

The **WITNESS**

MARCH 31, 1955

10¢



BISHOP AND MRS. JUHAN

Attend the thirtieth anniversary of
his consecration as Bishop of Florida

ARTICLE BY ARCHBISHOP OF YORK

SERVICES In Leading Churches

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Sun HC 7, 8, 9, 10; MP, HC & Ser 11;
EY & S 4. Weekdays, HC 7:30
(also 10 Wed. & Cho HC 8:45
HD; MP 9; Ev 5. The daily offices
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ser. (generally with MP, Lit or proces-
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munion, 9:30. Friday, Holy Commu-
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prayers, sermon 12:05; Wed., H.C. 11
a.m., Healing Service 12:05.

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Story of the Week

**Prison Chaplain Tells Story
Of the Recent Break****IS MOST OFTEN ASKED IF HE BELIEVES
ANY GOOD WILL COME OF IT****By Howard P. Kellett**

The author has been social service secretary of the diocese of Massachusetts and chaplain at the state prison for many years. He was one of a committee of seven who helped end a break there in January.

★ The one question that has been asked me more than any other during these past few weeks has been this,—“Do you expect any good to come out of the present interest in prisons?”

Unfortunately, from an historical point of view, a deep-rooted concern for prison conditions and what these conditions do to human individuals is not of long duration. It is so easy for people to revert to a state of mind in which this problem is of little immediate concern to them, thinking that everything is all right if these so-called criminals are out of circulation and in prison.

This complex problem of our society will never be met in an intelligent way until it becomes the direct concern of many more people in the community than is evidenced at the present time. There will have to come a feeling on the part of many that from the viewpoint of the health of the community they have had enough of that which is represented by the present

custodial system and will insist, because of a deep conviction on their part, that something different be tried.

From a hopeful point of view it is interesting to note that more and more people, who have been involved in this problem for many years, are beginning to boldly say that the prisons, as we know them today, must go.

Dr. Van Waters is one of these people. She has spent her entire life in this field and has come to the definite conclusion that prisons that simply hold the body of an individual for a certain period of years, accomplish nothing and that society pays a tremendous price for this approach which down through the centuries has proved nothing but a failure. As she knows full well from these many years of experience, the only approach that makes sense and gives promise is to look upon these failures of the community as individuals.

And just as the problems of

one who is ill are approached with all the tools of our modern culture such as medicine, psychiatry, social service work, religion, etc., so too must this complex and little understood social problem be approached. Fundamentally, the approach that she so outstandingly proclaims is what might well be described as a religious approach. It is not sentimental in any way but rather, to use the words of Phillips Brooks, it is a way that expresses sentiment, and sentiment means understanding, feeling, compassion and a search for greater knowledge.

New Attitude

On February 11, Philip Forman, Chief U. S. district judge for New Jersey is quoted as saying,—“After one-third of a century assisting in the propelling of people into prison, I am leaning towards the belief of some scientists that prisons should be abolished. I know of no person I have sent to prison who, because of his sentence, emerged a better man.”

Ralph S. Banay, formerly in charge of the Psychiatric clinic at Sing Sing Prison says in the New York Times of January 30, “The prison, as now tolerated, is a constant threat to everyone’s security. On the basis of my own experience, I am convinced that prisons must be abolished. In their place I would substitute a new kind of institution which would release men for service to the community rather than,

as now, for rebellion against it."

I find that after twenty-one years as prison chaplain, I concur wholeheartedly with these expressions. The experience of the recent disturbance at the State Prison has made me more than ever determined to give expression to this feeling.

Victory of Spirit

If anyone who were to ask me what one thing stands out about those eighty-five long hours of seizure by four desperate men, I would not hesitate in replying without any question or doubt that it was the gradual victory of the things of the spirit. Here on one hand was a group of men bitter and resentful beyond description of words. To their way of thinking there was nothing in life. They had gotten to the point where everything seemed hopeless. For month after month they just sat in a cell in what was endless frustration. Christmas came and Christmas went and the other great festivals of the year, and as they said to me, even worship of the Almighty was denied them.

I don't for one minute defend their course of action. As their chaplain, all I can say is that they broke, they tried to find a way out, and they didn't care what happened. On the other hand,—and in a way this is terrifying for me to speak about, neither did it seem right that the state with all its force and power should be let loose upon that stronghold of opposition where others, officers and prisoners, were being held. In this haunting situation there were many who were not sure that all was right, and that we as citizens had not in the past assumed our Christian responsibility and there were some of us with these doubts who plainly could

not face up to what might turn out to be a massacre.

What Happened

I confess that I felt that everything was at stake, and all that mattered was that this frightful nightmarish situation should be reconciled. I am sure that we got out of this situation only, as so often happens, by the Lord working in wondrous ways. It was plainly he, in the desperation of this situation, who wrought a miracle and gave us hope.

What happened can be explained in no other way than this: we may well have been his instruments, because the never-ending wonder is that he does work through such frail and often ineffective people as we are, a truth it is best for us not to question. There are none of us who were instruments in this peace who will ever cease to give thanks for what we were privileged to witness. Bitter men, lost men, men without hope, struggling and then finding hope. We know better the meaning of the light that came to Paul and countless others who were in darkness, and we see more clearly than ever a responsibility to continue to help those who were once in darkness, but now have penetrated that darkness to go forward into this life of light.

To bring about a change in conditions as we know them to exist will not be easy. There will be need on the part of all of us to do some deep, hard thinking and also at the same time a willingness to expose ourselves to a condition in our society that can be both upsetting and frustrating.

We will have to be neither timid nor fearful of those who would use against us the word sentimental. For although many will hate the word and look upon it as both sinful and shallow, we will have to under-

stand that this is only a word often used to confuse rather than adequately describe the efforts of those who would try to help others in need. We will have to stop being frightened by those who simply seek public approval by issuing denunciatory statements indicating hardness. We should learn to discern that their interest too often takes form only through words and words which they feel may mean votes.

Yes, in trying to evolve an approach that more closely can be described as a Christian one, we will have to tenaciously hold on to the concept that a man is a child of God and precious and God's care and love is meant not only for ourselves and those who are near and dear to us but equally those who for a time because of weakness may be removed from society.

CARDINALS CONSIDER WORKER-PRIESTS

★ One of the main topics discussed at a meeting on March 9 of French cardinals and archbishops was the worker-priests who have refused to submit to their orders.

A year ago they were ordered to quit full-time factory jobs and to renounce temporal commitments, such as union positions. Some however have refused to obey and it is thought that this meeting of cardinals would seek to work out a compromise. If this was done the terms were not made public.

