

# win

PEACE AND FREEDOM THRU NONVIOLENT ACTION

April 19, 1973

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ANN DAVIDON ON SEXISM  
EVERYBODY ON GOOD RADICAL READING



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# MENU

April 19, 1973

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## the bitch of bedloe's island

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 weighing 225 tons  
 the homeless  
 stairs up inside  
 pleasures of gulls  
 beside the golden door  
 the homeless  
 to be free  
 beside the golden door  
 pleasures of gulls  
 your huddled masses  
 pleasures of gulls  
 i lift

### II

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 to be free  
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 to be free  
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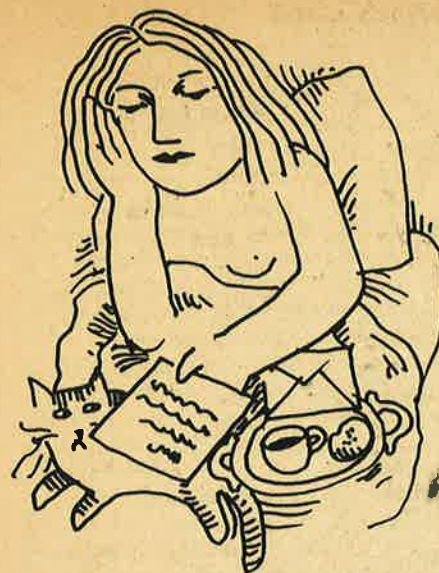
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barton, vermont  
 january 25, 1972

—dick higgins



May I suggest and urge that at least those who believe in nonviolence stop using the word "revolution." It is unwise and self-defeating to continue to use a word which conveys to the people we are trying to win over the exact opposite of what we intend it to mean. And it unwisely encourages those who use the word to believe that the process of political change in this country, which has been so painful and slow, is by some miracle going to become easy and quick.

Indeed, the events of the past years and a recent issue of yours [WIN, 11/15/72] suggests that many others are aware of this, confirm a feeling that I've had for a long time that we have never fully or properly understood the meaning, purpose, and use of nonviolence in this country. Most of the people who "adopted" it as a political tactic seemed to think of it as a new kind of weapon, a political-version of ju jitsu or karate, some kind of foolproof way of making your opponent of doing what you want. When it turned out, as it very rapidly did, that the use of nonviolence was not making opponents behave as they were supposed to, but was instead increasing their fear and rage and making them even more intractable, large numbers of people who had adopted nonviolence as a kind of magic weapon, notably in the civil rights movement, gave it up for other weapons, less magical and presumably more effective. The results we see before us are minority group communities, at least in the cities of the north—I know less about the south—tearing themselves to pieces, and the gap between these groups and those people with whom they must make alliances if they are to improve their situation grows wider every day.

The time may be at hand for us to understand that nonviolence is much less a magical way of getting what you want than a way of behaving while you are not getting what you want, a way of keeping up one's strength, resolution, morale, staying power, while at least not adding to the delusions and terror of your opponents. In this connection, as time goes on it seems to me that perhaps the most significant result of the Montgomery bus strike was that it brought to virtually nothing the level of crime in the black community. In a word, it pulled the black community together. Since then, blacks and other minority groups, and indeed many whites, have rallied around the cry "Pick Up The Gun!" But the guns picked up have in most

cases been turned, not against their enemies, but against their nearest neighbors.

We are in for a long period of some very tough times in this country. The magic weapon of nonviolence is not going to soften the hard hearts of our fellow countrymen, is not going to turn them against war in Asia or the exploitation of other people, it is not going to cure them of racism or give them any concern for poverty and injustice. We are not going to win hearts and minds by bravely defying the government and getting ourselves thrown in jail. We are not going to win any victories—or at very best, only a few very small ones. There is not going to be much good news. What nonviolence may be able to do for us, and I doubt very much whether it will be able to do much more than this, is keep us from being overwhelmed and overcome by rage, hatred, and despair, keep us from building such enormous chasms of moral superiority between ourselves and most people that they will not be able to hear us even if they should be some day of a mind to listen.

I do not think that Gandhi, had he ever been asked the question would have told a citizen of Stalin's Russia or Hitler's Germany that they could by "filling the jails" bring down or turn around these governments. He was nothing if not a realist, and he would have seen this as the wildest folly. But that is very much the position we are in today. There is no limit to the number of protesters that the Nixon administration would be willing to put in jail, or that the majority of the American people would be glad to see there. The conscience of the American people will not be appealed to by doing things that they are afraid to do or bitterly opposed to doing. The time has come to stop fooling ourselves and to get ready for a long hard winter.

—JOHN HOLT  
 BOSTON, MASS.

As someone who chooses to call himself an anarchist, I found Sam Dolgoff's piece on anarchism [WIN, 3/1/73] to be offensively patronizing and full of errors. The tone of the piece seemed to be based on his feeling that an anarchist is a socialist who hasn't grown up yet. Throughout one is struck by how often he describes anarchism with words such as: "regression", "primitive", "infantile", "euphoria", "utopian", "simplistic", "negative", "impractical". He talks as if anarchists were neurotic children and he is the angry, loving papa. But it is not so.

Part of the many errors are due to his lumping together the pacifist and nonpacifist anarchists (and WIN too). By doing this he can repeat the old lie that anarchism is basically negative rather than positive (true for many non-pacifist anarchists). But in fact the pacifist anarchists are probably one of the most positive and socially creative groups of people there are. They are in the tradition of Thoreau, Ghandi, and Goodman and are not to be taken lightly no matter how small their number.

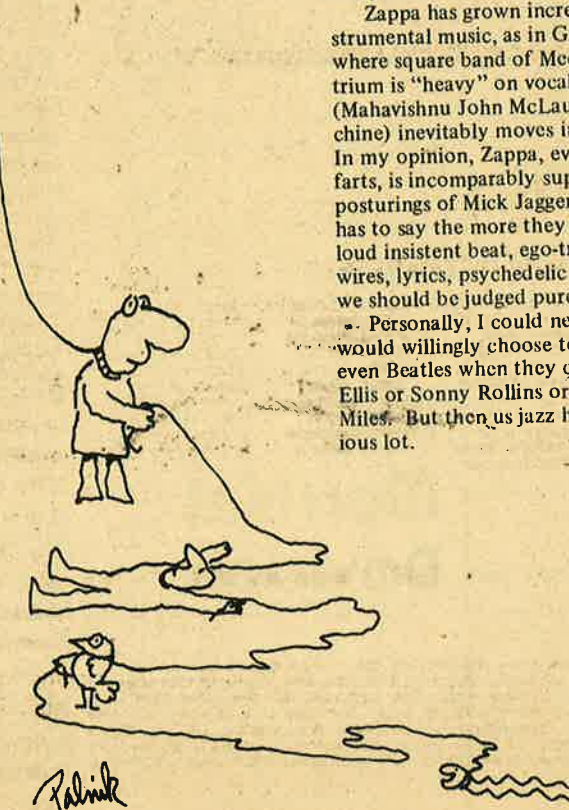
Second, he equates an anarchist with anyone who calls himself one; as if the word had no meaning; as if there were no anarchist tradition. This is doubly fatal because on the one hand many have adopted the word anarchist for its notoriety who are not in the anarchist tradition (Abbie Hoffman, Anarchist Cookbook). On the other hand there are many people adopting anarchist values who would never call themselves anarchists. Indeed most anarchists don't know they are. I call this "intuitive anarchism" and in large measure these people are the real anarchist "movement."

