**Vietnamese Monks Drafted**

11, Rue de la Goutte d’Or, Paris 18e, France
August 17, 1972

Dear Friends:

We write to ask your assistance in opposing a new aspect of “Vietnamization” — the drafting into the military of monks and novices of the Buddhist community in Vietnam.

As you know, the American government, in pursuing the policy of “Vietnamization,” has intensified its air war, causing sufferings which are even greater than before. Not only is the killing and injury even more selective, due to the so-called “electronic battlefield,” but now the Saigon government has vastly increased its efforts to conscript Vietnamese men into the military forces. Recently, the draft age was lowered from 18 to 17 in order to further enlarge the number eligible for the draft.

Those who resist conscription, due to their pacifism or their inability to support Mr. Thieu’s government. In Saigon, are ruthlessly sought by the police. Similarly, those who support and assist these conscientious objectors are subject to arrest and imprisonment.

In a new decree of the Saigon government of Mr. Thieu, authorization is granted for the drafting of monks, novices, priests and seminarians between the ages of 18 and 43. Those who resist conscription are arrested (cigarettes applied to breasts, suspects being hung by their feet, the use of electricity, needles through fingers, etc.). Those arrested by the Saigon government in recent months. We cannot add to that report that not only is the estimate approximate, but that many, perhaps the majority, are on draft-related charges or suspicions. These same sources report that not only are there reports of the common use of torture upon those arrested (cigarettes applied to breasts, suspects being hung by their feet, the use of electricity, needles through fingers, etc.).

We have just received reports from the United Buddhist Church of Vietnam that armed police, implementing the decree, have surrounded various pagodas in the night and, at gun point, taken away monks and novices within the age category indicated, with the intention of forcing them into service.

We write to ask your assistance in opposing this new aspect of “Vietnamization.” — the drafting into the military of monks and novices of the Buddhist community in Vietnam.

Your tax dollars are being used to support Mr. Thieu’s government. In Saigon, are ruthlessly sought by the police. Similarly, those who support and assist these conscientious objectors are subject to arrest and imprisonment.

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Peace Chronicle

By EILEEN EGAN

A “Peace Summer” featuring eight peace weekends on a variety of themes took place at Mt. Paul, Seminary of the Paulist Fathers, at Oakridge, New Jersey between June 24th and August 6th. The peace program was called “Oakridge II” as a reminder of Oakridge I, locus of atomic bomb research.

The Reverend Ed Guinan, Paulist priest, and the members of the Community for Creative Nonviolence conceived and worked out the program with the aid of Tom and Monica Cornell of the Catholic Peace Fellowship, James Forest and Harriet Goldman of the Community of Mercy to its program. Rochelle Linner, a member of the Community writes: “Since returning to Washington, we’ve opened up a soup kitchen and community down by the bus station—the kitchen is a walk-down at 905 New York Avenue, and the rent is $45 a month! The DC health inspector working with us has been very helpful and is sympathetic to what we are doing. The Community of people living and working with us will live in a house a block and half from the kitchen, and many people from Oakridge are coming to Washington—from Boston, New York, New Jersey, and Connecticut. Things should be getting underway soon. We’ve named the Community Zaccheus.”

Able Nathan, noted Israeli peace pilot, went on a fast on August 6th, the 27th anniversary of the atomic bombing of Hiroshima, to move people’s hearts towards action for peace in the Middle East. His Peace Plane, long berthed in New York’s East River, and then moored on the Jersey side of the Hudson River, was immobilized because of lack of $40,000 for dry-docking and upkeep. Nathan is estimated that two million dollars for dry-docking and upkeep. Nathan is the estimate.

There is hope that the Community of people living and working with us will live in a house a block and half from the kitchen, and many people from Oakridge are coming to Washington—from Boston, New York, New Jersey, and Connecticut. Things should be getting underway soon. We’ve named the Community Zaccheus.”

GAME TIME AGAIN

“Game time again!” — the Trappist monk, prior of an experimental monastery under the guidance of Gethsemani Abbey. The monk says his purpose in the walk for peace which he undertook this August.

A monk is a man of peace. It seemed appropriate to me as a monk to give exceptional witness to this truth by some non-violent action against the Vietnamese war and the growing emphasis this nation has placed and continues to place on war as a legitimate method for settling disagreements.

