

richmond times

SPECIAL PEACE REPORT

Vol. V — No. 6

Student News—Magazine of Richmond College — CUNY

Tuesday, May 26, 1970



R.C. Student Busted

By RUSS RUEGER

A large anti-war demonstration in the vicinity of Wall St. in Manhattan resulted in the arrest of a member of Richmond's Women's Liberation Front. Maureen J. Lannan was picked up by the police for obstructing the path of traffic in the intersection of Wall St. and Broadway on May 7.

The Noon Rally, in the heart of New York's financial district, was attended by large numbers of student and anti-war groups, including a contingent of Richmond students. At one point, a group of protestors began to sit in the street. When the police arrived, all the demonstrators ex-

cept Maureen were dispersed. She was physically removed to an empty public bus, which proceeded to take her to the First Precinct. She was then taken in a Police Van to the Court on Center Street, where she was placed in a cell with several prostitutes and was subjected to verbal abuse by her arresting officers.

She was charged with disorderly conduct and eventually pled guilty in order to be discharged promptly. She was fined ten dollars and released after two hours custody. She has been scheduled to appear in Court again at some future date.

1970 Yearbooks will be distributed to all graduating students, free of charge, Tuesday thru Friday, 9:30 A.M. to 4:30 P.M., the week of May 25, in the Dean of Students Office. Please bring your I.D. card, as only graduating students, (undergraduate and graduate) can receive a Yearbook.

Also to accomodate evening students, Yearbooks will be distributed on Wednesday and Thursday evening from 6:30 P.M. until 8:30 P.M.

The Editors of RC'70

GRADUATION Symbolic Manifestations

On Thursday, May 21st, the Graduation Committee decided to call an emergency meeting of the approximately 600 January, June and August 1970 graduates for Wednesday, May 28, at 5 P.M. in the cafeteria.

The faculty, at their last meeting, voted to support the students if they determine, by referendum, what type of graduation ceremony they would most like.

The emergency meeting was called because there is not sufficient time to mail out and wait for the return of referendoms. However, if a student is unable to attend the May 28 meeting, he can pick up a ballot in the Dean of Students Office or mail in a note stating his preference.

The issues to be discussed at the General Meeting will be whether students wish to have a traditional commencement, a semi-traditional commencement, a counter-commencement or no commencement. Each of these four positions will be clarified and elaborated upon at the General Meeting.

Also to be discussed is the suggestion by the Graduation Committee, which consists of approximately 17 members, that the money allotted by RCA for caps and gowns, printed invitations and a reception be given back to RCA. This would be done with the stipulation that this \$2,500 be donated to the Richmond College Peace Fund to further its cause if it meets with the approval of the Board of Directors. The Graduation Committee feels that this action would be a "symbolic manifestation" of the students' feelings about the war.

—M.C.

GRADES: Very Few Complaints So Far

By M. CORSARO

Students and grades or the individual and grades or grades a matter of conscience.

Students have for the most part come to agreements with their individual instructors as to what will be done about their grades. According to the faculty ruling, students may request a grade of P if they have been running a pass in their courses for work submitted before the strike date. However, in some courses the requirement was a term paper or papers due at the end of the semester and some instructors are requiring that they be completed and submitted to earn a grade of P. The student does not have to submit to this and may take it before the committee on admissions and standing. A student is also free to request a grade of I (Incomplete) if he chooses to complete his paper at a later date, or a W (Withdraw) if he would like to withdraw from the course entirely.

Any student who feels he would like to continue the remainder of the semester's work may do so by meeting with his instructor privately. In this way no one is deprived of a freedom of choice.

It is up to each individual student to choose his priorities, according to his beliefs. Anyone who prefers to join a workshop but still has work to be completed, may request a grade of I and complete it at a later date without being penalized for his decision. Students who have decided to join a workshop, have found that they have been offered a new and unique kind of learning experience.

Prof. Doris Friedensohn, who is handling any complaints or problems that students are having about grades, told me that so far she has had very few complaints about very few professors.

This seems to indicate that, for the most part, students are pleased about the way that grades and courses have been resolved.

I spoke to students and asked them how they felt about what has been resolved concerning grades and courses at Richmond and received the following responses:

"It seems absurd to worry about grades in the middle of a war, i.e., the war that exists right now in this country. To the more specific question of courses in Richmond College — I'm a film major and I

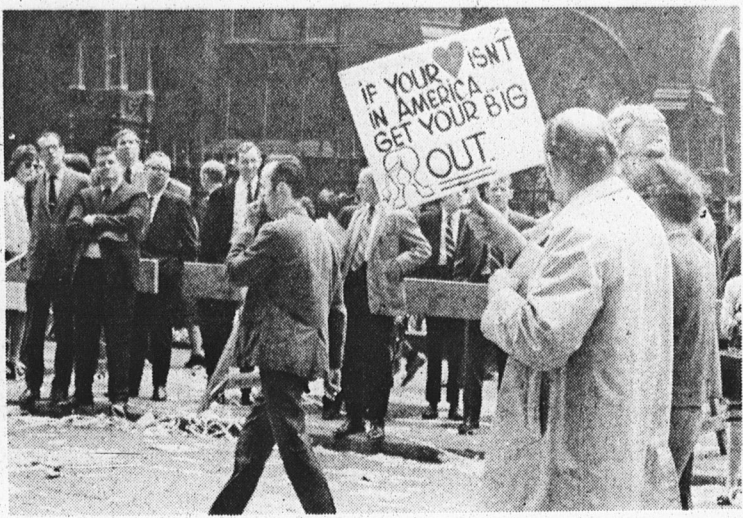
would complete my films regardless of any class structure." —Fred Lebour

"I did not approve of the faculty's decision to suspend formal classes and allow students to assign their own grades. According to the faculty resolution, most students will receive a "P", passing grade, whether they deserve it or not. This procedure is very unfair to students who have satisfactorily completed the work for their courses but who have been unable to achieve "H", honor grades.

(continued to page 3)



For Story "Rise of the Right" see page 2



Rise of the Right

BY RUSS RUEGER

When Nixon announced the U.S. invasion of Cambodia, large segments of the population were stunned and dismayed. Students responded with outrage and indignation; spontaneous protests arose on campuses throughout the nation. One of these protests resulted in the fatal shooting of four students at Kent State University in Ohio. This latter incident increased the already prevalent moral anger a hundredfold; students closed the Universities and took to the streets in increasing numbers to stop the war machine.

