

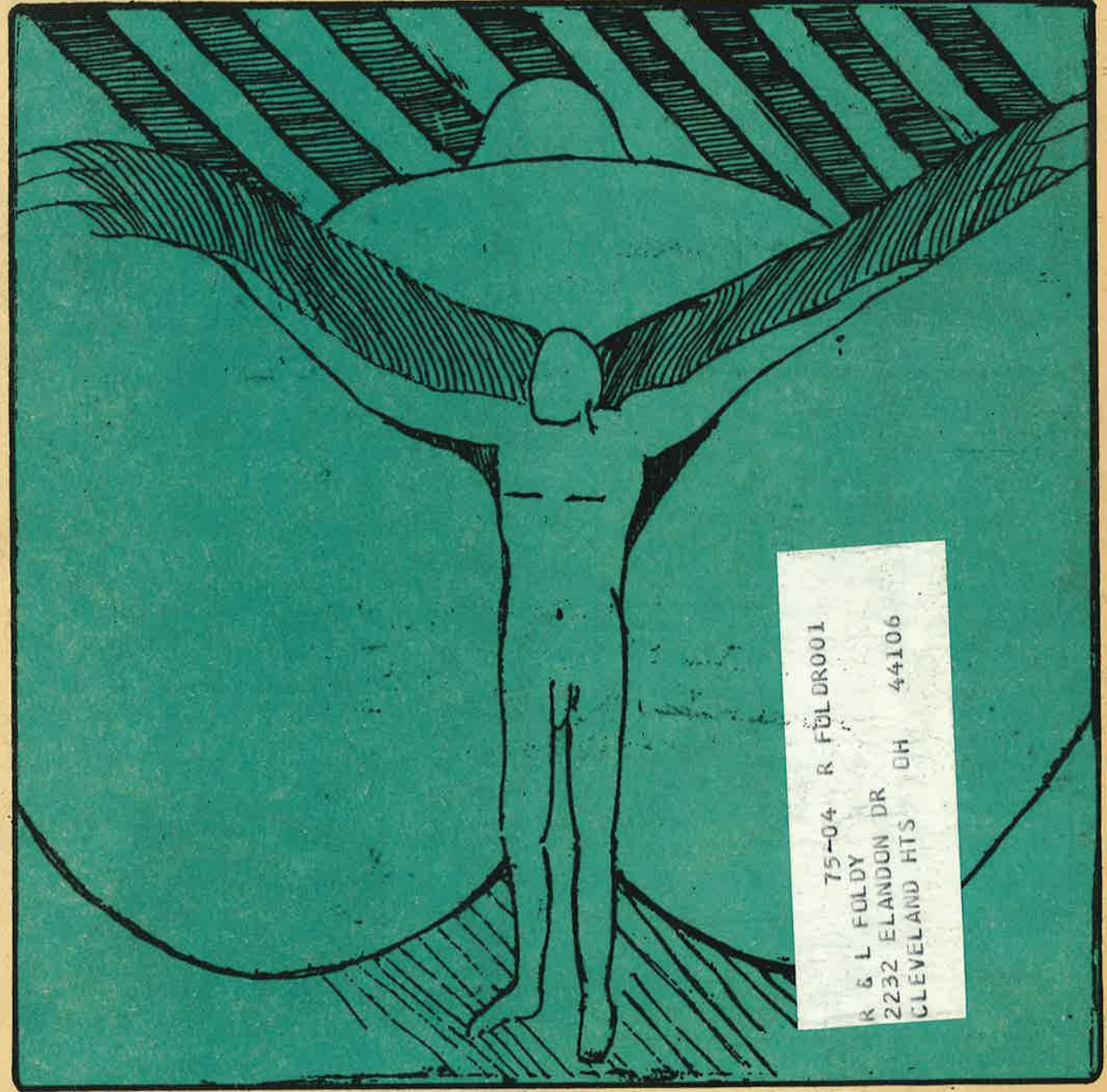
win

PEACE AND FREEDOM THRU NONVIOLENT ACTION

Exiles Speak Out
on Amnesty

Prisoners Unite to
Fight "Behavior
Modification"

Kingdom
Phyla
class
order
family
genus
Species



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R & L FOLDY
2232 ELANDON DR OH 44106
CLEVELAND HTS

MENU

April 12, 1973

Vol. IX, No. 9

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Cover by Bart Gerald

CORRECTION:

Tom Flower has been transferred to PMB 20426, Box 1000, Leavenworth, KS 66048

6¢

6¢ can help. . . if you put a 6¢ stamp on a postcard and send it to us to let us know when this WIN arrived in your mailbox. The main reason to become a weekly was to gain a sense of immediacy in our coverage but if the Postal Service refuses to cooperate by delivering each issue with dispatch, then we lose the advantage of being a weekly. So please drop us a line. This issue was mailed on April 5. thanx

STAFF

maris cakars
 susan cakars
 nancy johnson
 julie maas
 mary mayo
 brian wester

FELLOW TRAVELERS

lance belville
 diana davles
 ruth dear
 ralph diglia
 paul engelmer
 chuck fager
 seth foldy
 leah fritz
 larry gara
 nell haworth
 marty jezer

becky johnson
 paul johnson
 allison karpel
 craig karpel
 cindy kent
 peter kiger
 alex knopp
 john kyper
 dorothy lane
 robin larsen

elliott linzer
 jackson maclow
 david mcreeynolds
 gene meehan
 mark morris
 jim peck
 judy penhiter
 igal roodenko
 mike stamm
 martha thomasas

box 547 rifton new york 12471 telephone 914 339-4585

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Rising

We search your signature
 Fields of three year brome
 Bean on corn
 And corn on corn on corn

Rain and your water table rising
 Streams down the underfield tiles
 And ditch side we sample you

Georgia the chemist will do
 Your waters in spectrometry
 What has pure urea done to you?
 Do you hanker for cow pies and old times?

—Michael Corr

Sampling Station

"You're his wife arn't you/ Oh
 Shit kid - you need a trim
 I thought you was his WIFE"
 Homey reception at the sewage plant

From the first pipe
 secondary fluids into Sugar Creek
 From the second pipe
 primary fluids into Sugar Creek
 From the third pipe
 raw shit into Sugar Creek

Gather up my poncho/ Duck through bob wire
 Peeing on fresh mow and looking for morels
 While he casts his flask into Sugar Creek

The treatment plant drains its black floc
 under the bridge/ THEY THINK
 "like pussy it shouldn't be made public"

—Michael Corr



Wo-man



I enjoyed tremendously the article in your Feb. issue on "Art in New York" by Therese Schwartz. It is about time someone (an artist in this case) speaks for the rest of us in this tight squeeze we're getting. It is courageous of WIN to publish this article, and, thank you.

—JEAN COHEN
 NEW YORK, N.Y.

Leah Fritz's lead into your (or her) issue on N.Y.C. (WIN, 2/73) stirs mighty feelings in me. My stomach churns and blood rushes to my head and hands as if to do battle.

If she reflected any awareness of her disease I could feel pity but the blindness which is N.Y.C. has her so totally engulfed she becomes a token of its evil rather than its victim.

People of WIN, you have undergone the crisis of city learning which reveals the true danger of the city. You should know — not its smog, not its crime not the traffic, not the physical ugliness, but the supreme reason, the ego-tripping sense of 'I'm where its at, this it it! The importance of being part of a fast moving huge organism, the most powerful community within the stinkiest powerful country in the world. (The Chinese say the U.S. is a paper tiger; most of the paper is in New York City)

The place would be positively drab with out that bubbling self important energy all around. One feels — the leaders the influence which guides the artists and destroyers of the world all pass through here. If a person can see through the dazzle to see the unholy tragedy of all this power then the next pit fall is then this is where change must come, this is where the revolution must begin. But this is just another version of the same illusion of self importance. The importance which is based on the supposed status of the machine in which one has become a cog. The power of all machines must be shown to be an hallucination next to the worth of the individual.

People always talk about the difficulty of leaving the city as though it were an addicting drug. The longer you stay there the harder it is to leave and the more likely that you will have to return. Leah brags about her heritage in and adaption to New York City as though it shielded her from its horror. The shields themselves are one of its harms and hew heritage there can but reinforce the

idea that NYC is where its at and limit her perspective. People have to make shields and blinders for themselves to live in that stink-hole. Such people are unfit to lead a revolution such as I would like to see.