—JIM ARCHER  
 PORTLAND, ORE.

I think your Zappa reviewer [WIN, 2/73] missed the point of Frank's music (e.g., key changes as "annoyances" rather than effort to move beyond dreary ticky-tack predictability of most rock).

Zappa has grown increasingly toward instrumental music, as in Grand Wazoo album where square band of Mediocrates of Pedestrium is "heavy" on vocals. The best rock (Mahavishnu John McLaughlin, Soft Machine) inevitably moves in this direction. In my opinion, Zappa, even with kazoos and farts, is incomparably superior to the dull posturings of Mick Jagger. (The less a group has to say the more they rely on trappings—loud insistent beat, ego-tripping around mike wires, lyrics, psychedelic garb. God forbid we should be judged purely on our Music!) Personally, I could never see why anyone would willingly choose to listen to Stones or even Beatles when they could listen to Don Ellis or Sonny Rollins or John Klemmer or Miles. But then us jazz heads are a supercilious lot.

—ALAN SWENSON  
 BLOOMFIELD, N.J.





# WHITE MAN'S LEAVINGS

by  
Ann  
Morriset  
Davidon

In the mid-'60s when I had recently left single life in New York for child-raising in the academic suburbs, I returned to see Lorraine Hansberry's *The Sign in Sidney Burstein's Window*. (This was just at the time that Lorraine lay dying in a hospital, and her ex-husband Bob Nemiroff was trying to keep the play going.) There was a cry raised in this play which caught me on several levels: "I ain't going to have the white man's leavings in my house no more!" It struck me then that the things black people know about white people are similar to the things women know about men. Just as black people have often been non-people to whites, who have known them mainly in subservient roles, so women have been known primarily in sexual and domestic roles by men whose "real" life is in offices, factories, clubs and bars.

One way in which the play's cry reached me was through my white folks' guilt. I'd grown up in a family which, while not rich, did indeed hire black people—especially women—for household work and gave them our "leavings". My mother was a gentle and good-hearted person who certainly had no intention of exploiting anyone; in fact she would sometimes keep help when we no longer needed or could afford it, so that the person—usually a black woman, though a few times black men or, once, a white couple—would have employment. She gave them things because we had them left over (despite being passed on through eight children) and because the help needed them. We were caught in the trap of master/servant, have/have-nots, as much as they were, and we did not know what else to do except give them our "white man's leavings".

Another way in which this cry reached me was this: through the '50s in Paris, Washington, and New York, various affairs had left in my apartments a residue of ties, socks, once a wristwatch. (There were also more traumatic "leavings": several pregnancies.) Most of my women friends were in analysis those days, convinced that the reason we were not married was because, for various neurotic reasons, we were not able to accept our "roles". Jobs were hopefully interesting stopgaps until we were able to get ourselves straightened out and stop getting mixed up with neurotic men who would do us no good. "Mr. Right" was some nice guy we had been ignoring because we were trying to hurt ourselves by competing with bright or talented or competitive, women-hating men.

Some of this may have been true, explainable in Freudian terms of our early relationships with male and female parents, siblings, etc.—but not all. Were we really grieving for a penis—or was it that we began to observe very early that little boys were treated differently in terms of freedoms and expectations? I knew little boys who would put oranges in their shirts to see what it was like to have breasts, as well as little girls who held wieners to their crotches to see what that was like. But more significantly, I sometimes heard my mother sigh heavily and say things like "man's work lasts from sun to sun, but woman's work is never done." My mother "accepted" her role; for all her 40 years of married life she was primarily a housewife and mother. Her only rebellions were small ones: sometimes playing the piano late at night, reading George Bernard Shaw, voting secretly for Norman Thomas. When my father died on his 80th birthday—a good stubborn man who had been a lifelong Baptist

and a staunch Republican ever since he had left Virginia—I remember reading my mother a little item I had come across about how every woman breathes a sigh of both sorrow and relief (or words to that effect) when her husband dies. I recall that my mother, who was truly devoted and aggrieved, still let a small, rueful smile escape.

Certainly I absorbed, somewhere along the line, that having a spouse and houseful of kids to care for was harder on a woman than a man, though my father was very much a family man and had no social life outside the family and church. Sometimes he would even make breakfast or do dishes, though when we had a woman to help, the cooking and cleaning up were usually done by her (along with my mother and our younger girls). Still my father ruled the roost, and our lives were arranged around his naps and tempers.

The patterns since then have not changed drastically. The role that most women still play, in marriage or out, is to accept and live off "white men's leavings". This is not to say that there have not been deep love relationships, admirable partnerships, considerable mutual respect and sharing among many couples. Nor is it to say that there have not been many "bitchy" domineering women and manipulated, "henpecked" men; but even these reversals are symptomatic. For women whose households and personal needs have been taken care of by servants, the "leavings" may be mainly psychological—the man's tiredness at the end of the day, his lack of communication. (If the woman also works, these "leavings" may be mutual and therefore a kind of bond—if not a source of total disruption.) For the single female, the "leavings" have been usually in terms of the kinds of jobs available: secretaries, stenographers, "gal Fridays" (remember Friday, Robinson Crusoe's versatile black servant?); cleaning women and factory detail workers; waitresses and cashiers; teachers, babysitters, companions. The "leavings" are also psychological: the waited-for telephone call, the man-dependent social life; and quite physical as well: dirty dishes, ashtrays, socks, etc.

Men are not to be blamed for this any more than my mother is to be blamed for giving black servants our family "leavings". It has been built into the system, and the *noblesse* are just as harmed by it as the *obliges*. And, of course, it is changing. Women and black people are being sought out as academics, executives on certain levels, etc. Women and black people are found more often in bars, government offices, and other places which were formerly almost exclusively white male. Men are even found more frequently in kitchens, doing housework, taking care of children.

But the black women still line the bus stop in the evenings along the string of suburbs where I live, going home from their domestic jobs and toting bags of "white man's leavings". And white women still sit in these suburbs wondering how to make the best use of our time (other than cleaning our own houses) when our husbands are at work and the children at school. And single women still wait for those phone calls from men (for dates or jobs); wait for the beginning of the affair or the end of it; wait sometimes for a revenge that can seldom be theirs—the exposure of the Massa who has used and discarded them, or whom they've walked out on if they're lucky, telling the world what he's really like (as in Barbara Bick's candid "Anatomy of an Affair" in the Oct. 1972 *MS*).

I was similarly tempted to write a kind of expose

about a high-level CIA official whose dealings with a publisher had recently put his name in the news. The brief encounter we once had was revealing, I thought, about the man-woman relationship as well as about men with that kind of power. He had taken me home (I don't, in fact, remember whether we had had a date or met at a gathering) and, once in my apartment, had grabbed and pushed me forcefully toward my living room couch, suddenly a terrifying lunatic with whom I could not reason. His hands gripped my arms so that I literally could not move, and I was not flattered but furious. Finally—pacifist that I try to be—I put my foot up against his groin and pushed. This seemed to get the message across, and he left angrily, in sudden disbelief. This is the first and only time I ever kicked a man in the vital parts, but the only alternative seemed to be submission to a vicious rape. (Later on, a buxom young Virginia belle whom he apparently found to be a willing receptacle often came limping into the actors' studio we both attended, complaining to me of his fierce ardor and her sore anatomy.)

