

The Prison Mirror.

THURSDAY, April 2, 1891.

PRISON OFFICIALS.

MANAGERS.
EDWIN DUNN, President..... Eyota.
JOHN F. NORRISH..... Hastings.
JAS. S. O'BRIEN..... Stillwater.
F. W. TEMPLE..... Blue Earth City.
M. O. HALL..... Duluth.

RESIDENT OFFICIALS.
ALBERT GARVIN..... Warden.
F. H. LEMON..... Deputy Warden.
JOHN S. GLENNON..... Ass't Dept. Warden.
FRANK BERRY..... Clerk.
W. U. TURNER..... Assistant Clerk.
H. E. BENNER..... Steward.
S. J. MERRILL..... Physician.
FRANK H. HALL..... Hospital Steward.
F. M. BORDWELL..... Stockkeeper.
J. H. ALBERT..... Protestant Chaplain.
M. E. MURPHY..... Catholic Chaplain.
MRS. E. A. WALKER..... Matron.

GUARDS' REGISTER.
T. W. ALEXANDER..... Day Cell house.
W. W. HALL..... Captain of Night Watch.
JAMES SIBBYS..... Usher.
BEN. CAYOU..... Tub & Pail Shop, 1st floor.
M. C. COLLIGAN..... Tub & Pail Shop, 2nd floor.
W. B. CILLEY..... Twine Factory.
ROYAL C. ORFF..... Soft Wood Shop.
A. W. ROWE..... Machine Shop, 1st floor.
R. G. RHODES..... Machine Shop, 2nd floor.
JOHN S. MAY..... Wagon Shop.
ARCHIE PARKER..... Blacksmith Shop.
W. A. MARTIN..... Engine Shop.
JOHN MEALEY..... Foundry.
PATRICK FLANNERY..... Paint Shop.
ANDREW MEEHAN..... Day Turnkey.
LESTER BORDWELL..... Gate.
H. McINTYRE..... Gate.
HENRY J. JENKINS..... Yard.
J. H. STILKEY..... Engine Room.
HENRY FROST..... Wall.
P. J. MURPHY..... Wall.
NELS D. CARLSON..... Wall.
GREENLEAF DORR..... Wall.
L. H. ALCOCK..... Wall.
L. B. GOLDSMITH..... Night Turnkey.
CHARLES P. AUSTIN..... Night Cell-house.
H. A. TIFFANY..... Night Cell-house.
O. S. CRANDALL..... Night Cell-house.

SUPERNUMERARIES.
GILBERT GUNDERSON.....
JOSEPH FORTIER.....
JAMES TEARE.....
CHARLES CARLSEN.....

LOCAL PICKINGS.

—THE MIRROR has the grip this week.
—Policeman Walters was in the prison with friends Monday.

—Lawyer H. H. Gillen was in the prison with a friend Saturday.

—Guard Amos Rowe is reported to be fast regaining his health.

—Several car loads of hemp have been received within the past week.

—Guard Patrick Flannery is spending a few days at Hastings, his old home.

—Nearly 100 visitors were present at the Sunday afternoon service in our chapel.

—The sheriff of Mower county brought in a prisoner Monday to serve a three years' term.

—One United States prisoner was received last week from St. Paul, to serve a term of thirteen months.

—Prof. H. L. Andrews, of the Stillwater Commercial college, was in the prison with a friend Saturday.

—Mr. and Mrs. D. H. Stimson and Mr. and Mrs. L. M. Ober, of Hastings, were through the prison Monday with the warden.

—Statement of population April 1: Working for Thresher Co., 159; working for state, 139; sick and infirm, 18. Total population, 316.

—A number of the guards are smarting under the lash of la grippe; and Mr. Stiky has had to take a lay-off to recover his lost vigor.

—By the use of axes, picks, shovels, carts and fire hose, assisted by the sun's rays, Main street is once more clear of the ice and snows of winter.

—Mrs. Allen and daughter, of Chicago, and Miss Daisy Seymour, of St. Paul, visited the prison Friday accompanied by Deputy and Mrs. F. H. Lemon.

—The Warden says that as soon as the weather becomes pleasant he intends that all the prisoners shall be marched out into the yard every Sunday morning for an airing.

—Mr. O. S. Crandall, of Owatonna, entered upon the duties of a guard Wednesday morning. Mr. Crandall takes the place made vacant by the resignation of Guard Godfried Ris.