Leah says what is beyond those towers of paper is illusion; that NYC is the inevitable landscape of the world. Poor Leah, poor poor me. That can only be if people choose to live in cities and give the paper tiger its teeth.

The guy who wrote *What the Trees Said* left NYC in much the same way as I did, as perhaps WIN did. Finally when he and his friends broke the straining ties with cities and ceased to be a news agency, one friend asked 'You mean we're not a Such and Such News any more? You mean we're just people like everyone else?' That is what leaving the City is like. Attaining a kind of humility. Like getting off the train and using your own legs. If your lucky you realize the train wasn't going anywhere any way and the real trip was getting off.

—CHRIS SIMONS
 BERLIN, MA.

To wage such a war of total destruction as the United States has carried out in Indochina does indeed require "the full consent of the governed." The ultimate realization of this "government of the people, by the people and for the people" has been the devastation of a land and a people that differed from it primarily in what form of political direction they chose, to pursue their own cultural economic and nationalistic destiny.

The by-product of a decade of slaughter and destruction in Southeast Asia is a loss of hope by the great unspeaking masses of the world, irrespective of their other differences and distinctions. And this loss of hope is irretrievable so long as the United States is allowed to continue its present policies of enforcing its version of "law and order" around the globe; unchecked, unchallenged and unpunished by its fellow nations.

I am therefore appealing to the peace movement and fellow Americans to intensify dedication, risk and resistance against a government gone mad.

—JOE MACDONALD, PRISONER
 DANBURY, CONN.

This is a difficult letter to write because I am trying to avoid my usual irreverent bluntness out of deference to a person who has made difficult sacrifices for the sake of peace in Vietnam. How can one get mad at a martyr without feeling like a lion? Or worse — a Roman? Nevertheless, the criticism must be expressed for the sake of openness and future friendliness.

The criticism is directed to Jim Forest and, more especially, Phillip Berrigan, whose articles appeared in the 3/15/73 issue of WIN. To sweeten the pill, I should mention — and do so sincerely — that Jim's introductory piece was a pleasure to read and did great honor to him as a journalist, a pacifist and a compassionate human being. Berrigan's story was also candidly and powerfully written, so altogether I found the issue an unusually interesting one.

BUT. . . as an atheist and former Jew, I am always a little (more than a little) bitter when Christians keep harping on the "morality" of Christianity. As if this morality were something that came into existence with the advent of Jesus Christ (all previous ethical systems being somehow inferior); as if, indeed, Christian morality were an unmitigated virtue rather than the vice it has proved, more often than not, in practice to be; as if, in fact, all those Christian absolutes and original sins and virgin births and holy

crusades haven't wrecked bloody havoc all over the world for the past 2,000 years! And how in all honesty does a person determine what Christian morality really is, assuming that it is not to be defined by the actions of the various churches (witch-burnings, etc.) down through history? From the contradictory and ambiguous dicta and parables in the gospels? Sorting these out makes interpreting our Constitution look easy.

Berrigan notes in passing some of the evils the Catholic church has perpetuated (if not initiated) in our society — ignorance, superstition, narrowmindedness — but, strangely for a person of such profound commitment to humanity, his severest criticism is directed toward the convention of celibacy in priests and nuns. Certainly Catholicism's prudishness in this area is a nuisance to people who choose these vocations, but its overall guilt-ridden, pleasureless, humorless, misogynous obsession with sex and childbirth, procreation, contraception and abortion impose a much more cruel burden on the laity who were simply born into the religion and bound to it from birth by the most all-encompassing brain-wash in history.

As a woman I have suffered from the abortion laws, but I was lucky enough to survive; ten thousand of my sisters used to die from them every year, many of them Catholics. These women are as dead as the Vietnamese peasants Berrigan went to jail to save. And millions of Catholic women have lived the lives of slaves, producing one unsupported and unwanted child after another; have gone mad from overwork and worry about how to feed these children; have been denied divorce from violent, drunken, slave-driving, arrogant, rapist husbands. And how many "illegitimate" children have been raised in the misery of Catholic orphanages to grow up egoless and desperate? And what of the Catholic schools where fear of authority is taught superstitiously, so that students not only have to worry about upsetting a teacher, but about crossing God?

It is amazing to me that one whose sense of justice is strong enough to make him defy the laws of his country can continue to wear the robes of such a church. It is amazing to me that he hasn't burned at least a rosary!

And then there is the inevitable self-righteousness in Berrigan's article, the remark that "neurotics" hesitate to commit themselves because they lack the "morality." I will go even further than that; Father. Some of us distrust "morality" even more — and with better reason — than you distrust academicians. We remember Savanorola and Torquemada. Heroes and saints so often turn tyrant.

Nothing in this letter can be news to you, Father Berrigan. As a Josephite priest you know much more than I about the church and its dogma. I cannot, nor would I wish to, preach morality to you, but I can perhaps give you some daughterly, motherly, sisterly good wishes. By all means, fuck. And enjoy it. Neither the world nor the church will be the worse for that. You may learn from a woman what love really is; men, even Jesus, describe it so inadequately. Go not with God, but with a woman and receive the blessing of her forgiveness for the very real sin of having consorted with her oppressors. But do her the favor of not marrying in the church, so that she can leave you and find another lover should morality rear its head again.

—LEAH FRITZ
 NEW YORK, N.Y.



mind control in the prisons

by Eddie Sanchez

There is presently, in both State and Federal prisons, throughout the United States, a new kind of warfare and dehumanization. For prisoners, it is a terror; for those on the outside, it is a threat.

At one time the method of "divide and conquer" was used effectively by the officials in prisons. They would sow racial tensions to keep the prisoners divided and fighting among themselves, knowing that in this state of mind the prisoners would never become politically aware, would never realize why they were in prison, not wonder why the rich who also break laws were not, or why they got paid "slave wages" for first rate work, or why young first timers were put with older and more "prison wise" convicts, or why the food in the "staff chow hall" was so much better than the lousy inadequate amounts the prisoners received, or most of all what some people meant by "Unity is Strength". The authorities did not want the prisoners to ever wonder about these and many more things for this would be the beginning of political awareness. They knew that through unity the prisoners could change the prisons by mass legal litigations, mass work strikes, mass food strikes or even the complete takeover of a prison if necessary to get justice in that prison. The authorities were successful for quite a long time. I know this to be a fact for I am a prisoner and have been one for a long time. At one time I threw all my troubles on another prisoner because of his color and never knew where they really belonged. And so it was with prisoners throughout the U.S.

Then awareness made its way to the prisons by way of music and new prisoners from the street who had witnessed the struggle outside or been a part of it. When this was relayed to the prisoners, they began realizing the answers to all their questions. Unity of all races and prisoners slowly but truly began its long awaited course in prison. For evidence, look at the photographs of so-called prison uprisings; look at the prisoners — Blacks, Chicano, Indians, Whites and Orientals — standing united. Not too long ago you would have never seen this unity among races and prisoners; the only time they would be this close is when locked in battle fighting each other to the death.

When this unity came the authorities began to change tactics to "pacification." This was performed by giving the submissive prisoners all kinds of little goodies such as record players, popcorn, pax numbers, etc. This was given to any prisoners who would submit completely and worry only about themselves and their little goodies. This meant turning their backs on the great number of prisoners being beat by the guards or thrown into the "hole" for months or even years at a time, or on the young kid put into a hard



Lancaster Independent Press/LNS

At Marion, the Asklepiion Society is a voluntary therapeutic community where cooperative inmates get together and practice the theories of Berne's transactional analysis and Janov's primal scream. The "openness" of these groups is used as a guise for obtaining information about inmates to be used against them by corrections officials at appropriate times. Inmates are encouraged to admit violations of rules and to inform on other inmates. One prisoner, a member of a transactional analysis group, took part in a discussion about homosexuality. After, having been attacked by a corrections officer and beaten, he was transferred to the hole of another institution. His record showed him to be a "chronically assaultive homosexual". Whatever the merit of transactional analysis and group therapy may be on the street when administered by concerned physicians, its use in prisons is both devious and vicious.

core prison to the sadistic delight of the officials who knew what would happen to him. This had the same objective of "divide and conquer" but with slightly different tactics.

Meanwhile the authorities publicized the ideas of work release and conjugal visits, not mentioning the percentage of prisoners who enjoy these things. (It is so little it would not even equal a whole one percent.)

