

RESIST

Room 4, 763 Massachusetts Ave., Cambridge, Mass. 02139

TEL: (617) 491-8076

STATEMENT OF SUPPORT FOR:

Benjamin Spock, Michael Ferber,

William Sloane Coffin, Marcus Raskin, Mitchell Goodman

WE STAND BESIDE THE MEN WHO HAVE BEEN INDICTED FOR SUPPORT OF DRAFT RESISTANCE. IF THEY ARE SENTENCED, WE, TOO, MUST BE SENTENCED. IF THEY ARE IMPRISONED, WE WILL TAKE THEIR PLACES AND WILL CONTINUE TO USE WHAT MEANS WE CAN TO BRING THIS WAR TO AN END.

WE WILL NOT STAND BY SILENTLY AS OUR GOVERNMENT CONDUCTS A CRIMINAL WAR. WE WILL CONTINUE TO OFFER SUPPORT AS WE HAVE BEEN DOING TO THOSE WHO REFUSE TO SERVE IN VIETNAM AND TO THOSE INDICTED MEN AND ALL OTHERS WHO REFUSE TO BE PASSIVE ACCOMPLICES IN WAR CRIMES. THE WAR IS ILLEGITIMATE AND OUR ACTIONS ARE LEGITIMATE.

Rev. Martin Luther King, Jr.
Denise Levertov
Dwight Macdonald
Linus Pauling
Ava Helen Pauling
Paul Goodman
Noam Chomsky
Howard Zinn

Frederic Crews
Arthur Waskow
Rev. Robert McAfee Brown
Paul Lauter
Florence Howe
Louis Kampf
Rev. Richard Muma
Hillary Putnam
Franz Schurmann

Donald Kalish
David Krech
Sidney Peck
Mary Clarke
Herbert Magidson
Rt. Rev. Harlan Weitzel
Harry Rubin
Thomas Parkinson

SIGNATURE	NAME (PLEASE PRINT)	ADDRESS AND PHONE	CONTRIBUTION
<i>Harold Kyle</i>	Harold Kyle	316 Ave St 337-0649	
<i>Anthony DeFusco</i>	ANTHONY DEFUSCO	1328 E. Grand River, E. Lansing	351-7249
<i>Dave Ring</i>	Dave Ring	419 S. Case	355-6780
<i>Ronald C Riggs</i>	Ronald C Riggs	615 W. Fee Hall	353-1964
<i>Mark Weaver</i>	Mark Weaver	763 Massachusetts	353-0364

MAKE CHECKS PAYABLE TO: RESIST

-- RETURN STATEMENT AND CHECKS TO:

RESIST; Room 4, 763 Massachusetts Avenue, Cambridge, Massachusetts 02139 / Tel: (617) 491-8076

THE DRAFT IS A WAR WAITING TO HAPPEN

We are ICARD (Ingham County Coalition Against Registration and the Draft). Listed below are eleven reasons why we oppose registration and the insuing draft threat that will follow:

- 1.) The draft makes it easier to wage illegal and immoral wars. The United States has used draftees in four such wars since 1950 - Laos, Korea, Vietnam, and Cambodia - and won none of them.
- 2.) The legality of the peacetime draft has never been demonstrated.
- 3.) The army is racist and sexist. The draft will force women and minorities to endure its oppressive policies.
- 4.) The draft has historically placed a greater burden on young people, minorities, and the poor. It forces many people to waste years of their lives. The army actually trains very few for jobs in the civilian sector and while these people are serving, their peers are gaining seniority in the job market.
- 5.) The draft takes away people's economic freedoms. (Draftees are forced to work for less wages than they might get in the marketplace.)
- 6.) The draft forces people into the indoctrination system of the army - it increases the militarization of the populace.
- 7.) Money spent on the draft and draftees diverts funds from domestic problems (i.e. the need for social and environmental services, etc.).
- 8.) The draft is unnecessary for defensive purposes. It is necessary only if the U.S. intends to maintain its military aggressive policies.
- 9.) The resumption of the draft will again split this country into opposing factions, rather than unify it.
- 10.) Bringing back the draft is a retreat to that age-old problem for a troubled economy: a) shoot the economy full of government money; b) increase production; c) use up that production through WAR.
- 11.) Women and men will not be drafted to protect the American people - they will be drafted to protect the profits of oil companies and other multi-nationals (Such as Northrop, McDonald-Douglas, DuPont, IBM, and Textron whose stocks have all increased since President Carter's speech on Afghanistan, in January 1980. These five companies were all in the top ten of the defense contractors during the Vietnam War).

Remember this fact: When you have all those people in the armed forces, you have to do something with them.

Fear free to call ICARD at (517) 351-4648 for information concerning upcoming events or come to our meetings every Sunday at 6:30pm in the Peace Center, 115 S. Harrison, E. Lansing. We need your support!

This leaflet may be reprinted.

FACTS ABOUT PHYSICALS

WHAT HAPPENS AT THE PHYSICAL



Your physical exam will be taken at Fort Wayne, Detroit. When you arrive there, you will be ushered into a reception room where you will receive a large envelope containing your personal records and some blank forms. This envelope will be carried by you through the exam.

You will then proceed upstairs to the testing room. Here you will take the Armed Forces Qualification Test. This test deals with math, English, mechanics, and spatial perception. If you fail this exam, you are interviewed to determine if you deliberately failed. If you have at least 10 years of schooling, you will be declared acceptable even if you flunk.

While you wait for the scores, you will fill out some forms - a lengthy Report of Medical History, a Report of Medical Examination, and a Security Questionnaire. (See below for further information on the Report of Medical History and the Security Questionnaire.)

Next you go to a dressing room and strip to underpants and shoes. You will be given a paper bag to carry your valuables. You then proceed through the various phases of the physical exam - blood sample; doctor interview (uses the Report of Medical History); chest x-ray; height and weight; urine sample; vision; orthopedic exercises; heart, lungs and ears; hernia; hearing; blood pressure and color blindness. If you have doctors' letters, you should now be interviewed by a physician. Next there is further processing by a corpsman.

DID YOU PASS?



After this processing, your physical records are reviewed by a doctor. This doctor should tell you whether or not you are physically acceptable. If he does not tell you, ask him. If you have any questions or objections, make them here! After you dress and go through minor processing, you are finished.

REPORT OF MEDICAL HISTORY (Form 89)

When you fill out the Report of Medical History, be sure to mention all illnesses, mental and physical, and injuries you have ever had even as a child. You may want to list any drug use and the type taken. All of this information may enable you to obtain a physical deferment (I-Y or IV-F). Don't let them rush you. Fill this form out completely.

SECURITY QUESTIONNAIRE

You will be given a Security Questionnaire which contains questions on your affiliation with "subversive groups." Many people object to completing the questionnaire because they feel this questionnaire violates the freedoms guaranteed by the First and Fifth Amendments to the U.S. Constitution. You may refuse to answer without breaking any law. If you refuse to sign this form or if you check one or more of the groups listed, you can be found acceptable for military service only after a security investigation.

YOU ARE A CIVILIAN



Legally you must cooperate with general directions as you go through your physical, but you are not in the army and haven't given up any civilian rights. Play it cool.

YOU HAVE ALTERNATIVES

The draft law is very complicated, and the draft board and the army usually don't tell you what your rights are. You may be able to get a classification which will keep you out of the army if:

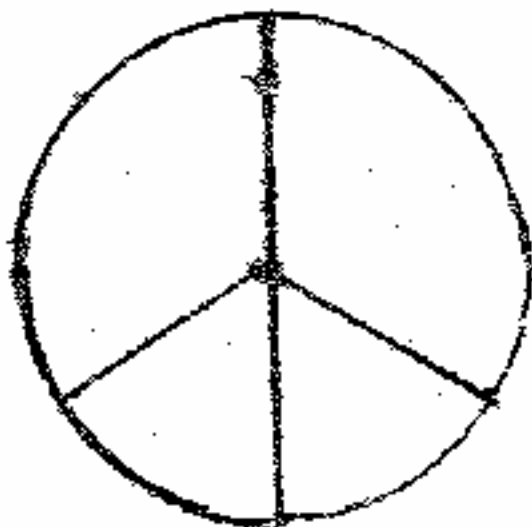
1. You are supporting someone (III-A)
2. You have certain physical or psychological ailments (I-Y, IV-F)
3. Your job is important to your community (II-A)
4. You feel that war is wrong and you don't want to fight in it (I-A-O, I-O)
5. You have served time in jail (I-Y)
6. Your father, brother, or sister was killed in the armed forces and you are the only surviving son (IV-A)
7. You are student or a minister (I-S, II-S, IV-D)
8. You work on a farm (II-C)
9. You are an alien (IV-C)

Other alternatives:

1. You can refuse to be inducted. Several thousand other guys already have.
2. You can go to Canada. There are groups in Canada which will help you.

INFORMATION AND HELP IS AVAILABLE

If you have questions, get help now! DON'T WAIT UNTIL YOU GET AN INDUCTION ORDER! Reliable information is available for free from either of the following draft information centers:



LANSING DRAFT INFORMATION CENTER
215 S. Washington St., Lansing
(In the Michigan Theater Arcade)
Open Sundays from 1 to 5 PM

EAST LANSING DRAFT INFORMATION CENTER
507 E. Grand River Ave., East Lansing
(Above the Campus Book Store)
Open Monday through Friday from 1 to 5 PM
and Monday through Thursday from 6 to 8 PM.
Phone 351-5283

Aliens and Dual Nationals (4-A, 4-C, 4-T). If you are a citizen of a foreign country living in the U.S., or a dual national, you may be eligible for an exemption.

Medical, Psychological, "Moral" (4-F). You may be disqualified from military service if:

- you are confined in an institution;
- you have a felony record;
- you have some "obviously disqualifying" physical or mental condition;
- you fail the Army physical exam on your reporting date. Selective Service expects 50% to fail this exam. Submitting documentary medical evidence prepared by civilian physicians is encouraged; or
- you flunk the psychiatric exam on the same occasion.

Surviving or Sole Surviving Son (4-G). You may be exempt if a member of your immediate family has died from service-related causes.

For more information, contact:
**Coalition Opposing Registration
and the Draft**
795 Willamette, Rm. 310
Eugene, Oregon 97401
Phone: (503) 485-4611

OR

I-CARD
1118 S. HARRISON ROAD
EAST LANSING, MI 48823
(517) 351-4648

THE DRAFT: HOW IT WORKS

The regulations of the Selective Service system have changed since 1973, when the draft was last in effect. This brochure provides an overview of the new regulations governing registration and induction. It cannot take the place of personal counseling. If you have questions about your own case, or that of someone you know, see a draft counselor.

The classification regulations are complex, and you may have only a few days in which to file a claim. Some claims will require extensive advance preparations. You will need to find out which deferments and exemptions are available to you, and how to apply for them. You may need to gather records, discuss the matter with others, or just sort out your own thoughts. All of these things take time which you may not have after the induction notice arrives. **See a draft counselor.**

NON-COMPLIANCE

If you fail to comply with any provision of Selective Service law or regulations, you are committing a federal felony. If caught and convicted, you would face a maximum penalty of five years in prison and a \$10,000 fine.

Estimates of non-registrants during the Vietnam-era draft (1964-73) ranged from 250,000 to 1 million. Of them, 250 were convicted. Out of about 200,000 men accused of some Selective Service violation during that period, 94% had their cases dropped. Four per cent of them were convicted, and less than half of those convicted actually served time.



This information was accurate as of January 1982. The regulations change occasionally—a draft counselor can update you.

REGISTRATION

Selective Service regulations require every male to register for the draft within 30 days of his 18th birthday. Forms are available at local post offices. If you register, you should receive a letter within 90 days from Selective Service confirming your registration. You are required to correct any errors immediately. You are also required to notify Selective Service of any significant change within 10 days of the change.

Many young men choose not to register for the draft, or choose to refuse induction. Late in 1981, Selective Service announced that only three-fourths of those required to register in that year had done so.

Warning letters are sent to non-registrants identified by the government. The government has given all those suspected of non-registration a second—and in some cases a third—chance to register.

