plea for "reordering our national priorities" Mr. Valentine fails to mention the "stench" of power-hungry judges using our children, white and black, as pawns to be bused from neighborhood schools. Parents are not standing by passively, but seem to be helpless to get relief. Busing to desegregate according to the neighborhood school plan is legal. But massive busing for racial balance is arbitrary.

The statement, "In most measurable ways we are nearer to the realization of our national vision that 'all men are created free and equal'" sounds familiar, inspiring and profound. But the only element of truth is "all men are created equal" in their relationship to God.

But in all other respects the inequalities are quite obvious. No doubt much of the frustration, confusion, and cynicism prevalent among young people today is the result of their acting on the assumption the "created equal" theory is true, only to discover from bitter experience and observation the fallacy of the idealistic claim. Only inherent traits are discussed here and not any type of discriminations.

Mr. Jefferson's noble statement may

serve as an excellent tonic to inflate the ego of dreamers, idealists and visionaries, but it so happens we live in a pragmatic world of realism in which inherent inequalities are very obvious.

E.C. Thomas, Sr.
Scottsboro, Ala.

Speaking of Demons

I wish to express my gratitude for the articles on glossolalia and demons. (Aug. HM). From my point of view they were both fair and informative. I appreciate the biblical foundation provided in both articles....

Charles Simpson
Hollywood, Fla.

• The article in the August issue on glossolalia is the most one-sided article on this subject that I have ever read in a Baptist publication. It is a tragic day for our churches which support the HMB when the Board magazine publishes articles in support of the glossolalia movement....

G.A. Magee
Eunice, N.M.

• Thank you for your articles on Glossolalia and Demons. I was afraid that Baptists were not going to wake up and realize just what is going on....

Margaret C. Foster
North Wilkesboro, N.C.

• I see you have presented the liberal viewpoint again.

Participants in glossolalia always view the non-participant as less spiritual, less godly and less holy than themselves, even though they sometimes deny this in words.... the Spirit will never do anything in the world or in an individual life that is in violation of God's word. In this movement, these violations are common.

I realize our people need to be informed, but must it so often be in the form of supportive articles? If you do not have anyone who can write articles to inform without advocating a position, I would be happy to consider the job.

C.W. Keiningham
Hugo, Okla.

• On a number of occasions some of your publications have, quite frankly, been negative and quite to the contrary to what I appreciate. However, I must congratulate you on the enormously meaningful contribution that you made in the August issue. When a fellow does something good I think we should tell him and your publication was highly significant. You are to be commended on such an enormous contribution to Baptist life. God bless you and keep up the good work.

Harold Frederic Green
Gainesville, Ga.

Our Thanks to You

This is a long overdue fan letter to express my appreciation for the good work you and your staff are doing on HOME MISSIONS. I always enjoy reading the magazine and find your treatment of the issues is both informative and provocatively Christian. I find the single subject format most appealing, and have particularly enjoyed the recent issues on patriotism and black Christianity.

As a journalist I admire the professional appearance of the magazine, and as a Christian, and Baptist, I am quite proud of what you are doing. I hope you are not discouraged by the criticism I see in the Letters column which faults you for caring in the broadest context of love. You are doing something enormously important for Southern Baptists.

Hal C. Wingo
Life Magazine
New York

Alaska Lives

Read your wonderful article on Alaska in HOME MISSIONS for September. Shame you had Valeria Sherard's name misspelled. Our missionary circle is named for her.

Mrs. W.F. McNulty
DuQuoin, Ill.

Editor's Note: We'd like to apologize to Miss Sherard, our Southern Baptist missionary in the Alaskan Arctic, for misspelling her name. It is spelled correctly above.



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In an age when more and more attention is being directed toward liberating women from traditionally confining roles, it seems particularly appropriate to consider ways in which ministers' wives can be

freed from obligations that are often unnecessary and frequently frustrating.

One way to approach the problem is to alter our expectations of the minister's wife and to think twice before making demands on her. Don't expect her to attend all the social functions and business events of the church. Don't just assume that she'll teach Sunday school, sing in the choir, and lead women's groups.

The greatest contribution a minister's wife can make is to be just that—a wife, a mother, a homemaker. Then she becomes a real power behind the pulpit, supporting her husband with strength, concern and affection. Or, if you really expect her to be an "assistant pastor", don't forget to pay her.



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