A Pilgrimage of Peace, by way of walking (Route 15) from the Monastery of the Mother of God (Salem Township, North Carolina) to the Shrine of the Mother of God in Washington, D.C. (236 miles) is to be once a prayer, an act of penitence, and a cry of repentance.

“This sort of demon is driven out only by prayer and fasting” (Mt. 17:21) I plan to leave on August 6th, the 27th anniversary of the first use of atomic weaponry, the military version of Transfiguration.

I join with those who begin this same day a “Fasting for Life” in New York City. I will continue my monk’s prayer each day, abstinence from meat, plan to walk by night, for I feel very truly that a dark night has descended on this land, a night in which it become easier for us to use our hands. A night of genocide against the people of Indochina and all poor people of the world. I will lead by night, a nation of it if we will have it. This is a plea that God will remove violence from our earth and every heart, that as a nation we will turn from the ways of violence that have long characterized us.

It is an expression of union with every citizen who loves this land and who resists the might and power of a military that threatens to dominate our country and our world from us.

This pilgrimage is an expression of sorrow and regret for the harm we have done to our brothers and sisters who were to live with us in peace on the earth God gave us. We have much to admit for, much to answer for. Unlike men, God is as good as His word: He will surely punish us if we do not turn from our evil ways. He will humble this nation; He will humble those who lead us in the ways of war.
Tivoli: a Farm With a View
By DEANE MARY MOWKER

Now in September—month of gold-ripe sunlight, grape-frangrant, tangy apple-jam—autumn comes, dashing away the dusty green of late summer trees, making music half-and-forth for the passing of summer, half-cheerful, half-reluctant, half-coming of fall. The season of singing birds is over. Most are busy preparing for their southern flight. Many drop their songs, no longer needing them. In flight. Nuthatches hold a nattily serenade against their' flamboyant houses, as if in defiance of the flight. Nuthatches are too clever to waste air. For they need it for the building of houses. Where goldened and purple-plumed aster delineate a somnolent afternoon, and black asters begin their bloom in the dusk, the sun, the song of many crickets mounts to that crescendo of crickets which seems to the cricket's sweet rebirth to the rapping note of katydids warning of frost and cold and death to come. Death is not the end, the crickets sing. O September, there is a Heaven in your cricket song!

The affairs of human beings here at our farm with a view also have an air of crescendo in early September, usually about Labor Day. From mid-July until sometimes in September, when the visitors keep arriving at the farm, some with sleeping bags, some with tents, some with campers, some with houses, and not a single possible spare bed among us. They come from many places, with many motivations. Some are genuine lovers of the farm, some are sincere in their affection for the farm. But the majority are more interested in the Catholic Worker; some are seeking needed outings and vacations in the country; others are among the restless many who travel up and down the land stopping at just about every place where they have heard hospitality is offered. Some look upon it as a holiday, some as a place to settle down, some as a place to settle down as it suits their appreciation that we are indebted to them. During this summer-camp period the Workers are out of touch, half in and half out of community. But once the migratory flocks have flown, we who remain—Peter, Dorothy, Andy, and mother—are able to settle down into autummal community rhythms in preparation for the coming of winter. For those who stay at the Workers' house, a new beginning. We hope to enjoy this year with the season. And in whatever small degree we may consider ourselves a family, we are all a part of this community. We are a family because we are part of a larger family of Nature, of wind and river, of sky and sun and stars and moon, and all that grows, of birds and chipmunks and deer, and all living creatures. And as St. Francis taught us, God is Father of us all.

The close of Labor Day was so sun-filled and golden, with such a sweetly sing-
LOOK FOR ME IN THE WHIRLWIND: The Collective Autobiography of the Harlem Renaissance, edited by Wardell Dixon.談论 by Haywood Burns, Random House, Paperback $8.45. Reviewed by Edwin Ringist. None of us knows how to deal with a whirlwind, so I am no less qualified than the next person to coin a phrase about this book; and I may be more interested in it because I sat in judgment on most of the defendants at their 7-month-long trial. Eleven other people and I, and four alternate jurors, listened to stories told by police officers, civilian informants, and witnesses. The stories were true, the eleven men and two women might have been sentenced to jail for a hundred years or so, and most of the inhabitants of New York City would have thanked District Attorney Frank Hogan for saving them from a bloody Easter week in 1968.