PAROCHIAL BUS BILL DEFEATED

★ The Vermont Senate defeated 17-12 the bill to transport private and parochial school children at public expense. As reported here last week, the bill was opposed by a group of Protestant clergy.

Young Churchmen Announce Convention Program

★ Plans for the Triennial convention of Episcopal Young Churchmen, which will take place August 24-31 at Carleton College, Northfield, Minn., are nearing completion. Most of the speakers and leaders have been selected for the first convention for young people in the Episcopal Church to include high school and college students as well as young working persons between the ages of 17 and 21.

A committee of young people from many sections of the United States has been meeting during the past year to plan the program and make arrangements for the convention. Under the chairmanship of Charles Taylor, senior at Emory University, Atlanta, Ga., they have selected Power To Witness as the convention theme, and under this heading six study commissions will explore the power to witness in vocation, In marriage, In responsible society, In the Church in a revolutionary world, In freedom under authority, and In the parish church. Experts in these fields will guide each commission in its discussions.

Other plans for the convention include daily Bible study and separate business sessions for the house of high school students, the house of college students, and the house of young laymen. At these sessions the young people will discuss what the Church expects of them in each age group represented and what is needed by them as part of the Church.

On August 25, live needs and issues in the Episcopal Church will be brought out in a panel discussion by six officers of the

National Council. This will serve as a springboard for further consideration of these problems by the young people themselves.

Approximately six hundred young people and youth advisors are expected to attend the seven-day meeting. Each diocese has been asked to send seven delegates—two for each house and one youth advisor. Since this is the first time the three houses will meet together, a special effort is being made to have full and equal representation in each house. It was announced at the last meeting of the planning committee, which took place in New York March 11-12, that those wishing to attend get in touch immediately with their own diocesan youth commission.

Assisting the young people in their planning for the convention are the divisions of college work and youth of the National Council.

Miss Louise Gehan, associate secretary of the college work division, has summed up the goal of the convention in this manner: 1) to present definite policies to the youth and college divisions for the next three years, 2) to suggest programs of study and action, and 3) to speak for young people to the Church at large.

CHAPLAIN OF QUEEN IN ST. LOUIS

★ One of the personal chaplains to Queen Elizabeth, the Rev. Mervin Charles-Edwards, will offer the sign-off prayers on Station KXOK, St. Louis, every night during Holy Week

and including Easter Sunday.

Charles-Edwards, who is also the vicar of St. Martin's-in-the-Field, London, is in the United States on a preaching tour, including St. Louis, Pittsburgh, Washington, D. C., and New York. While in St. Louis, he preached at the noon-day Lenten services March 7 through 11, at Christ Church Cathedral under the sponsorship of the Metropolitan Church Federation.

FIND SHUTTER BUGS IN MOST PARISHES

★ Shutter-bugs are to be found in almost any diocese of the Church, in any type of parish—large or small, in any kind of community—rural or urban. Or so it seems from the number and cross section of photographs received each day by the public relations division of the National Council, which this spring sponsors a nationwide religious photography contest for all Episcopalians.

Entries are to be mailed by midnight, April 30. Photos, not more than four per person, are to be black-and-white, glossy and unmounted, measuring no less than four-by-five but preferably eight-by-ten. Photos may have been taken at any time since January 15, 1954.

Two sets of prizes, for professional and non-professional cameramen, will be awarded in amounts of \$100, \$75, and \$25. Ten book prizes will also be awarded in each category.

As for picture ideas: anything within the realm of religious life, work or symbolism is suitable subject material.

Each photo must be accompanied by an entry blank pasted on the back obtainable from the Photo Contest, 281 Fourth Ave., New York 10.

Staggering Moral Problems Among Military Men

★ Problems of morality—including drug addiction and prostitution — have become “staggering, not to say frightening” among both American military men at Far East bases and the natives, according to Bishop Louttit who toured Pacific areas, recently. The result of these vices can bring only tragedy to the Americans and natives of friendly Far Eastern countries involved, unless corrections are made, he said.

Bishop Louttit, a former armed forces chaplain, surveyed military bases in Alaska, Japan, Korea, Okinawa and Hawaii with a committee of the National Council of Churches and the General Commission of Chaplains.

“Chaplains estimate that probably 15 per cent of the men they serve have integrity and remain loyal to Christian standards; another 15 per cent are probably incorrigible . . . The great middle 70 per cent can be saved or lost,” he said.

The bishop cited the case of the Japanese city of Misawa, where there is an American air base. The town has grown from a world war two population of 500 to 5,000, and police records show 1,200 registered prostitutes, with the number rising to 2,000 on military pay days, he said. In addition, he stated, hundreds of women live with Americans on a permanent or semi-permanent basis.

“Other than sex,” Bishop Louttit declared, “the main business of the community seems to be night clubs and beer halls. To further darken the picture, almost every prostitute is a pusher of narcotics.”

Other tragic problems, he said, are the at least 5,000

illegitimate orphans who eventually must face a hostile world in Japan or the United States and the 3,000 mixed marriages being consummated each year. He added that “a few of our men, of course, are fortunate enough to meet high-type Japanese girls, fall in love and marry. With that, we have no quarrel.”

The use of narcotics is gradually being controlled, the bishop said, “by zealous effort and stern discipline,” but venereal disease offers another health hazard.

Bishop Louttit warned that the effect of this situation on American morals may be “shattering” for generations and “cataclysmic” on Oriental mores. To meet the challenge, he urged the churches at home to show a real interest in young servicemen, proposed expanding the chaplain corps and recommended that the government provide sufficient housing for dependents overseas.

MEETINGS ON RELIGION AT TRINITY

★ An experiment in religious education which started at Bowdoin College 28 years ago and which first appeared at Trinity in 1951 returned to the Hartford campus for the fifth time March 17th.

It is Trinity's annual religious embassy. A dozen Protestant, Catholic, and Jewish clergymen visited the campus under the sponsorship of the Trinity Christian Association to lead students in informal discussions of “Religion, Its Significance Today.”

The ministers, including five from the city of Hartford, arrived at Trinity for a briefing by the Rev. Gerald B.

O'Grady, college chaplain, and for a reception at the home of President and Mrs. Albert C. Jacobs.

After supper, the visitors scattered to the fraternity houses, to the Brownell Club, and to the freshman common rooms on campus. In meetings which were opened to all interested students, they lead informal discussions of the embassy topic.