Large-scale actions were occurring simultaneously across the country. The anti-war fervor was spreading like an epidemic. On Wall Street, in the nerve center of New York's financial district, protestors were engaged in picketing, leafleting and blocking traffic for several days. Suddenly, without warning, a group of downtown construction workers left their jobs and mowed into the anti-war contingent, smashing faces and busting skulls. Police stood by and looked on approvingly as the burly builders scattered the frightened students.

This small group of workers has launched a forbidding tide of reaction. For several days after their initial action, construction workers spearheaded and led large demonstrations of pro-Nixonites in lower Manhattan. An organization, the "Silent Majority Mobilization Committee" has been formed to plan future actions. They have succeeded in drawing huge numbers of supporters on several occasions already.

Besides supporting Mr. Nixon's Indochinese policies, these demonstrators have been particularly vocal about their negative feelings concerning New York Mayor John Lindsay. They have branded Lindsay as a Communist and called for his impeachment because of his anti-war stance and admiration of draft resisters.

I have attended several of their rallies, as many of the photos in this issue attest to. These people seem to thrive on irrationality—to them, the U.S.A. is a sacred object to be upheld at any and all costs. "U.S.A. All The Way!" is their chief chant and the flag is their sacramental symbol. Criticism of American Imperialism is *ipso facto* proof of "Communist subversion" according to their psychology. And as we all know, anyone known as a Communist in America loses all status as a human being and hence is subject to guiltless extermination.

There are many severe dangers regarding this Rise of the Right. As a minimum, these groups could make a President feel he has a blank check from the public in the area of foreign policy. More seriously, a revived reactionary movement could cause the rise of a fascist-like dictator. Worst still, the country could be pushed to the brink of a Street War of rightwingers against students and Blacks.

In any event, it is certain that extreme polarization, nourished by hate-mongering statements of the Administration, is the direction our nation is headed for. Mr. Agnew and Mr. Nixon should be commended for a job well-done.



BLACK WEEK

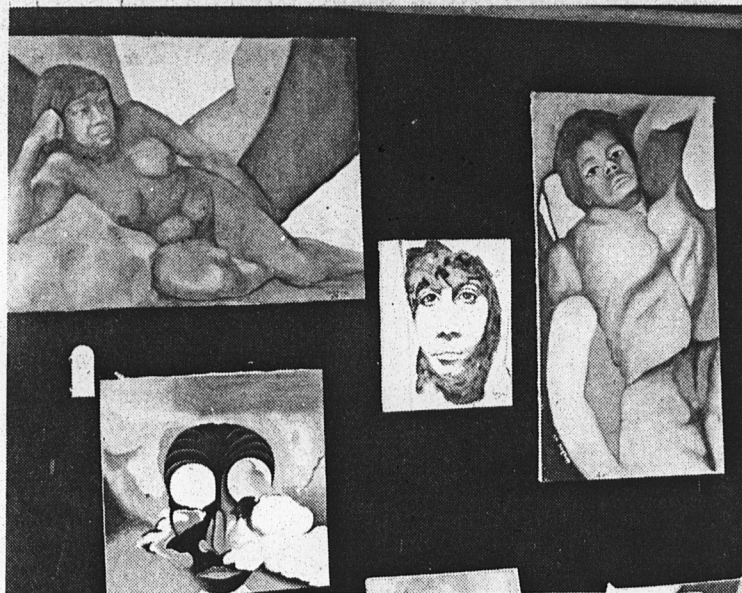
On The Strike



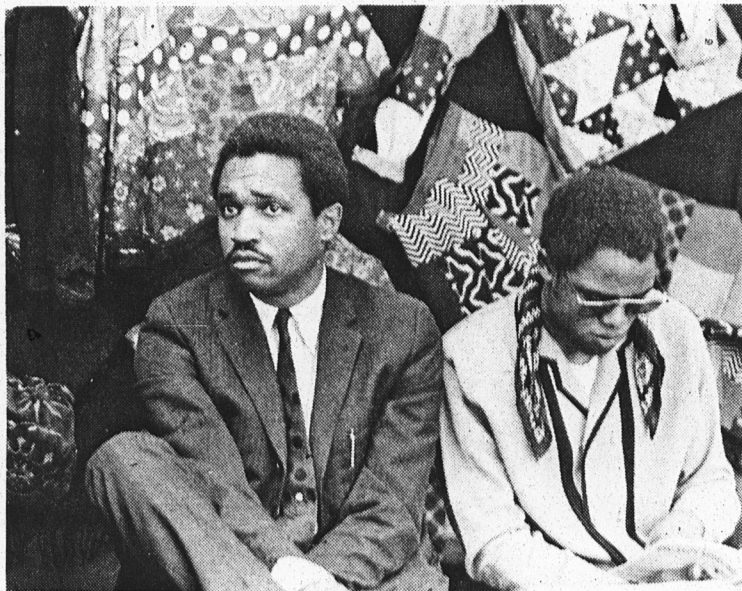
David Smith of Urban League talks to students in the lounge.



Prof. Cox, of the Afro-American Institute, confers with Mr. Smith.



The organizers of Black Week painted the walls of the lounge black and displayed various types of African art forms.



Paul Boutelle (left) spoke to Richmond's Black students on May 21. He has been the Socialist Workers Party Candidate for Vice President and Mayor in the past.

After more than two weeks of strike and the related activities at Richmond, many students and faculty members have been asking questions and doing some "soul-searching" as to the effectiveness and meaning of our activities. Have we accomplished or learned anything, or has this been an extended vacation? Has our strike made any difference in the functioning of the "war-machine"? What about the many students who have not been coming to school? What about the regular course material— isn't that still important, and can't we do both? What about next term?

These questions are important and are not easily answered. There are, however, as I see it, even more important questions, questions which were with some of us before the strike, which have been illuminated by the strike, and which are likely to remain with us long after this strike is over. In two categories these questions are (1) What has happened to the "traditional university"? Can it function in our society or is it dead? and (2) (assuming we agree with the objectives of the strike) What are we doing in school? Shouldn't we be out in the streets instead of maintaining our reasonably comfortable jobs and positions as students and teachers? Is this the best way to change our society or are we assuming a safe "cop-out"? Can we reasonably continue in our roles in society?