This pacification program has not worked effectively for only a few would sell their souls for such a small price. Therefore the officials have stepped up their tactics to methods right out of the science fiction book or horror movie. They now use mind control programs — tranquilizing drugs in great quantities, elec-

One especially brutal use of electro-shock at Vacaville is in the attempt to "cure" homosexuals. The person is shown "homosexual movies" while his penis is wired. When he becomes sexually excited, his penis is shocked. He is then shown "heterosexual movies", and rather than shock, he receives positive reinforcement. Emetics (drugs which cause nausea) are used in the same manner as shock treatment. A 'criminal' is shown a movie of a bank robbery. The drug causes him to become violently sick. If repeated often, the subject becomes nauseous at the thought of robbing banks.

tric shock treatment and even lobotomies as punishment to non-cooperative prisoners. The objective of this horror is two fold: to destroy the prisoners who refuse to voluntarily submit to dehumanization and at the same time to scare some into submission by the horrors inflicted on others.

In October this year the federal government will open the National Behavioral Research Center, in Butner, North Carolina. By "National" it is meant that they expect prisoners from prisons all over the country.

This crisis in the prisons effects you if you are of a minority, conscientious, have political awareness, or are active in movements out on the streets because the odds are when and if you are arrested you can very likely find yourself on the inside looking out of one of these programs. So you must, not only for us but for yourself as well, do what you can while you can to stop this in the bud rather than in full bloom. We know the government will do all in its power to curb the everfast growing social revolution and awareness of the common people.

As I write this I find myself in one such program by the name of START Program at the U.S. Medical Center for Federal Prisoners. It was opened September 11, 1972. Since its very beginning we have fought including a 65 day food strike from September to October which was highly publicized.

And a strike was begun February 1, 1973 and continues to this day of total non-cooperation. Out

"Prolixin," a much more powerful counterpart of thiazine, is a depressant which sometimes lingers in effect for two weeks and causes recurrent nightmares. It is widely used to pacify "assaultive inmates." It reduces the prisoner to a vegetable, who is unable to think clearly or react with emotion. Reduced to such a state, the subject, at least in the short run, will be more vulnerable to modification of his behavior. Another, even more frightening drug, which has been used in the California Prison system, is acetine. Acetine works as a muscle relaxant when the user is unconscious. If the drug is administered when the subject is conscious, however, it slows heartbeat, causes respiratory arrest, and literally makes the subject feel as if he is dying. That this drug can break spirit is dramatically shown by its use on Tupamaros guerillas in Uruguay. While on this drug, many guerillas gave information about their free comrades, leading to mass arrest and the temporary decimation of their political group.

of the present 14 men in START Program six of us are protesting. We did have one other man but the officials drove him to the point of psychosis. We six are Edward Sanchez, William Ruiz, Albert Gagne, Gerrard Wilson, Gerald McDonald and Thomas Sparks. It is fact that officials are doing all they can possibly do to drive us to psychosis or break our spirits. We have all been put in chains. Two men were assaulted with tranquilizer drugs. All of us have been on half rations of food. All of us have been daily harrassed. Two men were assaulted by officials. We have been denied legal material and visits. We have been denied the minimum requirements for prisoners in the "hole" by the U.S. Bureau of Prisons Policy Statement.

Yet our protest continues. We realize that to cooperate with this type of program is to support it and we realise this program is not only dangerous to us and other prisoners but also to our beloved cadres presently outside.

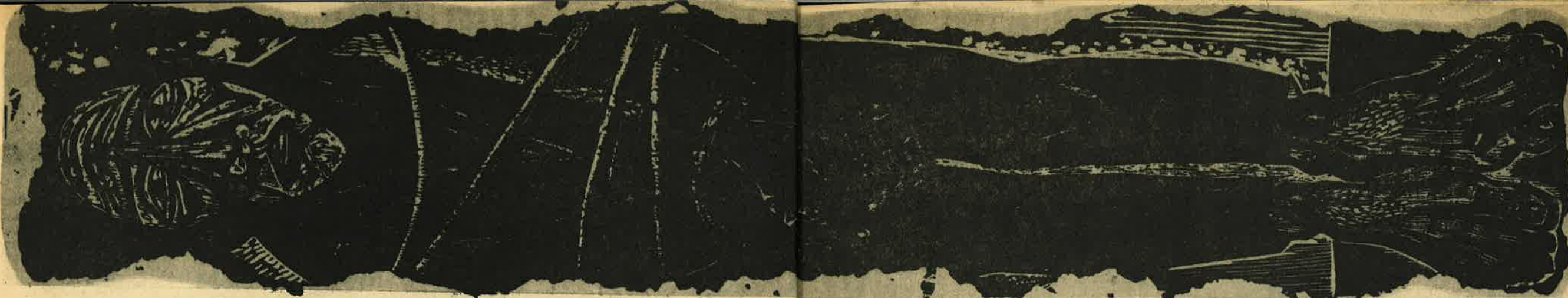
Since we cadres inside are doing our part from within, will you cadres outside do your part out there? We need the following types of help:

1. We wish letters written to Norman A. Carlson, Director, U.S. Bureau of Prisons, Department of Justice, Washington, D.C. 20537, requesting him to remove the said people from Program START, Springfield, Missouri.
2. Letters written to Dr. P.J. Ciccon, Warden, U.S. Medical Center for Federal Prisoners, Springfield, Missouri 65802.
3. Letters written to Congressmen Bernie Sisk, Ron Dellums and Charles Rangel at U.S. Congress, House of Representatives, Washington, D.C. 20515, asking them to intercede in behalf of above named prisoners requesting we be transferred from Program START.
4. Letters written to Magistrate Thomas Dwyer, U.S. District Court, Southern District, Springfield, Missouri, 65801, requesting him to rule in behalf of the prisoners who have pending petitions before him challenging the START Program at the U.S. Medical Center.
5. That all members of the news media reading this pass it along for others to print and print it themselves in whatever papers they may work for.
6. That any people having high standing in large movement groups reading this organize a protest such as picketing or other type in mass in our behalf.
7. That any people doing any of the above contact me at the address below advising me of such.
8. And that letters of support be written to all the above prisoners at the same address.

As common people we make our plea for help to the common people, the power is in the people.

In Solidarity, I am Yours in Struggle,
Edward M. Sanchez
Reg. No. 18827-175
P.O. Box 4000
Springfield, Missouri 65802





BEHAVIOR MODIFICATION. EXPERIMENTATION AND CONTROL / Chicago People's Law Office

The following information is excerpted from a longer article that appeared in the February issue of UP AGAINST THE BENCH, the periodical of the Chicago Chapter of the National Lawyers Guild. The complete article can be obtained by writing to the Guild at 21 E. Van Buren, Chicago, Ill. 60605.

The START program's (Special Treatment and Rehabilitative Training) ten page syllabus states that it is a program "which will discourage negative behavior and pessimistic attitudes by the inmate" and that "Project Start is an initial effort in that direction and one of the many programs in effect or contemplated in the future in state and federal prisons throughout the United States."

In Stage 1 convicts are locked up 24 hours per day (other than a shower once a week), the front of their cells are covered with chicken wire, outside visits are limited to once a month (not on weekends) and mail, reading material and commissary are severely limited. If the prisoner behaves for 30 days, according to some completely subjective standard, he is then eligible to advance to Stage 2 where his privileges would be slightly increased. If the convicts' behavior is unsatisfactory he is retained in Stage 1 and the minimal "privileges" that he had in Stage 1 are subject to revocation. Stage 3 gives the inmate more privileges and is obtainable after 30 days good behavior in Stage 2. Finally there is Stage 3A where the prisoner could be retained indefinitely.

The Bureau of Prison officials in charge of START have learned however from the mistakes of others. They are choosing convicts for START very carefully and transferring them slowly. Prisoners who are transferred to START are moved from Stage 1 to Stage 2 very quickly, before they realize they have somewhat accepted the psychology and principle of the project. Several letters received from one START inmate indicates a great enthusiasm for the program, seeing it as an opportunity for a new "start" in the federal prison system. While several other letters in-

dicating a fear about the uncertainty of what is going to happen to them.

Stage 2 has six parts, so the inmates stay in this stage for a minimum of six months. It is during this stage that the real possibilities for the use of various experimental behavior modification techniques arise. After a certain period of time the group conviction could well build up among the prisoners of START that they have been abandoned and totally isolated from their social order.