“The idea,” explains Peter Stretch, Trinity senior and president of the Christian Association, “is to help participating students relate the precepts of religion to the problems of contemporary living. We aimed to show the validity of religion in our day-to-day life.” Episcopal clergy taking part were Dean Louis Hershon of Hartford; the Rev. R. B. Wardrop of Trinity, Hartford; the Rev. D. M. Chesney of Plymouth, Conn.; the Rev. John S. Kromer of Meriden, Conn.; the Rev. Samuel Wylie, chaplain to Episcopal students at Brown; the Rev. W. A. Eddy Jr., chaplain at Princeton.

MASSEY SHEPHERD AT MADISON

★ The Rev. Massey H. Shepherd Jr., professor at the Pacific, lead a school of religion, March 6-9, at Grace Church, Madison, Wisconsin.

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EDITORIALS

Uncle Sam's Incinerator

WE MADE editorial comment some time ago on the activities of the Post Office in confiscating mail addressed to United States citizens with the excuse that such mail was propaganda unsafe for Americans to read. Comments we received from readers indicate that there was general ignorance of the facts which we related. By this time, however, the general public must be aware of what is going on, as there has been considerable publicity in the daily press about some of these operations.

The banning of the Russian newspapers, *Pravda* and *Izvestia*, has been officially announced and two articles in the *Boston Post* in January stated that "tons of Red propaganda is halted and burned here by special customs agents." *Peace News*, a British pacifist weekly, states: "More than a thousand copies of *The Third Camp* and the *Camp of Liberation* printed and published in Britain by *Peace News*, are among the seized literature."

The American Friends Service Committee of Cambridge, which is American agent of *Peace News*, declares: "We are earnestly pursuing the matter here and are certainly going to make a fuss about this. It is very definitely an infringement upon the right of a citizen here to receive information on the world scene. It may involve a legal suit against the government, but we are not yet sure."

The Methodist newspaper, *Zion's Herald*, says in its issue of January 19th: "The shocking thing is that most of this mail never reaches the individuals and organizations it is addressed to. The great bulk of it is being thrown into the incinerator by special customs

agents.—A few research centers are allowed to receive their so-called Red mailings in order to investigate what goes on behind the Iron Curtain. But the rest of the public is being subjected to bureaucratic dictatorship over their minds. They may not read, analyze and judge for themselves. They are protected by Uncle Sam's incinerator. That is where our freedom goes."

We are aware, from first-hand evidence, that literature coming from Canada sent from religious sources having no connection with "Iron Curtain" countries has been treated in the same way by the U. S. customs in the states of New Hampshire, Massachusetts, Connecticut, Vermont, Maine and California. It is clear that the chief offender against our American democratic tradition is the bureau of customs of the treasury department. The defense of such actions is that the literature has been "held to be political propaganda within the meaning of the Foreign Agents Registration Act of 1938—and liable to forfeiture."

It seems to us that the most effective action which those who are concerned for our democratic freedoms can take is to communicate by letter or telegram with President Eisenhower, reminding him of his eloquent condemnation of "book burning" on the occasion of the rumpus over the government's over-seas libraries and ask him to apply his excellent principles to the present outrages being committed by the treasury department through its customs bureau.

Thomas Jefferson's declaration in his Inaugural Address is pertinent for us all to meditate upon today. "Error of opinion may be tolerated, where reason is left free to combat it."

OUR CHURCH -- A GOODLY HERITAGE

By Cyril F. Garbett
The Archbishop of York

I HAVE been asked to write on the Church of England, and to give you reasons why its members believe that in it they have a goodly heritage.

For just over fifty-five years I have served in the ordained ministry of the Church. I know, therefore, as well as anyone, its limitations and failures. But I know also its strength and its work, and with all my heart I can make my own the words of the Psalmist, and declare that in the Church of England we have a goodly heritage.

My first reason for this conviction comes from the fact that it is the ancient Catholic Church of this land. It is the historic representative in England of the Church founded by Jesus Christ, the Church which in our creeds we call the Holy Catholic Church.

It has come down to us from the earliest days of Christianity in Britain. It has passed through many changes since the first evangelist landed on our shores; but there has never been the destruction of an old Church and the substitution of a new one for it.

There were great changes when, in Anglo-Saxon days, a settled ministry replaced the wandering missionaries. There was another great change when the discipline and culture of the Continent were brought to the English Church by the Norman Conquest. There was a still greater change at the Reformation, when the Pope's authority was rejected, the teaching and practices of our Church were brought into closer agreement with those of the early days of Christianity, and its worship was made more simple so that the ordinary man could follow it easily and take part in it in his own language.

But there was never any complete break with the past. During the Reformation years, the majority of the clergy remained in their benefices, the congregations assembled for their worship, and the legal and administrative work of the Church continued uninterrupted.

Throughout this period the phrase *Ecclesia Anglicana* was used. Today, the same creeds are said, the same sacraments ordained by Christ administered, and the same threefold

ministry of bishops, priests and deacons continues as in the past centuries.

The Church to which we belong is therefore the Church of St. Paulinus, St. Anselm, St. Hugh, of Archbishops Cranmer and Laud, of Charles Simeon, John Keble and William Temple. Evidence of its continuity can often be seen in the unbroken lists of rectors or vicars set up in an ancient church.

This very church in which I am preaching is itself a witness both to change and to continuity. Originally, it was a priory church, and its ancient choir, no longer in existence, was used by the monks for their worship. At the Reformation they were dispersed, but long before the Reformation this nave in which we are holding the service was used by the parishioners.

In it, Sunday by Sunday, the people of the parish worshipped. They continued to do so throughout the years of the Reformation, and they are doing so to this day. Thus, by membership of the Church of England, we have a share in the heritage of the ancient Church which is built upon a rock, and against which nothing can finally prevail.

BIBLE CHURCH

THE scriptural character of the Church of England is also one of its distinctive marks. It has been rightly called a Bible Christian Church on account of the full use it makes of the scriptures. It gives the Bible to its priests and bishops when they are ordained or consecrated, and they promise to be diligent both in the reading and the study of the scriptures. They also promise they will teach nothing as necessary to salvation unless it can be proved and concluded from them.

In every church a great Bible is found on the lectern set up in a prominent place, and the minister is directed to read the lessons from it in a distinct voice, so that the people can hear him. Throughout our service the words of the scriptures appear and reappear in the epistle and gospel, in the psalms, in the lessons, in the prayers and versicles.

Moreover, the Church of England encourages its members to read the Bible for themselves, and to make themselves familiar with

its teaching. It is meant to be an open book for both clergy and laity. Our Church calls upon the laity to read and study the Bible, and to use it as a lantern to give light to their feet on their pilgrimage through life.