Again there are no easy answers. Many people have "answered" it by running from it. They haven't come to school and don't have to confront the questions. I realize this is no consolation to those of us who have been here working hard, exhausting our energies. I don't envy those people, especially teachers, who have been successful with their traditional education. How strange and perhaps even threatening our school has become to them, nor do I envy those who are completely bewildered by all that is happening here. I share in part their estrangement and bewilderment. What has happened at Richmond over the past few weeks has not been easy for any of us—either mentally or physically. We have opened up many new possibilities, both for ourselves and for the school. If one of the functions of education is (and I believe it is) to raise questions as well as offer answers, then we have seen a good deal of educating during the past few weeks. The results of this education may not be easily visible or measurable at this point, but I don't feel it has to be. (Perhaps only the next strike can give us that measure). If we are satisfied with our positions as students and educators, as I am and think we should be, then I feel we should be truly satisfied with what we have done, have tried to do, and continue to do during the strike.

Terry Bookman

Tuesday, May 26, 1970



A TIME FOR UNITY

The past several days have witnessed an extraordinary degree of cooperation between students and faculty in our common efforts to reverse the President's disastrous war policies. Together we have begun to make the community aware of our depth of feeling on the crisis confronting the country.

In a few instances however, students have felt impelled to try and prevent those who want to pursue their course work from doing so. This represents a disservice to our common efforts for peace. There are some who wish to complete their courses in addition to working against the war. They should be permitted to do so. Many of us have been doing both for years. The present crisis calls for maximum cooperation for peace, not divisions or petty quarelling among ourselves.

Michael Lutzker
Steve Stearns
Jim Fetzer
Roger Moorhus
Jim Sturm
(Social Science Division)

The Necessity of Continued Commitment

By RUSS RUEGER

Now is the time, the time, the time . . . perhaps the last time. The necessity for commitment is clear — the sacred inviolability of the student has forever been shattered at Kent and Jackson State . . . the octopus-like U.S. imperialist machine has reared its ugly head most nakedly in Cambodia . . . the brutal suppression of the Black Movement is all the more evident in Augusta.

In this period of political crisis, continued and ever renewed efforts to pressure our recalcitrant government are absolutely imperative if we are to attain any degree of humanity in our lives. These efforts should take as many forms and utilize as many techniques as are available, within or outside the "system." These could include continued support of the nationwide and local student strikes . . . participation in anti-war and pro-Black demonstrations . . . eh-



The extravaganza of a sunrise is the routine of waking from sleep. The breathtaking Victoria Falls is the indifferent urination in the toilet, in a pan, in the streets. Rushing streams smoothing stones to pearls is the toothbrush brightening your teeth. The tender caress of sepals protecting a tulip is skin covering your bones. Rain brushed trees is a shower in the morning. — And an earthquake burying life is the war in Nam, Cambodia, Kent State U., Augusta, and Jackson.

—Sharon Langford

gaging in petitions and letter-writing campaigns . . . working for peace candidates . . . partaking in dialogues with neighbors, friends and business associates. The essential point is that politics should begin to thoroughly permeate consciousness; one's personal life should be but a shallow configuration apart from the political environment.

Our Movement must guard itself against apathy and disillusionment . . . effective change has always been a laborious struggle in this land. The essential qualities for today's effort are discipline, perseverance and the fortitude not to forget the initial moral outrage that propelled us in the first place.

If we allow our energies to be dissipated by the heat of the summer sun . . . if we let ourselves shrink from the Consciousness of Mankind to our own small worlds . . . if we discontinue our actions and settle into the comforts of Personalism . . . then hope may have seen its very last gasp.

From the Hart

ARE YOU HIP?

"If we are arrested every day, if we are exploited every day, if we are trampled over every day, don't ever let anyone pull you so low as to hate them. We must use the weapons of love. We must have compassion and understanding for those who hate us." (Martin Luther King)

Dr. King was an idealist, down on the ground. And when the white man kicked him he would roll away — only to be kicked again. He put his hopes in America finding her humanity and letting the black man stand up to be a man.

And she killed him.

And she'll kill you too, brother,

a whole lot of shit
is going down
all around;
just having faith
or getting ripped
ain't gonna change it.

Open Letter To The Faculty

The following is in reply to a letter on the door of the faculty member's office.

It is not necessary for a faculty member to lead a workshop to become part of the strike. It is entirely possible for a faculty member to learn from one of the workshops.

It would be beneficial for those who believe their level of political consciousness to be low, to attend. Please stay . . . and earn your pay.

Grades . . . unfortunate offshoots of social machinery

"The purpose of Richmond College is to educate students and not to be a center for protest. And the faculty must recognize its primary obligation as educators and not its recently assumed role as social political reformers."

—Rober Mahoney,
English Major

"In the last two weeks, for the first time, I've seen a sneak preview of what school should be like. Within that exhibition, the merit system of grades takes no part. Grades were irrelevant to me before the strike — they are irrelevant now!"

—Joe Gosler
Major — the Relevance of sponges to Latvians during an Eclipse of our mother's skirts — in English, of course.

"It is you who bloom and revive, not your grades."

—Ellen Finkelstein,
English Major

"Many teachers are not allowing the student to really decide on his own grade. They are still requiring work and basing grades on that work. Therefore, a student cannot truly participate in the strike activities without risking grade penalization if a teacher so desires. I feel that students should have complete control over their grades so they can be liberated from burgeoise institutions and freely participate to bring about effective change. If the school participates in or allows the penalization of strikers, it aligns itself with the system which the

students are striking against. Therefore, it becomes an enemy of the students rather than an institution serving them and will have to be dealt with on that level. FREE BARBARA McNAIR!"