That week would have lived in our imaginations as a very real possibility: policemen being shot down as they ran from exploding precinct stations; subway cars smashed and passengers screaming as the tracks blew up; fire bombs falling on the West Side, sections of Macy's, Bloomingdale's, Alexander's; fuels abase in the basement of Cetewayo's garage. We haven't ripped off from Abercrombie and Fitch, to be doled out to rebels; trains on the West Side running wild as time bombs hit the switches. Beautiful. A beautiful movie.

Instead, no evidence of such a conspiracy. Now we have a book that tries to tell us who those people are who were arrested (most of them) at 3 a.m. on April 4, 1968. They were aware of their first pretrial hearing: The Court: The defendants are assured that they will have a fair trial.

Defendant Moore: "How can it be fair if Hogan picked you?"
The Court: "You are represented by counsel."
Defendant Moore: "But I still got a voice here, do I?"

At a later pretrial hearing, a bigger indicator than this to the officers and the police force counted altogether, which Justice John M. Murtagh reduced to twelve at the end of the trial in May 1969, we heard a test of the officers' understanding of their duties; we heard of other reductions: the original 21 Panthers became 13 because of illness or being under 18 years of age (young). And during the trial two of the defendants split—Richard Moore (Cetewayo) and Michael Tabor (Cetewayo)jumped bail.

Dharuba's voice isn't heard enough in this book or on the radio or in the TV media, as the mutterings I heard from him in the elevator at the courthouse. Cetewayo's voice is present, in which we heard frequently because he was being enjoined himself, as was Afini Shakur in the court without print, but there are several long passages in the book in which we heard, from the duplicity of him one day—Cetewayo, speaking from Algiers or wherever else he gets to.

He started "snorting" when he was eleven and a half, in Harlem. It all seems very simple; I said, "What is going on?" He said, "Nothing to it. Just the same ol' same ol'." He said, "I got a job sometime, something I don't know you're down with it." I said, "What is it?" He said, "You want some blow?"

He took the belt, looked at my arms. He said, "You got some hellin' veins."

To Kill Bad Niggers

Kinshasa says, "My father and I enforced a lot of non-violent codes. In Washington we walked for what seemed hours, looking at large, empty, cold world buildings. We also saw the Constitution and a lot of other fictitious documents from America's history.

In this book, and it is not as ferocious as a period of "education" of workers. They regard the present widespread militancy felt: the United Mine Workers and the Hospital Workers as a popular leader to lead them against their status-quo foe. All have, they have the black community, whites, and caucasians within their local unions and work-places to ferret out issues and popularize them with their fellow workers. They regard the present widespread spreading wave of ferment in the unorganized, particularly members of ethnic minorities.

Many rebel leaders now are said to be organizing or supporting dissident techniques in their groups after those of Cesar Chavez's United Farm Workers, or Poor People's (Local 1199) union. These two unions heavily stressed the 'union as a way of life,' something that would allow a worker to retain his human dignity no matter how menial or disagreeable his job.

It worked, despite the dreary predications of the well fed and bartered Labor Establishment nabobs. The latter initiated that Blacks, the Spanish-speaking and other minorities had no history of unionism, and inferred that their shiftless habits made them unorganizable.

The Frize of War

Angry criticisms of the way the labor status-quo leadership were doing things up one and occasional occasions since the U.S. turned the Vietnam civil war into the murderous Fascist it now is, as well as rank-and-file having been rejecting labor contracts negotiated by their union officials with employers, because they failed to match the inflationary prices of necessities caused by the needless war. Two well entrenched bosses of huge unions—James B. Carey, of the International Union of Electrical Workers (INE) and David McDonald, of the Steelworkers, were defeated in re-election bids. The issue in both the INE's and the Steelworkers' top leaderships' disregard of the members' expressed desires.

The rebels haven't yet publicly spelled out the issues on which they plan to wage challenges to the present Labor Establishment. But no doubt one big one will be opposition to employer-directed strikes, and perhaps the only one that labor's leaders are now considering are the black unions. This book is not the rounded-out, detailed, "structured" account that maybe Michael Tabor's will be. There is a long passage by Joan Bird about the way the Women's House of Detention worked, and an inside account by Ku­wa Bush Balagon of the riots in the Queens House of Detention last October. The chronological arrangement is not flawlless, although it seems a good idea to have the autobiogra­phy sections first, and broken down sections. These reminiscences were composed not by defendants but by detail-minded observers on trial; it closes with a letter by Afini Shakur to her unborn child, which I know everyone will read with less than I what verdict would fall on it. They were in prison for murder during some kind of revolution.