The goodly heritage of our Church shows itself in yet another way. As a nation we have both a great respect for authority and at the same time a strong love of freedom. We are a law-abiding and a freedom-loving people. In no other nation can there be found such a remarkable combination of respect for authority and love of freedom.

LOVE OF FREEDOM

IT IS therefore natural that these two qualities should be found in the national Church. The Church of England speaks with authority and definiteness on the central truths of the Christian faith, and on the way of life which its members should follow. It is quite untrue to say that the Church is vague and undecided about what it expects its members to believe and to be.

Its faith is written large for all to read in the creeds, in the Prayer Book, and in the catechism. But, on secondary opinions and matters, the Church permits as much freedom as possible to its members. It avoids overburdening them with a multiplicity of demands.

It distinguishes between what is necessary for eternal salvation, and those pious opinions and customs which may help, but are not essential, in the Christian life. It treats its members not as children, but as grown men and women. They are encouraged to think for themselves.

The Church, like its Master, speaks to their minds as well as to their hearts and wills. It prefers to say, "You ought," rather than "You must." It aims at persuasion rather than dictation. On all that is necessary for eternal salvation the Church speaks with authority, but at the same time it values that spiritual freedom in which the Christian life can be developed most fully.

One of the characteristics of the Church of England is its appeal to sound learning. It is not afraid of new knowledge and discoveries. It examines and tests them, and if they are found to be true it is prepared to welcome them, for it holds that modern thought when true can be reconciled with the ancient creeds. Our Church believes that all truth comes from God, and therefore new discoveries may help

toward a fuller understanding of the perfect truth in God.

For another reason we have cause to rejoice in the heritage of the Church of England. We should be profoundly thankful for the unique contribution which God has allowed it to make to the nation through the past centuries. I am not thinking so much of what has been done by archbishops and other ecclesiastics of note. What they have done is insignificant compared with the continued influence for good which has been asserted in century after century by countless unknown clergy and laity in their different parishes.

It is impossible to exaggerate the influence which their teaching and example have had on our nation. In the worship of the parish church, untold multitudes have learned of the love of God, have received comfort in sorrow, help in temptation, light in darkness, inspiration and guidance. Through it, millions have had some vision of God and of his redeeming love in Christ, and have gained clearer realization of the hope of the life to come.

If our parish churches were suddenly today removed from the landscape of our country, we should feel it was deprived of one of its most characteristic and attractive features. In the same way, if we had had an England without the Church, we should have lost the source of much which has been strongest and noblest in our national character.

OTHER CHURCHES

WHILE I have been speaking of what the Church has done, I do not forget all that has also been done, and is being done today, by the Christians who do not belong to it. With less material resources than it possesses, they have given themselves with love and devotion to the extension of Christ's Kingdom, and to the service of their fellow-men. For their example and for their work, we should also thank God, and pray that the day may be hastened when we are all united in one visible Church.

But while we acknowledge all that other Christians are doing for Christ, we who are the members of the Church of England have the right to thank God for our heritage in it.

There must be no note of apology or of uncertainty when we speak of it. We must respond with eagerness and courage to the call which God makes on our Church. We must not, therefore, dwell over-much on what it has

done in the past, but the memory of this should encourage and inspire us to use the opportunities afforded in the present and in the future.

In parish after parish, the Church still continues its work of preaching the Word and administering the sacraments. It is providing clergy and churches for the housing estates and the new towns which are springing up in different directions. It is sending its clergy to preach the gospel in distant lands. It is adapting its organization and methods to meet needs and problems undreamt of by our forefathers.

It is true that we are understaffed, and often hampered through lack of funds, but the work of the Church still goes on. While thanking God for past mercies, let us face the future with confidence and hope, believing that he who has guided and protected his Church in past centuries will continue to use it for his glory and for the good of our nation in the years to come.

A Blind Man Groping

By William B. Spofford, Sr.

COAL was not the only sick industry in the 20-30's. This is the story of Marion, N. C., a town with two sizable textile mills, where I teamed up in 1929 with the Rev. James Myers, at that time industrial secretary of the Federal Council of Churches. There was a lot of trouble so we went down to find out what it was all about.

First we interviewed the heads of the two firms, both of whom pictured their workers as a contented lot until outside agitators and "Reds" stirred up trouble. People, they said, living in comfortable houses, rented by the companies at reasonable rents, and were averaging \$14 a week in wages and were "not working over 12 hours a day with the knowledge of the companies."

Next we talked with workers, practically all of whom had lived in North Carolina for generations, with hardly a foreign name to be found. We suggested that maybe it was a mistake to allow outside agitators to come into Marion uninvited.

"They didn't come uninvited," was the reply. "We'd been having meetings in the woods to discuss our troubles. Reading in the papers of troubles in other places, we took up a collec-

tion and sent one of our boys to get help. A man from the Central Trades Council in Asheville came over and told us how to be union men. We studied unions — we wanted an American one. We learned that the textile union of the A.F. of L. was the United Textile Workers. We got a charter and began taking in members. The office in New York finally sent us an organizer, but we were organized to 60% of our present membership when he got here."

These workers, variously described in those days as "poor white trash," "morons," "hill-billies who are getting more than they ever made in their lives," went to a good deal of pains to get just the sort of union they wanted. But to the manufacturers, and a lot of others, including a lot of the clergy who went after Myers and me, any union was "red" which prevented the owners from running their mills just as they pleased.

Wages and Hours

THE hours were 12 a day officially. But we found that foremen required workers to get in early "to clean up their machines." So they got in early—no jobs if they didn't. They worked from 5:30 A. M. until 6 P. M., with a break of 20 minutes for lunch by getting a fellow worker to keep your machine running.

Wages were from \$17.50 a week to nothing. We found only one who earned \$17.50. A girl, 14, made \$5 a week, but she added with pride, "one week I made \$6.40." We talked with a boy who worked for nothing. "I work for Mom; they don't pay me but Mom gets more cause I help her." His Dad and sister worked in the mill too. We asked who kept house and the lad said, "Nobody—we get up a meal when we get home."

In the spooling room the wage was \$8 to \$9 a week. Annie, in the spinning room where she has been for eight years, worked 75 hours a week and got \$8.30. Jimmy was helper for his brother Lawrence and was not paid. Women started as beginners without pay. After a few weeks they got a third of the maximum wage, were then promoted to half, and when they became competent they received the maximum, \$9 a week.