When I read, after moving from Washington, of his ex-wife's mysterious murder, I could only think of that mad attack; and when I read of his most recent activities on behalf of the CIA, I wrote out all this about him, and more, saying his name—but like black people who have scrubbed all the dirty linen and heard all the family quarrels and maybe suffered a rape or two, I decided not to air it (until, in a less direct way, now). Maybe I feared repercussions, maybe I expected people not to believe, or maybe I assumed that a lot of men act this way and a lot of women know it, so what's new. Maybe I knew that women would have the same variety of hangups and power drives, given the same sick opportunities; and maybe I even felt a touch of pity for him, much as it scares me that all that power is in the hands of this man and people like him, and has been so destructively used.

If black people's dreams are sometimes of sexual conquest over whites, as they would understandably be (and hence the stereotyped fear among some whites), women also have such fantasies. My own literal dreams have several times been about reaching powerful men in this way. In the '50s I remember a vivid dream in which I was Stalin's mistress, and more recently I have had two sensuous dreams about Henry Kissinger. (While I've never dreamed about kidnapping him, I did think it might be fun to write a film script along these lines, with Henry K. played by Woody Allen.) In my waking life I consider both Stalin and Kissinger to be dangerous and manipulative; but in my dream they were gentle, passionate lovers. Though the dreams annoyed me, they also left a warm glow. To use sex as a way of defeating power seemed to me demeaning, even on the part of an irresponsible *id*. On the other hand, perhaps it was rather ennobling to endow these men with the loving quality brought forth by my dreams. Like the black folk who, once aroused to their oppression, wavered between Martin Luther King, Jr., and Malcolm X, women are caught between conflicting desires to love our oppressors, and to expose and destroy them. The first is often considered soft—like women; the last, hard—like men. But there is black and white and hard and soft in all of us. And like the black folk in Lorraine Hansberry's play, we cry in outrage that we ain't taking no more white man's leavings—and then, out of habit, or necessity, we take them. ■

Read any  
good books  
lately?

In the rapidly changing situation that today's radicals face it's necessary to respond to the world around us with more than just emotions. Problems and opportunities have to be approached from some sort of framework of information, thought and analysis. That's why you should (and obviously do) read WIN Magazine and it wouldn't hurt either to read a book every once in a while. For that reason we again present the not-quite-annual WIN Book Survey.

The 21 people who responded to this survey received a letter which read, in part, "Although we always ask folks to list three books published in the last year, the fact is that the only real requirement is that the book be one that has made an impression on you and that might prove helpful to all of us in the struggle for peace and freedom. We'll publish your suggestions along with any comments unedited." Actually the last part isn't quite true since some of the responses were virtually unintelligible in the form in which they came so a certain amount of editing had to be done.

In previous surveys there were always a few books that lots of members of the panel recommended. This time out of the 80 or so titles mentioned only three — Gil Green's *THE NEW RADICALISM: Anarchist or Marxist?*, Ingrid Bengis' *COMBAT IN THE EROGENOUS ZONE*, and Dennis Altman's *HOMOSEXUAL* — were repeaters and they were only mentioned twice each. The Bible and the Torah were also both recommended but we're not sure if that counts as a double recommendation or not. If any conclusions at all can be drawn from such diverse results, it must be that this will be the year for Communism, sex and god. So what else is new?

**Marilyn Albert:**

*THE ENEMY*, Felix Greene, Vintage paperback, \$1.95. Subtitled, "What Every American should know about Imperialism". A comprehensive, readable, and personal basic definition of imperialism and how it works, well-documented with a thoughtful criticism of the revolutionary movement in the United States.

*THE NEW RADICALISM, ANARCHIST OR MARXIST?*, Gil Green, International Publishers paperback (New World), \$2.45. A discussion of the Left, with emphasis on youth, and its two basic trends, anarchism and Marxism, from a Marxist perspective. Very readable.

*HISTORICAL MATERIALISM AND MATERIALISM AND THE DIALECTICAL METHOD*, Maurice Cornforth, Little New World Paperbacks, \$1.65 and \$1.45. These two little books provide an excellent basic explanation of dialectical and historical materialism, the science which is the basis for all Marxist theory. Presented in non-technical language and illustrated with examples and applications.

*THE AUTOBIOGRAPHY OF A SEXUALLY EMANCIPATED COMMUNIST WOMAN*, Alexandra Kollontai, forward by Germaine Greer, Herder and Herder, \$5.95. Kollontai was one of the leaders of the Russian Revolution and a good friend of Lenin, and was in the forefront of the struggle for women's emancipation there. She was the first woman ever to be appointed an ambassador to a foreign country. This book is a personal outline of her life, her advanced views on sexuality which were a subject of controversy in the U.S.S.R., and is amazingly applicable for women on the Left today.

*AWAY WITH ALL PESTS: AN ENGLISH SURGEON IN PEOPLE'S CHINA 1954-1969*, Joshua Horn, Monthly Review Press, \$6.00. Totally absorbing account of Medicine in China by a British surgeon who spent fifteen years there working with the Chinese people.

*THE AMERICAN HEALTH EMPIRE*, Health PAC, Vintage Paperback, \$1.95. Radical analysis and clear explanation of the health crisis in America — a real eye-opener.

*REGULATING THE POOR, THE FUNCTIONS OF PUBLIC WELFARE*, Piven and Cloward, Vintage Paperback, \$2.45. Provocative analysis of the welfare system, and how it serves the larger social, economic and political order.

**Stanley Aronowitz:**

*HARRY BRIDGES: THE RISE AND FALL OF RADICAL LABOR IN THE U.S.*, Charles P. Larrowe, Lawrence Hill, \$2.95.

*PATHWAYS TO MADNESS*, Jules Henri, Doubleday, \$8.95.

*VISIONS OF CODY*, Jack Keruac, McGraw-Hill, \$8.95.

**Sue and Henry Bass:**

*TWENTIETH CENTURY PACIFISM*, Peter Brock,

Van Nostrand Co., paperback \$3.50. The best introduction we know of to modern pacifism. Highly readable. Thoroughly researched.

*BELLEVUE IS A STATE OF MIND*, Anne Barry, Harcourt-Brace, Inc., \$5.95, Berkely, \$1.25. A penetrating account of Bellevue's "violent ward" by someone who knew it as a patient.

*BACKPACKER*, \$6 per year for charter subscription (4 issues) of new magazine for the backpacker. The first issue, which is just out, is excellent. It is expensive but it will probably save you money in the long run by helping you avoid mistakes in equipment buying etc. It is beautifully produced.

**Noam Chomsky:**

*LIMITS OF POWER: THE WORLD AND UNITED STATES FOREIGN POLICY*, Joyce and Gabriel Kolko, Harper & Row, \$15.00.

*BAKUNIN ON ANARCHY*, Sam Dolgoff, editor, Knopf, \$10.00, paperback, Random, \$1.95.

*VOICES FROM THE PLAIN OF JARS: LIFE UNDER AN AIR WAR*, Fred, Branfman, editor, Harper & Row, \$1.95.

**Fred Cohen:**

*SELECTED POLITICAL WRITINGS: ROSA LUXEMBURG*, Modern Reader Paperback Service, \$11.50, Monthly Review (paperback) \$3.95.