The gang and crimes are something for a middle-aged while to . . . think about. As I did so, sitting on a friend's New Jersey lawn and staring beyond it to a field where deer occasionally nuzzle, I realized that we may take these leisurely am­enities for granted; the est­ablishment city worker has his out-of­town weekends of relaxation and fun and peaceful deal with tiny Gothic wings explored a page of this book, and words on the page remained on the paper. It can make the gang and crime and peace and in any way; he can shoot it into a vein.

Lively Sketches

This book has the rounded-out, detailed, "structured" account that maybe Michael Tabor's will be—particularly. There is a long passage by Joan Bird about the way the Women's House of Detention worked, and an inside account by Ku­wa Bush Balagon of the riots in the Queens House of Detention last October. The chronological arrangement is not flawless, although it seems a good idea to have the autobiogra­phy sections first, and broken down sections. These reminiscences were composed not by defendants but by detail-minded observers on trial; it closes with a letter by Afini Shakur to her unborn child, which I know everyone will read with less than I what verdict would fall on it. They were in prison for murder during some kind of revolution.
Prisoners, Fasters Seek Peace

(Continued from page 1)

设备的费用。The Peace Ship is outfitted as a Radio Ship to broadcast news of peace and moderation to Israel and the Arab world from Mediterrean Sea.

After fifteen days, Nathan ended his fast with chicken soup and orange juice. "It was difficult to eat," he said, but by the time he began to receive visitors, he had lost over forty pounds. At 97 for Life," I visited Fr. Lumpkin at the prison. The tall priest had a cadaverous look about him. He explained his fast: "I was looking for another step to protest the war and this was a step I was comfortable with." He told me that having celebrated the Eucharist so many times he had apostrophized Jesus' words to himself: "This is my Body ... this is my Blood." He saw the fast as an act of self-denial and advancement in the ways that might have no visible effect. For the old priest it represented an awareness of the suffering of the Vietnamese. Another person who understands and is interested in the workers and to pay the price of needless wars, is Conscience and the Draft, PAX ends its series of publications which included a quarterly entitled Peace, and other pronouncements on war, peace and other topics. Since the Peace Pilgrimage was organized in 1957, the PAX has been in the process of organizing new industries, an electronics repair shop, a furniture and toy shop, and an auto repair shop. They will have the following characteristics:

- To keep all the costs necessary to keep a business running efficiently including current consumption of materials (the fixed amount that the workers pay to themselves). There would be no insurance. It would be recompensed and, it would be redistributed through lower prices. There is remarkable consensus in the Community of Work that a business must make an over-term profit. Without undertaking a medium-sized lecture series, nor fact that our earnings are paid by the Alternatives Funds, is to free us from migration to keep our wages as low as our personal needs permit; however, there is another aspect of it. We recognize that wage needs for single people living in a group are dramatic, and it is of extreme importance to the entire strategy. It is to be used in direct and group-living situations. It is interested in organizing along the lines we are describing here. Thus, he is confounded that the Alternatives Funds would take over the task of organizing new industries. For more information contact The Ithaca Project, 1462 Oak St., Ithaca, N.Y. 14850.

NONVIOLENCE IN IRELAND

For ten years, 300 members of Pax Christi walked 100 miles along the roads of Ireland, meeting each evening to discuss "Christian Alternatives to War and Violence.

The peace pilgrimage, an annual activity of Pax Christi, takes place in a different country each year. The Pilgrims in Ireland, representing many different nations, started from twelve different countries on August 6th. Msgr. Kevin Kenny of the Peace Movement, Ireland's Arab Minority, Alternatives for Middle East Peace, and in Search of Middle East Information. Each packet is $1.00. All the income going to the Alternatives Funds. They are obtainable from Middle East Peace Literature, Box 271, New York, N.Y. 10016. A free leaflet describing the packets and other pertinent literature can be obtained by sending a stamped, self-addressed envelope.