The behavior-modification techniques and methods to be used on the men at START are not spelled out in either the START Operation Memorandum or syllabus. The syllabus merely states that "the START program is based on the theory that appropriate behavior can be strengthened by reward and inappropriate behavior extinguished." This leaves open the real possibility of any kind of primary enforcer to reward appropriate behavior and extinguish inappropriate behavior. Either direct electrical stimulation of the brain or escape from electrical shock has been used as a primary enforcer. In addition, the use of Anectine (a drug causing respiratory arrest simulating death) and Prolixin (50 times more potent than thiorazine) have been used in aversive conditioning programs at Vacaville and other prisons.

Prisoners are being transferred to START without any prior notice or hearing. The Bureau of Prisons response to inquiry about these procedures is that these transfers are not punitive but for the purpose of promoting behavioral and attitudinal changes for those who cannot conform to established prison regulations, consequently the transfers are merely assignments for purposes of rehabilitation.

BUTNER BEHAVIORAL RESEARCH CENTER

Envisioned by the Federal Bureau of Prisons since 1961, the Behavioral Research Center is to open in Butner, North Carolina in October, 1973. The Center will be located within 20 miles of three major Universities; the University of North Carolina, North Carolina State and Duke. Butner will utilize the research facilities and any interested psychologists and

psychiatrists of these universities. The Center is to be divided into three structural categories: the Mental Health Center, the Behavior Modification Unit, and the Training and Conference Center. The Mental Health Center will house 152 prisoners who have been classified according to the semi-public Bureau of Prisons Manual on Butner "psychotic, borderline psychotic and severely suicidal patients who constitute a management problem beyond the capacities of the other correctional institutions." This Unit will be divided into Phases, much like Project START, and "intensive treatment and therapy" will be administered. To "supply incentive", no patient will be paroled from this Unit without first passing through all three Phases, and then being returned to his/her sending prison. If insufficient progress is shown by the prisoner after an 18 month period, he will then be sent to the Federal Medical Facility in Springfield for treatment as a "chronic psychotic". Of the 152 prisoner-"patients" in this Unit, 72 will be adult men, 40 juvenile men and 40 women.

The Behavioral Modification Unit will be made up of 200 prisoners, chosen from various prison populations by the directors of the program (presumably with input from the Wardens of these institutions). Those "sub-groups of offenders" chosen for this program include "minority groups, high security risks, overly passive follower types, alcoholic felons, drug addicts, and sexually assaultive inmates". In addition to the 200 "experimental" prisoners, there will be a Maintenance Cadre of 40 inmates who will act as a control group of model prisoners against whom the program will measure the success of various forms of experimentation. The Unit will be divided into four units of 50; one of which will be the "secure unit", or segregation. Each of the other units will be divided into three stages. The stages will be modeled after operant conditioning forms—"to progress" will mean more privileges (reward) for modified behavior (more "cooperative" in relation to the standards and values of the administration). The final, or fourth stage is the ultimate reward. If promoted to this stage, the convict will be allowed relative freedom of movement

around the Unit, and frequent access to the Community Green. This green will be much like the green at a small college, and will be structured to resemble "as much as possible the free world". There will be a "corner variety store", a barbershop, movie house and auditorium, a chapel, "town hall", and the equivalent of a student union. Some form of currency will be used for purchases, based on a merit system. ■



contact

The groups listed below are among those active in the struggle for prisoners rights:

- American Friends Service Committee
Committee on Penal Affairs
160 North 15th St.
Philadelphia, Pa. 19102
Contact: Victor Taylor, Exec. Dir. (215) 563-9372
- The Civil Liberties Union
156 Fifth Avenue
New York, N.Y.
Aryeh Neier, Exec. Dir. (212) 675-5990
- Fortune Society
29 E. 22nd St.
New York, N.Y. 10010 (212) 677-4600
- National Committee for the Defense of Political Prisoners
P.O. Box 1184
Harlem, N.Y.C., N.Y. 10027
- National Prisoner's Alliance
2325 15th Street, N.W.
Washington, D.C.
Contact: Virgil Keels
- Prisoners' Digest International
505 S. Lucas St.
Iowa City, Iowa 52240
- Prisoner's Strike for Peace
156 Fifth Avenue, Rm. 438
New York, N.Y. 10010

WHO ARE THE REAL CRIMINALS? — The Case for Amnesty

by Jack Calhoun
and Dee Knight



8 WIN

Since autumn of 1971 the question of amnesty has been the subject of considerable public discussion in the U.S. For the most part, however, the antiwar movement and the left have remained silent and allowed the discussion to be dominated by liberals such as George McGovern and Edward Koch and conservatives such as Robert Taft and the Nixon administration. From our position in exile, underground in the States, or in jails, stockades and brigs, war resisters have been at a great disadvantage in making our case heard sufficiently. In addition, the largest group to be amnestied, the half million veterans with less than honorable discharges, have not been recognized as war resisters, or as persons labelled for life because they did not fit properly into the American military machine.

While many if not most of the war resisters in Canada still say they are committed to making Canada their new home, it is now realized that there are many people in exile who cannot stay, and that they will need to go home to survive.

The fact that Canada is no longer accepting applications for immigrant status either at points of entry or from within the country leaves war resisters "trapped" either in Canada or in the U.S. The circumstances of exiles in Europe have deteriorated because of high unemployment, and none of these countries could be seriously considered as a permanent refuge for American war resisters. In the States, mass indictments of outstanding draft violations, and a possible crack-down on in-service applications for conscientious objector status, further exacerbate a bad situation. Thus amnesty must be understood as an urgent human need as well as a politically valuable issue. *

Continuation of Anti-War Commitment

For war resisters, the fight for amnesty is a continua-

*The Canadian Government stopped accepting applications for immigrant status from within the country and at border points last November 3. It followed this move with an announcement on December 28 that the rules on long-term non-immigrant visitors are being tightened. Although there are ways for U.S. war resisters to "get around" these rules, the blunt fact is that Canada is no longer a viable refuge for new arrivals, and war resisters here without immigrant status are trapped. This and the situation in Europe, the mass indictments at home, and the efforts of the U.S. Department of Defense to restrict in-service C.O.s are explained in detail in the AMEX for Jan.-Feb. 1973.

Also it has been confirmed by Swedish government sources that Americans self-retiring from the U.S. armed forces after the signing of the cease-fire agreement will not be granted permission to remain in Sweden.

Sweden, since 1968, has been the only country in Europe to offer secure refuge to American exiles. The closing of Sweden will add considerably to the insecurity of war resisters in France whose conditions of residency in that country are extremely tenuous and who live under the constant threat of expulsion. The shift in government policy will also seal off Sweden from the many war resisters in Canada who failed to receive landed immigrant status before the changes in Canadian immigration law made it practically impossible for new exiles to gain residence in that country.

tion of our anti-war commitment. It is not that we are selfishly concerned only with our freedom as American citizens. More important than our individual fates is that Americans must come to understand why our resistance is legitimate.

Both liberal and conservative politicians have understood the importance of amnesty in the context of ending the war, and have formulated positions which match their attitudes on the war and U.S. society. Thus they call for "alternate service" — that is, a penalty for criminals, but since war resisters are "criminals with a purpose", it is to be a "penalty with a purpose" (to quote Congressman Koch). Or, in class-conscious fashion, they separate (through case-by-case examination) pre-induction resisters from post-induction resisters — according to the notion that a person's decisions based on direct experience are not as good as those based on religion or formal education.

The point is that the widespread resistance to the U.S. war on Indochina has made consideration of amnesty as part of ending that war, imperative. Liberals and conservatives know this, but their formulas serve to deny the import of amnesty, and to continue punishing war resisters as criminals. Amnesty must not be used to further punish war resisters, or be granted on the basis of individual moral scruples, but on the principle that the war should not have been fought, and those who refused to fight it should not be punished.