*THE ARNHEITER AFFAIR*, Neil Sheehan, Random House, \$7.95.

*JUROR No. 4*, Ed Kenneback, Norton, \$6.95

*ATTICA — THE OFFICIAL REPORT OF NEW YORK STATE SPECIAL COMMISSION ON ATTICA*, Bantam.

**Barbara Deming:**

*TOWARD A RECOGNITION OF ANDROGYNY*, Carloyn G. Heilbrun, Knopf. Perhaps because the author presents a viewpoint I have lately arrived at myself: "Our future salvation lies in the movement away from sexual polarization. . . We (must) free ourselves from the prison of gender and, before it is too late, deliver the world from the almost exclusive control of the 'masculine' impulse."

*THE NEED FOR ROOTS: PRELUDE TO A DECLARATION OF DUTIES TOWARD MANKIND*, Simone Weil, Harper & Row, \$2.25. This book was written in 1943, so is perhaps not fair to list; but, rereading it, I found it full of relevance for Americans at this point of history. It seems to me also curiously akin to the third book I would list:

*THE LOVE OF POSSESSION IS A DISEASE WITH THEM*, Tom Hayden, Holt, Rinehart & Winston, \$1.95. Weil's book was written at the request of the Free French, who asked her for a report on the possibilities of bringing about the regeneration of France. "In order to love (our country)", she writes, "we must feel that she has a past; we must love the part that is in-

articulate, anonymous, which has vanished." Tom Hayden, I feel, makes the same point implicitly, and as he relates what white Americans have been doing in Indochina to what they did to the American Indians, he too, grapples with the "terrible responsibility" of "refashioning the soul of the country".

**Martin Duberman:**

*ARMED LOVE*, Elia Katz, Holt, Reinhart, & Winston, \$5.95.

*COMBAT IN THE EROGENOUS ZONE*, Ingrid Bengis, Knopf, \$6.95.

*HOMOSEXUAL*, Dennis Altman, Avon, \$1.65.

Of those published earlier, far and away:  
*POST-SCARCITY ANARCHISM*, Murray Bookchin, Ramparts, \$2.95.

**Chuck Fager:**

The works of Jacques Ellul have been the most important reading of 1972. Two of these were just published last year:

*AUTOPSY OF REVOLUTION*, Knopf, \$8.95.

*THE POLITICS OF GOD AND THE POLITICS OF MAN*, Eerdmans, \$2.95. Ellul is a Frenchman, professor and theologian, who has been through the French Resistance, Marxism, straight politics and religion in the course of developing the most challenging analysis of our society and its development that I have encountered. He is not always an easy writer, and I found *AUTOPSY* somewhat difficult to get into, so new readers should be warned; but the book is worth the effort. Moreover, his approach to religion in *POLITICS* takes some getting used to; but once you get the hang of it and realize that he's not some fundamentalist nut, his study becomes very productive.

For the third book of the year, I'd have to list Ellul's Number One source, which is the *BIBLE*. Even if it is regarded as no more than the basic document of our civilization, it is worth coming to grips with if you want to understand our civilization enough to change it; and read with the insights that Ellul can bring both from and to it, the *BIBLE* can become considerably more than just a volume of historical interest.



**Jim Forest:**

*THE PATH OF RETURN CONTINUES THE JOURNEY*, Thich Nhat Hanh, Hoa Binh Press, \$1. 1047 Amsterdam Av., NYC 10025. Nhat Hanh is one of Vietnam's leading poets, as well as a leader of nonviolent movement there. (See "Only the Rice Loves You," WIN, Dec. 15, 1972.) This is a play or meditation, as you prefer; the five characters are young pacifists, all of them dead. Four have just been assassinated in the night along the river bank. They are picked up by a nun, Thich Nu Nhat Chi Mai, who had burned herself to death in a pagoda a month before. She asks them where they want to go. They can go anywhere they choose, see anyone they want, do whatever they please. People will be reading this and re-discovering something about hope and sanity centuries from now. There is an introduction by Dan Berrigan, and a series of drawings by Vo-Dinh.

*PRAY TO LIVE*, Henri Nouwen, Fides Press, \$1.95. A lot of pacifists don't hold much stock in the Christian scene and its people because Billy Graham owns a copy of the New Testament. This is too bad. There are some pacifists equally housebroken, a la Billy Graham. One of the most important un-housebroken, people Christian or otherwise, was Thomas Merton, who was a poet and monk and who was important to the Catholic Worker and the Catholic Peace Fellowship. This is a brief introduction to his life and writing that is beautifully written and amazingly un-long-winded. Not the pious kind of book that you might think from the title. Not that IRS-approved, wedding cake-style religion.

*A HARSH AND DREADFUL LOVE*, William Miller, Liverwright, \$10 — which isn't much more than the price of rag-bond paper, really. It isn't a rip-off company. A history of the Catholic Worker, which has proved to be one of the few radical pacifist groups that has been able to communicate to people many pacifists would write off without a second thought; despite the fact that the CW has never ceased to describe itself as pacifist, anarchist, de-centralist, etc. etc., with most of the editors and activists going on pretty regular prison sabbaticals. This is new, has nice pictures, is pretty thorough, and is *beautifully* written. "I couldn't put it down." True. I couldn't.

*ABSURD CONVICTIONS, MODEST HOPES*, Dan Berrigan, Random House, \$7.95. This is a conversation between Dan Berrigan and Lee Lochwood. Mainly Dan. Begun immediately after Dan left prison, touches on prison life, resistance, the Harrisburg trial, family life, sanity, insanity, survival, nonviolence, the mystery of poetry. One of Dan's finest books, I think.

Well, that should be enough. Everything I mentioned is new, so it falls within your strictest definition of purpose. Not that I'm usually so obedient. It just happens I'm exceedingly happy with these.

Wait wait wait. One more. How could I forget!

*SLEEPERS JOINING HANDS*, Robert Bly, Harper & Row, \$2.65. You may not live long enough to see again such incredible poetry. Even if Jesus and those others were right and we have a chance to have per-

manent access to *The Complete Collected Works of Everybody*; this book is splendid and miraculous. Poems. As good as the title. Includes the poem Bly so often reads for resisters at trials around the country, "The Teeth Mother Naked at Last," which I still cannot read without my lungs and eyes catching fire.



**Leah Fritz:**

For the struggle, I would recommend:  
*A VINDICATION OF THE RIGHTS OF WOMEN*, Mary Woolstonecraft, Norton, \$1.95.

*A ROOM OF ONE'S OWN*, Virginia Woolf, Harcourt, Brace Jovanovich, \$1.95.

*MONSTER*, Robin Morgan, Random, \$5.95.

But no book has ever really truly raised my consciousness. My favorite and most influential work is: *A CHILD'S GARDEN OF VERSES*, R.L. Stevenson. After that, *LITTLE WOMAN*, Louisa Alcott; *Edgar Allan Poe's short stories* and *THE DARING YOUNG MAN ON THE FLYING TRAPEZE*, William Saroyan — All read before I was 14, the year I lost my faith in God and found my love of humankind.

**Larry Gara:**

It is a bit presumptuous to recommend books to others whose needs and point of view are so often different from mine, but I'll try.

*FOR PEACE AND JUSTICE: PACIFISM IN AMERICA, 1914-1941*, Charles Chatfield, Univ. of Tennessee Press, \$11.95. Fills an important gap in the history of our peace movement. If you believe that a movement without a past has no future, this is a book you will want to read.