Houses

OWNERS told us of the nice houses and insisted that they made up for the low wages. We looked them over. Frame affairs built on piles, mostly three rooms, some two,

a few of four when the family was large. Sinclair Lewis who went to Marion said he could stick his finger through the sides of them, and he wasn't impressed with the electric lights, of which the owners boasted, since "there is nothing for people to do after a day in the mill but sleep." No running water in any of the houses; every fourth house had a pump which was the water supply. Toilet facilities was a privy in back of each house, placed over a hole. When the hole was filled the privy was moved and dirt thrown over the filled hole. In some cases the water supply was on a lower level than the filled holes. But rent was reasonable—from 15 to 20 cents a week per room.

Live in one of these houses. Leave before daylight to go to the mill—often the whole family—and work with the temperature at 90 to 100, without an open window, so "the work can run." Get home after dark. Daddy goes to the pump for some water while Mom fries some fat-back, makes corn bread and boils coffee. Whether this established diet was due to poverty or ignorance I do not know. Poverty and ignorance? Cause and effect possibly. Eat the meal, go to bed, get up at five and go to the mill. That was family life for workers in Marion in 1929.

That sort of life had to end sometime. So when they were told to strike they did. It started in July and ended with a "settlement" three months later, with injunctions, militia and bitterness in the interim. The settlement was brought about by L. L. Jenkins, a banker and mill owner of Asheville, a devout Christian who came into the picture as a mediator. He got a few men around a table, including a representative of the governor, and the heads of the mills. But one of them started to walk out when two labor leaders came in, telling Myers and me later that he had supposed it was going to be a quiet conference between the company heads, Jenkins and the governor's man. "When the labor leaders came in I felt I had been tricked into the meeting."

Settlement

JENKINS however persuaded him to stay so a settlement was made. Nothing was put down on paper and the labor people told us that the company heads had asked "for trust and confidence." There was to be a 55 hour week; workers were to have their representatives to take up any grievance; no worker was to be discriminated against when the mills

opened, except 14 men that the owners said they would not take back under any circumstances. These men of course were the leaders of the union. Nevertheless the management at one mill refused to take back about 100 workers and the union charged that the other refused to take back any who had struck.

As for wages, actually they were cut. Hours were reduced from 60 to 55, but workers were paid proportionately—so if you were near starvation with 60 hours work you could just about reach that stage with 55 hours. Some of the workers wanted to go back to the 60 hour week, which prompted one of the owners to tell us: "the damned fools don't know what they do want." On discrimination in rehiring, he told us that he was sharp enough to put the word "simply" in that part of the agreement. "We don't keep anybody out simply because he belongs to the union. But if a fellow is sassy to the boss we don't want him."

As for workers representatives, there simply were none. This same owner said to us: "During the nine years I have been running the mill not a single worker has ever come to me with a complaint"—which we do not find hard to believe.

The Shooting

SO THE workers voted to strike again. It was pulled ahead of schedule thus: a young boy on the night shift went to the toilet and when he came out the boss said he had stayed too long. "You fellows are going to do as you are told around here. There ain't going to be no union; there ain't going to be no more strikes—the next time we'll shoot the hell out of yer." The boy replied, "You don't think we dare to strike? I'll show you." In five minutes he had the workers out of the mill.

Pickets were stationed to tell the day shift that the strike was on. A sheriff and his deputies came from the mill to the gate. The sheriff used a tear gas gun and the pickets turned to run. Deputies opened fire with six workers shot in the back and killed; a score of others were seriously wounded. The mill manager, asked to comment on the massacre, said: "Well it proves one thing; the sheriff and his men are damned good shots." He went on to explain that in the world war it took five pounds of lead for every man killed, but his deputies had been a lot less wasteful.

The Churches

CHURCHES?—yes indeed. They were owned, buildings and pastors alike, by the mills.

The big wheel in the Episcopal Church was one of the mill owners and the rector was his golf and country club buddy. He told me, on behalf of his friend, that Myers and I could not possibly understand the situation and that we had better get out. The Baptist Church expelled twelve members because they joined the union. Pastors of all the churches told their people from the pulpit and in home visiting that to belong to the union was a sin. Many of the workers, church members for generations, and some of them officers in the churches, didn't wait to get kicked out. Some joined a sort of fundamentalist community church that was presided over by Preacher James Hicks, who worked in a mill, belonged to the union, and did his preaching on Sunday. Others just shifted their loyalty from the church to the union.

When the shooting came off I went north to seek funds for the strikers. We raised considerable money and also clothing and we made it clear that it was not for "impartial relief." Our printed appeals stated, "As a Church organization, we are raising funds solely for the purpose of supporting the strike and feeding union members. Monies that come to our office are sent to the heads of the union in Marion, to be used in any way that they see fit—to feed strikers, to organize workers, to win the strike if possible. Any money which you care to have used for such a partisan purpose will be appreciated." There was no place for fence-sitting in Marion.

The Funeral

MYERS, who later came north to raise funds, with the approval of the Federal Council, was in charge of the funeral of the murdered workers. No local minister would have anything to do with it except Hicks, who offered a prayer. Then came the Rev. Cicero Queen, an old, wiry little man, with gray beard, who said he had "come over the mountains sixty miles away to be with you at this funeral. I've been in the cause of Jesus Christ ever since I've been 13, but this is one of the saddest times this old man ever seen in his life. I've baptised a heap of people in my time and buried a heap too, and now I'm going down on my knees and pray."

He dropped to his knees, arms flying in all directions, eyes on fire, his voice cutting the air like a sharp whip:

"Here are men in their caskets whom I've

never seen. The devil has just got into this world, blood of blood and bone of bone, and confused the great Caucasian race of God Almighty. I trust, O God, these friends will go to a better place than Marion. O God, we know we are not high in society, but we know Jesus Christ loves us. Oh, what would Jesus do today if he passed through Marion. He'd weep over this scene. O God, may the weeping mothers, the weeping wives, have a strong arm to lean on. May their children be fed. O God, mend their broken hearts. The poor people have their rights, too. The law says we shall have our rights."

Preacher Cicero Queen rose from the ground. There was profound silence, broken only by an occasional wail. Others including Myers spoke but it didn't matter much—this old man who had come from the people out of nowhere, and who went back to his mountain people as soon as the funeral was over, had spoken in the name of the Lord, God Almighty.