Amnesty is tied to the question of who are the real criminals of America's Indochina era. Are the war resisters guilty, or should the murderers of human beings, the ecosystem and democracy be brought to justice? In addition to the death and destruction they have wreaked on Indochina, the war planners have thrown the U.S. into a constitutional crisis, and through the systematic suppression of information as documented in the *Pentagon Papers*, they have cut democracy's lifeline. Just as these men were not qualified to pass judgement on the actions of Lt. Calley, neither should they be allowed to adjudicate and sentence people who actively opposed or resisted participation in their war. When our real supporters put the issue in this context, hopefully our less forthright supporters will not be willing to acquiesce to demands for alternate service and case-by-case "amnesty"

The Class Nature of Amnesty

The issue should also be used to dramatize the fact that the war and the corporate foreign policy from which it resulted, were and are objectively and subjectively against the immediate and long-term interests of the majority of Americans, especially the working class. It can be shown that the role of the working class, and to a lesser extent the middle class, was to pay taxes for the war and send their sons to fight and die in it—while the corporate sector dictated the policy and the government kept the majority from knowing what was going on.

The movement should see amnesty in terms of the experience of the working class and its needs in both the immediate and long-term future. This is where the failure has been up to now. In the past, the needs of war resisters have been considered individually, and in a non-political way — especially through draft and military counseling programs and the like. It was tacit-

ly agreed that each person subject to the draft would deal with it in his own way, according to his own moral beliefs, personal needs, family contacts, and financial capacity. This had the advantage of avoiding difficult political questions which, at that time, might have divided the resistance from needed support. But it intensified the class and race injustices of the draft: middle-class sons had access to draft counseling through their presence on university campuses; and their education and middle-class upbringing equipped them to articulate the moral position of "conscientious objector". Added to all the other means exclusively available to the middle and upper classes for "dodging" the draft, this resulted in the fact that a high percentage of "illegal" war resisters are black and white working class and poor. Most important, counseling for loopholes never really got down to the heart of the matter: that *nobody* should have been forced or deceived into fighting against his own interests in Indochina.

Beyond this, some basic principles should be understood: for a movement to grow and be successful, it must demonstrate that it can take care of its people. For instance, in militant strikes throughout the history of capitalism, activists were often arrested, or fired from their jobs, or went into exile to avoid prosecution. An essential demand — as essential as the main goal of the strike — was the release from jail or prosecution, and the reinstatement to their jobs, of the militants sidelined in this way. This was based on the principle of solidarity, the cornerstone of effective resistance and eventual victory.

Recently, when some stateside activists visited us and we pressed these points, they said it was the first time they had seriously considered war resisters in Canada as "members of the movement" about whom all of us must take interest, and about whom there could be special political meaning. We suggested that the special needs of black people and women could neither be ignored nor postponed until after the war, because these people are *at home*, where their reality confronts all Americans every day, and neither blacks nor women would allow the movement to ignore them. The fact that war resisters underground in the U.S. or exiled abroad are not so visibly in your midst does not mean that our existence does not have profound meaning and import to the resistance and to the whole movement for social change.

The Opposition

Richard Nixon, Agnew, the American Legion and the other amnesty opponents have said that granting a non-punitive amnesty would discredit the sacrifices of those who did serve, especially those men who lost their lives or who were injured in Indochina combat. We must all defend ourselves against this calumny, and shine the light on the responsible ones, who so unwisely recall the memory of the men they sent to early death. At their peril they stir the sorrow and bitterness of the families of these lost sons, many of whom already realize that their sons were used and wasted cynically in a deceitful, criminal enterprise.

As to the survivors, let them speak for themselves. Vietnam veterans by the thousands have been the first to place blame for their wounds with the government war mongers. (Nixon has to invent conspiracies among them in order to silence them!) They are the

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closest allies of war resisters in the fight for amnesty. It is the other side of their just demand that the government do more to repay its crime against them. They, together with the rest of the anti-war movement, must force the government not only to get their brothers and sisters out of the dirty business of using their bodies as cogs in a war machine, but also to restore to full status as veterans those who were discharged less than honorably.

Another argument used to oppose amnesty is that it would destroy the Selective Service System, and even the military itself. (Of course, the fall-back position of this argument is that, instead of amnesty, case-by-case adjudication and alternate service would be alright—which proves that these have nothing to do with amnesty.) Our answer to this is that a system of conscription in a democracy will only function as long as it is not abused by the government. The more it is abused—by race and class inequities, and by using it for the waging of aggressive, non-defensive wars, such as the Indochina war—the less efficiently it will function. The conscript military of today hardly functions at all; in fact, one eminent military historian believes it is near the point of total collapse (see "The Collapse of the Armed Forces" in the Mar.-Apr. '72 AMEX). This is not because of amnesty!

What to Do?

It is essential that these arguments are carried into the amnesty debate, and brought to bear on the whole discussion of post-Indochina America. Only the anti-war movement and left will have interest in doing so.

We feel that all such groups must move in a concerted fashion on amnesty, locally and nationally. The idea is to combine legal and counseling resources with organizing and publicity work. Public meetings must be held to clarify the need for amnesty. Sanctuary should be offered to those men who need to surface from underground or return from exile without giving up their principles. Lawyers should be encouraged to bring out the political side of the resister's case before the courts—juries are more and more responsive to this. Witness the directly political acquittal of anti-war activists before a Seattle, Washington jury recently [WIN, February, 1973].

Through these methods and others which the growth of the issue will indicate, we can transform the defeat of being in exile, jail or underground, into a direct attack on the government that keeps criminals in power and punishes those who refuse to participate in their crimes. Finally, we should not limit our view of amnesty work to winning legislation or presidential decrees. These, whether they come early or late, will only be the result of our success in mobilizing popular pressure for amnesty. Conversely, it should be noted that regardless of the prospects for ultimate victory at this point, it represents the lowest form of defeatism to say that we should not fight for amnesty because it cannot be won.

There are many other ways in which the movement and individuals can help bring amnesty into the mainstream of our work for social change. People must start thinking about this themselves. The point is that amnesty is a tool which should be used in our work, and moreover, it is a need of the people whom we purport to serve. That is sufficient reason for us to get moving on it.

Jack Calhoun and Dee Knight are exiles long active with the movement in Toronto. They are both on the editorial board of AMEX/CANADA, the primary world-wide publication of American Exiles.

CONTACT

For more information or to become part of the struggle for amnesty get in touch with any of the groups listed.

NATIONAL ORGANIZATIONS

American Civil Liberties Union Project on Amnesty
Henry Schwarzschild, Director
22 E. 40th St.
New York, N.Y. 10016 (212) 725-5026
Information, materials, speakers, etc.; supports unconditional Amnesty.

American Friends Service Committee
160 N. 15th St.
Philadelphia, Pa. 19102 (215) LO-3-9372

CAMP (Chicago Area Military Project)
2801 N. Sheffield Ave.
Chicago, Ill. 60657 (312) 929-5860
Publishes CAMP NEWS, excellent source of International GI Resistance news; also military counseling.

CCCO-National (An agency for Military and Draft Counseling)
2016 Walnut St.
Philadelphia, Pa. 19103 (215) 568-7971

Clergy & Laity Concerned—Richard Killmer (Rev.)
235 E. 49th St.
New York, N.Y. 10017 (212) 371-7188
Operates a "ministry to draft-age immigrants to Canada"; has been active by funding immigrant aid agencies in Canada over the years through the Canadian Council of Churches; publication AMERICAN REPORT prints a lot not seen elsewhere in U.S.

Families of Resisters for Amnesty (FORA)
69 First Ave.
New York, N.Y. 10003 (212) 260-3232

National Interreligious Service Board For Conscientious Objectors (NISBCO)
550 Washington Bldg.
15th and New York Ave. N.W.
Washington, D.C. 20005 (202) 393-4868

Pacific Counseling Service
1232 Market St.
San Francisco, Calif. (415) 431-8080
Coordinates network of military counseling and organizing projects throughout U.S. Pacific Theatre.

Rocky Mountain Military Project, Bob Anyon, Coordinator
1460 Pennsylvania St.
Denver, Colo. 80203 (303) 534-6285

Safe Return (Committee in Support of Self-retired Vets)
156 Fifth Ave., Suite 1003
New York, N.Y. 10010 (212) 242-7440
Mike Uhl, Director; Tod Enson, Counsel

Vietnam Vets Against The War
827 West Newport
Chicago, Ill., 60657 (312) 935-2129

War Resisters League
339 Lafayette St.
New York, N.Y. 10012 (212) 228-0450

Women's International League For Peace And Freedom
1213 Race St.
Philadelphia, Pa. (215) LO-3-7110

Women Strike For Peace (Anti-Draft & Amnesty Clearing House)
1363 Pine Ct.
E. Meadow, N.Y. 11554 (516) 538-2560

INTERNATIONAL ORGANIZATIONS

AMEX-CANADA magazine
Mail to: P.O. Box 187 Station D
Toronto, Ontario M6P 3J8
Office: 91 St. George St.
Toronto (416) 924-6012
Primary world-wide publication of American exiles

Union of American Exiles in Britain
3 Caledonian Rd.
London N.1, U.K.