—Owing to the high price at which eggs were quoted we feared that our prison Easter would be eggless, but our fears proved groundless as we each received four of the latest issue.

—THE MIRROR sent out a lot of subscription bills last week, many of which have been responded to in a manner that delights the publishers. We hope to hear from the others in a few days.

—Mr. M. C. Colligan, of Stillwater, has been appointed guard, vice Wm. M. May, resigned. Mr. Colligan was a guard here for a number of years under the administrations of Wardens Reed and Stordock.

—A Chicago doctor has discovered that the grip microbe has whiskers. It being against the rules to wear whiskers in this prison, we therefore demand that those grip microbes who infest this institution be shaved.

—One of our demented brethren, who is subject to many queer hallucinations as to his physical condition, informed his keeper the other day that he had lost his bowels and would like to have clock works put in to take their place.

—The grip is raging in the prison and nearly a third of the inmates are more or less severely afflicted. About thirty-five men join the grip procession for the dispensary every morning. From ten to fifteen men are confined to their cells every day.

—Guard Wm. M. May severed his connection with this institution Tuesday. He had handed in his resignation several months ago to take effect at this time. Mr. May will start for Helena, Montana, about the 19th of this month where he has several building contracts.

—We were in the twine factory yesterday and found every machine under full headway. Supt. Gilmore says that he has fiber enough on hand and on the road to keep the factory running for several months. The twine manufactured has been put in bales and makes quite a showing in the storeroom.

—A. F. Santenberg succeeds W. S. Goodhue in the office of the Minnesota Thresher company and W. E. Foran, who has made his headquarters in Dakota during the past two years, will take Mr. Santenberg's position. Both are old and competent employees of the company and are deserving of their advancement.—Gazette.

—THE MIRROR job printing department received an order from the binding twine factory last week for 100,000 printed tags. On one side of these tags is printed the word "Hemp," and on the other side is the notice to "Take from this end," and the word "Reliable," which is the name of the twine. One of these tags is attached to every ball of twine.

—Mr. W. S. Goodhue, who has been with the Thresher Co. and its predecessors for many years, retired from the company's service Tuesday. As a mark of the high esteem in which he was held by his associates he was presented by them with a case containing eighty-four pieces of solid silverware. Mr. Goodhue will engage in the wholesale produce commission business.

What with burnin' and with freezin',
What with coughin' and with wheezin',
What with weepin' and with sneezin',
We are grown wan an' weezen with the grip—
Ha-chew—
hem—

confound it,
It's got us on the hip.

EASTER SUNDAY.

Morning and Afternoon Easter Services in the Prison Chapel—Bishop M. N. Gilbert's Annual Sermon.

The usual Sunday service was conducted in the morning by Rev. J. H. Albert. His sermon was distinctively an Easter sermon, pointing out the solid foundation on which the doctrine of the resurrection of Christ rests. From this it passed to the value of this resurrection. It was a new revelation. "If a man die shall he live again?" is the mournful question of Job, and the ancient world and Easter answers "Yes." So the resurrection gave a new meaning to death. It gave a new and larger meaning to life. Life is not shut up within the narrow circle of earth, but passes out into eternity. Hence Easter should be a day of rejoicing; it should be a day of hope and above all a day of consecration to God and to service.

The afternoon service was conducted by Bishop M. N. Gilbert assisted by Rev. A. D. Stowe and Rev. J. H. Albert. All the seats not occupied by prisoners were filled by visitors from the city. The Ascension church choir composed of a double quartet furnished most excellent music. These are the hymns that were sung: "Oh Be Joyful in the Lord," "Christ the Lord Is Risen To-day," "Christ Our Passover," and "He Is Risen." The singers were: Sopranos—Mrs. Fred Doe, Miss Mattie Weatherby. Altos—Miss Sue Brown, Mrs. M. A. Capron. Tenors—Messrs. H. L. Andrews and R. G. Rhodes. Basses—Messrs. H. I. Chatfield and T. E. Skeith. Mrs. C. H. Brown, organist. The beautiful and impressive form of service of the Episcopal church was followed. After the conclusion of the exercises Warden Garvin, in behalf of the prisoners, thanked the people for the great favor of their services.

The following is only an imperfect synopsis of Bishop Gilbert's pointed and impressive sermon.

THE SERMON.

