

Communications

Letters to the Editor must bear the name and address of the writer, although under certain circumstances the use of a pen name or initial for publication is permissible. The Mail Tribune reserves the right to edit all letters with a view to clarification and condensation. Letters submitted for publication must not exceed 400 words. The letters printed in this column do not necessarily represent the views of the paper, in fact the contrary is often the case.

Claude Eatherly
To the Editor: The story of Claude Eatherly and his feelings for his part in dropping the bomb on Hiroshima may help many citizens to understand their own feelings and bring to the surface the excessive fears that lurk below in the unconscious mind. Will you please publish this explanation that came to me from a friend.

(Name on file)
Jacksonville, Ore.

Editor's note: The clipping follows:

Born and reared in Texas, Claude Eatherly was a star high school athlete and an extremely popular student, going on to study law. In 1944 he was assigned to the special unit training for the first atomic mission. He was not the man who dropped the bomb on Hiroshima—his assignment was to fly ahead and check the weather; his word that conditions were favorable doomed Hiroshima and thus involved him in one of the most ghastly murders in history. Promoted to major, Eatherly volunteered for further atomic tests and it was not until 1947 that he withdrew from the Air Force and began a slow mental breakdown. His marriage broke up. He lost jobs and began to drink heavily. He was arrested for robbery and for for-

gery. In his dreams he saw himself pursued by waves of Japanese men, women and children. Twice he tried to commit suicide.

Hailed by society as a hero he tried to explain his robberies and forgeries (which were senseless, unnecessary and badly planned) as an effort to force society to punish him and, in recognizing his guilt, to sense its own guilt. The government psychiatrists tried to convince Eatherly otherwise; he should not feel guilty and he was mentally ill.

Then he received a letter from a Viennese philosopher and pacifist, Gunther Anders insisting that the psychiatrists were wrong; that in fact he was guilty, enormously, overwhelmingly, terrifyingly guilty. "Not without reason," wrote Anders, "do the screams of the wounded deafen your days..." Anders maintained he was sane—that guilt was the only sane reaction. The inability of some psychiatrists to comprehend the meaning of sanity was illustrated with painful clarity when Dr. John Talley, a psychiatrist in private practice, examined Eatherly for 45 minutes and testified: "He has schizophrenic reactions. He has an idea of a mission for world disarmament. This is not an unnatural idea, but the

extent and fervency he believes in it goes beyond the normal."
Claude Eatherly is not a hero. He was directly and consciously involved in the most terrible war crime ever committed by the American government. He is, however, a living and tragic symbol of the involvement of all of us in Hiroshima, of the agony through which men and women must pass if they would remain sane.

Society's Thanks

To the Editor: At the August meeting of the board of directors of the Southern Oregon Historical Society a resolution was passed unanimously commending the Mail Tribune for its fine publicity and cooperation in dealing with the work of the Society. May I add that our museum curators, Miss Mary Hanley, and her entire staff join with the officers and Board in sharing this feeling.

Thank you for everything. Arthur S. Taylor, President Southern Oregon Historical Society

Editor's note: Writing this letter was one of the last actions of Dr. Taylor as president of the Historical Society. His death Friday morning is a loss to the entire community.

God's Word

To The Editor: In the I.Q. column of July 26 appeared a Biblical question to which an incorrect answer was given. That is the answer was wrong if the one conducting the column claims Bible questions are answered from the Bible.

The Question, "What Is the Fourth Commandment?"

The Bible answer, according to both my King James and Donay versions, is the command enjoining the observance of the Seventh Day, the Sabbath. Some may wonder were the I.Q. column obtained the answer given?
The writer owns a copy of a doctrinal Catechism plus a 547 page book entitled "The Faith of Millions." Both of these volumes are printed by a church well known throughout the world. Both of these books list the Ten Commandments, that is they claim to. The answer as given in the I.Q. column is exactly as given in the volumes by this church.

Here are the Commandments as this church teaches them.
1.—I am the Lord thy God, thou shalt not have strange Gods before Me.
2.—Thou shalt not take the name of the Lord thy God in vain.
3.—Remember that thou keep holy the Sabbath Day.
4.—Honor thy father and thy mother.
5.—Thou shalt not kill.
6.—Thou shalt not commit adultery.
7.—Thou shalt not steal.
8.—Thou shalt not bear false witness against thy neighbor.
9.—Thou shalt not covet thy neighbor's wife.
10.—Thou shalt not covet thy neighbor's goods.

Now turn to Exodus 20 and read them as the Bible gives them.

In this day of conflicting ideas over religious matters should we not turn to God's Book for our answers? Are man-made ideas to be superimposed over Scripture? After all, does it make any differ-

ence whether we believe God or take someone's idea?
I hold no ill feelings against the individuals who comprise the large church which printed the aforementioned books. In fact some of their pastors are personal friends and many of the lay members are fine people.
Yet I find in the Holy Bible warnings against tampering with scripture, against taking away from or adding to. When God warns against something there is always a consequence for failing to heed that warning.