UP FROM EXILE
c/o Lew Simon, Rinkebysvangen 113/101
16374 SPANGA, Sweden

American Exile Project and Newsletter
Birger Jarlsatan 27111
Stockholm, Sweden

Changes!



WOUNDED KNEE STILL CRITICAL: HOW TO HELP NOW

As of Saturday evening, March 31, a call has gone out from inside Wounded Knee through Vernon Bellecourt, national coordinator of AIM, for people to come from all over the country bringing food and medicine openly to Wounded Knee, beginning April 7; and dimaxing Easter Sunday, April 22 with tens of thousands of people in the Wounded Knee area. In the words of Bellecourt, people should "cross state lines to bring food and medicine as a humanitarian effort".

(The shortage of food and medical supplies is critical. On March 28, a woman leaving Wounded Knee reported that meals for the week had consisted of one cup of beans a day per person.)

Any monies raised should go to: Wounded Knee Defense Fund, United Bank of Denver, 17th and Broadway, Denver, Colo.

People should call the Justice Dept. and/or your congressperson at least once a day (and organize others to do the same) demanding that the road-blocks be lifted, the original demands of the Indians be met and no legal reprisals or physical reprisals be taken against the Indian people in Wounded Knee. —Ted Glick

"DANGEROUS SUPPLIES" SEIZED BY FBI

On March 23 three men and two women rented a truck in Portland, Oregon, loaded it with food and clothing and headed for Eugene where they picked up more of these dangerous supplies, destined for Wounded Knee. That evening the truck broke down on McKenzie pass in central Oregon. On March 24, the truck was stopped by three car loads of FBI agents and the police force of Deschutes County on charges of "knowingly and willfully travel(ling) in interstate commerce with intent to promote, encourage, participate in and carry on a riot at Wounded Knee, South Dakota and with intent to aid and abet one or more persons in" the same.

That night, the FBI transported these handcuffed food and clothing conspirators to the Rocky Butte Prison where they were fingerprinted and mugged (again) and placed under \$10,000 bail each. The singing and laughter which accompanied our arrest for intent to feed the hungry and clothe the poor irritated the FBI agents who left us the complaint "You're not taking this seriously!" A few hours later a Federal Marshal showed up at the prison and the five were free again, this time on personal recognizance. The Marshal explained that he had authority to do this in cases of "insignificant violations" of the law.

Monday morning a pre-arraignment hearing was held at which the five heard the complaint read against them. The judge, noting spontaneous laughter throughout the court room said, "I know that some of you will find this amusing, but please try to control your emotions." The ACLU agreed to take the case and the next day charges were dropped. The FBI has now returned the supplies and they are on the way again. —Ben Richmond

NAPALM BURNS

There used to be just first, second, and third-degree burns. But now, thanks to "napalm," both fourth- and fifth-degree burns have been added to the list.

The United Nations has just completed a 52-page report on the uses and dangers of napalm, and has concluded that two more-severe categories of burns should be added to the medical vocabulary.

First-, second-, and third-degree burns involve heat damage to the skin only. But now, napalm causes burns even more severe than that: a fourth-degree burn entails damage to the skin and muscle, and a fifth-degree burn is a napalm wound penetrating both skin and muscle and affecting the bone.

The United States is one of the few nations in the world opposing a U.N. resolution which would outlaw the use of napalm in war. —Zodiac

RENNIE DAVIS QUILTS PEACE MOVEMENT

Long-time anti-war activist Rennie Davis has quit the peace movement to become a follower of the 15-year-old guru, Maharaj Ji.

Davis, in a bizarre interview with College Press Service, says that he has decided to devote full-time energies to the Sat Guru Movement, as a result of a recent trip to India. Davis reports that he was on his way to Paris last January to meet with Madame Binh, when he met some old friends of his on the airplane. Instead of stopping in Paris, he continued on to India, and went to Preme de Gar, a city built by the followers of the 15-year-old guru.

According to Davis, his experiences in the presence of the guru were the most moving and striking in his entire life. He states that the first time he saw Maharaj Ji, the guru came out wearing a pin-striped suit and zipper-type boots. He said the religious leader then wheeled out a motorcycle and started racing around amongst his followers who were standing in a dirt yard. Davis said the guru dragged out an old wooden bed, tied it to his motorcycle, and pulled it rapidly around the field with a 60-year-old follower sitting atop the bed. Said Davis: "I was in utter confusion. I was reduced to the state of a child playing with his father. . . I felt waves of joy coming up in me and tears in my eyes."

The Sat Guru movement has been growing in popularity in the United States during the past several years, and claims thousands of American followers. Davis said that he will help in the movement's efforts to build a city in the U.S., to develop a nationwide chain of Divine Light Sales stores and to help buy an airplane and a house in Los Angeles for the guru. —Zodiac

COUPLE WHO REFUSED TO RAT, FINALLY FREED

After 19 months and 14 months, respectively, in jail for contempt, Bruce and Patricia Grumbles finally were released March 1 following a decision by the U.S. Circuit Court of Appeals in Philadelphia. The court refused to overrule a decision by Judge Clarkson Fisher that their over-prolonged imprisonment had become "punitive" rather than a legitimate government effort to force testimony.

They were jailed for refusing to tell a federal grand jury in Camden in September 1971 whether they knew anything about the raids on the FBI files in Media, Pa., and on the draft board files in Camden and Bridgeton.

Asserting that he is prepared to go back to jail again rather than "sing", Bruce explained: "People put their trust in me. I can't understand how the government can ask me to rat. I can't understand the government's plan to do this again because they know they are not going to get anything."

The court ruling was made in the face of the objections by the Justice Department's internal security division, which had sought contempt citations against the Bruce's and other "recalcitrant" anti-war witnesses. None served as lengthy jail terms as the Bruce's.

-J.P.

LSD SOON TO BE OVER THIRTY

April 16th this year marks three decades to the day since Albert Hofmann, a research chemist for Sandoz Pharmaceuticals of Basel, Switzerland, ingested either through his breath or his skin enough of a yet unknown substance to project him onto the first "trip" taken on synthetic Lysergic Acid.

April 19th, three days later in 1943, is the date on which Hofmann discovered that the substance that had given him the amazing effects he had earlier experienced was lysergic acid diethylamide tartarate (LSD-25).

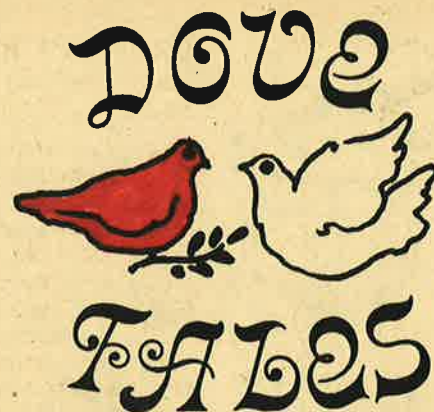
Hofmann had actually discovered LSD five years before in 1938, but evidently hadn't had enough physical contact with the substance to be affected at that time. We stress the dates it was first ingested as the days of LSD's discovery, because although the drug had already been created earlier the true nature of the molecule was only perceived after it became linked with man's psyche.

So far, after a three decade acquaintance with LSD, the total amount consumed is on the order of pounds, not hundreds of tons, and yet LSD has made many great changes—if not in the majority of people (which it hasn't), in the minds of experimenters who have had positive responses.