—Ira Riffel
Film Major

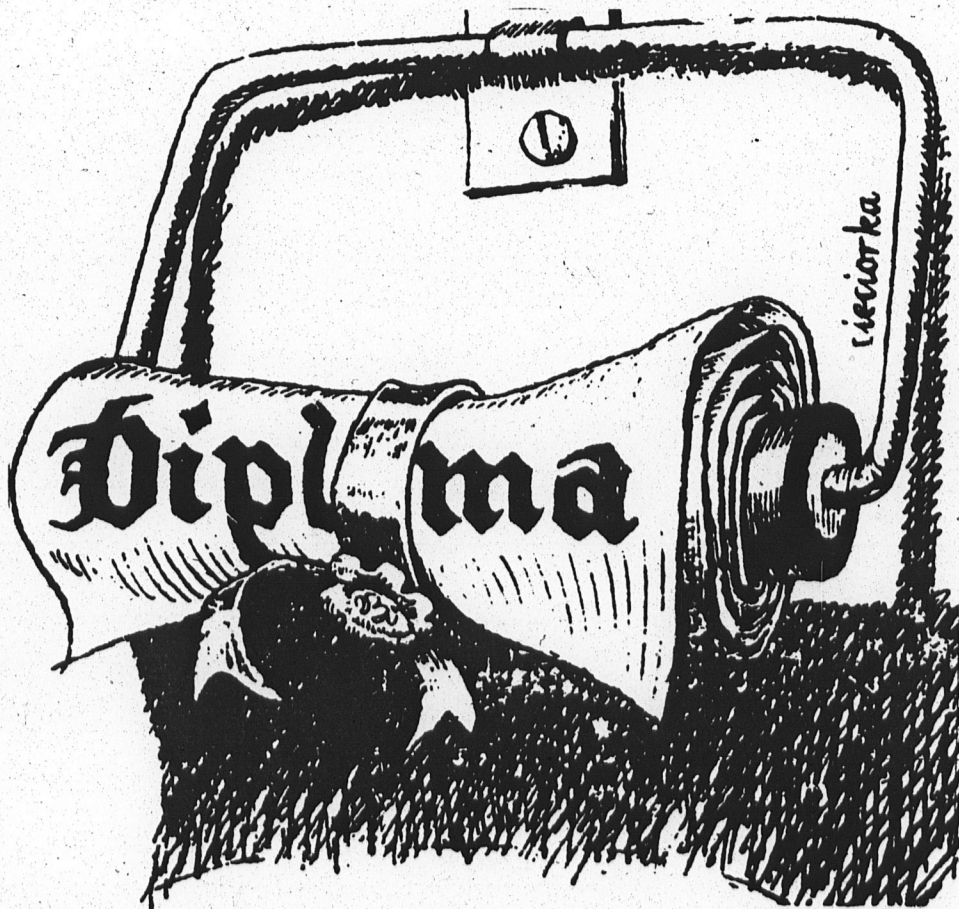
"Grading systems, just as wage systems, are unfortunate offshoots of an unfortunate evolution of social machinery. Because of the growth of the technological monster, society, human beings have been manipulated in the most arbitrary and inhuman fashion. They have been as-

signed roles and behavior patterns that have not the least relation with individual human fulfillment, and have been prodded into "producing," "building" and "learning" only through indirect incentives that take advantage of alienated self-interest. Wages, grades, drops of sugar water in the skinner box, blue ribbons, and profits are such methods of "positive reinforcement" — propping up and energizing the machine and face turning man against fellow man (in alienated competition, one man's gain is necessarily another man's loss) and turning man against his own human desires of free inquiry, free speculation and free interaction."

—Scott Hess
Political Science

"We talk about the misguided value system that the Government perpetuates which has abolished any sort of justice for its citizens, yet we seem to be blind when it comes to our own criteria for what is important. There won't be any effective change (if there is still hope), if we are not willing to sacrifice. We can't have the country as a whole act just, if we, ourselves, refuse to be just in regard to marks. I believe the majority of Richmond College students have enough integrity to request from a teacher the mark they properly deserve. If there is work still to be done, why not write it in conjunction with what is going on today. Marks themselves seem a little irrelevant when students have been killed on campuses and Indochina has been raped by the U.S."

—Virginia Hickey
Sociology



Right Power!

STATEMENT OF PURPOSE OF THE SILENT MAJORITY MOBILIZATION COMMITTEE
 The Silent Majority Mobilization Committee is a national group of young people and adults, students and workers, who are tired of hearing fifty leftist spokesmen on every major event, and none expressing the opinion of the majority of the American people.
 Since our formation in November of 1969, this Committee has been in the forefront in the defense of Judge Julius Hoffman, and against the Chicago Seven; we attacked the SDS for their role in the bombings in New York; we have run more demonstrations welcoming President Nixon to New York than any other group in the city.
 Our importance lies in that we can have out a statement on any event within hours after it occurs. We have printed over 100,000 buttons since November. We have over 1,000 members in 34 states and foreign countries. We are open six days a week at 503 Fifth Avenue, Suite 109, New York, N.Y. 10017, 869-1428.