Dear Friends:—As year after year I come to address you I have always the cheering message of Easter to deliver. I see many faces here that have grown familiar to me. Since I was here last Easter I hope that at least some of you have risen to a higher order of life. I hope that you have been trying to cultivate better thoughts and higher impulses. And I hope that you have not become discouraged because you have not always been able to live up to the high standard which you may have set for yourselves. I know it is difficult for you to keep your lives up to what you would have them be. You are inclined to think that you need not be very good in order to be as good or better than many other people. That is the trouble with all of us. We are inclined to excuse our faults by saying we are no worse than others. It is this disposition to measure ourselves by others that keeps our lives back, that keeps us from being better than what we are. Your nature is like all human nature, and your being here does not prove that you are any worse than many who are free. But that is no excuse for you. It may be that some of you are not altogether to blame for your being here; the circumstances of your life may have been such that you could not help what befell. However that may be, you are answerable for your life. Because others have done wrong or because you have been wronged is no excuse for

you. Every man stands alone before God and will not be judged by what others have done.

A man came to me a short time ago for advice. He had recently been in prison. He talked about the hard times he had been having; the cold treatment he had received; and he excused his own misconduct by comparing his life with the lives of some people that were no better than he yet were counted respectable. He said he knew church members who were no better than they ought to be. What poorer excuse could a man give than that? You believe in a future life; that we will have to answer on the judgment day for our life here on earth. We will not make any such argument for ourselves on that day. And here comes the teaching of Easter Day. The lesson of this day presents one fact to you and to me that our life is endless. We must live whether we wish to or not. God has our life in His hand and has decreed that it shall be eternal, but He allows us to shape our own conduct and will hold us responsible for whatever we make of ourselves. We cannot destroy our life, but we may destroy our future happiness. Some persons seek to destroy themselves by suicide; but that is not an end of life—it is only a change of the garment in which our life is clothed. Your body is not your life—it is only the form in which your life shows itself here on earth. When your body dies your life will show itself in some other way. That is the lesson we are taught by the life, death and resurrection of Jesus Christ. Our way lays along the same road that Christ traveled. It is often said that we clergymen are always telling people what they ought to do to please God, but do not tell how to do it. There is but one way to please God and that is by doing our full duty at all times and under all circumstances. Man must be a Christian to reach heaven. We must travel the road that Christ went.

Man does not trust God to pilot him over the sea of life, but grasps the rudder in his own hand and tries to control the ship himself. Some of you have been railroad engineers or firemen and have sat in the cab of an engine as it flew along the rails. You know that it is plain sailing in the day time. But when there comes one of those dark, stormy nights when the dashing rain makes it impossible to see beyond the window of the cab, the engineer sits with his hand upon the throttle and trusts that the track is all clear ahead. He simply trusts, for he can do no more. That is the way it is with us—we cannot see very far ahead on the road we are traveling. The light grows very dim to our eyes at times, but it stands us in hand to make the best use possible of the light we have, stand to our post with a firm hold upon the throttle and trust God that we will reach our destination in safety. But you may say that in your case you were run off the track by an obstruction or a misplaced switch or some fault in the track. But, my friend, are you sure that it was not yourself who carelessly threw that switch or placed that obstruction upon the track that ran you off in the darkness? Christ took that same train on which we are to travel and ran it through the long, dark tunnel of death out into the light of the resurrection morn' and on to heaven. We must keep up our courage and stick to our duty of running our train. We must keep our engine in order and under control or we are in danger of being wrecked at any moment. If we allow the engine to run at will sooner or later there will be a disaster and those in our train will suffer the consequences of our carelessness. When you were letting the engine run itself it perhaps killed your loved mother, or sister, or wife whose life you should have protected at the risk of your own. You cannot let a train run wild without endangering the lives of others as well as your own, neither can you let your life run wild without endangering its happiness here and hereafter. This is true of all men of whatever condition. They cannot allow themselves to run wild without being wrecked soon or late. You may think that your present circumstances are not favorable, but I tell you that it is often much easier to run the train successfully here in prison than it is outside where temptations are ever luring you on to the wrong track.

I know that you wish for your liberty above all other earthly good. It is our nature to love freedom here; but it is the freedom in the world beyond that we want and should strive to gain. If we would reach that land we must keep our hand on the throttle and trust in God. You will not have to travel the way alone. There will be a sympathizing hand to take hold of yours and help you on the way—the Master's hand; and He will be there to welcome you at the end of your journey. Oh men! be men; be true to God and to yourselves, and run your train to that glorious country beyond the grave. You will be happier here and happier in heaven because you have tried to live as true men.