It is said that to date 66 or so billion people have lived on the earth. Only a fraction of us thus far have had a chance to experience the wonderful, lucid, confusing, transforming change brought to the scope of the mind by this nondrug-drug. —ape

DON'T SAY I'M SMART, SAY I'M BEAUTIFUL

The Air Force now uses the term "precision-guided munitions" in place of "smart bombs" for fear the public will infer that other Air Force weapons are stupid (Aviation Week & Space Technology, 2/19/73). —NARMIC



Whose Victory? Dorothy Steffens, one of two WILPF members invited to Hanoi to celebrate the signing of the peace treaty, reported a truly festive spirit there despite the awful devastation and loss—decorated pontoon bridges, banners, people returning to their families. Contrast the glum mood here despite the official hoopla about returning POWs. . . . "The war is over. So why is my son's ship, a guided missile destroyer, going to Vietnam? . . . The Navy won't give me an answer." (Query to the Beeline column in the Chicago Daily News 2/10/73). . . . At the opening of West Chicago Workers Center in Maywood, Ill., on March 18, two representatives of the Gulf Coast Pulpwood Assn., P.O. Box 10, Forest Home, Ala. 36030, spoke—a white organizer from Alabama and a black organizer from Mississippi. Having won several victories (Masonite was one), the woodcutters still make only \$2,000 a year and receive no benefits since they are considered independent businessmen. Now they are going into cooperative farming for additional income and of course they could use help.

War Resisters International, 3 Caledonian Road, London N.1., Eng., has issued "Statements," a selection of same covering the period from 1963 through July 1872, for 75¢. A list of other publications may be had from WRI at the above address. Devi Prasad, former secretary of WRI, is the new chairman. . . . Charlie Muse was granted parole this March and John Phillips is to be released in April. This leaves in jail Nick Riddell of the original Chicago 15. . . . A Friends' hospitality house for friends and families of prisoners at Petersburg Federal Reformatory needs staff persons at a subsistence salary. Write to Jean Conway, 12024 Tulip Grove Dr., Bowie, Md.

Help: Small, volcanic coral-ringed Suwa-no-se Island in Japan, the home of 40 farmer-fisherman and an Ashram founded by Japanese, Americans and

Europeans, will soon be the site of a resort unless concerted pressure convinces Yamaha Corp., Box 6600, Buena Park, Calif., otherwise. Much as I would hate to see a beautiful almost-wilderness area destroyed, I am beginning to be haunted by the question of how one decides who can come to a place. . . . Alternative Press Center, formerly Radical Research Center, is now at Rochdale College in Toronto and that unusual school faces a crisis. Although a letter asks us to buy a copy of the Rochdale catalog, I can find no price on it. Perhaps you can write to Alternative at Bag Service 2500, Postal Sta. E., Toronto 4, and find out.

FF: A new movement of anti-sexist men committed to fighting male supremacy announces the second issue of *Double F: A magazine of effeminism* as well as a book of poems by co-editor Kenneth Pitchford, *Color Photos of the Atrocities*, Templar Press. . . . "Freeing Ourselves" is a fascinating (to me, who helped to compile it) study of the radicalization of a group of women who first came together in '65-'66 in the wake of the Chicago ghetto rebellions. The heart of this booklet is the 18 personal interviews with past and present participants. \$1 from Women Mobilized for Change, c/o YWCA, 37 S. Wabash, Chicago, Ill.

Shorts: Sun. nights through May 13, discussions at Merton Life Center, St. John the Divine, 1047 Amsterdam Ave., NYC (new address). . . . 1973 spring and summer Africa publication list, Liberation Support Movement Info. Denter, Box 94338, Richmond, BC, Canada. . . . United Front Press catalogue of pamphlets dealing with the "true history and current struggles" of the American people, P.O. Box 40099, S.F. . . . *The Chicago Black Cross*, 713 Armitage, an anarchist prisoners support bulletin with news of victims in other parts of the world. "GET P.O.W.'s OUT OF U.S. PRISONS" bumper stickers are available from Cadre, Box 9089, Chicago 60690, for 20¢.

Congratulations: to Karin and Ralph DiGia on the birth of Daniel Martin DiGia; 7 lbs., 10 oz., March 14, 1973. Ralph is the Administrative Secretary of the WRL. Two other WRL staff members, Lynne Shatzkin and Jerry Coffin, were married on February 24. At the beginning of this month Jerry left the League staff to become general manager of New York's listener supported radio station WBAI.

—Ruth Dear

BOOKS



DOVER PUBLICATIONS: A Complete Catalogue of Books and Records in All Fields

No Author
Dover Publications, New York 1972
263 pp. free

I'm sure that the compilers of this catalogue (whoever they may have been) never did think that they were producing a book but if the *WHOLE EARTH CATALOG* is a book then, by golly, this is too.

The idea for this review first came to me when one day Susan asked me where she might get some good books on lettering and calligraphy. The first thing that popped into my head was to look in the Dover catalogue (and believe me that's not the only one that we have around here at WIN) and sure enough under the listing "Lettering, Printing, Graphic Arts, Calligraphy" I found ten different books. We ordered a couple and they turned out to be just fine. All were good basic texts that are bound (literally and figuratively) to last for years.

What makes the Dover catalogue unique is that there are 54 categories—divided under General and Scientific Books—under which you stand a really good chance of finding a good book that will get you oriented in the subject. Many of the categories are divided into sub-categories so that a few of the topics covered are Organology, Audio Systems, Architecture, Dover Pictorial Archives (a marvelous series of books of illustrations that are intended to be reproduced by folks like WIN), Phonetics, Anarchism, Feminism, Heroism, Ghost Stories, and Rope Tricks. *Rope Tricks?*

Among these esoteric topics there's a lot of good stuff on things like mathematics, chemistry, philosophy and Egypt and the Ancient World but the point I'm trying to bring out is that the Dover Catalogue is a fascinating tool that can point you in the right direction for an amazing variety of topics that you may want or need to learn about. The way they do it is by bringing out reissues of classic texts on things rather than taking a chance on capitalizing on the latest fads in this field or that. While some of their titles may be originals the emphasis is definitely on reissues, translations and American editions that have proved their worth in some other time or place. Therefore you won't find Germaine Greer listed but works by Margaret Sanger and Emma Goldman make up for that. Or, to mention another trendy subject, you won't find anything by Angela Davis but Frederick Douglass and W.E.B. DuBois are represented.

One of the really nice things about the Dover Catalogue is that they try not to hype the books but rather they attempt to give a fair and honest description which makes the catalogue itself, like the *WHOLE EARTH CATALOG*, a very enjoyable tool even if you are never going to do any of the things that it's about.

—Maris Cakars

GRAVITY'S RAINBOW

Thomas Pynchon
Viking, \$6.95

AGGGGGHHHHHHHHHHHHH!!!
NOT ANOTHER PAGE!!

Ahh!—feel better already, life flooding back into numbed nerve-ends. Four-day reading headache lifting. Free at last!—this reading seizure gripped me for a week, estranged my mate, headache setting in after two days. My God, why'd I go on? and ON?

Threw the damned thing down at page 92! *Life is too short!* Why torture myself like this? Soon (two hours?), IT's humming, ITS invisible radar dish scanning me, turning my switches, my robot arm again pulling IT from my bookshelf. Just one more page—surely IT can't go on this way—like munching on gravel.

This, the novel that goes "beyond 'Ulysses' "?—that's 10 times superior to "Mr. Sammler's Planet"?—20 to "The Breast"?—that caused Richard Poirer, author of "Norman Mailer," to topple his old god for a new one and cast a cloud over Mailer's forthcoming "Big One"? "The Naked and the Dead"?—"Moby Dick"?—mere pimples and minnows.

*It was spring in Pavlovia-a-a,
I was lost, in a maze. . .*

Brainworks grinding, read *IT*. Suddenly picks up, a sex scene. We move from the Battle of Britain with the V-2s falling (that London setting's sheer genius—excepting a drughappy flashback about Roseland Ballroom where gage does the smeary writing with the writer as medium.) Now we're in sinister Holland, creaking with Hitchcock's "Foreign Correspondent." Captain Blicero's Jockstrapped into hairy rubber lips with razors in 'em, making Katje lick his mock pussy and cut her tongue, then print bloody kiss-marks on pretty Gottfried's bare back. (Nothing like that in Hitchcock—it's just the foreboding *feel* of the scene that's been lifted.) Now Blicero's plugged into Gottfried aft while Gottfried blows a pomaded Italian who's sitting on bare Katje. Not bad pigfiction this—woke me up!

But am nodding again. Are two days really a fair try? Surely the *grip* will come soon, the big tug pulling me into the heart of the novel. There must be a heart somewhere.