*BLACK FREEDOM: THE NONVIOLENT ABOLITIONISTS FROM 1830 THROUGH THE CIVIL WAR*, Carleton Mabee, MacMillan, \$9.95. Documents the many contributions made to nonviolent action by the abolitionists. These included boycotts, pray-ins, founding inter-racial schools, resisting the fugitive slave law, and noncooperation with a government which supported slavery.

*THE MAKING OF A RADICAL: A POLITICAL AUTOBIOGRAPHY*, Scott Nearing, Harper-Row, \$6. Summarizes a lifetime of useful insight and informa-

tion by one who is dedicated to teaching the good life and to opposing war, conscription, and an economy based on greed and waste. Among other things, Scott's autobiography demonstrates how much a single individual can do to create the groundwork for a just society within the environment of the crumbling order.

**Abbie Hoffman:**

In what probably is a sign of the times I found myself reading more books this year than in the previous four combined.

Top of the list is:  
*LICIT AND ILLICIT DRUGS*, Edward Brecker and the Editors of *Consumer Reports*, Little, Brown & Co., \$3.95. It's impossible to have an intelligent discussion about drugs without having read this book.

All *Castaneda's* books are grand spiritual nourishment especially, *THE SEPARATE REALITY*, Pocket Books, \$1.25.

*FEAST*, True Light Beaver Commune of Woodstock, Doubleday, \$4.95. A solid guide to good alternative living.

*BATTLE IN THE EROGENOUS ZONE*, Ingrid Bengis, Knopf, \$6.95. The best on interpersonal relationships.

*THE BEST AND THE BRIGHTEST*, David Halberstram, Random, \$10. Shows exactly how the U.S. lost the Vietnam War.

*POWER AND INNOCENCE*, Rollo May, Norton, \$6.95. Gives some clues as to where the anti-war movement might have screwed up.

For fun reading try: *FEAR AND LOATHING IN LAS VEGAS*, Hunter Thompson, Random House, \$5.95. and *THE AUTOGRAPH HOUND*, John Lahr, Knopf.

This is fun can I do movies next year?

**Marty Jezer:**

Has anyone else noticed that just everything good that happens these days — and by good I mean lively, liberating, spontaneous, practical, helpful — seems to recall something that *Paul Goodman* talked about? Anyway, I've been reading and re-reading his books and would list all of them as worth reading. But his anarchistic novel about city-life *THE EMPIRE CITY* has been pretty-much forgotten and shouldn't be and the part he wrote in *GESTALT THERAPY (Volume 2)* is tough reading but it's dense with practical insights and useful theory about the connectedness of self, reality, human nature and society.

Another anarchistic novel *A HUNDRED YEARS OF SOLITUDE*, by the South American writer *Gabriel Garcia Marquez*, Avon, \$1.50, is fun reading and explores the problem of civilization and what it means.

*JOURNEY TO IXTLAN*, Carlos Casanada, Simon & Shuster, \$6.95, Casanada's best and most disturbing book about the teaching's of the Yaqui wiseman, Don Juan. I found it disturbing because it shattered my skepticism about what Casanada calls "other realities"

(it shattered his, too), and because Don Juan's system of knowledge is so much like the teachings of other great wisemen that I've had to conclude that the world *is* indeed a mysterious place and I'm able to grasp so little of it. . . Other books I've liked recently are:

**BLACK MOUNTAIN: AN EXPLORATION IN COMMUNITY**, Martin Duberman, Dutton, \$12.50.

**THE LANGUAGE OF CATS**, Spencer Holst, Avon, \$1.65.

Also there are a number of good revisionist histories of the U.S. since World War II which completely destroy the Cold War history we were (and I suppose, are) brainwashed with in school.



**Paul Johnson:**

It just so happens, for once, that there *were* three books that really got to me and forced me to learn some new things this past year, and two of them were actually new books. Beginning with the most recent and working back, they are:

**HOME COMFORT/LIFE ON TOTAL LOSS FARM**, by a baker's dozen of Total Loss Farmers and a non-baker's dozen of assorted friends and neighbors, Saturday Review Press, \$8.95. I probably haven't seen everything published so far on dropping-out, the country trip, whatever-you-call it, but this is far and away the most moving, honest, beautiful, graceful, talented, and maybe-even-helpful volume I've come across. Those folks are the collective Laura Ingalls Wilders of the New Age, I guess. I'd say more, but WIN should be running my or Becky's review one of these days, and I'd only wind up quoting her or myself.

**WHERE THE WASTELAND ENDS/POLITICS AND TRANSCENDENCE IN POSTINDUSTRIAL SOCIETY**, Theodore Roszak, Doubleday, \$2.95. Deep wading is the only phrase I can hit on to sum this one up; in fact, I've owed WIN a review of it for something like three months, and have so far struggled through four ponderous drafts without fair issue. (This mention — I'm serving notice now — maybe that review.) Roszak took me back to college, put me through the mill as thoroughly and exhaustingly as any pimple-faced

frush ever went through it, incidentally sending me back to Blake, Wordsworth, and Goethe, for which I'm eternally grateful. His subject is the inevitable and quite venerable Science/Humanities (&/or art, religion, magic, Everything Else) dichotomy in the modern world; his arguments are brilliant, his conclusions explosively so (okay, I'm prejudiced); but his prose is unfortunately only very good classroom-lecture, at best. His range, his optimism, and his purpose, however, are *really* dynamic. Here's the best I can do in the way of a total summary quote: (he's talking here about a revolution in which the "rhapsodic intellect" wins out and "what sort of political program would follow from that?"):

"Nothing less, I think, than that we should undertake to repeal urban-industrialism as the world's dominant style of life. We should do this, not in a spirit of grim sacrifice, but in the conviction that the reality we want most to reside in lies beyond the artificial environment. And so we would move freely and in delight toward the true postindustrialism: a world awakened from its sick infatuation with power, growth, efficiency, progress as if from a nightmare."

Out of context, that quote can't possibly do the 492 pages justice; all I can say of the rest is, it's hard intellectual slugging, but it's worth it. One might wish he were a worse teacher, and a better writer.

**CHEYENNE AUTUMN**, Mari Sandoz, Avon, \$1.25. This last is not a new book, merely the closest to my knowledge that any American writer has ever come to *War and Peace* or *Growth of the Soil*. *Black Elk Speaks*, *Burry My Heart at Wounded Knee*, *Ishi*, and a lot of other very fine books about Indians have moved me inexorably, inalterably and sometimes inscrutably, but this one does that, *all* that, just incidentally, and mean-while is a truly great book, an absolutely unforgettable experiencing of truly real and truly *known* individuals (several hundred of them), suffering, but incredibly glorious, in the face of an overwhelming and utterly implacable enemy (us). I've only just begun to understand what it's done and is doing to my anarcho-pacifism, but it's a book that I'm sure will go on teaching me things for a good many years to come.

**Paul Krassner:**

Well, now that I'm deep into Conspiracy Theory, I'd have to recommend:  
**LANSKY**, Hank Messick, Berkeley, \$1.25.