WHAT TO DO WHILE WAITING FOR THE VOLUNTARY ARMY

PAX is now in the process of following its parent organization, PAX-ELLEN, in a merger with PAX CHRISTI. There will be news on the merger in a later issue of Pax. Priests-USA, publication of the National Federation of Priests' Councils, is issuing a special edition with the Draft: "This American Pax Pamphlet is one of the most concise and valuable contributions ever written on peace and Christian conscience. It also carries several articles, a listing of draft counseling centers and a selected bibliography. It is obtainable from Pax, Box 247, Murray Hill P.O., New York 10016."
West Virginia

Catholic Worker Farm
West Virginia, W. Virginia
August 21, 1972

Dear Miss Day,

We have a number of long stay visitors. Their life with us has made many positive contributions to our community growth and our self-understanding.

Because of our larger community we had regularly scheduled discussions throughout the summer. In our last Saturday we held roundtable discussions on various aspects of the theory behind our community's practical applications. Each Monday afternoon we have had a scripture study and discussion.

Chuck and Beth came to us in April from the Catholic Worker house of hospitality in Boston. Included in their plans to help their community in California start a farm in the future. They hoped to stay a year with us in West Virginia or California in July after being here three months. I learned a lot during their stay. I now see the good and the direct as Peter Maurin's ideas are they are still interpreted many ways. Their idea of the Church as family is directly different from our own. We do not see country life; we think of living on the land as a way of life, they are thinking in terms of a city community. We see a city community as a way of thought, and we see self-reliance and evangelical poverty, they talk in terms of depending on city support and growing food for themselves and the city house.

Chuck from California also introduced into the community the stress of the workers and the scholars, which you have mentioned in your letter. We tend to be a worker rather than a scholar which, from your letter, seems to be the way you think about the community spirit that developed between the people attending that we had last year. This year during the seminar we had some visitors who detracted from that spirit by asking me and another of our visitors, we have already got a good number of vegetables canned for the winter.

Our Summer Seminar went very well this year and I feel that there was a lot of learning. But we did not reach the community spirit that developed between the people attending that we had last year. This year during the seminar we had some visitors who detracted from that spirit by asking me and another of our visitors, we have already got a good number of vegetables canned for the winter.

Rita Corbin

Spreading the Word

Dear Dorothy,

You asked me to write you regarding my activities in obtaining additional distribution for the Catholic Worker, plus informing as many people as possible about the lettuce boycott. I plan to do it because I think it implements Catholic Worker principle—and was inspired by you ("Alms and Purposes").

"We cannot live alone. We cannot go to Heaven alone... if we don't keep indoctrinating, we lose the vision. And if we lose the vision, we become merely philanthropists doing out policies. The vision is this: We are working for 'a new heaven and a new earth' whereas Justice dwellth."

Actually, I could quote the article in its entirety because it covers all of my motivations. I write this to show that everyone—no matter what their circumstances—can implement Catholic Worker principles.

The Catholic Worker is now being distributed in New York City in the bookshop of the St. Francis Priory and Church at West 31st St., St. Vincent Ferrer Church at 45th St. on Lexington Avenue, and the Church of Our Savior at 36th St. on Park Avenue.

It is relatively easy, First, I phoned to ascertain the title, complete name and initials of order, if one was involved, of the pastor of the church. Then I wrote to that person, requesting permission to distribute the Catholic Worker free—any money gained from the C.W. belonged to the church involved. I also enclosed Catholic Worker Principles, xeroxed from an early issue. I usually talk to the Franciscan and Dominican priests in charge.

Another church started and then stopped distributing, and one other flatly turned me down. I write this, because it should be recognized that there must be some failures as well as successes. Anyway, they know what the Catholic Worker stands for.

If someone selects a church a month and gets a third of them to distribute the Catholic Worker, leaving between five to a hundred copies in each church, just think how many people will be exposed to the Catholic Worker message!

Spreading the news about the lettuce boycott was also fairly simple. I simply copied (xeroxed) a United Farm Workers leaflet and wrote an individual letter to as many friends as possible; I wrote to every member of organizations I belong to, i.e., Third World News (to be done), Woodstock Prayer Group, Inter Church Service Committee; also the hospitals where I have worked; my family, i.e., I am going to write to all managers of all food stores; and restaurants I frequent for business purposes.