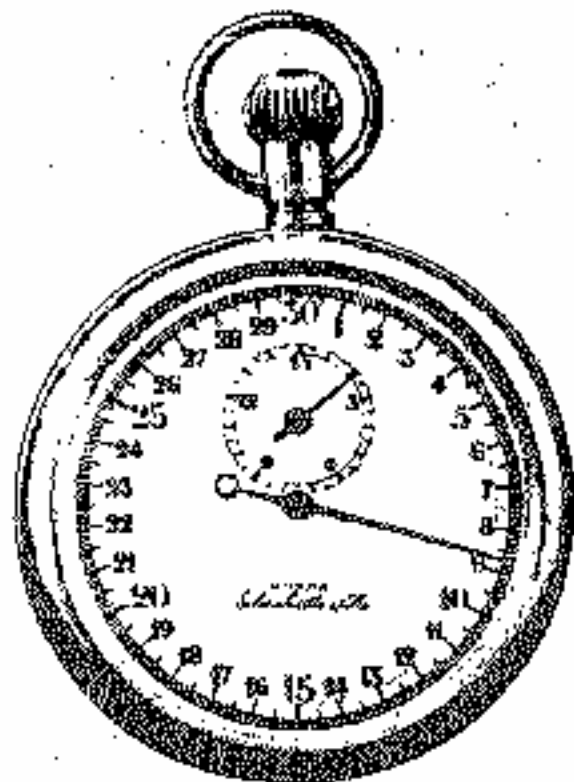
ORDER OF CALL

In the event of a draft, you will be at the top of the list of registrants to be drafted during the calendar year (January through December) in which you turn 20. During this entire year, you will be in the "first priority selection group." Selective Service will conduct a lottery and assign a random number from 1 to 365 to each birthdate in the year. You and the others in your priority group will be called in the order determined by the lottery.

If you are not drafted during your first priority year, you drop to second priority during the calendar year in which you turn 21, to third priority when you turn 22, and so on through the year in which you turn 25. This is the last year during which most people may be drafted. Some deferments may extend your eligibility until age 34 (see a draft counselor for more information). If all those eligible through age 34 are drafted, 19- and then 18-year-olds may be called. Doctors are subject to a separate draft and eligible for induction through age 34.

INDUCTIONS

If your number is called, you will be automatically classified 1-A, available for military service, and you will be sent an



induction notice by Mailgram. The induction notice will order you to report for an Army physical examination on a certain date, which could be as soon as ten days from the date the notice was sent. If you pass the examination, you will be inducted into the Armed Forces on that date unless you have previously filed a claim for a deferment or exemption. All claims must be filed before the date of the examination.

With your induction notice you should receive a form for claiming postponements and reclassifications, and a classification information booklet. The booklets will also be available at post offices. Using the form, you may request reclassification from 1-A into any of the 17 other Selective Service classifications. Most of these classifications provide a deferment or an exemption from military service. Your claim will be considered by Selective Service; unfavorable decisions may be appealed.

POSTPONEMENTS

When you receive an induction order, you may apply for a postponement of your date to report if:

- you are a student;
- there is a death or an extreme emergency in your immediate family;

- you are seriously ill; or
- there is some other emergency beyond your control.

The Director of Selective Service may grant you an initial postponement of up to 60 days, and one further postponement which brings the total to no more than 90 days. If you are a student, you may receive a postponement until the end of the term in which you are currently enrolled, or—if you are a senior—until the end of the school year.

DEFERMENTS AND EXEMPTIONS

Following is a list of the more common deferments and exemptions. Note that students (with the exception of ministerial students) are no longer eligible for a deferment.

For some classifications, you may request an appearance before a local claims board to argue your case. Conscientious objectors must appear.

Whatever classification you claim, supporting documentation is necessary. If you think you might qualify for any of these classifications, see a draft counselor first. You need more information.

Conscientious Objector. You are opposed on moral or religious grounds to participation in war in any form. You will need to prove the sincerity of your beliefs.

1-0 You will not serve in the military in any capacity. You are required to perform two years of alternative (civilian) service.

1-A-0 You will serve in the military, but will not receive weapons training nor serve as a combatant. Assignment to combat medic duty is common.

Ministerial Students (2-D). You can be deferred from service while preparing for the ministry under the direction of a recognized church or religious organization.

Hardship (3-A). You can be deferred if your induction would cause a financial, physical, or psychological hardship to someone who depends on you. Substantial documentation is necessary. Your deferment would be reconsidered after one year by the claims board.

What happens to people who get in trouble in the military?

Once you sign the enlistment agreement and take your oath, you are subject to the Uniform Code of Military Justice. You can be tried in military courts, where you are judged by officers and high-ranking enlistees, not your peers. Military lawyers represent you—although some courts-martial don't even allow that. Most of the offenses are not crimes in the civilian world. Over 90% of courts-martial end in conviction, and punishments are often severe.

You can receive a less-than-honorable discharge even if you haven't been court-martialed. You can lose veterans benefits and have trouble getting a civilian job for the rest of your life. One out of nine recruits—and one out of four Marines—can expect a less-than-honorable discharge.

Military justice is especially harsh for minorities. Over half the prisoners in Army stockades are black, although blacks account for around 30% of the total Army. Blacks and Latinos receive dishonorable discharges at 4½ times the rate of whites.

What happens when my active duty is up?

Remember that you are required to serve a total of at least six years. You might have two years of active duty and four years in the Reserves or Ready Reserves. If you're in the Reserves when a war starts, you can be sent active until the end of the war plus six months. You won't need to be drafted—you'll be in and already trained.

Feel you have no choice but to sign up?

With unemployment as bad as it is, many people are hit by the "poverty draft." A lack of civilian jobs leaves them with few obvious alternatives to joining the military. The poverty draft affects poor, working-class, and minority people.

Rather than helping to provide useful jobs in the civilian economy, the government seems to be channeling more and more out-of-work young people into the military. The trouble is, when those young people are discharged, they'll be right back on the job market, competing for that same tiny handful of jobs.

Why not take some of the \$200 billion the Pentagon spends in a year, and put it into education, or mass transit construction, or cleaning up polluted waterways? Then there could be productive jobs for everyone.



THINKING ABOUT ENLISTING?

Remember these tips:

1. Look at other options again: vocational training, grants and loans to go to school, even seeking work in another area.
2. Take along a witness when you visit the recruiter. That person can help you think of questions, or take notes.
3. Get any promises in writing (in an Annex attached to the enlistment agreement). The military will not honor verbal promises.
4. Don't sign anything until you've taken it home and read it carefully. Show a copy of the enlistment agreement to friends, parents, veterans, draft counselors, or a lawyer. The agreement is a very complex document, so don't feel stupid if it's not clear to you.
5. If you have a police record, don't hide it—especially if the recruiter tells you it doesn't matter. You—not the recruiter—will be in trouble later. An undesirable discharge can follow you the rest of your life.
6. Get copies of everything you sign, and keep them in a safe place.
7. If you want one of the military's "enlistment options," ask the following questions:
 - For how long (active duty plus reserves) must I enlist if I take this option?
 - Do I have to meet any special physical standards or other requirements?
 - For options that guarantee special training: What happens if I can't complete the training?
 - For options that include assignment to a particular base or area: Does that guarantee of assignment go for the whole time I'm in?
 - For the "Buddy Plan": Do my buddy and I get assigned to the same place after basic training?

Above all, get some pre-enlistment counseling. Counselors are interested in talking with you no matter what your enlistment plans are. They can go over the agreement with you, or help you get advice from a lawyer or a veteran.

For free pre-enlistment counseling, contact:
Coalition Opposing Registration and the Draft
795 Willamette, Room 310
Eugene, OR 97401
Telephone: (503) 485-4611

OR

I-CARD
1118 S HARRISON
E. LANSING, MI 48823
(517) 351-4648

THINKING ABOUT ENLISTING?



Read this first.

THINKING ABOUT ENLISTING?

Read this first.

If you've talked with a military recruiter or seen the ads, you know that the military sounds like a good deal. You're promised training, education, travel, adventure, and the chance to get a good job when you get out.

Before you enlist, though, you owe it to yourself to find out the other side of the story. Recruiters themselves say that they don't tell you about the negative side of life in the military.

Joining the military is a serious step that would affect the rest of your life. Talk to other people, such as veterans and draft counselors. Inform yourself carefully, and make up your own mind.

Can I believe what recruiters say?

Recruiters are paid to sell you on the military. In order to keep their assignments, recruiters must meet monthly quotas for enlistments. If they don't, they lose their jobs and others take their places.

"I'm a salesman," said a master sergeant in Dallas, Texas. "Salesmen don't tell you things that will cause you not to buy a product."

Moreover, some recruiters resort to fraud to meet their quotas. Recruiters have sometimes forged documents, or covered up police records or other disqualifications. Later on, the enlistee gets the bad discharge, not the recruiter.

A 1981 government study says recruiting malpractice "is still a problem in every service component except the Air National Guard."

Will I receive the training and the job I want?

Recruiters sometimes promise training which is not written into the enlistment agreement. Verbal promises are worthless. Even if the training you want is written into your agreement, most agreements only cover the first 10 weeks after basic training.

The military rarely guarantees your job after training. Certain assignments, like menial duty or combat duty, are hard to fill. Once your training is done, nothing prevents the military from assigning you to one of these hard-to-fill slots.

Minorities are especially likely to be assigned low-skill, dead-end jobs. Why? The qualification tests are racially and culturally biased. And prejudice often helps decide job assignments.

Many women consider joining the military because it promises equal opportunity. In reality, women in the military are still concentrated in low-paying jobs—secretaries, clerks, and medical aides.



What if the job I want is written into my contract?

To call your enlistment agreement a "contract" is misleading. It locks you into performing your end of the agreement, while the military cannot be held accountable. Even written guarantees may be ignored, and you will have no right to sue in civilian courts.

Also, any written guarantees may be worthless to you if you don't perform well enough to stay in the program, or if the program is too full or gets dropped. Guarantees may also be suspended if you can't get a security clearance or meet strict physical standards.

And most military jobs won't be of much help to you in the civilian job market. Fifty-three percent of the jobs offered by the Army are combat jobs with no similarity to civilian jobs. In a recent survey, 89% of the veterans polled said they were "unable to use any of the military training and experience in the jobs they hold now."

Will I be able to take college courses while I'm in?

In a recent Congressional study, 90% of enlistees who had been promised college course work by recruiters were turned down by their unit commanders. More than half said they would not have enlisted if they'd known that their educational opportunities would be denied.

For women, it's even harder to attend college in the military. In 1976, only 15 out of 1,600 Naval Reserve scholarships were awarded to women.

What are the travel opportunities like?

In the U.S., assignments are usually eight months to a year in one place. Transfers can come without warning, and with little regard for personal needs.

In the Navy, travel means half-year tours on a warship. Living quarters can be rooms for 300, eight stories below deck.

Many Army recruits stationed overseas find themselves in West Germany. Many Germans resent the presence of U.S. troops in their country; some regard them as tourists to be fleeced. The *New York Times* reports that "for most of the nearly 200,000 American soldiers stationed in West Germany, the Germans are a nation of taxi drivers, barkeepers, and bar girls."

The dollar has lost value compared to the German mark, and many GIs there are now on food stamps. As the *Cleveland Plain Dealer* says, the average GI in Europe is "broke, bored, skeptical, and homesick."

GIs assigned to other foreign stations, like Korea, find similar conditions.

The ads say that the military will "make a man" out of you. What's life in the Armed Forces really like?

Talk to a veteran. One man who enlisted in the Coast Guard said: "Military training degrades people until they're like pieces of meat. It robs them of all individuality on purpose."

In the military, people watch over you constantly. They tell you when to sleep, eat, and move. They can search all your personal possessions at any time. They can put you in prison for talking back or refusing to cut your hair.

Commanding officers get their jobs by following orders, and their job is keeping you in line. They believe that what keeps you in line is fear and humiliation. This is one of the main reasons why over 500 people go AWOL from the military every day.

Military life is also exhausting, and not well paid. You're available for duty 24 hours a day, 7 days a week—for starting pay of \$550 a month. There's no overtime, holiday, or weekend pay.

For minorities, the military is no escape from racism. The Dept. of Defense says: "Systematic racial discrimination exists throughout the armed forces and in the military justice system." Minority soldiers tend to get more menial jobs, and have a harder time advancing. For example: blacks make up 21.6% of the military altogether, but only 4.8% of the officer corps.