**GEHLEN: SPY OF THE CENTURY**, E.H. Cookridge, Random House, \$10.00

**THE GLASS HOUSE TAPES**, Louis Tackwood, upcoming.

My own forthcoming book, **THOMAS EAGLETON SEAGULL**, treats the same theme satirically; and while I'm plugging my own stuff, I'd better mention, since I'm under oath:

**HOW A SATIRICAL EDITOR BECAME A YIPPIE CONSPIRATOR IN TEN EASY YEARS**, Paul Krassner, Putnam, \$6.95, but wait till it comes

out in paperback. Finally there's my alltime inspirational favorite:

**JOHNNY GOT HIS GUN**, Dalton Trumbo, Bantam, 95¢.

**Sidney Lens:**

**ROOTS OF WAR**, Dick Barnet, Penquin, \$1.65.

**AMERICA INC.**, Mintz and Cohen, Dell, \$1.50.

**THE NEW RADICALISM: ANARCHIST OR MARXIST?**, Gil Green, International Publishers, \$2.45.

**Staughton Lynd:**

**AUGUST 1914**, Solzhenitsyn, HCF, S & G, \$10.

**STRIKE!**, Jeremy Brecher, Straight Arrow, \$3.95.

**THE HIDDEN INJURIES OF CLASS**, Richard Sennett and Jonathan Cobb, Knopf, \$6.95.

**Mayer Vishner:**

Anachronistic gutenbergs garbage question. We've had this discussion before: it seems clear to me that reading has less potential to teach than any other medium, and if it requires an entire book to say, it may be safely assumed to be not worth knowing.

Reading-room revolutionaries should take a trip, talk to someone, fuck, boogie, come to life. Certain progressive print —

**Crumb's comics** or

**Krassner's REALIST** e.g. — can be helpful, but for the most part, the trees have infinitely more to tell us when they're alive.

**Beverly Woodward:**

**THE LIMITS TO GROWTH**, Donella H. Meadows et al, Universe Books, \$1.25. Nobody wants to believe this book, not the conservatives, not the radicals, and certainly not the liberals. (Perhaps there are some cherished assumptions and hopes we've all been sharing all along!) True or false the thesis of this book has to be seriously considered. (Those who would be interested in reading what was said on this topic at a conference of mainly European youth action groups may order the Winter, 1972, issue of CONTACT from me for fifty cents: Editor, CONTACT, 107 Corwin Hall, Princeton University, Princeton, New Jersey 08540.)

**STRATEGY FOR A LIVING REVOLUTION**, George Lakey, Grossman, (May, 1973), no price as yet. This book has been around in various mimeographed versions for a few years. But the latest and best version is about to appear in print. Indispensable for anyone who believes in and wants to work for nonviolent revolution.

**BUILDING THE CITY OF MAN: OUTLINES OF A WORLD CIVILIZATION**, W. Warren Wagar, Grossman, \$3.95. The latest in hip thinking on how to build world political community. Wagar has lots of

opinions and nearly everyone will disagree with some of them, but he challenges.

**PAPERS ON THE WAR**, Daniel Ellsberg, Simon and Schuster, \$2.95. WIN readers don't need to be told about this book. But if they haven't read it, they should.

**Art Waskow:**

**IN THE REIGN OF PEACE**, Hugh Nissenson, Farrar-Straus-Giroux, \$5.95. Eerie short stories that bring profound religious concerns face to face with modern life in America and Israel.

**THE MESSIANIC IDEA IN JUDAISM**, Gershom Scholem, Schocken, \$2.95. Historical and theological essays on Jewish mysticism, Chassidism, pseudo-Messianic movements.

**CAMPFIRES OF THE RESISTANCE**, Todd Gitlin, ed., Bobbs-Merrill, \$3.95. Still the best poetry to renew your courage with.

**THE TORAH**, (That is the first five books of the Hebrew bible — especially the translation of GENESIS in the style of Buber and Rosenzweig just published by Response Magazine, Brandeis University.) For the first time in my life, I have been reading these in the week-by-week order of Jewish tradition, and discussing/arguing/wrestling with the TORAH and my comrades in Fabrangen here. The process is the most important education I've ever had.

**Allen Young:**

**HOMOSEXUAL: OPPRESSION AND LIBERATION**, Dennis Altman, Avon, \$1.65.

**LESBIAN/WOMAN**, Del Martin and Phyllis Lyons, Bantam, \$1.50. These are two of the best books produced over the past year or two by the gay liberation movement. For a more complete list, send a self-addressed stamped envelope to Gay Liberation Book Service, Box 40397, San Francisco CA 94140. Contains many poetry books as well.

**THE PRESS AND THE COLD WAR**, James Aronson, Bobbs-Merrill, \$8.00. Just out in a Beacon paperback edition. An excellent discussion of how anti-communist hysteria poisoned and blinded the American people, with special attention to the press's complicity in the process.



# THE MEANING OF THE MEAT BOYCOTT



by Marty Jezer

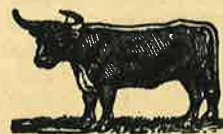
Whenever people take direct action to affect public policy it is a positive step. Who can say now where the meat boycott will lead? Maybe nowhere. But the Montgomery bus boycott in 1956 began likewise as a spontaneous, grass-roots action that grew slowly and unevenly into the civil rights movement of the 1960s. Yet, there are a number of factors that, at this point, make me uneasy about the boycott. The Montgomery action, as well as the grape and lettuce boycotts of the Farmworkers, had a specific target. The meat boycott is aimed at an entire system, which includes small independent farmers, neighborhood butchers—all of whom are hurting and because of their marginal economic position, vulnerable to a loss of income—as well as supermarket chains, huge cattle ranches owned by absentee corporate management and packinghouses that are also part of the corporate economy. These industries can easily absorb the profit loss from a meat boycott; indeed, supermarkets lose nothing, they merely sell more pasta than meat. But when agricultural groups like the National Farm Organization (NFO) protests the boycott, consumers ought to listen. The NFO is trying to bring collective bargaining into agriculture. Instead of the "market" (which is controlled pretty much by speculators and corporate interests) determining the price that a farmer gets for his produce (and the individual farmer can take it or leave it), the NFO gathers together blocks of farmers and says to the buyer, "we're bargaining for 100 farmers and we have 1,000 hogs to sell, let's talk price." Such a marketing technique may not lower food prices, but it'll help the independent farmer. These small farmers are not making much of a profit from the meat prices and of all the parties in the food business, they alone are not guaranteed a profit but must

sell at what the market brings and hope to earn more than their costs. The high price of meat stems from the corn blight of two years ago and the heavy rains of last year which cut into the supply of cattle feed and thus raised its cost to the farmer. The Russian wheat deal also cut into the supply of grain, and gave Nixon a free hand in Vietnam. But of greater importance is the fact that American agriculture is coming to be dominated by the big corporate conglomerates who control the food from seed to market.

We need to look at agriculture as a whole because the policies of the USDA (under both Democratic and Republican administrations) have been to liquidate the small farmer, destroy rural life and force people (30 million in the past 30 years) into the cities where they become automatons on the assembly line. Our urban crises is tied directly to USDA agricultural policies. And the USDA (as well as other government agencies, land-grant colleges, IRS, etc.) is also helping the corporations gain control of our land at the expense of private (or communal) decentralized ownership. It would be tragic if the meat boycott ran its course without the consumer learning anything about where his or her meat comes from, without learning anything about what is happening down on the farm.