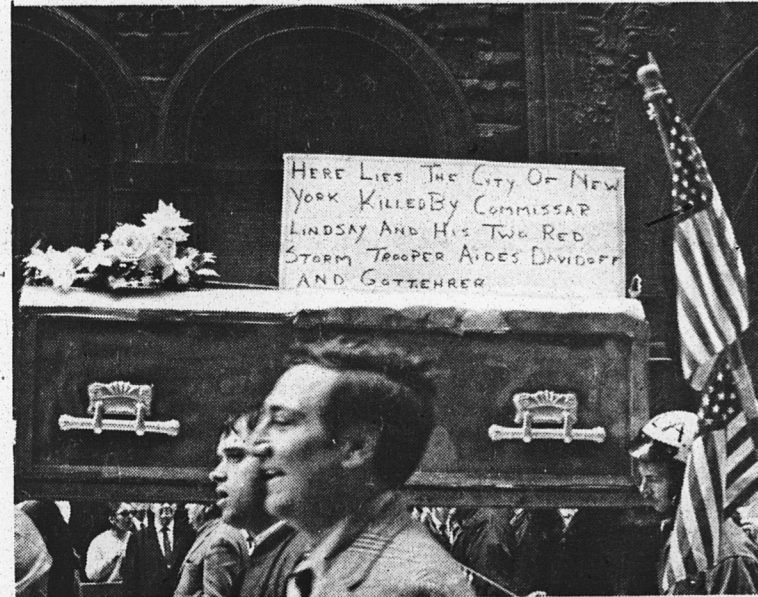


S. I. Colleges March on Boro Hall

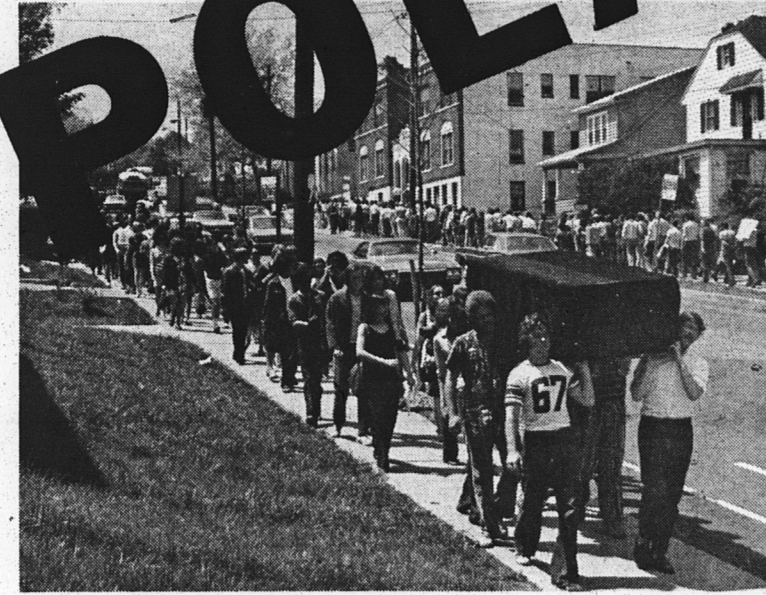
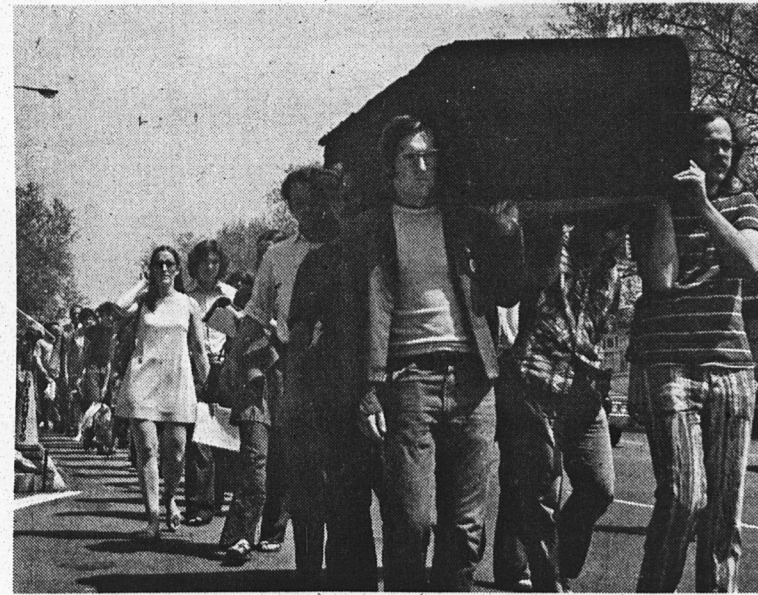


Left Power!

The war in Southeast Asia must stop. Now is the time for all young men to unite against the outrageous and unjust actions of our military leaders. Massive refusal to serve will cut military manpower, they cannot fight without our bodies.
 I, the undersigned, will refuse induction when 50,000 others sign a similar pledge.
 This pledge is not legally binding but is a declaration of serious intent. U.N. D.O., Princeton University, Princetown, New Jersey, is accepting draft cards of signees immediately. Your name will go on a master list, and we will keep in touch.
 NAME _____
 (print clearly)
 ACTIVE ADDRESS _____
 PERMANENT ADDRESS _____
 BEST TELEPHONE _____
 Please sign, cut out, and send to: U.N.D.O., Princeton University, Princeton, New Jersey 08540.



Richmond Kent State Memorial



May 11 March on Washington



FBI Finds New Threat —The Green Banshees

Clergy Meets With Workshop

Richmond College, May 19
The War and Society Workshop sponsored a discussion on the Vietnam crisis to which the Staten Island clergymen were invited. About fifteen priests, nuns and ministers attended.

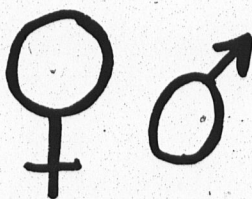
The first of three introductory speakers, Professor James Fetzer, expressed shock at the expansion of the war into Cambodia and asked the religious leaders to share their views with the college group. Jerry La Mastre presented a brief history of the morality of war from St. Thomas Aquinas to Pope John XXIII concluding that the morality of war, especially this war, is questionable, while at the same time acknowledging the morality of dissent. Ed Murphy, who had worked for the military intelligence in Vietnam, emphatically stated and documented his position that the Communism in Vietnam was not that of China or Russia. He went on to say that democracy as we are taught it is inconsistent with our involvement in Vietnam.

The forum was then opened to a free exchange of ideas. Reflection on the role of the clergy in a national crisis led to the consensus that although an individual religious member has the right and obligation to take a position, his role as a leader, much like that of a teacher, is one of opening his parishioners to dialogue on the issues, thereby leading them to make their own judgements rather than dictating policy.

Richmond College students participating in this workshop offered to speak to any church society on the subject of the war. Several speaking engagements have already been filled. Anyone knowing of an organization which is willing to discuss this vital topic with us is urged to contact Professors Lutzker or Stearns at the college.

First Meeting of Workshop on Sexual Liberation

Tuesday,
May 26
3 P.M.



The RICHMOND TIMES needs help for next year. Anyone interested, please leave your name in the RICHMOND TIMES office, rm. 525.

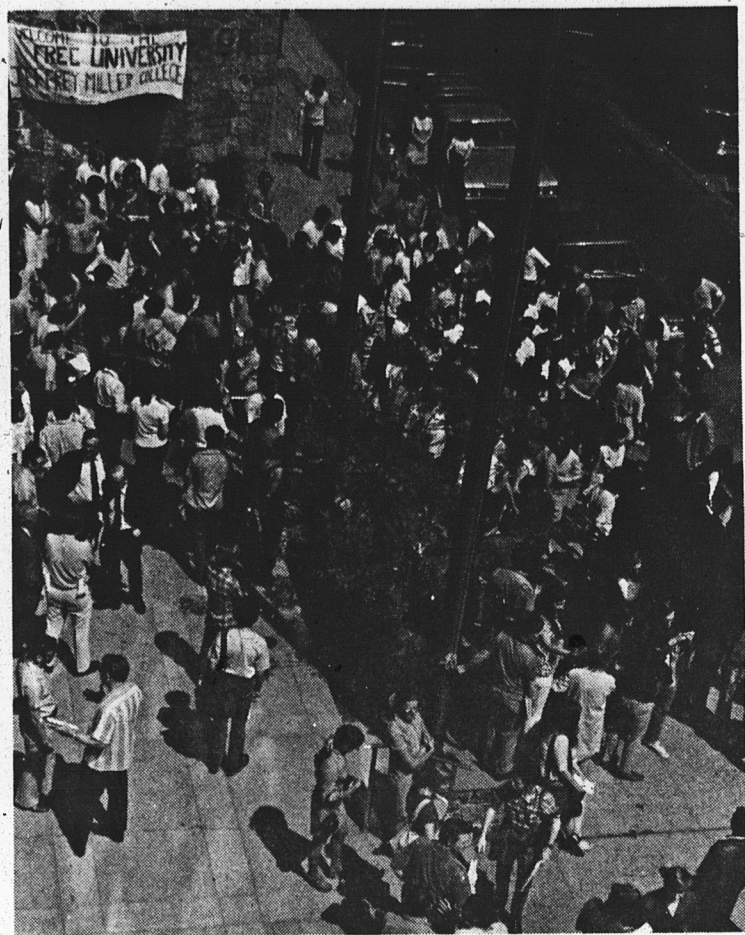
and Integrated Studies revolutionary conspiracies; John Quinn — big mouth; Ed Murphy — member of Student Council and important anti war activist despite ancestral ties to the Great War-God Congressman John Murphy; Dan Rooney — popular R.T. contributor as well as thesbian who recently gave an all too convincing performance as a Catholic Bishop in Roy Goldblatt's extravaganza, "_____"; Hugh McClenehan — aging chairman of the board of directors of the R.C.A.; The list goes on and on. Several of these are leaders of the S.I. Peace Coalition, an organization trying to stop our efforts to control the South East Asian People. Rev. George McClain, a contender for John Murphy's congressional seat is also a member of the peace group. Since he has been seen around the college, a strong case could be made to indict the whole Banshee group under the riot conspiracy act, when the right time arrives for us to do so.