Some have written to me in response to my letters. Other people have told me they have been inspired by the lettuce boycott—not too many, but some—and then, of course, some people boycott with me because you wrote in "Alms and Purposes": "And why must we see results? Our work is to see to it that the self is not broken in reaping the harvest." Besides, there is great satisfaction in doing something—no matter how insignificant it is.

I have written to about one hundred and fifty people so far—ten a day. Everyone can set their own time, of course, from fifteen minutes to two hours a night.

P.I.A. workers leaflets have been placed on the magazine rack at the St. Francis Bookshop by the Catholic Worker, leaving twenty copies available from 19 W. 34th St. in New York.

Faithfully,

Roger Lederer

Australia

Balgo Mission
Balgo Hills
Via Derby,
West Australia

Dear Miss Day,

I have been a priest for nearly six years and I am now involved with a group of young people in Melbourne, a city of 2 million. We are trying to make a home abroad in the heart of the city. At the end of the year I was transferred to the large- ly unpopulated North West of Australia, 3,000 miles away, to work with the Papuans of the Arnhem Land and Balgo Mission. We are In the control mainly of big pastoral companies with head offices in the cities of the East. The Aborigines are settled either on Mission settlements (the church has five such settlements stretching from West to East of the Northern Islands possibly as long as 12,000 years. The cultural clash is quite sharp, but not too many, but some—and then, of course, of interest, because the Aborigines are an almost original person who has begun to understand what is going on.

The present situation is in sharp relief to the next where a young stock- man, earning up to 88 dollars a week, owns a red car and drives all over the North to visit friends and relations until the money is gone, then re-turns to the welfare settlement and lives on the child-endowment or the unemployment benefit of one of the other members of his family group.

The responsibility of life has been reduced to the point where to put the onus back without social evils. If we are not allowed to work, it will not die but his children certainly will. As it is now, malnutrition through neglect has meant large numbers of childhood

(Continued on page 9)
Clare and I took a path branching off and soon found ourselves in the cool and pleasant hemlock thicket where the admirably organized encampment of the Marshalls is located. By good chance Dan Marshall was at home and invited us into a compact, efficiently equipped tent, complete with a small library, well chosen, well read, and ingeniously shelved. Books and trees; civilization and Nature. We used them both in this our web of life. And both are nothing without God, Who Fathered all.

Young Farmers

Not far from the Marshalls' encampment are Andy's cabin and the cabin Mike Kreyche and Bill Ragette are building. Father Tony, Father Andy, Mike, Bill the Marshall's are young people with a vision, and with the discipline, dedication, and knowledge to think invidious; problems they are facing organic farming, bio-dynamics; they attend conferences to learn new or better techniques which are often elusive.

They are cheerful, considerate of others; they work. They are draining land, planning to break and build more land, building a barn, planning to acquire goats. Other young people—I think particularly of Clare and Alan—often help them. Others will undoubtedly do so; for work, too, can be fun.

As Clare Danielsson also brings to our invited us into a compact, efficiently organized encampment farm in Easton, Pennsylvania, in the summer, as usual, the admirable 'organized community' was assembled in Easton, Pennsylvania, in the summer, as usual, the admirable 'organized community' was assembled in Easton, Pennsylvania. At the end of September, Father Lyle Tunnesen, who has certainly done important contributions through the prayers of St. Francis. Help through the summer, also sent the prayers of St. Francis. Help through the summer, also sent them generously shelved. Books and trees; have been against him. Carry Evers, Mike Kreyche and Bill Ragette are good clown, but he is also, John says, his best helper. Another older person, who has certainly been very helpful this summer is Arthur Sullivan. Some time in June, Bud Wallace broke his leg, and for a time had to get about with crutches or in a wheel chair. Arthur's help with the children and the children I am sure, hastened Bud's recovery. Arthur has also done much of the community's baking, at 8:00 o'clock in the morning. The work, he says, has helped greatly in both areas. Cliff's ability to serve the community now that his feet were exposed. Details that there are nothing without God, Who Fathered all.

A Farm With a View

The majority of us have not lived during a time of peace among nations; war and preparation for war has been the normal occupation of men of every nation.