A basic problem of the American left has been to unite the farmer and the worker (and the consumer) together in common cause. During the Populist Era and briefly during the depression, farmer-labor alliances were created. But they never lasted and, as today, they fight each other while the large corporations, with government backing, rip them both off. I would like to see consumer groups sit down with farm groups like the NFO and discuss mutual problems and needs and what they can do to work together. I would like to see selective boycotts against corporate agribusiness conglomerates like Del Monte, Sun Giant (the Teneco brand) and Bud Antle lettuce (as the Farmworkers urge) which is a partner of Dow in several agricultural endeavors.

The high cost of meat is not the fault of the farmer. Our economic system, never rational or orderly, has run amuck, and the little person, whether he be a farmer, or worker, or a much abused consumer is getting hurt. Meanwhile, the large corporations continue to rake off exorbitant profits. The farmer and consumer should be friends.



For a more detailed look into American agriculture, see WIN's special "Death of the American Farmer" issue (July 1972) available, while they last, for 50¢.

# Changes!



## "FIVE YEARS LATER, MY LAI..."

... IS A NO MAN'S TOWN, SILENT AND UNSAFE." This is the head on a March 15 AP dispatch about the hamlet where "Company C, with Captain Ernest Medina in charge, killed 450 to 500 Vietnamese men, women and children.

"Now, MyLai 4 is silent, overgrown — and easily missed, but for a low-walled grave mound by the ragged road.

"A quarter-mile from MyLai 4, a dusty path winds through a village where survivors moved after the massacre. Here, cows nibble among broken sandbags and wander through remnants of shacks that were flattened by bombs and artillery fire last spring. Desultory rifle fire cracks not far away.

"The peasants try to recall the exact date of the MyLai massacre and how many died, but they have trouble keeping their disasters straight.

"It has happened so many times — so many soldiers, so many killings," says a man coming back from the fields, on a bicycle pushing an irrigation pump.

"Not that he has forgotten the day Company C attacked. 'Blood was spilling from their bodies, running all over the road,' he says." — J.P.

## STATE DEPARTMENT LOOKS FOR LEGAL BASIS FOR BOMBING CAMBODIA

The U.S. State Department is frantically attempting to come up with a legal basis for the heavy bombing of Cambodia.

A State Department spokesman said that department researchers and attorneys are "going through the laws and working overtime" in efforts to prove that President Nixon has the authority to conduct an aerial bombardment of Cambodia. Although the United States ceased the bombing of Vietnam in January, and the bombardment of Laos in February, an unprec-

edented number of air strikes continue to be carried out by U.S. warplanes in Cambodia.

Throughout the Vietnam War, the Nixon Administration had insisted that it had one legal justification for carrying out bombing raids in Laos and Cambodia: Numerous administrative officials explained that President Nixon, as Commander in Chief of the Armed Forces, was bombing Laos and Cambodia to protect U.S. troops in Vietnam.

Now that the troops have left, the reasons for bombing are somewhat cloudy. The White House has declined to comment on questions about the President's Constitutional Authority to continue the bombing. State Department official William Sullivan, with a smile on his face, told the Senate Foreign Relations Committee "For now I'd just say the justification is the reelection of President Nixon."

In the meantime, the State Department admits to working on a crash program to come up with an explanation. How long will that take? "Well," said the spokesman, "The way government works, it will probably be a long time." — Zodiac

## NIXON AND THIEU DINE HIGH OFF THE COW DURING NATIONWIDE MEAT BOYCOTT

For weeks now the White House, in response to the furor over rising meat prices, has been issuing press releases which describe how the First Family dines on chicken or fish at least two or three times a week. Nixon even went so far as to say that eating fish was "patriotic."

However, on April 1, the day that consumers all over the country began a meat (especially beef) boycott in hopes of driving the high price of meat down, Nixon and his guest South Vietnamese President Nguyen Van Thieu, dined on roast tenderloin of beef — one of the most expensive cuts of beef. How would you like to bet they had iceberg lettuce salad too? — LNS

## NUMBER ONE AIR POLLUTER!

What's the number one air polluter in the United States today? Well, according to the *Epalog*, the official publication of the Environmental Protection Agency, the leading air polluters are burping cows.

According to *Epalog*, studies have found that "Ten cows burp enough gas in a year to provide for all the space heating, water heating and cooking requirements for a small house." The study estimated that American cows burp about 50 million tons of hydrocarbons into the atmosphere each year.

*Epalog* adds: "There presently exists no available technology for controlling these hydrocarbon emissions." — Zodiac

## POT LINKED TO LUNG CANCER

A Jefferson Medical College Researcher claims that pot-smoking probably causes lung cancer.

Doctor Wolfgang Vogel states that just two joints may be the equivalent of a pack of 20 cigarettes in causing lung cancer to develop. Doctor Vogel reports that the problem with marijuana is that most smokers not only inhale it, but hold the smoke in their lungs as long as possible in attempts to get high. The result, he says, is that just a couple of pot cigarettes leave high deposits of harmful tar in the lungs of smokers.

Doctor Vogel says that he came to his conclusion after using exactly the same test procedures that were used by the Surgeon General of the United States when the Surgeon General found that smoking cigarettes probably helped induce lung cancer. — Zodiac

## NEW TREATS FOR THE FREEZER

If you want to protect the potency of your marijuana, try keeping it in the freezer.

The *Journal of the American Medical Association* reports that T.H.C., the active ingredient in marijuana and hashish, steadily decomposes over time. The journal reports that a stash of pot which was stored at room temperature over a two-year period lost at least 1/6 of its potency. However, a comparable stash retained almost all of its potency when it was kept at temperatures below freezing. — Zodiac

## LANDMARK DECISION HANDED DOWN

Two newsmen with the underground *Los Angeles Free Press* have won a landmark decision.

The California State Supreme Court has unanimously overturned the 1970 criminal convictions of *Free Press* editor Arthur Kunin and reporter Gerald Applebaum. The two had been convicted on charges of "receiving stolen property" after they published the names and addresses of state undercover narcotics officers in the summer of 1969. The names had been obtained by a state worker from a file in the State Attorney General's Office.

In its decision, the State Supreme Court ruled that the lower courts had failed to prove that the *Free Press* was aware of the fact that the list of agents had been stolen when it published the article four years ago. The high court labeled the *Free Press's* action as "gross and callous irresponsibility," but it acknowledged that the newspaper had the constitutional right to publish the information.

The *Free Press* case had been widely heralded as the "Pentagon Papers Case of the Underground Media." — Zodiac

## DEMONSTRATIONS IN ALBUQUERQUE

War Resisters League in Albuquerque has been carrying out a number of activities in support of religious and political prisoners in South Vietnam. The first event occurred in early February at Civitan International's "National Clergy Week" celebration held in the Convention Center in Albuquerque. Invited as speakers were such pious and godly people as the top Army and Navy Chaplains, the Air Force Academy Chorale, and Bart Starr. We weren't invited but came anyway — almost 30 of us. We set up a model tiger cage, read the names of Vietnamese political prisoners, did a little street speaking and approached clergy people entering the hall. When we attempted to enter to present the conference-celebration with a "Petition of Conscience," a confrontation ensued and we got a little TV coverage. All in all a successful event.