Does this sound far-fetched? Would jerk-offs like Hoover and Mitchell take it seriously? I'm beginning to believe they would. They seem to think a revolution is coming. I got news- It's already here, Be part of it.

* In Irish folk lore: A supernatural being which only appears at the time of impending death making a chilling cry.

TELL THEM TODAY

It does take much effort to put in into words the thoughts one's mind is laboring over. It requires tremendous patience to try and make another person understand one's innermosts. But to do so is the greatest gift that one being could ever give another. —Jeri



by Beth Carlsen and
Jim McLoughlin

Out of Richmond College (that bastion of international atheistic communistic paganistic humanitarianism) has recently come a new and even more dangerous force to corrupt the fiber of America's youth. That force can be none other than a return of the much feared, though often highly respected, secret society, commonly known as the Green Banshees.*

Little evidence can be unearthed as to the origins of this subversive organization. All that can be surmised for sure is that due to recent disturbances in Northern Ireland a hard core group of dedicated, though thoroughly misguided Richmond students, have drawn on the past experiences of their ancestors to revive this ancient sect. Many believe the Banshees were instrumental in defeating the cause of English supremacy in that rebellious island directly west of Wales in Great (until recently) Britain. The effect of this supernaturally inclined group on this defenseless college is difficult to ascertain. But events during the present semester lead one to conclude the effects have been considerable. Look at who, behind our backs, have ever so subtly been assuming positions of leadership throughout the college. Mark Daugherty — Editor-In-Chief of the Richmond Sometimes; Mary Broyles — Secretary of Student Council and celebrated hostess of infamous cafeteria orgies which have been the plague of the S.G. budget. Jim McLoughlin — Treasurer of Student Council and dauntless champion of innumerable lost causes; Regina McShane — member of the Articulation Committee who can be definitely linked with the Women's Lib.

YOU MAY BE ELIGIBLE FOR A DEFERMENT

For example, if you are in high school, college, or training school, you are probably eligible for a deferment. If you are supporting a child, or if your wife is pregnant, you may be intitled to a deferment. You may be able to get a deferment for physical or mental reasons (if you might qualify, you should take steps before your armed forces physical). Men in certain jobs some times get deferments. Altogether there are 14 categories of deferments and exemptions.

YOU CAN APPLY FOR CONSCIENTIOUS OBJECTORS STATUS

If you think war is wrong, you should consider conscientious objection. (C. O.) C. O.'s spend their time helping people instead of serving in the military. Growing numbers of young men whose consciences will not allow them to serve in the military are applying for C.O.

YOU MAY BE THINKING ABOUT IMMIGRATION TO CANADA

We have complete and up-to-date information on how to do this.

YOU MAY BE THINKING ABOUT REFUSING SERVICE AND RESISTING THE DRAFT. "The compulsory draft is far more typical of totalitarian nations than of democratic nations. The theory behind it leads directly to totalitarianism. It is absolutely opposed to the principles of individual liberty which have always been a part of democracy. The principle of the compulsory draft is basically wrong."

— Senator Robert A. Taft

IF YOU ARE ALREADY IN THE MILITARY, RESERVES, OR NATIONAL GUARD, YOU STILL HAVE CHOICES and ways of expressing opposition to U.S. military policy around the world and at home.

IF YOU ARE NOT SUBJECT TO THE DRAFT, THE PROBLEMS OF YOUNG MEN OF DRAFT AGE STILL AFFECT YOU. There is much you can do to help them.

N.Y. CATHOLIC PEACE FELLOWSHIP
and

JEWISH PEACE FELLOWSHIP

Free Draft Counseling Service

Monday—Friday 7 P.M.—11 P. M.

Phone Number: (212) 533-9670, 533-2767

Our new address: MERTON-BUBER HOUSE

44 East 3rd Street (near 2nd Ave.) New York, N.Y. 10003



Vietnamization In The Streets

Vietnamization In The Streets

President Spiro Agnew's program for ending the war in Nam is so simple most American's can't smell it. Instead of drafting people to fight in some fucking jungle he is now using conscripted dudes in the streets of the USA. The war has come to the concrete jungles of the rioting cities. The enemy is not identified as uncle Ho, but as Abbie, Bobby and everyone else who raises a voice against the national insanity.

According to the NBC 6:00 box scores they did better in Augusta and Jackson and Kent State in the past two weeks than in Nam in the past month. Sixty ramping blacks in Augusta alone, enough for Brother Lester to put on the greatest conspiracy to riot trial since Julius. Not only that but five of the seven dead were

shot in the back, thus conclusively proving they were in the act of rioting in the streets.

In order to cool the tense situation in the Delta (Mississippi-not Mekong) Spiro has sent that great diplomat John Mitchell to Jackson. The end is inevitable. Those niggers insulted the great american institution- the southern pig, a breed only surpassed in pigness and hitting by that rare breed, the Czechago hog. And for such verbal combat, black people must pay with token deaths, so no more Seales or Newtons could emerge.