NO DRAFT! NO WAR! DEMONSTRATE

SATURDAY

MAY 31 • NOON

BEAUMONT TOWER, MSU

**STUDENTS UNITE! RAISE YOUR VOICE! STOP THE DRAFT!
NO WAR FOR OIL! WE SHALL NOT KILL! BAN THE BOMB!**

Groups endorsing this rally include: ICARD (Ingham County Coalition Against Registration and the Draft), East Lansing Peace Education Center, Greenpeace, Abrahamic Community, Students for a Libertarian Society, Mobilization for Survival, Democratic Socialist Organizing Committee-MSU, Block The Draft Law (Lansing), ANGEL (Anti-Nuclear Group of East Lansing), et al.



1980

NO DRAFT! NO WAR! DEMONSTRATE



Rally for PEACE



**SATURDAY • MAY 31 • NOON
BEAUMONT TOWER, MSU**

**PEOPLE UNITE! RAISE YOUR VOICE! STOP THE DRAFT!
NO WAR FOR OIL! WE SHALL NOT KILL! JOIN US!
SHOW YOUR SUPPORT OF THE PEACE MOVEMENT!**

Speakers include:

Zolton Ferency - Associate Professor, Criminal Justice, MSU
Rep. David Hollister - (D) Dist. 57
Rep. Lynn Jondahl - (D) Dist. 59
Victor Howard - Professor, English Dept., MSU
Paul Jay Jensen - Vietnam Veterans Against the War
Barry McGuire - Democratic Socialist Organizing Committee, MSU
Sandi Murley, Steve Grose - ANGEL
Barb Thibeault - Peace Education Center
Sue Wolfe - Greenpeace; Linda Ewing - PIRGIM
Vera Morrow - Block The Draft Law, Lansing
Steve O'Keefe - Students for a Libertarian Society

Groups endorsing this rally include:

Abrahamic Community, ANGEL (Anti-Nuclear Group of East Lansing), Block The Draft Law (Lansing), CRASS, Democratic Socialist Organizing Committee-MSU, East Lansing Peace Education Center, Greenpeace, ICARD (Ingham County Coalition Against Registration and the Draft), Mobilization for Survival, NOW, PIRGIM, Students for a Libertarian Society, Vietnam Veterans Against the War, Youth Against War and Facism, et al.



BEFORE YOU REGISTER PLEASE READ THIS

Take it home if you like. It's legal to wait until Saturday.

1. You DO have a choice.

This may be one of the most important decisions of your life. Will you let someone else (generals, congress, Selective Service) make it for you?

2. You won't be alone.

Over **250,000** eligible young men did not register last summer. That's according to the Selective Service. The "Boston Globe" estimates many more.

3. Registration says your life belongs to the government.

And yet, the Constitution of the U.S. states in the 13th amendment, Sec. 1, "Neither slavery nor involuntary servitude, except as a punishment for crime ... shall exist within the United States."

What crime are you guilty of? Of being nineteen?

4. Registration is not necessary for defense.

Selective Service director, Bernard Rostker, reported on Jan. 16, 1980 that the peacetime registration was "redundant and unnecessary". (Cong. Rec. 2/27/80.)

5. Registration is the first step in bringing back the draft.

In 1981, the Selective Service is scheduled to start training volunteers for "standby" draft boards.

6. The draft is not meant for defense.

We currently have the biggest peacetime army we have ever had. The draft has enabled every President since Franklin Roosevelt to wage undeclared, unpopular, and bloody wars (Korea, Lebanon, Dominican Repub., Vietnam.)

7. Registration for the draft is not "patriotic."

Patriotism is doing what you believe is right for the country, not what someone else tells you is right for the country.

In this country's 204 year history, we have only had a draft for 36 years. And every time that it was proposed, it was strongly resisted.

8. Only a fraction of one percent of those who didn't register during the Vietnam war ever went to jail.

Of those that did register, 50,000 died and 150,000 were crippled and maimed. ("Chance and Circumstance: the draft, the war...", Baskin and Strauss, 1978)

If you think you might resist the draft, the time to do so is now.

Not registering is the safest step. It gets riskier the more you cooperate with the draft.

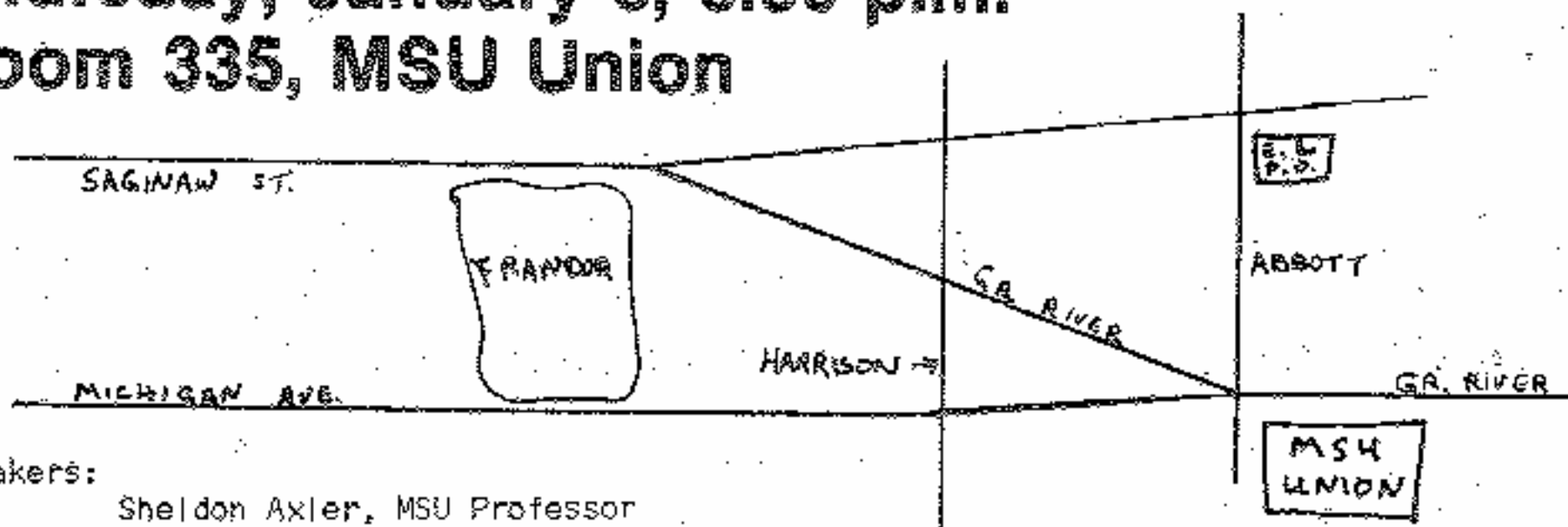
Notice: There are stiff penalties for not registering. See other side of the flyer.

BEFORE YOU REGISTER TALK TO US

Meeting

Thursday, January 8, 8:30 p.m.

Room 335, MSU Union



Speakers:

Sheldon Axler, MSU Professor
Erick Williams, Attorney

Speakers will discuss political and legal aspects of draft registration, Selective Service procedures (deferments, exemptions), and Conscientious Objection. There will be time to discuss your individual questions.

Ask yourself why you are registering.

Will you fight and die in the deserts of the Mideast for oil? Will you fight the Salvadoreans who are trying to rid themselves of a murderous government? Will you fight to support racist governments in Africa? In short, will you go wherever the government and the generals send you? Let your conscience guide you, not someone else's.

DRAFT COUNSELING

Although they do not do counseling themselves, the following places can help you get in touch with DRAFT COUNSELORS:

PEACE EDUCATION CENTER 351-4648
LISTENING EAR 337-1717

PENALTIES: A fine of \$10,000 and/or 5 years imprisonment for any of the following:

- o Failure to notify the Selective Service of any change of address,
- o Failure to notify the Selective Service within 90 days if you do not receive your verification of registration,
- o Failure to register.

This flier is brought to you by the Ingham County Coalition Against Registration and the Draft (ICARD) and by PIRGIM-MSU.

anti-

DRAFT NEWS

FALL
1982

ICARD (Ingham Coalition Against Registration and the Draft) 351-4643

DRAFT UPDATE

6 INDICTMENTS DOWN, ONLY 699,994 TO GO

To date, there have been 6 indictments and 2 convictions for non-registration. Enton Eller, 20, from Virginia was indicted in mid-July and on August 17 convicted and sentenced to 2 years probation on the condition that he register - a condition that he has not yet fulfilled.

Ben Sasway, of San Diego, California, was convicted on August 21 and is currently being held, without bond, until sentencing in early October. Others indicted include: David Wayte, Pasadena, CA; Mark Schmucker, Alliance, Ohio; Russ Ford, New Haven, Connecticut; and Gary Ecklund of Iowa.

Following the first indictment in early July (Sasway's), demonstrations were held in 115 cities across the country, including Lansing.

Official reports indicate that since the end of June the number of non-registrants has risen from 527,000 to 700,000. This number is so large, states the N.Y. Times, that it raises serious questions as to whether the law can be enforced. Since the already crowded Federal Prison System holds only 40,000, the prosecution of large numbers of non-registrants seems unlikely, if not impossible. Meanwhile the Selective Service continues its campaign of intimidation. A match-up of Selective Service and Social Security records has been done in an attempt to identify possible non-registrants. But, as these attempts fail, the number of non-registrants continues to grow.

(over)

**FOR MORE INFORMATION ON THE
DRAFT AND DRAFT REGISTRATION,
ATTEND THE:**

**INGHAM COUNTY
COALITION**

**AGAINST REGISTRATION
AND THE DRAFT**

MEETING:

**7:30 PM
THURSDAY, SEPT. 30
UMHE
1118 S. HARRISON
E. LANSING**

THE FACTS ABOUT NON-REGISTRATION

If you do not register for the draft, then you drastically reduce your chances of being drafted. The down side is that you run the risk of being detected, embarrassed and maybe prosecuted. People convicted of refusing to register can be sent to prison and/or fined, theoretically up to 5 years and/or \$10,000.

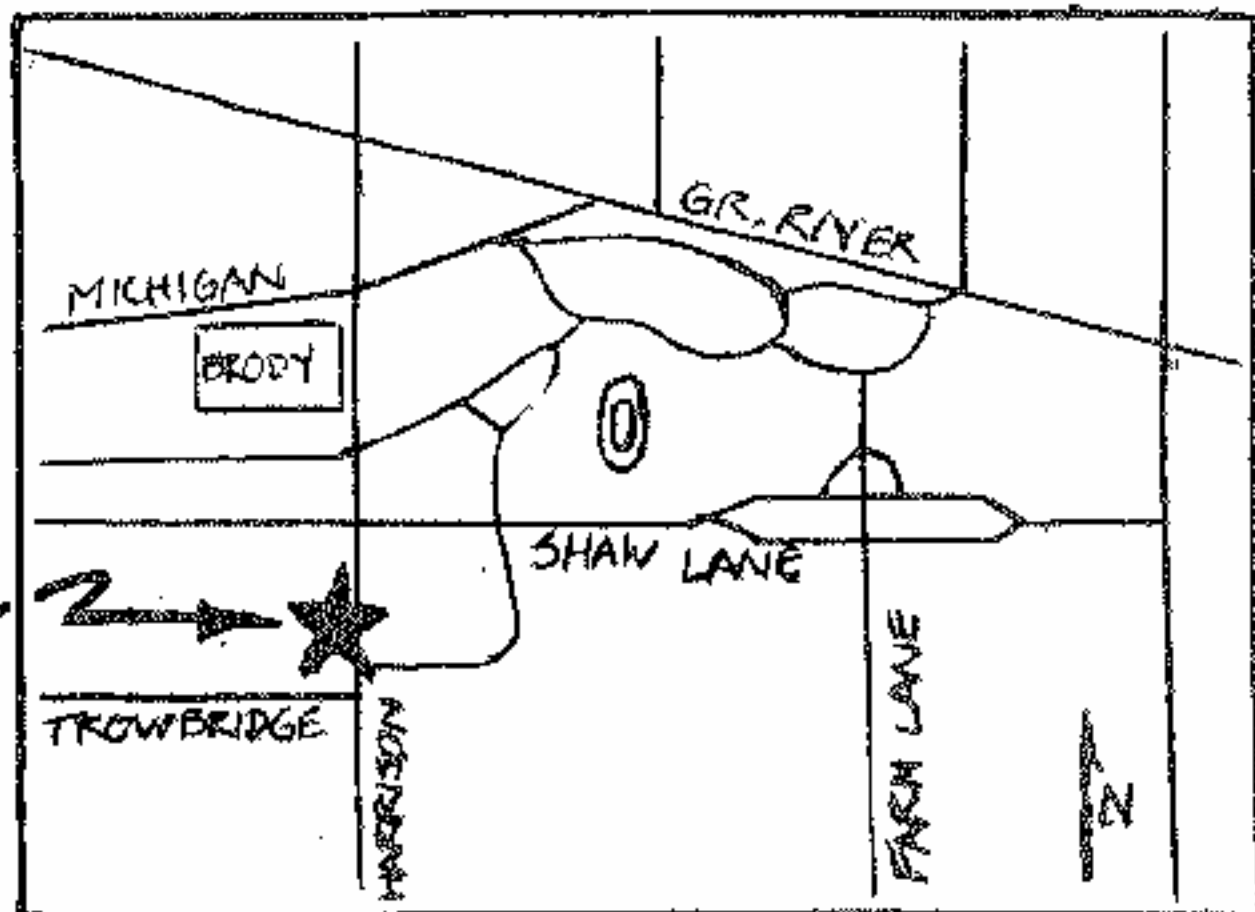
However, between the time that you don't register and the time that you are sentenced (if ever), there is a slow enforcement process which might overlook you and which you can stop at any time by registering late. Before a person can be convicted for violating the registration law (Selective Service Act, 50 USC App. 453 and 462) the following three elements must be proven:

- Eligibility - the person is of draft age and required to register,
- Non-registration - the person has not registered for the draft (or did not register on time), and
- Intent - the person intentionally evaded or refused registration (see U.S. v Klotz, 500 F2d 580 (1974))

The government must prove all three elements, which is no easy task. The government is dealing with hundreds of thousands of non-registrants each year. The government needs to know that you exist, where you can be found, and how old you are. Secondly, the government needs enough information to prove that your failure to register was intentional.