We got Senator Wheeler of Montana to seek Senate approval for the investigation by the Federal Trade Commission and the Tariff Commission. It was opposed by Senator Overman of North Carolina who told his fellow statesmen that "Communism" was largely responsible for the riots and shootings, and that "Communists were sowing the seed of revolution, atheism and free-loveism" in his state. Wheeler replied that men and women were "hungry, starving, shot down and killed in the streets." But Overman, supported by Senator Simmons also of N. C., who said that wages, hours and living conditions had nothing to do with the Marion situation, carried the day.

The strike was lost with workers going back to the mills with things as they had always been. Some day I'd like to go back to Marion to see how things are now, 25 years later.

The Means of Grace

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

IN OUR discussion of the means of grace we come now to the one means which should be part of all the others, and yet deserves a place all its own. That means is prayer.

Prayer has two aspects. First, it is a corporate act in which a group of believing people pour out their desires unto God. They may

use the words of stately liturgy and noble hymn: of sacrament and Prayer Book, or other written sources of devotional expression.

Or they may pray freely without the help of any of these things. A worshipping group can turn their song into prayer or their giving into prayer, and poor indeed will be the sermon which is neither born out of prayer nor listened to without prayer for attentive ears and hearts. The heart and soul of the corporate life of the Church is prayer, and God's grace is always given to his people in direct proportion to the depth of their prayer life.

Yet, prayer is not only a corporate act. In fact, its value to our group life depends a great deal upon how we use prayer in our private, individual worship. Here our familiarity with the Prayer Book can be a liability or an asset. It is a liability if we exaggerate the importance of language and form of words. It is a liability if we become too dependent upon the outpourings of other souls caught by the type-setter.

But the Prayer Book can be a tremendous asset, as can other books of devotion or the hymnal, if we use them as pump-primers for our own prayer. Some of you will remember the kitchen pump of other years, as I remember one in my grandmother's kitchen. The invariable rule was that the last person to use the pump at night must leave some water in the bucket. Then in the morning some of yesterday's water was poured down the dry pump until its moisture encouraged today's water to rise.

Likewise our souls are often dry. We do not feel like praying. The urge to talk with God lies too deep to be summoned freely. Then it is that "yesterday's water" of another's prayer can stimulate the flow of our own. And once it gets flowing we need neither book nor anything else as we talk naturally with God.

Then it is that his grace begins to flow toward us; giving us insight, courage, peace, and power to live more truly; and love him more purely. And in our use and experience of this means of grace all the others we have been considering will come alive in a new and deeper way.

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THE WITNESS

Tunkhannock, Pa.

Facing Up to Death

By Robert S. Trenbath

Rector of St. Alban's Church, Washington

ONE of the interesting stories that has been not only published, but also turned into a movie this year is *The High and the Mighty*. It is the story of how 21 people flying from Honolulu to San Francisco suddenly find themselves facing a crash landing in the middle of the Pacific, and how they react to what seems to them will be certain death. It is a story that holds one's interest from start to finish, for the suspense between the time that a crash seems to be the only way out, and the actual ending of the story is carried for a long time.

To be certain that the airplane on which you are riding is doomed and to have to wait for hours for the end to come makes one face death realistically. The author of the *High and the Mighty* has shown skillfully how his passengers deal with this problem and the changes that it brings to them in the course of the flight. We can imagine this predicament.

But death will not be looked at quite so dramatically by most of us. We realize that we all must die some day, but by and large we don't think that day is very close to us. It's something in the future, something we don't like to face up to. But we're kidding ourselves if we don't have some glimmer of what it's going to be like and how we are going to face it. Unlike most of the passengers on board that airplane, we normally have more time to consider the fact of death, and it is not morbid to do so.

Facing Death

THERE are four things I would like to say about facing death. The first is that it helps to have faith in one who has gone through it with perfect composure, insight and peace, namely Jesus Christ. A soldier responds in battle to an officer who has been battle tested, who knows what war is like, knows what to expect and shares his experiences with his men. Even so the Christian when he has faith in Christ knows that he puts his trust in one who has been through what we are called upon to go through, and that this one will be with us as we go through the experience of death ourselves. In this sense he is our guide.

As sportsmen who go into the northern wilds to hunt and fish, need the services of a guide,

so do we as we go through strange experiences that we have never been through before. As we face death, then, the first thing we can say is that it will help to have faith in one who has been there himself.

Secondly, it will help to know that this life isn't all. There is a resurrection as Christ himself promised. "I am the Resurrection and the life. He who believes in me, tho' he die, yet shall he live." This is the very heart of the gospel message—the good news of Christianity is that Jesus Christ who was put to death rose from the dead, and therefore broke the power of death over men.

How do we know this? Because Christ who went through this has promised us that there is. There is evidence on the part of the New Testament writers that they all believed there was. Christ is described by them as the first fruits of those who have fallen asleep; "in Christ all shall be made alive." Human death is the ringing down of the final curtain in one sense. But the curtain goes up again to a new audience, one which we are unable to describe but which we believe will be there.

Next Life

THIRDLY, it will help to know the kind of life that awaits. There have been many attempts to describe what this next life is going to be like. Some writers including the author of the Book of Revelation in the Bible have let their imaginations run riot in describing it. And I'm afraid many of our ideas about heaven have been rather highly colored by such writers.

We must admit that we don't know what the next life will be like. No one who has been there has ever come back to give us a description of what they found. What we can say is simply that heaven is being with God; and hell is being without him. A lot of people think of heaven as a geographical place like Philadelphia or Richmond, or Baltimore. Obviously it isn't that.

And hell is where one is not conscious of God's presence. The important thing to know is that we have something to say about where we are going. To the man who says all his life, "I do not believe in God." God says: "Then you can go to hell! You can go where you will never be conscious of my presence, for that is what you have chosen."

We must say here, of course, that God is in control of hell or else he wouldn't be God, but those who by choice find themselves there never are aware of this. Those who by choice are trying to do God's will in this life, believing, hoping, trusting, loving, are promised that their reward will be the greater knowledge, the greater vision of God himself. They will go to heaven. The direction in which we are traveling is being determined by us every moment of our waking lives.

But as C. S. Lewis once said in his book called *The Great Divorce*, there isn't in the after-life a little bit of hell in heaven, or a little bit of heaven in hell—rather there is a great divorce between them.

God grant that the direction of your life may be pointed towards heaven, so that when death comes it will be but the opening of a great door and you will see the king in all his beauty.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

LAYMEN are often impatient with theology and its complexities and ask why we don't make things simple instead of difficult. They feel that if we would only tell people to be kind and good and point them to Jesus as an example everything would be clear sailing.

They are quite wrong. One of the hardest questions to answer is "What think ye of Christ?" The Church never accepted the view that he was "just" a good man. He was not that and nothing more. He was the "Christ, the Son of the Living God."