"Your son writes for the newspapers. I understand?" "Yes; my boy is mighty smart, if I do say it myself that shouldn't." "Does he use a pseudonym in his writing?" "Oh, no; he can't write with the pesky machines. He has to do it by hand."—Washington Star.

Carl Pretzel's Philosophy.

Hope may be der shpring of all hooman ackdiddy, und a coniferal comfort, but it vas not more worth as a ready made production. It vas in mootal confidences dot friendshipke fuds herself a two hant cousin. It vas in der oxbrience of much sorrowfulness, dot pride vas get her schollols teok off.—National Weekly.

Criminals and Sociology.

The religious orthodoxy of the criminal classes is a matter well known to every one familiar with them, and has been excellently brought out in the book, "The Criminal," by Mr. Havelock Ellis, who mentions the fact that among 200 Italian murderers, an investigator did not find one who was irreligious. Free thinkers are rarely found among criminals. It will be found that they are likewise orthodox in their views on political economy. The truth is that the criminal is, as a rule, a person of weak intellect, and holds to traditional views. He is a person of arrested development, and so ultra conservative, if we may employ such a word in this connection, that he belongs, as has been well pointed out by Mr. Ellis, to an earlier condition of society. Even his slang consists to a considerable extent of words which were once used, but which long ago passed out of ordinary use. Of course the religion of the criminal is superstition, but this is not all. It is individualistic. Of such a thing as social Christianity, the criminal has no conception. The criminal is a pure individualist. His instincts are anti-social, and crime has been defined as simply the extreme anti-social instincts of human beings. Crime tends to the disorganization and disintegration of society. It will be seen, then, how averse the criminal in his nature must be to Socialism, which seeks the welfare of the individual through the improvement and regeneration of society. If we would make real Socialists out of criminals, they would cease to be criminals, for then they would seek their own well-being in the promotion of the welfare of society, and could not fail to perceive the anti-social character of crime. The criminal places the individual above society, the Socialist places society above the individual. At the meeting of the American Economic Association, in December last, Judge Seymour Dexter, of Elmira, who is familiar with the workings of the admirable reformatory in that city, stated that no study was found so beneficial to the young criminals there confined as political economy. I have no doubt that the reason for this is the cultivation of the social instincts, which is a necessary part of the successful pursuit of that branch of knowledge, and I will venture to say that the more nearly the political economy taught approaches the most conservative and best kind of Socialism, the more beneficent and more powerful will be its influence as an agency of reform.—Prof. R. T. Ely, in The Independent.

British Prison Rules.

The British penal system though in some respects the most equal, is decidedly the most severe. The misdemeanant sentenced to two years' imprisonment with labor can not obtain a single day's remission by good conduct, and he is not allowed to spend in prison the smallest fraction of the money which he earns. His choice of work is also limited mostly to matmaking, tailoring and shoemaking. He may be a skilled mechanic or artist, or a watchmaker, turner, carver, engraver, miniature painter or draughtsman—he will find no employment for his talents within jail, and may, in fact, be set to work which will spoil his hand and for a time cripple his power for earning his living after his discharge. The felon condemned to penal servitude stands in the same class with respect to work. He may earn promotion to first and second class, with small improvements in his diet and eventually a ticket of leave, by good marks, but unfitness for the task allotted to him, or ill health, may render him incapable of earning the daily maximum of eight marks, and thus place him at a disadvantage beside old and cunning prison "hands." In all foreign countries the discretionary powers allowed to prison governors for the treatment of their captives are much greater than with us. This, no doubt, opens the door to a good deal of favoritism, but where the governor is a man of experience and just mind the continental system must operate more humanely than our own hard-and-fast rules can possibly do. In England it has been ruled that a prisoner sentenced to penal servitude cannot be safely confined in solitude for more than nine months. In Germany and Austria the term of solitude is two years. In Belgium a prisoner sentenced to travaux forces formerly had the option between solitary confinement and association; and if he chose the former, one-third of his penalty was remitted without reference to other remissions which he might earn by good conduct. As it was found that all prisoners elected for solitary confinement, the right of option has now been withdrawn; but the remission is still granted, so that in Belgium a sentence of fifteen years' penal servitude means practically ten. It must be added that in Belgium the time which a prisoner has spent in custody before sentence is deducted from the term of punishment—a just provision which ought to be adopted in all countries.—Temple Bar.

Mr. Foodoul: "For a beggar you look rather respectable with glasses on." Beggar: "Yes, sir; I have ruined my eyesight looking for a job."