The first step in the enforcement process is detection of people who are draft age, but have not registered. Recently, the Selective Service System (SSS) has begun to use Social Security records to double check its draft registration files. Historically, word of mouth has been the most common way that non-registrants were detected.

(over)



facts(cont')

If you don't register, you should decide whether you want to stay quiet or go public. If you decide to make a public statement, your risk of detection is high. If you do not want to be detected, then you minimize your risk by not announcing the fact that you have not registered.

Compliance Letters

Non-registrants who become known to the SSS will be contacted at least once, and possibly more than once, by a form letter.

A typical compliance letter will contain statements indicating that you are required to register; that, based on SSS records, you have not registered; and that you are ordered or requested to register now.

It is important to distinguish a compliance letter, as described above, from an advertising letter. Advertising letters are used by the SSS to scare young men into registering. On close reading it is clear that an advertising letter will not make any positive statements which accuse you of specifically violating the law, nor any statements that state that the SSS has any information on you specifically. It will be filled with "if's", such as "If you are 18, you may be required to register for the draft." If you receive an advertising letter, you can safely ignore it. Compliance letters, described above, are more important. You may register at this time, if you wish, and stop the enforcement process. But, as a practical matter the SSS is still dealing with hundreds of thousands of non-registrants and will find it impossible to prosecute this large group of violators.

Late Registration

It is pretty safe to assume that if you register after you are detected, nothing more will happen to you. But theoretically you can be prosecuted for registering late. Late registration carries the same penalty, theoretically, as non-registration.

If you register late, you will receive another letter from SSS pointing out that you registered late. The letter will accuse you of violating the law and it will give you an opportunity to explain the reason for your late registration.

It is important that you DO NOT RESPOND to such a letter. Explaining your reasons for registering late virtually serves as a confession of your intention to register late. So, if you do register late, just give your name, address, birthdate and other necessary information. If anyone asks you to explain, do not answer and disengage yourself from the conversation.

For more information, call the Draft and Registration Counseling number, below.

- Eric Williams

Draft/Registration Counseling

Draft and registration counseling is available from
ICARD : 351-4648.

The Ingham Coalition Against Registration and the Draft is composed of local persons opposed to the draft and draft registration.

Information and speakers on the draft are also available.

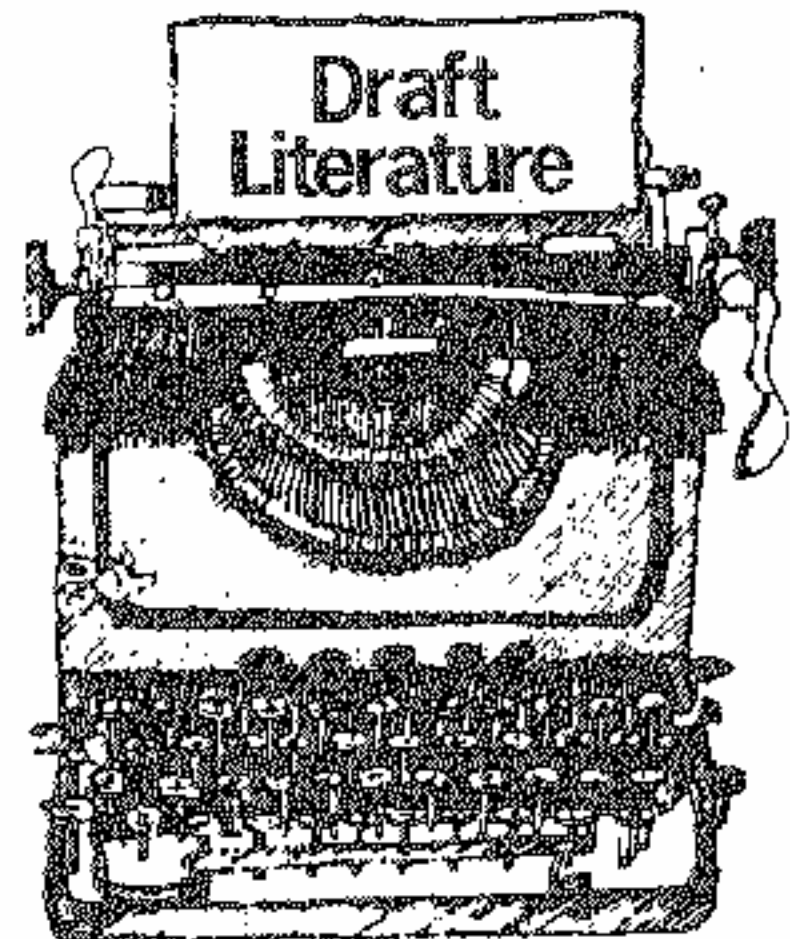
PEACE EDUCATION CENTER
1118 SOUTH HARRISON
EAST LANSING, MICH. 48823
517-351-4648

update (cont)

LOSS OF COLLEGE FINANCIAL AID THREATENED FOR NON-REGISTRANTS

During the summer, federal legislation passed the Senate and the House, requiring universities to send lists of male applicants to the Department of Education, where they will be matched with the draft registration lists. Men found to have no record of registration will be denied student financial aid. In effect, these laws deny benefits without due process of law to a large segment of male college students. It is estimated that as many as 20% of MSU's male students are non-registrants. Additionally, these laws force the universities into the role of policing college students to determine their compliance with draft registration. We ask you to work with ICARD and other groups on campus to urge MSU's administration to refuse to accept this role.

- Nettie Tomasello



The End of the Draft, Karl Hess and Thomas Reeves

The following available from Central Committee for Conscientious Objectors (CCCO), 2208 South St., Philadelphia, PA 19146

Everybody's Guide to Non-Registration (\$2.50)

Handbook for Conscientious Objectors, 13th edition (\$3.00)

"The Objector", periodical on the draft (\$15.00/yr.)

"CCCO News Notes", quarterly publication on the draft, free

Additional draft related literature is available at the:

BOOK CO-OP
201 1/2 E. Grand River
East Lansing
(Above "Rumours")





RADICAL NONVIOLENCE NEWSLETTER

Feb. 1, 1970

Radical Nonviolence Newsletter

This is the first issue of the Radical Nonviolence Newsletter. The purpose of the newsletter is to promote nonviolent thought and action in the Lansing area by providing a means of communication for Lansing area residents who are trying to live nonviolently.

We hope to provide a good mix of news of nonviolent actions and ideas concerning nonviolent philosophy. The success of the newsletter depends entirely on all of us being willing to write about our thoughts and experiences with radical nonviolence. Hopefully we will not end up with one group of people called "the staff" and another called "the readers," but rather with one group of "readers and contributors."

Where the newsletter goes depends on what all of us write. If those who put out the first issue agree on anything, it is probably that we want to live as nonviolently as possible. Because the status quo is so violent, most of us would also agree that it is impossible to be for nonviolence without also being for radical change in both our life styles and our social structure.

We Need a Name

Notice our name - "Radical Nonviolence Newsletter." Descriptive and functional, but not very pretty, right? Rather than knocking ourselves out trying to come up with an exciting, life-affirming, radically nonviolent name, we decided to ask our intelligent readers for suggestions. So come on, intelligent readers (that's all of you); it's up to you. Send us your suggestions.

Free University Nonviolence Class

The Free University class on Radical Nonviolence meets each Wednesday evening at 7:00 PM in 311 Bessey Hall. Discussions center around such issues as the following: historical uses of nonviolence, nonviolence vs violence as an effective tactic, creative uses of nonviolence in our attempts to build alternative institutions and alternative life styles, and what it means to live a nonviolent life in today's world. Many members of the class are simultaneously involved in nonviolent actions. The class is open to all - so come and share yourself with us.

Resistance Rap Given in High School

The following is a portion of a letter that Jim Stanglewicz, an East Lansing draft resister, received from his 16-year-old brother Bob, who is a junior at Osborn High School in Detroit.

"I gave my talk on the Resistance Jan. 9. BOY did that start things moving. The class (which really surprised me) was eating up everything I was saying. My teacher Mr. Waring was really shook up. When I finished and sat down, he came up in front of the class and asked me why I dislike the draft so much. I told him what I thought. And somehow the whole class turned against him. Everytime I said something, he would try to turn it around or get off the subject. I knew it, and so did the rest of the class. He was trying to tell the class that 'Violence can be justified.'"

"And the whole class really tore

him down. And he saw he was getting nowhere with the class. So he made everyone open their books and go in to reading history. When the bell rang 10 minutes later, he let everyone out of the class but me. And then it was just me and him arguing about the draft. He said if the draft would stop now, communism would take over the country in no time. OH WELL."

Christmas Eve Vigil Held

A Resistance Vigil was held from noon to midnight December 24. From noon till about 5:00 we stood in front of the MSU Library with a sign that said:

REMEMBER THE CASUALTIES OF THE VN WAR -
THE VIETNAMESE PEOPLE
GI'S IN VIET NAM
DRAFT RESISTERS IN PRISON
AMERICAN REFUGEES IN CANADA AND
OTHER COUNTRIES

At 5:00 the library closed (and with it our warming station); so we moved to the steps of the East Lansing Post Office.

Throughout the day, people came and went. Some stayed for half an hour or an hour or several hours. Altogether about twenty people took part and another thirty-five or so stopped by for a few minutes. Several people showed support by bringing food for the vigilers. Chili, chicken soup, candy, cookies, doughnuts, coffee, hot chocolate, etc. all helped to replace the calories we were burning up to keep warm.

We distributed copies of the draft leaflet "It's Your Choice" to the people who stopped by, and asked them if they'd like to be on the Resistance mailing list. Two older men who didn't stay around long enough to get their names on the mailing list tore up our signs and suggested that we take baths and return to Russia. A little masking tape repaired the damage that they did. One lady surprised us by answering our "Merry Christmas" with "It won't be a merry Christmas for me. It can't be because of Song My."

A week or so before the vigil we informed MSU's resisters in prison that a vigil was going to be held.

Nonviolence Class Participants Support Grape Strike

On January 15 approximately 40 members and supporters of the Grape Boycott Committee (among them 6 members of the Free University "Radical Nonviolence" class) picketed the Lansing Civic Center as Johnny Giumarra spoke to the Great Lakes Vegetable Growers Association. Giumarra is a member of the family that owns both Giumarra Bros. Fruit Co. and Giumarra Farms, Inc., the largest growers of table grapes in the world. The topic of his speech was "Growers' Rights - Our Experience with Efforts to Unionize Farm Laborers."

Picketers walked around and around in a large circle inside the Civic Center carrying signs with such slogans as "Viva la Causa," "Johnny's Grapes Kill," "Basta!" (Enough), and "I Don't Know If There's a Heaven, But I've Seen Hell in the Fields." They also chanted "Johnny Giumarra, Go Home" and "Don't Buy Grapes," and sang "I'm Sticking to the Union" and "Nosotros Venceremos" (We Shall Overcome). Appropriately, the speech and the picketing occurred on Martin Luther King's birthday.