It is high time that thinking people searched the prophecies of Daniel and Revelation (apocalypse) for themselves. These books clearly foretell history in advance. This attempted change in God's law was even foretold.

Henry Johnson Jr.
2315 Highway 66
Ashland, Ore.

Pear Picking

To the Editor: I just heard a commentary on KBOY radio about the Bracero Mexican program.

The farmers really don't need the Mexicans. If the farmers would build a camp for white people to live in free, and furnish transportation to and from the orchards for whites like they do Mexicans they would have help.

I drive 60 miles a day to pick pears and no one farmer has paid for my gas yet.

Also, if the farmers would buy aluminum ladders women could handle them. (I bought my own after picking pears five years with a heavy wood one.) It would take time to teach the women how, but the farmers would have a work force for years if they

took time to show the women how.

Also, there are several farmers who won't let children in their orchards. That would have to stop or they couldn't get many women.

I have six children and pick every year. It's not hard to keep them under my trees. And this extra money does help to buy school clothes.

I don't think the field crops they call stoop labor have been getting as many Mexicans as they used to be because more of them have been picking fruit every year. Also I know several white guys who have been turned down from picking pears and were told they couldn't hire them because they're not Mexicans.

The farmers in this valley have discrimination against whites I guess. Guess I've said all I should but I do hope some farmers read this.

A. Humphrey
Route 1, Box 182E
Rogue River, Ore.
P.S. I made \$600 last year picking pears.

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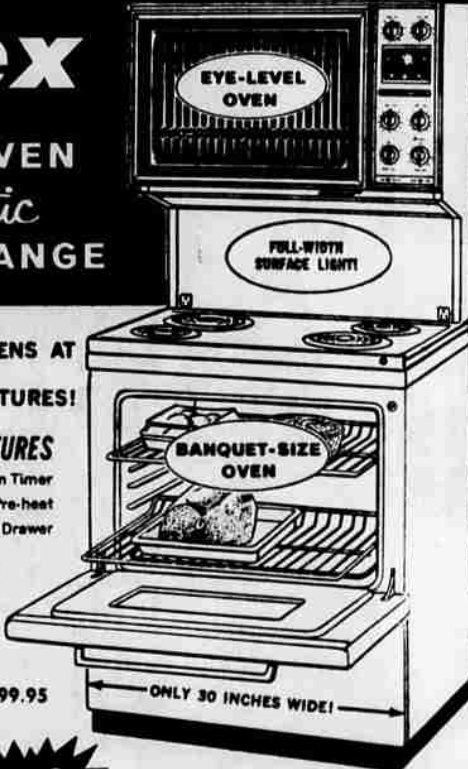
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"Act? Who cares if he can act? Does he picket?"

Poets' Corner

Conducted by Arnold Eugene Jenny

The World

The world is too much with us; late and soon, Getting and spending, we lay waste our powers: Little we see in Nature that is ours; We have given our hearts away, a sordid boon! The sea that bares her bosom to the moon; The winds that will be howling at all hours, And are up-gathered now like sleeping flowers; For this, for everything, we are out of tune; It moves us not. — Great God! I'd rather be A pagan suckled in a creed outworn. So might I, standing on this pleasant lea, Have glimpses that would make me less forlorn; Have sight of Proteus rising from the sea; Or hear old Triton blow his wreathed horn. —William Wordsworth

The Return

What richness fills the heart: what sorrow-joy Wells in the breast, remembering you again: now once forgotten ecstasy and pain break like a wave upon me, and employ my heart as though it were a mere decoy, attracting those wild birds I thought were gone: hope and a wild delight I thought had flown away forever. . . . You come, and we enjoy the splendor once again. — But I have learned all splendor ends. All brightness fades away. So let me love you mildly, leaving grow these seeds within: even as they yearned your warmth, let them endure this burning day, before you turn once more from me and go. —Willis Eberman Portland, Ore.

Tomorrow

I am afraid Because I do not know This twisting uphill trail Or the strange places it may go.

Lush, overhanging growth Hides what lies beyond. Do rocks and roots await my stumbling feet, Or will the path be smooth and flecked with sun?

I stand and listen. Faintly drift the notes of a refrain. Could it be gay birds singing wild and free, Or is it the sighing wind and strumming rain? —Verna Slane Grand Ronde, Ore.

Extremity

Some who have grown science-wise, Who like to rise above the sod And soar bird-like through the skies, May feel no need to worship God.

With deafening roar they cleave the air; Above the mountains, plains and seas The pilots chart their course with care. Inspire their trust, promote their ease.

Yet should disaster strike a plane — A loss of fuel; the engines pound; A flock of birds; a hurricane — It ends in wreckage on the ground.

If life exists 'midst this debris That soul seeks God, with earnest plea.

—Elizabeth Ricketts Taylor Portland, Ore.

How To Start Writing Poetry

First, you must feel, believe in or sense "something you wish to share." Something with special meaning for you, something best expressed through symbolic imagery. Write this something of yours down in simple form — but get it down on paper. — Opening paragraph of an article by Marguerite Kingman in "Author & Journalist," March, 1963.

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