So the war has now moved from Southeast Asia to home, complete with bodies, door to door fighting, heroes flames, soldiers and death for those who oppose the american-war-machine.

Stew Green

Tuesday, May 26, 1970

FULRO

By ED MURPHY

The war in Viet Nam has caused a great deal of dissent within the United States. This is tragic! There have been charges laid against President Nixon and the present government that it does not understand that there is widespread discontent. Many people still believe that the dissent is initiated and directed by some outside force which seeks the destruction of the United States. Although many of us realize the bankruptcy of the argument that international communism has sent its agents to subvert the American system through anarchistic revolt, there are many, the President included, who maintain themselves in the paranoid fear of the Comintern. We hear people tell us that a small group of Communists of Neo-Communists have the youth of today by the tail and they are using the youth as pawns in their scheme of subversion. Although we may not accept these arguments, we must work with them. Nixon has the power, and in his fear of communism he can invade Cambodia and send US advisors with the South Vietnamese as they invade Laos, or kill students who protest. We can see his fear if not understand or appreciate his motives.

But there is one group which neither appreciates nor understands the motives for US involvement in Vietnam or Cambodia or Laos. They are the Montagnards. They are only confused. They don't understand the technology of the atom bomb or the complexity of the domino theory or the containment policy, they only understand the monsoon and the planting of rice and the feeding of babies when they are hungry and how men and women die when a bullet enters their body. They don't care about "China" or "Russia" or "theism" or "Self Determination" to them Montagnard are only words which have no meaning. They began to understand a little of the war when the Green berets started training the Mike (Mobile Strike) force and the Civilian Irregular Defense Groups (CIDGs). At that time they agreed to assist the South Vietnamese government by interdicting the flow of NVA and VC supplies along the Ho Chi Minh trail. They agreed to do this because through the pressure of the CIA the Diem regime had promised the Montagnards an autonomous state after the war. The Montagnards have been living under an apartheid situation in Viet Nam for many long years and they were willing to work with the South Viets and the

Americans if afterward they would be allowed to live free of Vietnamese control and subjugation. The Mike Force and CIDG were trained by the Special Forces and did their job well until Diem was deposed and the word was put out that the promise of an autonomous state would not be kept. In North Viet Nam the Montagnards had received a great share in the governing. Under the French in Viet Nam the Montagnards had a greater deal of autonomy also. But under the South Vietnamese government this autonomy was nowhere to be seen. Lands that the "Yards" considered their own were taken away and

repression of Montagnard hopes for independence—Viet-Montagnard-Cong. Previously we talked of Viet Cong (Vietnamese Communist—anyone opposing the Saigon Regime). Now there was talk of Vietnamese-Montagnard Communist, (VMC). Whoever thought up the title VMC must have received the Distinguished Service Medal from Westmoreland himself. Since most Americans have been taught to believe that communism is worse than the devil they could now accept the murders of Montagnard nationalists.

For these reasons FULRO went underground. Fulro is the acronym for the

that time he remained on salary at approximately 300 dollars per month. When he left the hospital after one year he had about one hundred dollars. He paid for nothing while in the hospital, except cigarettes. His money went to FULRO. Uon will never forget the 2 years he spent in jail after the uprising in 1965. He will never forget the Vietnamese and how they persecuted him. And he will never forget the American who betrayed him. His life and the lives of others will cry out to us and condemn us. The scars on his body when he dies will tell those who bury him of the work he did for America and how his people are punished for it. Perhaps one of the greatest tragedies of the war will be that we taught the Montagnards the principles of freedom and democracy and then violated them.

We did to the Montagnards what the Communists could never do. We showed that we are hypocrites. We proved that we don't want self determination for oppressed peoples.

While President Nixon and the John Birch Society and the Minutemen teaches us paranoia our country is being destroyed by our own demagogues. While they warn us of the external threat, they destroy the basic American freedoms.

The military expands its power and Nixon appoints racists to the Supreme Court. One must seriously question the mental stability of a man who appoints John Mitchel, to be Attorney General and tells us that someone thousands of miles away is trying to take our freedom away. While in Washington DC Mitchell asks for the notes of news reporters.

I hope that while Uon stands as a witness against us the people of the United States will continue to rise and demand a return to sanity and justice. I hope that the pressure of the people will take the ammunition out of the guns of national guardsmen. That Augusta Georgia, Jackson Mississippi, and Kent State will not be forgotten. That there will not be a San Jose State incident or a Tulane university incident or a Richmond College incident. That the 72 men from Staten Island who died in Vietnam will not have to expect a 73rd. But I fear that it will be Uon and others who will judge us and condemn us. Unless we avoid internal conflicts and rise as one voice for peace, demand the end to war and racism. NOW!



Four CIA trained Montagnards in action against the Viet Cong.

given to Viets. The Montagnard reaction to this situation was demonstrated in the Battle of Plei Me. In 1965 the battle was in process at the CIDG camp of Plei Me between forces of the VC and the CIDG. As the Montagnards realized they were fighting for "Naught", they just walked away from the battle leaving the Vietnamese to fight their own war. They further took control of the Montagnard capitol of Ban Me Thout. Then came Uncle Sam. The Americans who had trained the Montagnards to fight and held up the hope of freedom and as Americans entered the city of Ban Me Thout and re-took the radio station and killed the Montagnards defending their homes, must have created the new word which allowed future

group known in French as the United Front for the Liberation of Oppressed Races. Colonel YBan took his men into Cambodia for safety reasons. With American guns and airplanes against him, he saw no purpose in remaining in Viet Nam. The Americans don't realize that they are still subsidizing FULRO. For an example, take Uon. Uon worked for the 4th Infantry Division in Pleiku. He was a Jarai Montagnard and spoke 7 Montagnard dialects, fluent Vietnamese, fluent French and fluent English. He was wounded during an operation for which he was decorated by Major General Charles Stone, Commanding General of the 4th division. Uon was in the 71st Evacuation Hospital for one year recovering from his wounds. During

Reflections—Sit and Talk, Sit and Talk...

Clouds of blood waft through our skin mingling with our hearts forcing a vomiting of rage. Yet vomit merely stinks and corrodes no steel.

We sit with corpulent politics and feast on their fat and feast and feast again while all the while lean lions about us gnaw our limbs and suck our minds.

We stand beyond reality groping for vaporous arms as cold steel explodes amidst us.

