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Chaplain Tells Holy Name His Antidote for Stopping Crime

Taking for his topic, the "Forgotten Man in Jail," the Rev. Francis J. Lane, Catholic Chaplain of the Elmira Reformatory and author of a new book, "Twelve Years in a Reformatory," advocated a six-month term for the first offender with plenty of hard work and no pampering as an antidote for crime in recent talks given before the Holy Name Society of St. Patrick's Church and the Kelvin Scientific Society of Elmira. The talks were reported in the Elmira Star-Gazette as follows:

"When you take a man, place him behind prison walls for life with no hope of getting out even with perfect conduct, you make him desperate," Father Lane said. "Take hope from a man and you reduce him to an animal, a raving animal who will fight, tear or shoot his way out on the slightest chance."

Public Hysterical
 "Because of the sudden outbreaking of kidnaping, prison riots and the recent escapades of our now famous Public Enemy No. One, John Dillinger, the American public has become hysterical. While in that state of mind people are liable to bend too far one way or the other, that is become too severe or too lenient."

"A few years ago they passed what was known as the Baumes Law, which meant that for the conviction of a fourth felony a man was sentenced to prison for life. When this law was enacted I was strongly in favor of it. A short time later while visiting Clinton Prison at Dannemora, I met a young man who was formerly in the Elmira Reformatory. He was 21 years of age and convicted under this new law."

"He told me that he would do anything, if necessary kill, rather than stay in prison with the thought that he would never get out. This young man's attitude changed my opinion of the Baumes law. I immediately retracted my endorsement."

How to Handle Them?
 "Furthermore, what were we going to do with these men when we got several hundred of them segregated in one prison? A guard or a keeper's life never would be safe. I suggested that a sentence of 20 years would be enough. Then there would be hope of getting out, at least some day and I am sure much of the riotous spirit now so prevalent in prisons would subside."

"I think we are starting at the wrong end in this matter. Everything is being done for the repeater, the second and third offenders, and no thought is given to the first offender. Why does one become a fourth, a third or a second offender? Simply because he wasn't cured as a first offender and there, it seems to me, is the sore spot."

"Some times hear it said that if a lad is not criminal when he goes to prison, he certainly is when he comes out. That we are making more criminals than we are curing, and I wonder if this, in some respects, is not true?"
 "I believe we are keeping the first offenders too long and that he ought to be released before he has become hardened and has learned more about crime than he ever knew before. I would reduce the time from 12 to 18 months to about six months, during which time I would keep him under strict discipline, give him plenty of hard work, bar him many of the comforts they now have in prison and allow very little conversation. In a word, make jail distasteful and then release him before he has become acclimated and rather fond of the environment."

Parole Bill
 "During the past Legislature at Albany there was passed a bill known as the Quinn-Robinson bill which would give parole boards the authority to release first offenders at the end of two years. This bill aroused a great deal of opposition on the part of the police and judges who are of the opinion that it would mean a wholesale release of desperate criminals."

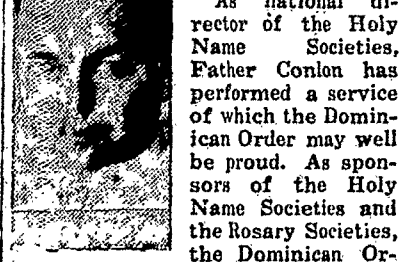
"This is not true because the only men to be released would be those whom the authorities felt were fit to be returned to society. Certainly no one knows better when a man has reformed than those who work with him. I personally believe that this bill is socially and morally correct and economically sound. It is the opinion of most of the men who work with criminals that there are many confined in prison today who could be safely released. If that is so why not release them, for each one is costing the taxpayers about \$400 a year for his maintenance."

"When a young man first enters prison, he usually is heart broken and he will say, 'Father I will do anything to get out of here! Meet that same boy six months later and he will say, 'Father, it isn't so bad now. I am getting used to it! Right there, in my opinion, is where our present system breaks down. We can get used to anything if we stay at it long enough. If a first offender were placed under strict discipline for a shorter period, he would think twice before committing another deed that would send him to another place for which he had nothing but fear and hatred."