Isaiah's prediction that a day would come when men would study war no more remains a dream with the possibility of fulfillment. Rather than putting aside the study of war, man has been more active towards destruction to such a degree that he is not only able to destroy his enemy, but himself. So the Catholic Worker does "its own thing" and feels that some competition to do that thing. Despite my initial seamanship at the prospect of being a seaman, I was not prepared for other people. I am sure, hastened Bud's recovery. Arthur has also done much of the community's baking, at 8:00 o'clock in the morning. The work, he says, has helped greatly in both areas. Cliff's ability to serve the community now that his feet were exposed. Details...
Mental Patients Oppressed

BY EDITH SHEWBRIDGE

A fifteen-year-old drug addict is punished for running away from his "therapeutic community" by being cloaked with diapers and forced to lie in a crib for three days.

A seventy-year-old woman is forcibly removed from her room, then deliberately placed in a public nursing home in which disease, overcrowding, and refusals are the basic cause of a five-minute interview with a Department of Mental Hygiene's psychiatrists. If the patient is not "adapted to the situation," he is referred to her place of origin.

The reason for the psychiatric referral? The OAA recipient had participated in an all-in-at a local social service center.

A brain-damaged five-year-old girl's habit of wearing a diaper is conditioned for behavior are placed in a blanket on the concrete floor.

By the application of electric shock.

A hospitalized adult schizophrenic refuses to take his medicine because of their legal and human rights, and subjected to physical and psychological abuse even if that suffering is inflicted by yet another minority group in America today.

In one state, there is one school of therapy which is solely focused on the infantile response of the institutionalized mentally ill. In another, the transactional analysis, reality therapy—all are equally guilty of the abuse of psychotronics.

Dehumanization

I am not talking about the many dehumanizing practices enforced by agents of authority, but about the systematic dehumanization and brutalization as well as psychological, carried out by psychiatrists themselves as part of a patient's "treatment" plan. Consider, for example, the plight of Raymond B. (an alias for a patient in the nationally-reputed Chestnut Lodge told of being tied in an ice pack for five hours. The bindings were deliberately tied so as to prevent blood circulation, causing excessive pain after a period of two hours. The same writer recounts that another patient similarly restrained was struck in the face while immobilized, for refusing her medication.

"Management Problems"

In reviewing Mrs. Green's book I Never Promised You a Rose Garden, a psychiatrist noted that it illustrates the management problems of the chronic schizophrenic patient present at the treatment institution. "Like the majority of his colleagues, this man's professional orientation quite obviously binds him to the many anti-therapeutic, if not outright destructive, forces existing in the hospital itself."

The paternalistic assumptions underlying the treatment of mental patients are perhaps best articulated by the transactional social worker Jacki, who told of a situation in which the adult schizophrenics living in her simulated family in Fredericksburg, Virginia, regarded her children, Jacki's children, as "their children." Her children are viewed as a possible opprobrium of the institutionalized mentally ill.

In another case, the child psychiatrist at the hospital with some indigenous organization and militancy of these mental patients will act as a spur for profound self-examination, and basic change, on the part of the mental health profession.

The only humane alternative to such exchange is the replacement of the mental hospital with some indigenous institution administered by those truly committed to the full liberation of the mentally ill, as is being attempted by some organized ex-patients seeking to establish schizophrenic and homosexual organizations, such an alternative structure hopefully would provide the mentally ill with a sense of community and a truly therapeutic environment.

Even in some of the most expensive private institutions. Writing under the pseudonym of Hannah Green, a former patient, in the nationally-reputed Chestnut Lodge told of being tied in an ice pack for five hours. The bindings were deliberately tied so as to prevent blood circulation, causing excessive pain after a period of two hours. The same writer recounts that another patient similarly restrained was struck in the face while immobilized, for refusing her medication.

"Management Problems"

In reviewing Mrs. Green's book I Never Promised You a Rose Garden, a psychiatrist noted that it illustrates the management problems of the chronic schizophrenic patient present at the treatment institution. "Like the majority of his colleagues, this man's professional orientation quite obviously binds him to the many anti-therapeutic, if not outright destructive, forces existing in the hospital itself."

The paternalistic assumptions underlying the treatment of mental patients are perhaps best articulated by the transactional social worker Jacki, who told of a situation in which the adult schizophrenics living in her simulated family in Fredericksburg, Virginia, regarded her children, Jacki's children, as "their children." Her children are viewed as a possible opprobrium of the institutionalized mentally ill.

In another case, the child psychiatrist at the hospital with some indigenous organization and militancy of these mental patients will act as a spur for profound self-examination, and basic change, on the part of the mental health profession.