Nixon, a man of charcoal grey muscle and empty marble eyes lives within electronic waves and dilutes our vision with Madison Avenue piss and siezes our sinew with administrative fingers. His blood merely a rumor, his children neutered. He substitutes explosions for throbs and gesticulation for sex. He sears out

of the nether land of lifeless hell to mutilate Whitman's leaves of grass, to cut and trim them neatly with a smoking power mower. He flails out with word coinage minting the death of communication. The palace guard dresses as Marie Antionette while he sends children to wallow in blood splattered mud. And his daughter holds social teas with rebel singers. The third string half-back finally sweeps the end stringing out the turn towards the boundary of oblivion following the interference of indoctrination and technology. The earth is blocked by steel and the mind benumbed by verbiage.

Nixon seems an Anti-Plato, a debased sorcerer who demeans the physical world and creates out of it an ephemeral perversion of twisted language and imper-

sonal murder; a cesspool reality in which a hard hat is a splendid symbol for the mind and the body is the end of the sightless bullet's journey.

And we, the heroic invalids sit in ivy covered wheelchairs and shout defiance at granite statues which have no ears while all about the red cloud thickens and begins to clog our lungs.

It's a warm pleasant spring day made for not a goddamned thing. The housewives scurry and gossip, the children make too much noise and thoughts are only of pleasure. But the street's still leafless tree reminds us of still one more massacre.

While we sit and talk and sit and talk and sit and talk launching voices to be disassembled by winds which are cut neatly and sublimely by radio waves.

Dan Rooney

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INTERACTIONS — A TIME TO READJUST

— MARK DAUGHERTY —

Last Thursday's small demonstration was particularly meaningful to me. It crystallized feelings I had been harboring for two weeks and it showed me that a dream I had been hoping for for almost three years might now be reality. Five minutes after I had arrived I managed to find and climb up a stop-light post in the middle of all that was happening. As the marchers were coming up the avenue the police had formed in front and behind in order to get them to go off on a side street. The crowd reached the police and the usual confrontations began. As the shouting became louder and the tension rose, the new allies of the peace movement — the old and middle aged, the workers, and businessmen, the straights — all left leaving only the young people to do "their thing."

As this was happening, a very straight looking middle aged photographer wearing a peace button and a scowl climbed up with me onto the stop-light post. We got to talking and I asked him why he looked so annoyed. He replied, "Sometimes I wonder what the goals of the students are. Are they advocating total revolution and overthrow of the democratic system, or do they want what I want—the peaceful evolution of a basically good system of government into all that it can and was meant to be, so that we might have a country of peace, freedom and of fairness without war, hate

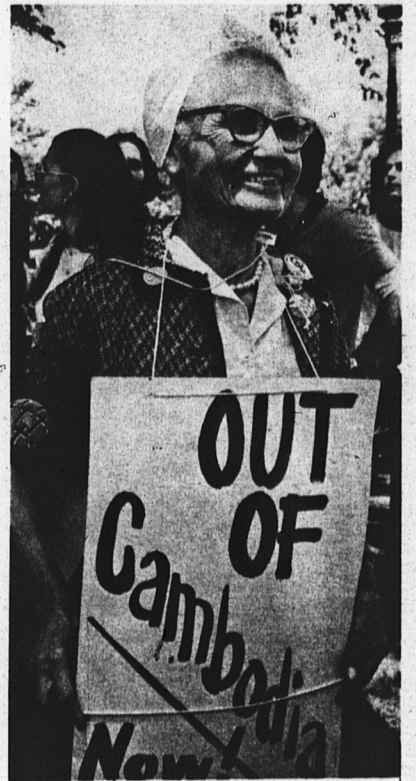
and injustice? I replied to the effect that I agreed with him and that I thought most students did too. He continued, "I want 'Peace Now' and an end to the immoral policies of Richard Nixon. I want it more than anything, and I'll work alongside anyone else who also wants these goals. But I can't blindly support the students because there are two kinds of them; one kind wants peace, and the other kind only wants to raise hell. I wish that students who are serious about their peace convictions would totally disassociate themselves from their hell raising friends."

Wow! He had verbalized what I had been feeling for the last two weeks! "The movement" — conceived in the black of a distant night — was ready to face the dawn. It no longer had to be underground, it no longer had to be an impossible dream. It could be a reality and could flourish even when exposed to the sun. But like eyes that learn to adjust from dark to light, so the movement has to adjust from night to dawn or it will never live to see day. Tactics of the night must cease. Violence must end at all costs and anything that carries the potential for violence must be controlled. Violent confrontations can be remembered and credited for the publicity that they gave the movement and the monumental task that they attempted to undertake during the night

of its birth. But Richard Nixon, Jackson State, Cambodia, and Kent State have spurred the movement on to its dawn—giving it new energy and new allies that it never had before and may never have again if it fails to use this opportunity. The movement MUST have these allies in order to be successful and violence sends them running — THE OTHER WAY!

If I am really serious about my commitment to end the war, to stop university war related research, to stop harassment of minorities and dissenters, and to end the repression, I must leave the glamor and glory of violent protest marches and campus confrontations and start doing the hard, often boring drudgery that gets things accomplished. I must realize that things just can't happen overnight. I must vote and be an informed voter. I've got to be willing to campaign for the men I want elected. I must talk to people and convince them that how I feel about the war and the other issues is right—imagine if every "Peace Now" person convinced just one construction worker or one "Support Our President" person that they were wrong?

We must beat the system at its game. The movement must win elections in 1970 and must be a powerful force in 1972. The movement is ready for its day — I only hope its people are ready too.



America
Where are you now?
Don't you care about
your sons and daughters?
Don't you know
WE NEED YOU NOW?
WE CAN'T FIGHT ALONE
AGAINST THE MONSTERS.

WANTED

One flag.

Colors: Red, White, and Blue.

Other identifiable markings: Thirteen Stripes & Fifty Stars.

Last seen: Flying above the heads of a large number of vulgar "hard-hats."

Reward: The most influential "peace propaganda" one could ever hope for.

Search Party Desperately Needed:

All members of the peace movement are asked to go out there and retrieve our flag, for it IS our flag. It belongs to us just as much — if not more — than it does to those who claim, by virtue of their LACK of dissent, to love their country. But we love our country too! Why would we work so hard to better it if we didn't care for it? We must get our flag back for we are working hard for it. We have let them steal it from us without protest — we have given it up all too easily. We must get it back. We must begin to carry it at all demonstrations. We must toil underneath it and carry the peace sign right next to it. Thus we can symbolize our desire that the country we work for and love, may someday have the peace we work for and love.

—Jeri Daugherty