"There you go again," says the impatient layman. "Bringing in theology."

But theology is so important. One might say that Christian theology was all about God being "in Christ" and reconciling the world to himself."

"That's all very well for you parsons," says someone, "but my religion is just the golden rule. That's good enough for me."

To which the answer might be, "Are you good enough for it?"

CHURCH CONFERENCE AT BERCHTESGADEN

★ Berchtesgaden, Adolph Hitler's former retreat in the Bavarian Alps, will serve a different kind of retreat from April 25 to 29 when Episcopal army personnel and their families in Germany will come together for a religious conference. Although Hitler's own summer residence was destroyed the vacation hotel for Luftwaffe personnel is intact, and now serves as a religious retreat center for Protestant, Roman Catholic and Jewish servicemen.

This first Episcopal religious conference for lay people in Germany is expected to draw one hundred from all parts of the American Zone. Leading the sessions will be Bishop Keeler of Minnesota and armed forces Bishop in Europe. Nine Episcopal chaplains will lead classes in the history, faith and worship of the Church, and

religious instruction will be offered to children by the chaplains' wives.

Chaplain Kenneth M. Sowers, deputy chaplain of the seventh army and senior Episcopal chaplain in Europe, is in charge of arrangements. He previously organized a number of conferences for Episcopal chaplains, who otherwise have little direct contact with each other.

EXCOMMUNICATED CHINESE PRIEST

★ The Vatican has just revealed that it excommunicated a Chinese priest in 1952 for rebelling against papal authority. He was the Rev. John Baptist Ly, former vicar general of the archdiocese of Nanking. Others were excommunicated at the same time, though their names are not revealed.

The announcement states that Ly persisted in his error and "recently made himself the leader of movements whose

real aim is to divide Catholics and change the very essence of the sole Church of Christ."

The Vatican charges that the Chinese government has tried to induce native priests and laymen to break with Rome and setup an independent Church.

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PEOPLE

CLERGY CHANGES:

WILLIAM VAN METER, administrator of the fair practices division of Oregon, has accepted the rectorship of St. Paul's, Schenectady, N. Y. He will also be consultant to the division of urban industrial work of the National Council.

F. K. JELLISON, formerly rector of St. Paul's, Saginaw, Mich., is now rector of St. James, Woonsocket, R. I.

JAMES C. SOUTAR, formerly ass't at Trinity, Toledo, Ohio, is now rector of Grace Church, Cuero, Texas.

CLIFFORD A. BUCK, formerly ass't at St. Mark's, Milwaukee, was instituted rector of St. Bar-

tholomew's, Chicago, by Bishop Burrill, March 17.

JAMES JOSEPH, formerly rector of St. John's, Corsicana, Texas, is now rector of St. Paul's, San Antonio, Texas.

JAMES G. BIRNEY, ass't at St. Alban's, Washington, becomes rector of St. Luke's, Seaford, Del., June 1.

W. D. McLEAN, formerly of St. Peter's, Butler, Pa., was instituted rector of St. Paul's, Chicago, by Bishop Burrill, March 13.

EDMOND HOOD, formerly locum tenens, was instituted rector of St. Ignatius, Antioch, Ill., by Bishop Burrill, March 10.

ORDINATIONS:

KONRAD E. KELLY Jr. was ordained priest by Bishop Jones on Feb. 22 at St. James, Heb-

ronville, Texas, where he is priest in charge.

LAYWORKERS

STUART GARDNER, formerly organist at St. Paul's, Norwalk, Conn., is now organist at the Transfiguration, New York City.

DEATHS:

CHARLES P. DEEMS died March 13 in New York. He was formerly the dean of St. Mark's Cathedral, Minneapolis, and on the staff of St. Bartholomew's, New York, 1947-53.

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★ Six copies of the limited facsimile edition of the Prayer Book have been included in a memorial to Bishop Alexander

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Thursday: H. C., 11 a. m.—Lenten noon-day services, Mon. thru Fri., 12:10 p. m.

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Daily, 12 noon with sermon Wed., Fri., 7:30; Holy Days, 7:30 and 12.

Mackey-Smith, former bishop of Pennsylvania, at St. John's, Washington, D. C., where he was once rector. This Prayer Book, published by the Seabury Press, is a photographic reproduction of the standard book and only fifty sets of pages, printed on special rag paper, were produced in the limited edition.

The keystone of the memorial is an altar book which was two years in preparation, and was the gift of the bishop's grand-daughter, Mrs. H. B. Vander Poel and her husband.

PRIESTS CONVENTION ANNOUNCED

★ A convention of bishops and priests will be held June 6-8 at Wayne, Pa., sponsored by the American Church Union. It will deal with the ecumenical movement and the teaching vocation of the Church, with special emphasis on preparing for a teaching mission being planned by the organization for October of next year.

The last convention of the group was held in Philadelphia in 1924.

CHURCHLY OVER-EMPHASIS UPON "RIGHTEOUSNESS"

(Beyond selling space for publication of the accompanying material, the Witness is not held responsible for statements contained in the material)

These advertisements have insisted upon the honesty and sincerity of all church people. But if we go back into ancient church history, a slightly different picture comes into view. The ancient church inherited from the Holy Land a Belief in One God who was the Divine, Democratic Champion of social justice for the "Poor and Needy." But when the God of Social Justice left the Holy Hills, and came down into World History, hoping for a good reception by everybody, he was only welcomed by poor people; and, worse still, he was presently met by a stern, aristocratic God of Righteousness, who usurped the chief place in church for more than fifteen hundred years.

The fact is that today's church people have been victimized by their ancient ecclesiastical predecessors, who deliberately obscured the preaching of the Hebrew prophets and ignored the repeated endorsement of the prophets by Jesus. The so called "early church fathers" kept the masses of laity ignorant of the prophets' real meaning as preachers of social justice. They actually made the people believe that the prophets' work was to foretell the advent of a theological Christ, when, as a matter of historical fact, modern critical, scientific scholars find that there is not a single passage in any of the prophets that will bear this artificial interpretation. The prophets' work for social justice prepared the way for Jesus; but that is precisely what the orthodoxy of past has obscured and kept away from the people. The struggle for justice, indeed, was the very force that ultimately swept away the false gods, that stood for injustice, and led to the victory of Monotheism.

But here again, a great truth is practically obliterated by the mythological story of "Mount Sinai," which asserts that Monotheism was passed down from heaven without any historical evolution. A circular, entitled **Restoration of Social Justice to Belief in God**, will be sent to you upon receipt of a three cent stamp to cover mailing cost. If no stamp is forwarded, no circular will be sent.—L. Wallis, Box 73, Forest Hills, Long Island, New York.