Case of Whittmore
 "I visited Dick Whittmore in his cell in Maryland Prison, the day before he was executed for killing a guard in making his escape from a Baltimore prison. At the age of 16, Whittmore was in the Reformatory. At 20 he was executed for murder. I said to him the day before he died: 'You have run the whole gamut of crime from the bottom to the top and are about to go. Is there any word that you want to send to the

Fr. Conlon National Head of Holy Name Expected at Rally

The Rev. Thomas F. Conlon, O.P., head of the Holy Name Societies in the United States, has been invited and is expected to attend the Diocesan Rally in Elmira on Sunday, June 17.



As national director of the Holy Name Societies, Father Conlon has performed a service of which the Dominican Order may well be proud. As sponsors of the Holy Name Societies and the Rosary Societies, the Dominican Order has placed these two organizations among the foremost lay societies in the world. The Jesuits in their promotion in honor of the Sacred Heart and the Passionists in their devotion to the Passion of Christ stand with the Dominicans in their work in respect to the Holy Name and the Rosary.

Holy Name Society Initiated by Pope Gregory X in 1274

(Continued from Page One)
 to give thanks to God for their deliverance. Statutes were drawn up, the Feast of the Circumcision was made the principal feast of the society, the second Sunday of every month was made the Sunday of the society and the Infant Jesus was made its Patron. Thus began the Holy Name Society which today has spread throughout every nation where the gospel is preached.

Early in America
 We read of Holy Name Societies having been established in New Orleans, San Francisco, and in many other points in the ancient Spanish and French possessions in America more than a century ago. There is record of a Holy Name society having been established in Kentucky by the famous missionary Father Nerinx in the very early part of the last century, but for the real beginnings of the Holy Name Society in this country, we go back a little more than fifty years ago.

In 1871, the first diploma or charter was obtained for a Holy Name Society in New York City. This society had been established by the Rev. Stephen Byrne at the church of St. Vincent Ferrer as early as 1868, but the diploma giving it its proper official standing was not obtained until three years later.
 In 1882, there were five Holy Name Societies canonically established in the city of New York. Then the idea was conceived of forming them all into a Diocesan Union. The idea of the Holy Name society through the popularity of the Union quickly spread. Branches in various parts of the city were organized, while at the same time branches were established in Brooklyn and in North Jersey. Hardly had the New York Union been successfully launched when a Diocesan Union was formed in Brooklyn and another in Newark, N. J.

Now Within Reach
 In a special journey to Rome made in 1895, Father Charles H. McKenna, O.P., the Apostle of the Holy Name in the United States obtained from the Holy See what was perhaps the greatest privilege that was ever given to the Holy Name Society. Up to that date not more than one Holy Name Society in any locality was permitted. By special rescript from the Sacred Congregation of Indulgences dated May 20, 1896, Pope Leo XIII so far dispensed from the previous constitution on this subject as to leave the establishment of the society practically in the hands of the Hierarchy of America. Since this date the privilege of having a Holy Name Society is within the reach of every parish church, Mission Church, or even within the reach of any public Chapel in America.
 At present, there are 8,167 branches, thirteen Archdiocesan Unions and fifty Diocesan Unions in this country.

Elmira Nocturnal Adoration Society Growing Steadily

Elmira—Regular monthly devotion of the Nocturnal Adoration Society of the Elmira parishes was held throughout the night of May 26 at St. Peter's and Paul's Church here. The Elmira Society is steadily increasing in membership, with about ten members being received at the last devotion.

All Catholic men of Elmira are urged to join the Nocturnal Adoration Society and devote one hour a month to the veneration of the Blessed Sacrament. Anyone desiring to become affiliated with this organization may communicate with Secretary of the Elmira Society, Thomas F. McGill, 920 Sycamore Street.

Blessed be God in His Angels and in His Saints.

best means of preventing repetition in crime is the short term, strict and severe for the first offender. This is only a vision with me now, but some day I hope it will be a reality.

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