Next we planned an all night vigil at the Federal building in downtown Albuquerque in conjunction with demonstrations in Saigon by the Buddhists. Very few people lasted the night — through the rain, cold, and high winds — but we lasted the full 29 hours, seeing two Senators, Congressional aides,

some clergymen and a lot of other folks. We even made a big section of the second page of the *Albuquerque Journal* and two TV stations — never before had our demonstrations had such coverage! — Craig Simpson  
WRL SW

## NEW CROWD-CONTROL WEAPON BEING TESTED

English researchers are testing a new crowd-control weapon that induces nausea and epileptic fits.

According to *New Scientist Magazine*, this is the way the weapon works: "A large group of protesters reaches police lines. Suddenly, five percent of the group has epileptic fits. Although they see and hear nothing strange, the rest feel a throbbing in the ears and a flashing in their eyes, and possibly one-quarter become sick. The group panics and disperses."

*New Scientist* explains that the new weapon is based on the use of flashing strobe lights, using invisible infra-red rays, combined with ultrasonic sound waves which are almost inaudible to the human ear. Studies have shown that flashing strobe lights cause epileptics and another four percent of the population to have fits. The lights and sounds also cause up to 25% of the population to feel "strange", usually nauseated or dizzy.

One limitation of the device — known as the "Photic Driver" — is that it is only effective at night because of the light rays. — Zodiac

## CIVILIANS IN THE DEFENSE DEPARTMENT

Can you guess which branch of the federal government employs the most civilians?

Believe it or not, it is the military. The Defense Department currently employs more non-military personnel than does any other federal department. According to Defense Department figures, the Pentagon is now paying the salaries of more than one million civilians each year; this is nearly twice the number of civilians employed by the second largest government employer, the U. S. Postal Service. The number of civilians working for the Pentagon is nearly 10 times the number working for the Department of Health, Education and Welfare.

The one million civilians in the Defense Department, of course, are in addition to the 2.2 million people in

uniform on the military payroll. The annual civilian payroll of the Pentagon is more than \$1 billion a month, which means that the average civilian working for the Department of Defense is pulling down approximately \$1000 a month. — Zodiac

## WAVE GETS C.O.

Lt. Teri Pohl recently has been discharged from the Navy as a conscientious objector. She is the first woman officer that we know of and the second woman of all services to win a C.O.

Teri began to fight back against the military while stationed at Sasebo Naval Station in Japan. She was banned from some of the ships that frequently dock at Sasebo because she talked to brothers on board about the war and how to fight back. Her last fitness report commended her for professional skills and compassion for her patients, but said she did not possess the "loyalty to the Navy that a Naval Officer should." When Teri's discharge came, she was rushed to Long Beach NAS.

—Camp News

## PINK BIDETS FOR CAMBODIA

(a recent Reuters dispatch)

"The U.S. has supplied pink bidets to Cambodia while refusing to provide federal funds for sewer and water projects at home, reports Senator W.J. Fulbright.

"It boggles the mind," the chairman of the Foreign Relations Committee said in making public an excerpt from a government report on the shipment of bidets and other bathroom fixtures to Cambodia as part of the foreign aid program.

"The report, by the Inspector General of the Agency for International Development said: 'Granting that bidets may be considered a necessity for high-born and foreign-educated Cambodians. . . surely there must be many other items with higher priority for which U.S. taxpayers can be asked to pay.'"

For the many "low-born" Americans who don't know what a bidet is, one dictionary defines it as "a basin on a low, narrow stand for bathing the posterior parts of the body." It is found in all luxury bathrooms in France (and, of course, Cambodia used to be under France). —J.P.

# People's Bulletin Board

Free if no exchange of \$ is involved. Otherwise: \$1 every 10 words.

WRL SOUTHWEST is looking for people who would like to stay with us over the summer and share rent, food, organizing experiences. Write for more info. 1003 Forrester NW, Albuquerque, NM 87102.

SOURCE CATALOG COLLECTIVE, a research and publishing group trying to aid and abet radical, grassroots community organizing desperately needs a couple of people (men and women) to work with us full-time. Jobs include research, writing & editing layout & production, PR & distribution and lots of shitwork. Subsistence living, but good people. Contact Source, PO Box 21066 Washington, DC 20009, (202) 387-1145.

Interested in leaving Catholicism? Counselor will help you do it. PO Box 287, Dept. G., Williamstown, Mass. 01267.

Bumpersticker "Don't Blame Me I Voted McGovern" 2/51 OHK Box 99111, San Diego CA 92109

GET POW'S OUT OF U.S. PRISONS Bumper sticker — send 50¢ (or \$2.50 for 10) to CADRE, Box 9089, Chicago, ILL 60690.

I would like to make contact with people who took part in the 1965 Selma-Montgomery March led by Dr. Martin Luther King, Jr., to help with the research for a book about the march and its aftermath. Please write to me: Chuck Fager, c/o The Real Paper, 166 Austic St., Cambridge, MA 02139

THE SOCIALIST TRIBUNE is for building a non-sectarian socialist movement. The only requirement for joining us is belief in democracy. Send for a free sample copy. 1012 North 3rd Street; Suite 317; Milwaukee, Wisconsin 53203.

I seek the good life, living and farming in the country with some simple good folks. Share my enthusiasm, hard work, love and respect for nature. If you need a 19 yr. old amiable body, from mid-May to . . . Please write: Robb Reed, 5009 South Hill Dr., Madison, WI 53705

Eric Bentley's political pieces — from *Liberation* and other mags — have just been reprinted as part two of a three part book THEATRE OF WAR (Viking, \$12.50).

SOUTHWEST CONFERENCE ON NON-VIOLENCE NEWSLETTER. Comes out once a month. \$1 donation to aid emerging group in the Southwest and maintain communication and build a movement here. Write WRL-SW, 1003 Forrester NW, Albuquerque, NM 87102.

"We are a group of Philadelphia people who want to de-urbanize ourselves—but not cop out of our political responsibilities. We are looking for a place to live and work that is not a big city but has some sort of political/alternative action already underway. We are interested in, and have the experience, to help set up and run a political print shop, if that is useful.

If anyone knows of such a place we would appreciate it if you contacted us. Marilyn Griffiths  
Greg Moore  
Andy Rowland  
3611 Baring St.  
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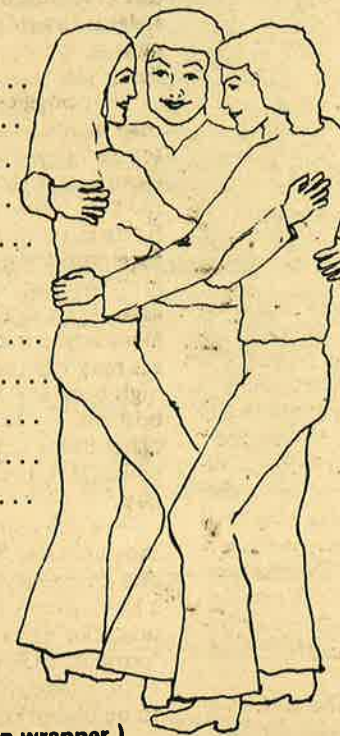
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# Taking a long, hard look at the peace movement?

The war appears to be over and many people are wondering where the peace movement goes from here. The mass media declared its demise in Miami and some feel Kissinger and Nixon performed the burial in Paris. But the people, institutions and conditions that created Vietnam are still with us.

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).

We'd like you to look and talk with us. The "generation of peace" won't come easy we're going to have to work hard for it. Keep in touch with those who are. Read WIN.

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