Picketers were orderly and friendly and took every opportunity to explain the reasons for the strike and boycott to growers who stopped to see what was going on.

Leaflets distributed by the Grape Boycott Committee explain that a strike against 34 Delano, Calif. grape growers began in September, 1965. In June, 1966 Schenley Industries agreed to bargain with the National Farm Workers Association and the contract they worked out was the first contract between field workers and their employer in the history of farm labor in the U.S. Since then, several other growers have settled with the union. The national boycott of table grapes was begun in response to Giumarra's recruitment of illegal Mexican nationals as strike-breakers.

If you want more information about the strike, stop by the booth in the MSU Union or call Mike McCarthy, chairman of the Lansing Grape Boycott Committee, at 482-1387.

Local Residents Resist War Phone Tax

To carry on war, the government needs only two things from its people - men for the draft and tax money. A great deal of attention has been given to draft resistance in recent years, while little has been given to the second element necessary for war - tax money.

Now this situation is being remedied. Both the War Resisters League and the Peacemakers are sponsoring national anti-war tax campaigns. The 10% war phone tax is an especially good target for anti-war resistance because it was passed specifically to pay for the Viet Nam War, because there is some hope of developing an effective national anti-phone tax movement, and because it is easy not to pay.

A recent WRL mailing reports that: "At the present time there are up to 20,000 resisters of the phone tax. If that number leaped to half a million, the telephone tax would be dead because there would not be enough agents to collect it. And if we can make it impossible for the government to collect one tax, we may be able to make it impossible for them to collect other taxes. What happens when all of us realize that Attorney General Mitchell, and every FBI agent, and all the prison officials, are paid by us? What happens to an unpopular government if everyone stops paying taxes?"

"To refuse payment of the telephone tax is to cast a powerful vote against the war. Thus far there have been no arrests for resisting this tax, but as the campaign escalates, some arrests can be expected. But if half a million people refused to pay their tax, the chance of any single individual being arrested would be less than the chance of being hit by a car.

"We need openness, nonviolence, and a sense of keeping things cool, loose. When you refuse payment of the phone tax, don't do it secretly - write a letter to the local paper, or organize a demonstration at the tax office. The government has the guns and prisons, but at least on the Vietnam issue, we are the people.

If we use creative nonviolence to escalate the resistance, we will win. The government knows it, which is the reason Agnew is hysterical, and the reason we must not be."

Not paying the war phone tax is very simple. When you pay your phone bill, merely subtract the ten percent tax from the amount you send in. It is also important to write a letter informing the phone company why you have withheld this amount and to continue writing a letter each month when you don't pay the tax. Many tax resisters intensify the effectiveness of their resistance by donating the money which they would have paid for war taxes to peace groups or other organizations that are socially beneficial. If you do so, you should inform the phone company that that is what you are doing.

Organized war tax resistance groups are now operating in Muskegon and Grand Rapids, and at least seven Lansing and East Lansing residents are refusing to pay the war phone tax. It's a small beginning, but we are building toward that half million goal that WRL has set. Join us in speeding up the day when that goal will be achieved. If you are interested in information concerning either war phone tax resistance or income tax resistance or if you are already a tax resister, call Kathy at 351-1680 (East Lansing).

MSU Draft Resisters in Prison

At least 4 former MSU students are now in prison for resisting the draft. Their names and addresses are:

- Rick Kowall, Box 1000
Federal Correctional Institution
Milan, Michigan 48160
- Dave Lindeman
Federal Prison
Springfield, Missouri 65802
- Dennis Southward
Federal Prison Camp
Allenwood, Penn. 17810

Pat Mikesell is currently in Kent County Jail, Grand Rapids pending assignment to a federal prison. We will print his address as soon as he has one.

Christian Anarchism

Although Christian anarchism is different from radical nonviolence in that it advocates nonresistance to evil rather than nonviolent resistance to evil, the two have some things in common. (For instance, both belief systems reject the possibility of achieving good ends by using bad means.) The following article explains briefly the Christian anarchist position.

The question "Can a law be morally obliging for Christians?" has troubled Christians for a long time. Human law as compared to God's law can fall into three categories:

1. where human law coincides exactly with God's law
2. where human law expands in detail God's law
3. where human law is in opposition to God's law

In the first and second cases, the moral obligation stems from God's law and not from the mere fact that men have written it down. Men can not create moral obligations. We are morally obliged to follow human law insofar as it is in accordance with God's law, but the authority of the law comes from God and not man. In the third case where human law and God's law are contrary we must ask to whom are we morally obliged? A good Christian would immediately answer "To God!" but let us look at some of the applications of this reasoning to its logical extent and see who will remain true to their Christian principles.

"Thou shalt not steal" is one of God's ten commandments. Stealing according to the standard generally accepted definition is the coercive taking of another's property or possessions without his consent. Taxation is theft. No true Christian can honestly support a government using a dual moral standard. Just because a collection of individuals (the government) does the stealing rather than a single individual does not alter the fact that one of God's ten commandments is being broken. It is therefore the moral obligation

of each Christian not to support a government that relies upon theft for its livelihood.

Love, joy, peace and happiness can not be cultivated, but rather they are products of voluntary spontaneous cooperation. Only in the person who is individually sovereign can there be any universal sense of virtue. It is not enough to deny the right of authority above you. One must allow others spontaneous cooperation by not exercising power over them.

Any form of militancy tends to destroy the chance for spontaneous cooperation so essential for virtue. Idealistic struggle (even nonviolent) will only destroy spontaneous cooperation and put any chance of an anarchist revolution further in the future. Christ's message was not to carry on idealistic struggle but to search for truth and virtue.

Truth is its own action, it's own revolution. Once individuals come to realize the truth that power is evil, the one-man revolution of the heart begins. And when these individuals get together, a radical new form of society will evolve. This is essentially the only way in which the anarchist revolution will ever happen. By getting straight and living it, we may enable others to see clearly...the revolution will follow.

- Mike Muir

The Problem of Nonviolence

On the one hand, I see visions of nonviolent armies springing up, declaring peace on nations and instead of invading lands with tanks, napalm and bullets, bringing medical supplies, food, books, and tools and recruiting more nonviolent soldiers all the while. Alas, reality awakes me from my sweet sleep and I stand to see the minuteness of our army. We seem but to insult the world by our presence and seem to be capable of little more than begging a violent world to slow down. We are but voices crying in the wilderness, occasionally attracting a stray pup.

So do I have a right to be non-

violent when such a quick cure is needed for so many people sickened with all sorts of injustices? Perhaps I believe violence is the exercise of self-righteousness or that it just perpetuates what I am striving against. Or maybe I am dismayed at the short range accomplishments of violence as illustrated throughout history. Or just suppose I am looking for a life-style rather than a tactic and I do not wish to spend my entire life violently forcing masses of people to act in a manner I believe is right for them.

Possibly I believe that nonviolence can communicate something to people which the violent "might makes right" attitude could never do. It could also be the case that I think violence in the nuclear age could lead to the elimination of the human species from this plundered planet.

Whatever my reasons for looking into nonviolence as a way of life, the thing that insults me the most is that so many violent acts and methods go unquestioned as if everyone assumes that there must be rational thought behind these actions. I guess I am really concerned with questioning the worth of violence as the caretaker of society more than passing around some sure cure nonviolent ideas on a mythical silver platter. - Jim Stanglewicz

Col. Holmes Denies that He Works for Selective Service

Sometime about a week before Christmas, a few of us decided to pay a visit to our friendly local draft boards. Pat Mikesell, Kathy Nielson, Pat Bekowski, and Jim Stanglewicz visited boards 34, 262, and 267 on Madison Street, and Terry Braun and Dave Wood visited board 264 and the state selective service headquarters on May Street.

We asked employees at each board to sign the following statement -

I recognize:

1. That I work for the selective service system.
2. That by doing so, I am playing

an important role in the perpetuation and organization of the military.

3. That since I am supporting this system in this obvious way, I am also partially responsible for the actions of the service in the war which my work most directly helps to continue.
4. That I have conscientiously helped to provide manpower for the war, under threat of imprisonment to many men.
5. That I am familiar with the trials at Nuremberg, after World War II, where we tried, convicted, and executed men for the crime of obeying their government, when that government demanded of them crimes against humanity.
6. That I am fully aware of the significance of my continued work here and am responsible for the consequences of my daily actions.

Naturally, everyone refused to sign the statement, but it was a good conversation starter. One selective service employee said, "I don't want to read anything. I don't want to sign anything. I don't want to say anything. I've only worked here for two weeks and I don't know anything about selective service."

Terry and Dave were only able to speak to two people at board 264 before they were referred to Col. Holmes (Head of selective service for Michigan) to ask permission to continue talking with ss employees. Col. Holmes informed them that they could not "disrupt" things by talking with ss employees. And they surprised him by agreeing to leave voluntarily (knowing that the office grapevine would carry their message to everyone who worked there). But before they left, they asked him if he would sign the statement. He glanced at it and said that he didn't want to sign it; so they asked him which of the six statements he disagreed with. He said that he disagreed with every single one of them, and they innocently pointed out that the first statement was, "I recognize that I work for selective service system."

Tom D. ...

313-662-0502
-6-

10-1-10
Vince ...
35 ...
701 ...

9/18/79
418-781-0041

416-368-...

613-232-2504

613-232-2504

Pat's Doing Well

Just received a letter from Pat Mikesell, recently sentenced draft resister. He says the food isn't as good as Hayford Street fondue, but "It's better on the average than what I've had for the last couple of months on the outside." He's had no trouble getting to know the other inmates. On a morale scale of 10, he gives himself a 7 or 8.

He says, "There's unlimited writing from the outside to the inside from anybody; so if you and everybody else doesn't mind taking the chance of missing me, (I may be out of here tomorrow morning and on to a permanent home by tomorrow morning for all I know) write!! Pat's address is: Kent County Jail
701 Ball Ave. ne
Grand Rapids, Mich.

A Welcome Greeting

This issue of the newsletter was made possible by an anonymous thirty-dollar contribution from "Someone Over Thirty." The contribution was sent to "The Resistance" and it was decided that the newsletter was a worthwhile project to use it for.

Continued publication depends on donations from people interested in receiving our newsletter, though no

contribution is necessary to remain on our mailing list. If you wish to continue to receive this newsletter or if you know of anyone else who might be interested, please send us the form below together with any additional names and addresses. (In case you're wondering, the names on our present mailing list were given to us by a little old lady with a crystal ball.)

I would like to continue receiving the Radical Nonviolence Newsletter.

NAME _____

ADDRESS _____

Send to: Radical Nonviolence Newsletter

c/o Dave Wood

134 Everygreen Street

East Lansing, Mich. 48823

RADICAL NON-VIOLENCE NEWSLETTER



VOLUME ONE NUMBER TWO MARCH 1970

"... The movement of non-violent non-cooperation has nothing in common with the historical struggles for freedom in the west. It is not based on brute force or hatred. It does not aim at destroying the tyrant. It is a movement of self-purification. It therefore seeks to convert the tyrant... Gandhi

'THOUGHT CRIMINALS' RECEIVE INTERNATIONAL NOTICE

Apparently the group of protestors from East Lansing who turned in confessions to the East Lansing police were creative enough to receive notice in papers in Canada and several cities in America. Rejoice! You have been heard (and joined the black books, enlarged your dossiers, and premeared on Television). It took some courage to hand in your name that way; no anonymity, no cloaking night. We hope that it meant something to all of you who joined in handing in confessions (of which some few are reproduced here), and to all those invisible people in front of televisions and newspapers.

CONFESSIONS

THOUGHT CRIMINALS ASSEMBLE AT BEAUMONT To the Editor:

As patriotic citizens and lovers of justice, we feel that it is our duty to confess our grievous crimes:

- We have on several occasions entertained evil intent which is illegal (See the Federal Anti-Riot Act and George Orwell's 1984-Thought Crimes).

- We also humbly admit that we hold the court of Julius J. Hoffman in complete contempt. We can have nothing but contempt for a court that binds and gags a man and sends him to jail for four years for trying to defend himself; or who uses the contempt laws ruthlessly to silence even defense attorneys.

- Furthermore, we are fully willing to cross state lines while thinking the above.