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QUAKERS SET SUMMER WORK CAMP PROGRAM

★ Summer work camps and study projects sponsored by the American Friends Service Committee are expected to enroll nearly 1,000 college-age youths.

The Quaker organization will send young people to 13 countries of Europe as well as to Algeria, Israel, Mexico and El Salvador. A few will go to Japan and possibly to Haiti

and India. Others will work in the United States on factory assembly lines, in reformatories, mental hospitals, slum areas and Indian reservations.

The U. S. projects will include work with migrants in Pennsylvania and in an Alabama community where a college has voted to accept both Negro and white students.

Up to nine units are planned in Mexico. Men's work will include digging wells and constructing sewage systems. Women will help public health nurses, organize recreation and teach crafts and English.

Work camps for high school students are planned in North Carolina and Pasadena, Calif. area. Seven one-week institutes on world affairs also are scheduled in various parts of the country for this age group.

DELAWARE CHURCH GETS BEQUEST

★ St. Barnabas Church, Marshallton, Delaware, received large property holding by the will of the late Frederick Bringhurst. It is located near the site recommended by a research committee as the best place for the future development of the parish.

The gift makes it possible for the church to begin planning a new church, parish house and rectory, with a capacity three times that of the present plant, which will be retained to serve the communities of Marshallton and Cranston Heights.

CRANSTON CHURCH UNDERWAY

★ A new church and rectory are being built for the Ascension, Cranston, R. I. The Rev. Arthur Wood, rector, estimated the total cost at \$112,000 and says that the money has been raised.

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BACKFIRE

A. F. GILMAN

Layman of Palatine, Illinois

You have been giving us many splendid articles for some time and I want to thank you for them. Lately I have noted a certain concern about the progress of the Episcopal Church in winning the world to Christ. I do not think the Episcopal Church is alone in the failure but all Christianity.

What the Church needs is to get back to God and stop beating ourselves on the breast and saying, "I thank God we are not as other men are for we have the Apostolic Succession." Only we have not been doing God's will in the world or things would be far different from what they are. Christ said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

If Christians are even to get together we've got to clear away all the dross that the Tory element in the Church has dragged in, to stand between a man and God.

Why can't we go back to fundamentals? Christ said, "Whom do ye say that I am?" Why isn't Peter's answer enough? Christ said he would found his Church on that answer. He also said it would be a Church not built with hands whose corner stone and foundation was God. He also said the two great commandments were to love God and to love our neighbor. Then he set up the sacraments of baptism and the Supper of the Lord as outward and visible signs.

We are torn between the Tories (I like that word better than High Churchmen) who insist that man must be ruled from the top down and the Whigs who claim that Christ meant what he said when he told his disciples that in the kingdom of heaven the first should be

last and the last first. In other words that man must learn to rule himself from the bottom up.

Of one thing I am sure: God does not let any Church or institution have a monopoly in his gifts, and he deals directly with human beings just as he always has from the time of Abraham. Let's cut out the nonsense and start building a Church as Christ wanted it built.

MRS. E. T. CARPENTER

Churchwoman of New York

Thank you for publishing that revealing and enlightened statement by the Archbishop of Canterbury on marriage and divorce and the rules of the Church governing it. It is my observation that there are many Episcopalians, many of them regularly at church, who are not at all informed on this and other equally vital matters. The Witness does a great service in helping to educate us.

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JAMES R. WOOD

Layman of Washington, D. C.

That story about Louis Budenz (3/10) should be sent to every member of Congress; to President Eisenhower and more particularly to the attorney general, Herbert Brownell.

The papers lately have been forced to give us some information about the sort of people our government has been using—forced by the confessions of Matusow that have been so sensational that they could not be ignored. Nevertheless to get the full story one has to read such magazines as the Nation, Stone's Weekly, and a few religious journals to get facts about what is going on these days in the name of security.

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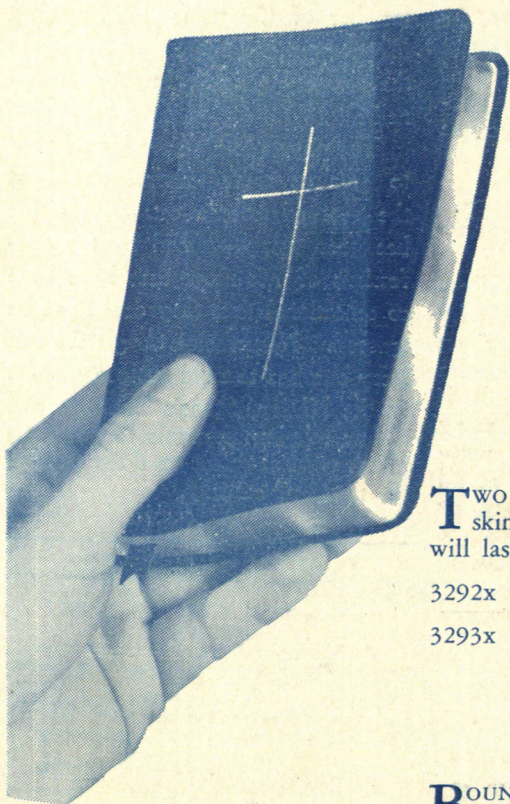
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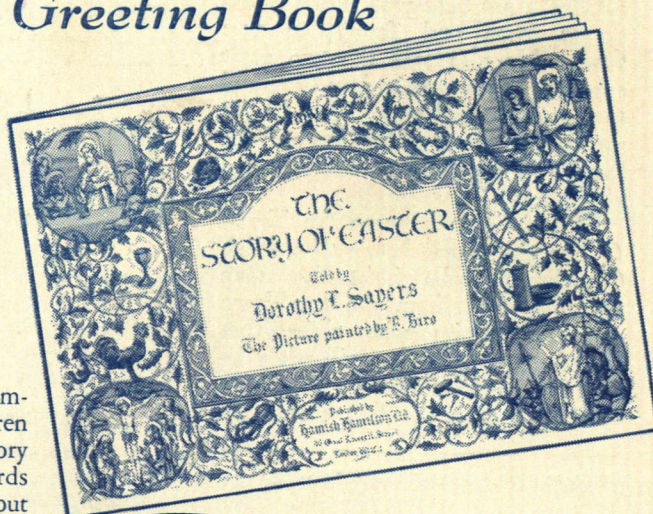
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