The only humane alternative to such exchange is the replacement of the mental hospital with some indigenous institution administered by those truly committed to the full liberation of the mentally ill, as is being attempted by some organized ex-patients seeking to establish schizophrenic and homosexual organizations, such an alternative structure hopefully would provide the mentally ill with a sense of community and a truly therapeutic environment.

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Monks Drafted

(Continued from page 1)

the military. Monks at still other pagodas have been threatened—unless they "volunteer," they will be subjected to conscription.

We believe that Buddhists' efforts in behalf of peace and reconciliation are the main reason for this new phased "Vietnamization."

So it is that we urgently appeal to you to write letters of protest to both the South Vietnamese and American Presidents.

We are sending these letters can be more useful, it is necessary that photo copies or carbon be sent to the Peace Pile, Box 3528, Green, D.C., consumer's Bulletin, Washington, D.C. 20007

Dear Friends,

The conscientious Consumer's Bulletin believes that there are many vital social changes can be markedly helped—or severely hindered—by the voluntary actions of its consumers.

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The street price of CCB is 5c but we are forced to charge $1 for ten-issue subscriptions to cover mailing costs.

We have the gut feeling that many Americans do not feel they have much of a hand in the improvement of our society, in truly bringing us together as people. To those Americans, and to those already acting on the necessity to change, we extend our warmest invitation to give selective buying criteria. We can do so with your help. Please give us the information we gather. We will try to take it from there, if it is to do any good.

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REBEL AMERICA


This book, which is a reprint from the third edition of the editors, who expressed their ideals in the form of communities such as Robert Owen's New Harmony, Indiana and the 1850's. There were a succession of communal attempts in such places as Yellow Springs, Ohio and Haverstraw, New York. On Long Island, an anarchist colony was formed by Josiah Warren. The Tompkins Institute of Anarchism, whose ideas centered chiefly on "a revolution in the system of education for the advancement of the ideas of men like Warren found expression in an infant movement known as the Greenback Movement which reached the masses in modified form but made little impression upon them."
The free land movement was much more important and far-reaching. It blossomed into a full-blown issue resulting from France's financial crisis in 1832; but it also "helped to postpone labor's coming to grips with American society for a generation or more."

The whole struggle of the early labor movement, Capital vs. Labor, with its many conflicts over new "wage slavery," the"splits, programs and platforms, issues and personalities, they were on the whole a class that was a bigger wage."

This was the carrot that held the working class together. In 1849, John Bull of the United States Miners confided that "the average wage-earner had this misfortune that he must remain a wage-earner.

This disillusionment of the "average worker" was called the "communal attempt," as was the "revolutionary spirit of the State as it is wielded in strikes by the "troops" and in the courts by the "injunction." The courts..."

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Dolci Tour

Friends of Danilo Dolci, the U.S. group supporting the work of the non-violent activist in Italy, recently arranged a trip to the poor in Sicily, have arranged a series of meetings around the country where people can see their films and listen to their stories. More specific information can be had from the schools and organizations at which meetings are scheduled.

sections of the middle, intellectual classes, just beginning to greet the dawn of a new day." The Masses had its happy and exciting side but also reported the grim and tragic. The Rockefeller interests were threatened in the coal fields of Ludlow, Colorado, and the militia set fire to the tent colony of families of the striking miners. "A wave of horror swept the country."

Witch Hunt for Radicals

The mood of the country in 1917 was against entering the war. However, according to authors Symes and Clement, "George Creel and his staff of high-placed academicians and experts undertook the campaign to sell the war to the American people... . . . this was a criminal act, I am of it; while there is a soul in prison, I am not free... ."

As Convent 3853, Debs polled nearly 6 million votes, the "highest number ever recorded for an American Social candidate.

Radical Leadership

There were more strikes, more raids and Wobbly history became largely a story of inactivity, and a shadow of its former "rowdy and picturesque self."

The Brookwood College trained young men and women for radical leadership in the labor movement. A. J. Muste, the world-famous poet and writer, was their leader, and they became known as "Musteites."

Haywood, Elizabeth Gurley Flynn and the poet, Arturo Giovannitti, were held for trial on charges of treason. Emma Goldman and Alexander Berkman were convicted on charges of obstructing the war to the American people..."

Rita Corbin

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