Moved by our love of justice, we have decided to go to the East Lansing Police Station and confess our crimes. We call upon all our fellow conspirators to join us. This includes anyone who has ever participated in civil rights work, union organizing or gone to Washington for the November Moratorium (or even thought

about going to Washington), etc. etc.

If you too have conspired to change America, then meet us at Beaumont Tower at 3 p.m. Wednesday and do your duty.

Terry Braun
and five others

February 18, 1970

I confess that I hold the court of Julius J. Hoffman in complete contempt. I can have nothing but contempt for a court that binds and gags a man and sends him to jail for four years for trying to defend himself, and that uses the contempt laws ruthlessly to silence even defense attorneys.

I also confess that I hold the court of Noel Fox (Grand Rapids Federal Court) in complete contempt. I can have nothing but contempt for a court which two weeks ago sentenced Pat Mikesell to up to six years in prison for refusing to cooperate with the selective service system. Pat Mikesell's case was particularly disgusting because the judge admitted that Pat was obviously a man who was trying to follow his conscience. What sense does it make to send such a conscientious person to jail for rehabilitation?

I furthermore confess that I hold the courts that sentenced Al Schultz, Dennis Southward, Mick Kowall, and Dave Lindeman (all former MSU students) to prison for resisting the draft.

(This does not mean that I feel any personal contempt for Julius J. Hoffman, Noel Fox, or the other unnamed judges mentioned above. Although I strongly oppose their contemptible actions, I do not want to attack them as persons. Because they are human, there is always hope that they will change.)

And finally I confess that I have conspired to change America, am conspiring

continued on page 2

to change America, and will continue to conspire to change America.

Dave Wood

February 17th, 1970

I hereby confess by guilt to supporting crimes of violence, namely imperialism, fratricide, oppression, racism, etc. by virtue of my paying taxes to, and being a citizen of, and carrying a draft card of, the government of the United States.

I further confess to conspiring to change the aforementioned government in the past, and confess my active desire to continue to do so with more vehemence in the future.

Among my special crimes are advocating this particular action, and denouncing the court of Julius Hoffman, and urging people to attend demonstrations in Washington, D.C., actively participating and advocating the grape boycott, conspiring to promote civil disobedience to selective service laws, personal non payment of the ten-percent federal war tax on my telephone bills (372-4374), excess of Bad-think, etc.

As I make this confession voluntarily and publicly, I implore you to deal with me leniently.

Jeff Zeig

I confess that:

I hold the courts of Judge Julius Hoffman in complete contempt

-I too have conspired to change Amerika, an conspiring to change Amerika, and will continue to change Amerika.

-My desire to end oppression and Imperialism and tear down the war machine has led me to support the efforts of individuals and groups working with oppressed people, organizing peace marches, auditorium days in Washington, supporting grape pickers and other migrant workers, resisting the draft, supporting the struggles of black people, refusal to pay 10% phone tax (which was established to support the War efforts).

James Stanglewich

INTERNATIONAL PACIFISTS
LABOR FOR PEACE

Page 2

Many of us have not been too aware of the War Resister's International and the work it does. A year ago it organized simultaneous demonstrations and leafletting in six Warsaw Pact capitals including Moscow, protesting the invasion of Czechoslovakia and the war in Vietnam; three months ago it cosponsored the first of two seminars in Hungary with the World Council of Peace on Gandhi and nonviolence—a rare opportunity for dialogue with the communist peace groups (the second seminar will take place in three weeks). Then there is the day to day work of WRI: publishing pamphlets and books for the pacifist movement distributing the WRI Newsletter and War Resistance literature, printing leaflets encouraging American soldiers in Europe to desert, organizing seminars on campuses in Britain, etc.

At the WRI triennial conference last August, various commissions proposed many ambitious actions, protests and other activities.

This January 30th, the twenty-second anniversary of the death of Gandhi, is designated the first WRI Work Day. WRI members all over the world will be reserving that day's wages to help support the War Resister's International. This could mean sending in a day's salary or, for those who aren't working or can't afford to donate out of their salary, finding a job for a day and donating their wages to WRI.

It would be most convenient to mail the checks to WRI/West and have them forwarded to WRI in Europe. Make the checks out to WRI and write 'For WRI' on them. WRI/West is located at 533 Haight St., S.F., CA

reprinted from Berkeley Gentle Strength

LANSING AREA TAX RESISTANCE

I made a long distance phone call last week. The charge for the call came to \$1.00. I only had 90 cents, so I took it as a sign from God that I should stop paying phone tax. I told the operator that I would only pay 90 cents because I refuse to pay the war tax on the phone and that I would give her my name and address. She said I couldn't do that, that my information was wrong I assured her that it wasn't and we argued over that for a couple of minutes. Then she (Continued on Page 3)

excused herself, evidently to talk to someone higher up. When she returned she asked for my name and address. After I hung up, I realized how easy it is to do, and how if more people would do it how effective it could be. I was really scared while I was talking to her but I came out of it feeling really good because I felt that I was actually doing something to help end the war instead of just talking about it.

If you are interested in further information, or in adding your name and experiences to the growing list of Tax Resisters, contact TAX RESISTOR'S LEAGUE c/o Dave Wood (see address on the last page), so what you have learned can be shared through this newsletter.

TAX RESISTANCE INFORMATION REQUEST THE WARMAKING STATE

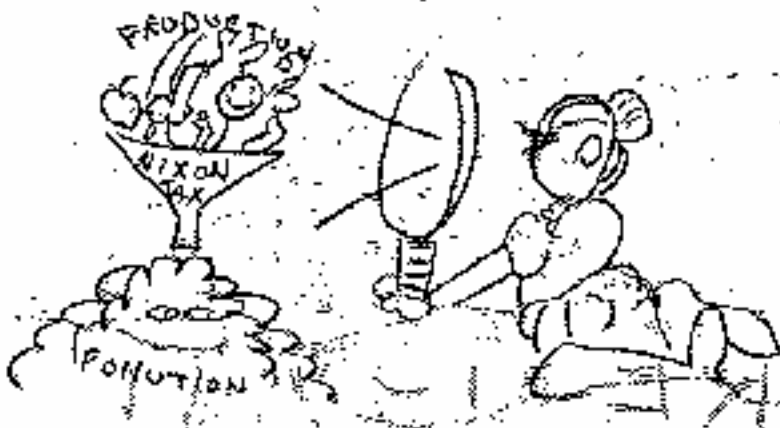
(from the War Resisters League News, January-February, 1970)

Refusing the telephone tax is more than a protest. It is a concrete act of resistance to the warmaking state. In practical terms there is risk taken by draft resisters, deserters or the Vietnamese people. It is something every person who has a phone can do. It will raise the domestic cost of the war in one area and, when coupled with a whole range of war resistance actions, will help force the U.S. to end its war on Vietnam.

TELEPHONE TAX RESISTANCE

The telephone war tax is one which every person who has a telephone can noncooperate with by refusing to pay.

In December WRL (War Resisters League) members received a letter from the WRL urging them to refuse the telephone war tax. It outlined the reasons why a mass phone war tax refusal campaign is strategically wise at this time. It mentioned that moral imperative aside, refusing this war tax can help force the U.S. out of Vietnam by raising the domestic cost of the war. This doesn't mean



that a mass refusal of the telephone war tax will deprive the government of significant revenue to bankrupt the war effort. It does mean that the revenue collecting mechanisms of the state can be over-burdened to an extent that it will be unable to enforce the tax. The break created in the revenue collecting apparatus can then be extended to other areas (surtax for an example) or at least contribute to a "desanctification" of cooperation with the warfare state.

HOW TO REFUSE THE PHONE WAR TAX

Refusing the phone war tax is easy. When you receive your phone bill simply subtract the amount shown as "Federal Tax" from the total amount due and pay the bill as usual. When paying the bill enclose a letter explaining what you have done and why. To maximize the impact send letters explaining your stand to Congressmen, The President, and the editor of your local newspaper.

WHAT HAPPENS WHEN YOU REFUSE

One thing that doesn't happen to phone tax refusers is discontinuation of their phone service. That happened only once—in Mississippi—and the lawyers' Constitutional Defense Committee, the Southern arm of the ACLU, is now working to restore service.

IRS procedures for collection unpaid phone taxes vary from place to place, but in essence they are quite similar. Usually IRS starts by sending the refuser a "Form 17W (in some cases Form L-45) demanding the unpaid amount or some portion of it. (Since IRS is usually behind in its bookkeeping and often inaccurate, the amounts they ask for can be pretty weird.) This is followed by another form, usually TY-69, and then, if this fails to get the tax refuser to pay up, the case is turned over to the collection department of the refuser's local IRS office. At this point it becomes difficult to predict precisely what will happen because the individual collection agent who gets the case has quite a bit of leeway as to how to proceed. Most often he will come to the refuser's home unannounced and, finding him not there, leave his card with instructions to be delivered the very next day. Or he may call, or he may not bother to do anything but go straight to the refuser's bank. Should he make contact with the refuser?

ber he will have two things that he wants to get out of the conversation. First, he'll attempt to talk the refuser into being a nice guy and paying up voluntarily. After all, he'll say, the protest has been made, but he'll be wrong because the whole point of the refusal was to not pay. Then he'll ask about the refuser's assets. This is either because he's too lazy to look that information up in the various files that IRS has access to or because he genuinely has no other way of finding out. In either case the best policy is to smile and say nothing.

IRS may issue a summons ordering a refuser to come to the local office but can not legally compel the refuser to answer questions once he has complied by appearing.

In most cases IRS finds out where the refuser works or banks and proceeds directly to serve a notice of levy for the amount in question. Sadly there's no way to stop them at that point and the refuser may as well reconcile himself to having that sum go into the government coffers. He may be able to comfort himself with the thought that it costs the IRS about \$70.00 to collect his \$3.43 or whatever and that IRS will have to follow the same procedure to collect any more.

In some rare cases — either because the phone tax refuser has no other assets or just because that particular IRS agent is hasty — assets other than bank accounts or salaries have been seized. In four cases that we know of cars have been seized. (The seizure of one was prevented by the owner sitting in front of it.) Two people's rent deposits were seized, and in one case they got a safety deposit box. No doubt other variations have been dreamed up by IRS. When it gets down to this kind of stuff there's generally nothing the refuser can do except, if he wants to, throw himself before the mercy of the collection agent by revealing the location of his bank account and suggesting that he levy on that instead. (That account can be closed later so that the information IRS has gained in this way is made useless for later collections.) While levying a bank account is far easier for IRS, there is no way to compel the agent to be reasonable. There are however certain things that IRS can not seize. Check with Tax Resistance for further information on this.

Saga Two of Dave Wood and the Ann Arbor Draft Board

One day last month Dave Wood, together with five friends, traveled to the Ann Arbor American Legion post for his induction. It wasn't exactly a going away party, however, since Dave was about to refuse his induction order (for the second time). The group arrived at 7:30 AM — tired but nonetheless enthusiastic. Upon entering the point of departure, the six began distributing a statement telling why Dave was a resister. When the Legion post commander read a copy, he ordered the "conspirators" out of the building. This attempt was thwarted when Dave said, "If you kick me out, you could be prosecuted for preventing me from reporting for induction." He later found his orders had been cancelled because of a recent Supreme Court ruling which prohibits drafting out of the assigned order under the new lottery system. Now Dave has the privilege of refusing for an unprecedented third time. The six spent the remaining part of the day leafletting a local Ann Arbor Draft Board and discussing selective service with a member of that board.

LETTERS

Excerpts from a letter Tim Geister sent his local draft board on Valentines Day.

My dearest friends,

I recently learned that another of my friends had his life snuffed out in the war-torn jungles of Vietnam. On this very special occasion when our hearts turn toward love and brotherhood, I hope that each of you has a clean conscience. How much longer can you be an accomplice in these murders? If you were being forced to participate, I would pity you for failing to resist. However, since (Cont. on next page)

2 3 4 5

Your job is voluntary, I can only pity you more. Look about you—all of your comforting possessions have been purchased with money stained by the blood of those who have died in this senseless war. I think that if God exists, he will judge you not by your patriotism or love of America, but by your contribution to humanity. Please consider this before going to work tomorrow. Happy V. D., and love for all hatemongers,

Tim

Time: 10:46 PM
January 15th, 1970

Place: at Desk in 614
West Bee
Michigan State
University
East Lansing
Michigan
North America
Planet Earth
Milky way

Dear Fellow members
of

the Endangered Species,

It is after much thought and meditation that I oblige myself to terminate our long and unfruitful relationship. I have tried unsuccessfully to convey to you the fact that continued maintenance of the nuclear powered military systems of our world could be hazardous to our health.