The White Visitation—terrific! Bunch of Blavatskian occultists and British Pavlovians banded together against Hitler's astrologers. A pair of hundred-mile-high angels peering into the cockpits of some British planes, angel eyeballs towering miles tall with fiery cavernous chambers. And what is that white light that comes and goes in the sky—a sign from the dead British scientists in the Beyond?

"You will have the tallest, darkest leading man in Hollywood"—Merian C. Cooper to Fay Wray. Not King Kong but 00000, the Rocket, which has a delayed entrance (long prefigured by lesser rockets) of many hundreds of pages. The Rocket!—Body of Evil, male/female, whose making goes back decades and into all continents, sucking up industrial cartels East and West, slave peoples, great and small wars—a villain bigger than the Yellow Peril, a Penis outstripping Moby Dick, more cunning and ingenious than any single man or nation's bent for evil—Moloch, Moloch, Moloch sweeping sons and daughters into his burning mouth. Wow. Only the Word of God Himself can save mankind—no human hand can forestall the Sacrifice. And God's mum today, chaps. Gird yourself, go down singing,

*Oh we're the LOONIES ON LEAVE, and
We haven't a care—*

*Our brains at the cleaners, our souls at the Fair,
Just freaks on a fur-lough, away from the blues,
As daffy and sharp as—the taps on your shoes!*

Damn! down IT goes again. Up on the shelf. Had it, filled up with sophomoric wit, hashish parodies. NO MORE! Pure shaggy-dog seriocomic. Not one human feeling yet. No Molly or Leopold Bloom in sight, just manic puppets always eager for a Mack Sennett routine.

Surrender wholeheartedly! I have, but I keep getting shortchanged. Hours pass. Well, Pointsman the Pavlovian, I like him. He gets the best lines, though his foot-stuck-in-the-toilet-bowl's too heavyhanded. When the American hero Slothrop escapes into a fir tree from a high window, the tree's been sawn away below just as in "Daffy Duck" cartoons. Some babyhood region of images out of Sunday comics on the rug is released, something like when you try to sleep off pot, hashish, LSD and lush and the Looney Tunes begin.

Radar dish scanning me from bookshelf, a ruby eye lights up on the book, I rise, my robot arm again clutching the accursed thing. . .

"A voice from some cell too distant for us to locate intones: 'I am blessed Metatron. I am keeper of the Secret. I am guardian of the Throne. . .'" Metatron, heavenly scribe, whose name is the closest echo of YHVH—ah, at last IT'S getting serious! But no, Metatron, God's personal guardian, becomes instead a naked whippgirl in black boots from whose ass Brigadier Pudding, the senile head of The White Visitation, gulps hot turds. Low parody of rabbinic theosophy, Heaven become its Opposite—her vagina as holy grail, its mystery withheld from the Brigadier as he gazes at clear, golden pissdrops clinging to glossy black hairs. Spell-binding pigfiction again—why are the sex scenes so much more memorable than the comedy setpieces? Something straightforward about the blackness of evil. While the comic chases are like Richard Strauss straining away with a hundred brass instruments and not getting an inch off the earth. It's just when the novel stops straining for comedy that it's most binding, when its fantastic authenticity of locale gets free rein, the story liberated and gripping.

Also, when IT spells out the levels of paranoia in the superbeast, the War, its deathmilk suckling The Rocket. IT shows world-paranoia in a series of transparencies as if revealing deeper and deeper cutaway innards of The Rocket. We see paranoia working in the Beyond (the two angel guardians, the white light), in cartels, in war offices, in characters, and even in Pointsman the Pavlovian's animal specimens who come on like wisecracks out of Bugs Bunny with gangster rat-lingo from Big House movies. Perhaps IT gets down to paranoia of amoeba and molecules and plant life—will I ever know? Hard to say, I put the damned thing down at page 329. Should I finish I'll write Part II of this review, but as of now my interest has dwindled to a trickle. I've a terrible conviction that I'll kick myself black and blue if I finish this monster and find IT really wasn't worth the plowing. The last chapter's not promising—just more scissors and paste and pot.

But perhaps that humming will start again, the ruby eye draw me back—IT has compelled me before. Sublime moments kept me reading for 329 pages. The marvelous candy-eating scene filled with ammoniac British sweets had me gasping and tearing—I even went back and read it aloud between fits—a scene as funny as anything ever printed anywhere by anybody. Spurts of philosophical speculation make the reading seem entirely worthwhile, but they get farther and farther apart. ITS scream fades in whimsy, ITS deathlove in burlesque. IT works up stupendous horror, where a pregnant widow boiling a rat would be more moving. The Rocket's evil is imaginative (it draws me back again and again), and I've never seen paranoia so cosmically exhausted as a subject. But I find an inhuman attention to

artifice selfdefeating. My spirit tells me art must serve and beget more spirit. The wistful little prayer about the Elect and the Preterite with which IT ends scarcely balances the waste and sweets of black humor sapping me senseless (and headachy) for hours on end. One six-page hymn to the Battle of Britain, starting on page 130 (" . . . listen: this is the War's evensong, the War's canonical hour. . . Advent blows from the sea. . ."), sings with such deepunning detail and exalted homeliness that I longed for another such outburst. I get dispiriting pop songs and clever limericks that don't try for enough. There's no manurey, fertile richness to ITS pricksongs and pussysongs, no hot, sweet obscenity—just college lechery, chic smut, mental tapdancing.

Henry Miller once published a 1,000-page book on "Hamlet" while never having read the play. Perhaps 329 pages out of 760 is an unfair test—I might ignore my early warning system altogether and finish IT, if only in hope of finding another counter-tenor aria to match the Advent hymn above. But, for the moment, matchless grandiosity doesn't stir me. I remain bound by The Rocket, but strengthless; bound by the scientific detail, drained by the drugs; bound by genius, clogged with waste pages. Joyce himself went "beyond 'Ulysses'"—I'm only halfway through "Finnegans Wake." For now, I feel that "Gravity's Rainbow" would be a far more lifegiving accomplishment, a fulfillment of Pynchon's plenty, if it exposed an unarguable spinal purpose instead of constantly splitting off into atomizations of fantasy—though these endless atomizations are the purpose. What starts as a powerful vision of evil becomes a vast series of defenses against ever getting into focus and allowing us to see the false bottom in the trick hat. The novel's theme does not lie at all heavily upon me—I feel more evil everyday in my casual conversation than I experience in these tissuings of hell. In the Rocket's climactic flight to absolute zero at the North Pole, with Gottfried the Sacrifice inside, his Robe a fruity and aromatic plastic called Imipolex G, the novel at last escapes from its own defenses, and from "God's" incompetence, stupidity, cruelty, vileness, sloth and hopeless inhumanity, rising in a death-laugh of manic triumph about as chilling as Satan's in Disneyland. —Donald Newlove

BLUEPRINT FOR SURVIVAL
by the editors of The Ecologist (English)
Houghton Mifflin, \$5.95

The authors leave the baggage of nationalities, political difference and economic struggle at the station. You don't miss it right away. Point: the earth's environment is being ruined beyond repair. Even the computers got worried. The book offers programs and healthy ways of thinking about people over the machinery of power groups and there's space for new social formations. —Bart Gerald

MOVING ON/HOLDING STILL
photography by peter simon
text by raymond mungo and others
Grossman publishers, \$5.95

Looks like a collection of proofs for record album covers, but there are some nice shots of people having a good time in the country or people standing together to have their pictures taken. —Bart Gerald



People's Bulletin Board

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Hello Beautiful World—My body is very definitely incarcerated; now even in "solitary" for refusing to submit to the rape of mind by a system of prisons as old as the mated and violence it so breeds. To help illiterate people write letters is a nonviolent action which has given me freedom, peace of mind, and courage to realize I can and shall resist such a system in my small cell until I am released. My opening heart is young and I am vulnerable to oppressions directed to me and at everyone here. All I need is a word of encouragement or a card with a "moving" picture. I have made this my home and "office" sharing what I can with those people I seldom see and who are willing to share also. Wishing only Peace and Freedom to be gained and earned, for the World, by people working feverishly, but gently, I would like to hear from people who share a similar dream of universal love. Ralph Bauknecht no. 75693, 3208 Colerain Ave., Cincinnati, OH 45225.

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Taking a long, hard look at the peace movement?

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Besides opposing the war, WIN has looked at and talked about these people and conditions and we plan to continue. In fact we plan to look harder and talk more often (every week instead of twice a month).

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