I am returning the Christmas present you sent to me because I am not saying "don't draft me" as if I am something special, but rather DRAFT NO MORE FOR WAR!

I sincerely hope that someday we will be working together for the peace and continuance of the human species.

Nationalism must be replaced with internationalism. I must work for the conversion of the flag-worshippers and the Military. Until that day when all of mankind recognizes that we all live at the same address and must make it together if at all, I guess I'll have quite a job on my hands. I will no longer ask of you permission not to kill people. I claim that right as a member of that human race the military systems threaten to terminate. Sorry we can't have a more meaningful relationship. Save your papers and forms. I do no war-service for any country.

PEACE

James Staglewicz

CONFRONTATION AND CHANGE IN LANSING AREA HIGH SCHOOLS

Friday and Saturday, February 6th and 7th a meeting took place at Wesley Student Foundation on the politics of confrontation and change in high schools. Representatives of Lansing, Sexton, Eastern, Everett, O'Hafferty, and East Lansing met and discussed the issues, tactics, and stratagies towards construction a high school environment that a human can relate to.

Diastatic for the current high school system permeated the atmosphere of the conference. The participants generally agreed that a two-fold path to student liberation was needed—one, confrontation and change within the existing structure two, creating a workable alternative.

This second point was discussed in further detail and the participants decided to look into the idea of establishing a free school in the Lansing/East Lansing area by fall. They also agreed to meet and discuss this further on February 21st.

Rick Shayli

*If anyone has further information on this we would be glad to hear it and pass it on.

Dear Dave—

Thanks for putting me on your mailing list. As for names, how about "moh". In China, there was a philosophy of anti-aggression (admittedly not quite the same as non-violence) and the aggressor was likely to be swarmed upon and attacked by the Mohists. I forbore suggesting any Russian words, being as they are so stereo-typed in many minds as to destroy communication. And a title IS communication, perhaps what the newsletter will be judged by, specially by people who only "know of" it. Anyway, I shall spew forth a few more possible(?) names:

Oak Leaves—signifies the presence of the divine or portentous

The Eight of Pentacles—symbolizes a change or rebirth through man's creative energies in—the tarot deck.

The Eight of Cups—symbolizes a change or rebirth brought about through love and its physical manifestations, divine (con't on page 6)

or Susan.

The Six of Pentacles symbolizes the avoidance of an evil through actions of a creative nature (politics, religion, art etc.)

If anything here interests you or you want to help out, everyone is always welcome!

I would also like to suggest the presence of a lit candle; this symbolizes the presence of the more than human; the divine presence, and the presence of the divine in men. (An extinguished candle would signify the lack of this.) The lit candle has, of course, much more to recommend it, but no words are needed for that.

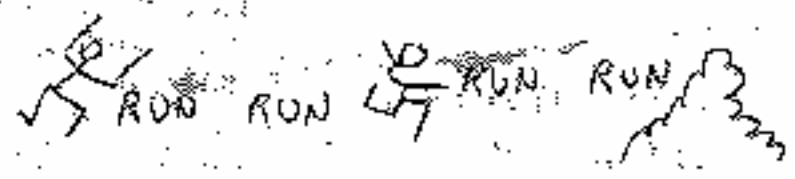
If you'd like to send in material, talk, send money, send additional addresses send to: Radical Nonviolence Newsletter

c/o Dave Wood
319 Evergreen Street
East Lansing, Mich. 48823



I look forward to hearing from you again

Debbie Sirotkin



HELLO AGAIN!

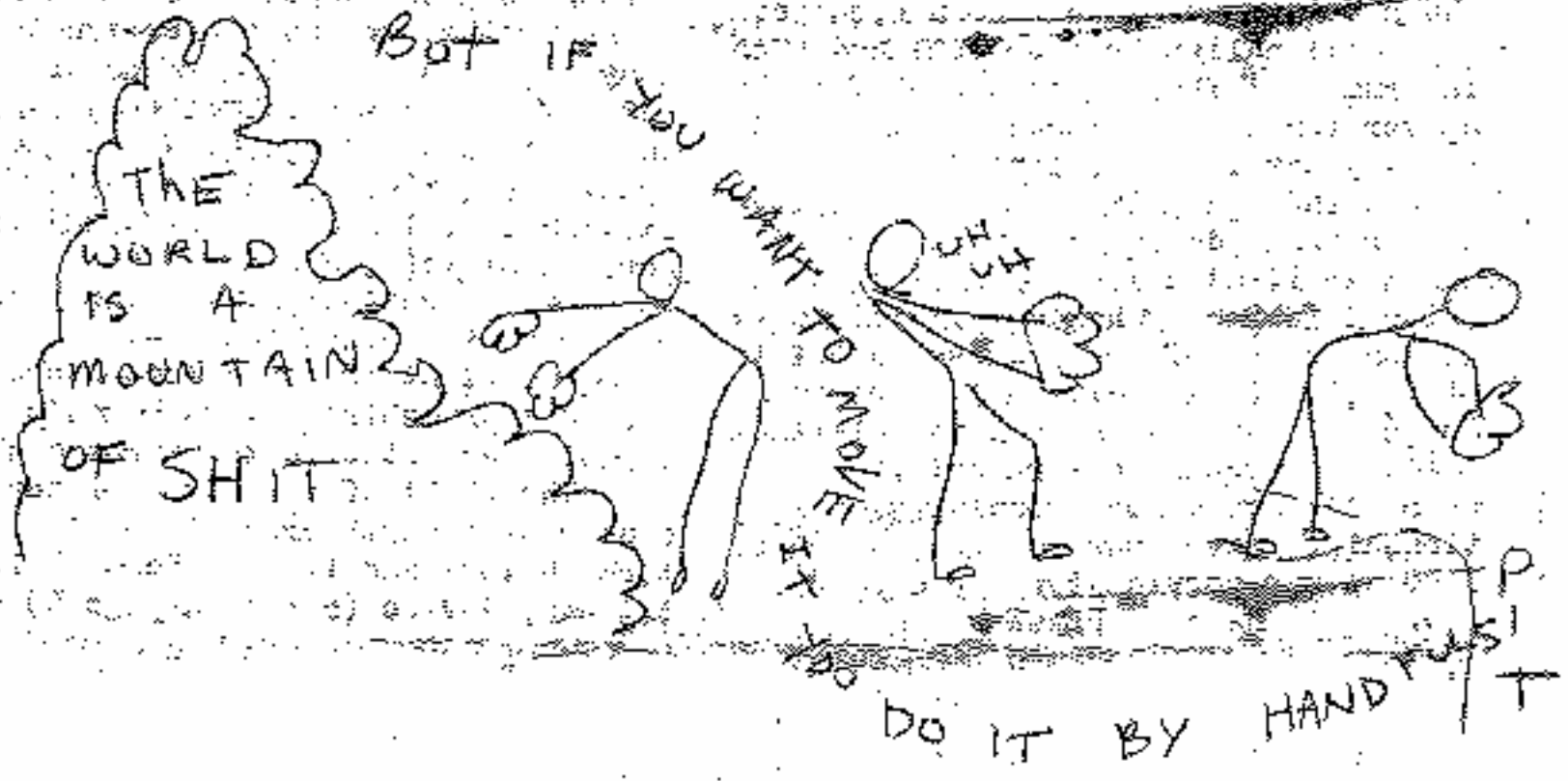
This newsletter was made possible by an anonymous thirty dollar contribution from "Someone Over Thirty." The contribution was sent to the "The Resistance" and it was decided that the newsletter was a worthwhile project to use it for.

This issue was gotten together by: Dave Wood, Jim Stanglwick, Debbie Sirotkin, Imothy Gaister, Heidi Bon, Juliet Marti, Jeffery K. Zing, Terry Brown, Rick Shaul.

If this newsletter is to continue we need response; people and letters and money and writing. No contribution is necessary; but if you dig what we're into well, we need your help and we want your help.

This issue breaks us and so we need some \$\$\$

(In case you're wondering the names on our current mailing list were given to us by Hippolytus Brandenburg.)



Caroline Blunt
Special Collections Division
MSU Library
E Lansing, MI

Local Board No. 114
Middlesex County
34 Commonwealth Ave.
West Concord, Mass.

Gentlemen:

I am writing to return my draft cards and to inform you that I am no longer able to comply with the Selective Service System. To do so would be to violate the dictates of my conscience and thus do a disservice to myself, my country, and humanity.

I understand that by refusing to comply with the Selective Service System I will be breaking the law. I understand that the penalties imposed by the government on "non-cooperators" have not been light and for a long time this knowledge has prevented me from severing my connection with Selective Service. For a long time I thought that I could rest with an easy conscience if only I could establish recognition as a conscientious objector. I thought that as long as I was not compelled to participate directly in a system that has been established to do violence to human beings (like most violence, done in the name of freedom, justice, and self-defense), that as long as I could be assured of exemption from this system, I need not resist registration with the Selective Service System.

When my claim as a conscientious objector was recognized I was pleased and began to think that it's a very good system of conscription that "allows" a man to try to help his fellows to live constructively instead of destructively. I had failed to stop to question by what authority it came to be that a man should have to justify this creative inclination to his draft board. I had failed to realize that my deferment as a CO was a convenient way by which my resistance to conscription and the military (and the resistance of thousands like me) was effectively silenced. I had failed to acknowledge that my claim as a conscientious objector was only begrudgingly given to me because my "credentials" were good, because I was articulate, because my education had made it easy for me to produce a convincing defense of my desire to live peaceably and lovingly: in short, because I fell within a certain small, carefully defined group to whom the government felt it was both wise and safe to give deferments: wise, because otherwise this small group might raise some embarrassing questions about the legitimacy of conscription and militarism, and safe because the group is small enough so as to have little influence on the population at large.

When I applied for recognition of my job as a draft counselor with the American Friends Service Committee as civilian work in lieu of military service, I found myself trying to defend my request in terms of my work there being "in the national interest." I didn't stop to ask how it is that the draft board's judgment about what constitutes "work in the national interest" should be considered any more legitimate than mine until my board decided to reject my proposed alternative service work. But even when I realized the arbitrariness of this unilateral objection by the board, I began to swallow my protest and my conscientious objection to such an undemocratic procedure as unacceptable to me and my value orientation. I have decided that the hypocrisy must end, that the inconsistency of my moral stance must be rectified and that I cannot accept an elitist I-O deferment from Selective Service any more than I can accept a IA-O, and for the same reason: to accept any classification is tacitly to accept the legitimacy of the system of conscription and the military for which conscription exists.

I cannot do this. As a pacifist I must totally reject both conscription and militarism. As one brought up to believe in the American principles of individualism and voluntarism I must reject any system of imposed and involuntary recruitment of manpower; and as one brought up to believe in the basic equality of all people I must respect the law only when it is equally administered to all citizens regardless of race, creed, color, social class or education, I must reject a system of conscription that defers the most fortunate members of society and forces the least fortunate to bear the burden of responsibility and risk in the military.

* * *

It must be difficult for men in your position to understand why a man chooses to take a position in relation to the Selective Service System and the military that will result in his prosecution and imprisonment for violating the law. I would like to take this opportunity to try to give you an idea of the kind of thinking that has led me to take this position.

My thinking is both idealistic and very practical, religious and political. The aspects of human existence that make life meaningful and fulfilling are psychological, social, and religious, and stem from the nature of men's relationships with each other. Mere existence is empty and barren, but human existence gains meaning and value through the development of loving human relationships. Material things have no intrinsic worth, they bring no satisfaction except in a social context. A rich man in isolation is miserable, but a poor man in love is filled with joy.

These observations lead me to conclude that the quality of human relations is always more important than the quantity of material things. And when we must choose between pursuing material things or human relations we are wisest and happiest when we choose the latter. This is also true in relation to politics, economics and other spheres of human activity. We defeat ourselves when we place a higher value on any of these things than we do on loving human relations. A man's first commitment must be to human values and not to material things. Armies, wars, and violence are the means of achieving material, not spiritual or human ends, and they must be rejected. Any contribution that one may make to supporting or cooperating with the system of organized violence we call "the military", will be directly opposing the human values, relationships, and social structures that men hope to develop in the world.

The implications of this kind of thinking relate directly to the problem of determining what kinds of activities are "in the national interest." From this orientation, for example, we see that it is not in the national interest to place a higher value on material things than on human lives. It is not in the national interest to spend human lives in order to save dollars. It is not in the national interest to maintain "the balance of power," or to protect the "interests of the west," by sacrificing the prior claim of human values.

It is the development of better human relationships and social structures that is "in the national interest." This goal can only be achieved by bringing about conditions that will directly develop and enhance a creative human environment. I believe wholeheartedly that ends and means are inseparable; that, as Gandhi said, "the means is the end in the making." For this reason violence can never be successful in bringing about peace; coercion and tyranny will never work successfully in the defense of freedom. The weapons that one must use in the defense of freedom, or with which to build a better world, are the weapons that are commensurate with the ends they are used to achieve. These are the weapons of truth, of love, of charity, of equality, of understanding, of community. They are used to create rather than to destroy, to build a world devoted to developing the community of humanity rather

than defending the divisive and limited interests of this or that individual, group, or nation.

* * *

The best place to begin creating a better world is at home. The first place for me to make a contribution to a better world is in my own behavior and way of life. It would seem that it should be easy for me to cooperate with the Selective Service System and the military. It would seem that it should be easy for me to accept one of a number of possible jobs as "civilian work in lieu of military service." I am a recognized conscientious objector. I will be engaged in work that is "in the national interest" for the rest of my life. Why then must I refuse to cooperate with my fellow citizens? Why do I insist in making myself difficult?

One way to answer these questions is by referring to the possible relevance of living one's life according to the dictates of an impossible ideal. Socrates, Christ, Gandhi, and others felt that they must live their lives in accordance with ideals that were seemingly irrelevant, impractical, and impossible under the prevailing conditions of the world in which they were living. The world would have lost much if these men had not seen fit to become impractical idealists and nuisances to their societies.

The men who live their lives according to principle believe that they can most fully lend their support to the development of freedom and love by setting a living example of those qualities for their fellows. They know of no better way of developing a social climate in which men will be free and equal than by treating all men honestly and equally; they know of no better way of helping men to learn to love each other than by treating them lovingly. They know, in short, of no surer way of making the world a better place than by leading better lives themselves. And this they must do whether the laws permit it or not. For they realize, as Thoreau pointed out, that "law never made men a whit more just; and, by means of their respect for it, even the well-disposed are daily made the agents of injustice."

I hope that my refusal to cooperate with Selective Service will be seen as an effort to continue in the tradition of the individuals I have spoken of here. I have come to see that the law asks that I be less than just, less than honest, less than human. It has indeed made me an "agent of injustice," and I find that I must resist such a law with the full force of not only my words, but also my actions. I hope that you will recognize the faith I have in the power my example may have for helping others to work to make the world a better place. For this is the spirit in which my act is taken.

* * *

The political or practical basis for my disobedience relates, again, to my conception of work "in the national interest." As I see it the work that I am doing as a draft counselor with the American Friends Service Committee is not only in the national interest, it is in the interest of all humanity. Resisting evil, in whatever form it takes, is in the best interest of mankind. By resisting the draft I am combatting the first ranks in the forces of an evil system -- the military -- that affects all young men throughout the United States.

I will try to make clear some of the more practical reasons why I feel that the military and conscription must be resisted.

1. The draft forces young men to become part of the military machine, the primary purpose of which is to kill human beings. The draft forces young men -- at a critical time in their lives, during which they are exploring values and trying to

establish their own ethical orientations--to acquiesce to and participate in the military establishment which has its own uniquely pernicious value system that reverses most of the positive and creative values of humanity and undermines their influence in the lives of America's youth.

The best soldier, the Armed Forces teach us -- contrary to our Christian tradition of values--is the most efficient murderer. The feeble voice of humanity's "Thou shalt not kill," is drowned out by the sergeants roaring "Kill and kill well!"

"All men are brothers," we learn in our Sunday School. But the Army teaches, "The best soldier is the one who makes the clearest distinction between the 'good guys' and 'bad guys.' The best soldier realizes soonest that 'All men are brothers except the 'Japs', the 'Krauts,' the 'Comnies,' the VC.'"

The best soldier ignores religion, God, and his conscience and learns to "follow orders." The best soldier can kill without thinking twice about it because he realizes that it is "his job" to do so.

These are the values that our society has decided to instill into the minds, hearts, and reflexes of its youth. These are the values that I must reject. These are the values that are contrary to "the national interest." This is why draft resistance is work in "the national interest," and in the interest of all humanity.

2. The deferment system is an elitist system that serves the wealthy and privileged and feeds on the less prestigious. The draft obligation subtly forces the nation's youth into positions that a few power holders and policy makers deem to be in the "national interest," obliging them to move into professional and academic careers that they may not have chosen except for the fact that the military is their only alternative if they drop out of school. These inequities and manipulative "channeling" techniques are widely acknowledged and I need not expand on them here.

3. A curious double standard of social morality is introduced by our draft system--a double standard that should be examined.

There are only two small groups of draft registrants who are allowed to live according to the Judeo-Christian principles and values which the great majority of registrants espouse. These groups are the ministers (IV-D) and the conscientious objectors (I-O or I-AG).

Ministers are held in high esteem by the community at large. They are looked to for ethical and spiritual guidance; their conduct is expected to be exemplary; they are highly respected members of the community.

The conscientious objector's position is much less prestigious. The conscientious objector is often looked upon as a coward, a shirker, or some other kind of "draft dodger," by the general public. The law, begrudgingly, respects the conscientious objector. Although it would seem quite laudable (from the religious perspective) for a Christian to refuse to "participate in war in any form," particularly in view of the Christian's professed commitment to adhere to the injunction to "turn the other cheek," and the imperative, "Thou shalt not kill," it is very difficult for a man to establish grounds for being recognized as a conscientious

1. See the article "On the Draft" by Richard Flacks, Florence Howe, and Paul Lauter in the April 6, 1967 issue of the New York Review. (reprint available from CADRE)

objector. Most men who imitate their ministers or follow their Christian commandments are discouraged in their moral consistency and distrusted by their society. Many are even punished for their attempts to live exemplary lives.

One would think, from the human perspective, that our society would demand that its young men show cause why they can in all good conscience become soldiers -- and be allowed, if need be, to kill. Instead, from the military perspective of our society, we insist that a young man must show cause why he should be allowed to refuse to kill, to refuse to participate in the Army.

4. The double standard referred to above is just one of the many paradoxes that plague our schizophrenic society. It is our dual commitment to humanitarian principles and militarism, to mercy and murder, that cripples our society spiritually and ethically, and contains the seeds of its destruction. For, as Christ said two thousand years ago, "Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand." (Matt: 12:25)

Because this saying is true, not only of nations, kingdoms, cities and houses, but also of individuals, I find that I must refuse to comply further with the demands of the Selective Service System. I have tried my best to arrange a compromise -- only to discover that by compromising my adherence to very basic, human, ethical principles, I defeat myself and do a disservice to mankind's best interests.

No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and Mammon.

(Matt: 6:24)

I cannot truly serve the interests of humanity, and at the same time comply with the Selective Service System.

Yours in Peace,

Richard M. Boardman
Richard M. Boardman

NON-VIOLENCE RADICAL NEWSLETTER

VOLUME ONE, NUMBER FOUR

JUNE 1, 1970

RESISTANCE TO WAR TELEPHONE TAX IS BOOMING! SHOULD YOUR NAME BE ON THIS LIST?

The following is a list of all Lansing area phone tax resisters that the Lansing Area Peace Council knows of. If you know of other people who are resisting the war phone tax, please contact the Peace Council at 482-2962.

Etta C. Abrahams	Elaine Halleck	Mr. Pary
Martha Aldenbrand	Terry Hassold	Ann Peters
Terrence M. Allen	Thomas Hammer	Gunter Pfaff
Jay Anderson	Terry Hoeffele	Sandra Pinches
Miriam Applebaum	Irma B. Hooker	Irene Pollack
Eliyn Bader	Mary S. Horton	Patricia Quayle
Phil Balhauser	Ronald Horvath	Dorothy C. Balidly
Carolyn Barker	Bruce Huber	H. A. and Bea Reed
Marilyn Baumgartner	Ethel Indurky	Jan Riemer
D. H. Bischoff	Gary C. Johnson	Stephen Reynolds
Bill Black	Harold Jones	David Rozelle
George Blanchard	Janet Kelly	Joyce Ruddel
Heidi Bon	Robert K. Kinan	Jack Ruddick
Art Barkin	Daniel Kitchell	Glenn Sanders
Terry Braun	Bill Krumke	Phil Schloop
Byron Brown	Mary Sue Krumke	Edward Schoaps
Brian Burd	Linda Leirs	Rick Shauls and Pam
Jewel H. Burg	Barry Lester	Steven and Naomi Shelton
Jean Butterfield	Beni Levi	Howard Seibert
Virginia Carpenter	Eric Lindgren	Ron and Mary Siabaugh
Cathy Clark	Greg Loftus	Jim Stanglewicz
Howard Click	Luis C. Lorschneider	Philip H. Steele
Dorien Davenport	Michael Lubk	Kathy Stenstrom
Marshall Davis	Judith P. MacDonald	Jean Strandness
Roland de Mars	Elizabeth Malone	All Sutterfield
Betty M. Derley	Norma Mariage	Bill Szafarcyk
Patricia Deroeu	Roy T. Matthews	Richard Trilling
Mr. and Mrs. John Donoghue	Chris McClure	Beverly Twitchell
Pat and Shirley Doyle	Tom and Leslie McCoy	James S. Uleman
Carol Dressel	Sandra McKee	Robin & Sharon Vallacher
Dave Druding et al	Phil Mendershausen	Edward Vandervelde
Emma Engle	Lon A. Miller	Gary R. Vittoz
Roderich Fletcher	Chuck Mostov	Edward and Pat Vity
John Forhan	Kathy Luehlenbeck	David M. Wiener
R. L. Foster	Mike Muir	Meyer Wolf
Ann Francis	Carol Mullin	Dave Wood
Robert Geenejan	Nancy Nowak	Red Wright
Michael R. Gerzevitz	Ann Olsen	Jeff Zeig
Lawrence Greybeck	Doug and Eugenia Parker	Bill Zivky
James G. Gross	Barbara Parness	

GOOD NEWS ABOUT THE DRAFT

"The Draft is in Trouble" proclaims a leaflet now being distributed by the Chicago Area Draft Resisters (CADRE). This leaflet backs up this assertion with the following statistics (mostly taken from selective service sources).

1. Court cases involving induction refusal are backed up in almost all major cities. San Francisco has by far the biggest backlog of cases - over 2,000.

2. Destruction of draft files has had major effects in Catonsville, Maryland; Milwaukee, Wis.; Chicago; Silver Springs, Maryland; Los Angeles; New York City; Akron, Ohio; Boston; Indianapolis; and Philadelphia. Bombings and fires have also had some effect in slowing SSS operations.

3. The lottery is a mess. Fifteen states couldn't meet their February call. Nineteen year olds (men reaching 19 after Jan. 1, 1970) were left out. They are, for most boards, a large percentage of the men drafted. The pool of men as the law was written is too small to fill calls for the year without going through all the numbers, ending the issuance of new deferments, or lowering calls.

4. At least 8,000 men a year are going to Canada. About half of these men are army "deserters".

5. Nobody knows how many men aren't registering. An educated guess would be that there are 50,000 to 100,000 nonregistrants in this country.

6. Between Oct. 31, 1967 and Oct.

31, 1969 there was a net increase in the I-Y category of 737,000 men. This figure reflects widespread attempts by men to go in and "flunk the physical".

7. Between Oct. 31, 1967 and Oct. 31, 1969 serious delinquencies went up 108% from 15,000 to 31,700.

8. Between Oct. 31, 1967 and Oct. 31, 1969 the number of Conscientious Objectors recognized by SSS increased 47% from 23,800 to 34,500. The number of men applying is at least four times that many.

9. The Supreme Court (and lower courts) have significantly broken up Hershey's feudal empire. Registrants can now enjoin draft boards before being forced to refuse induction (Breen decision 1/26/70). Draft boards can no longer use the delinquency system (Gutknecht 1/19/70); they must threaten prosecution or simply ask compliance. They can no longer speed up induction.

10. Finally, once men are drafted, they don't necessarily follow all the orders. Three out of ten go AWOL when they get sick of the military. Draftees and enlisted men in the service are leaving at a fast rate - 150,000 AWOLs and 50,000 desertions in 1968 and the numbers are rising rapidly.

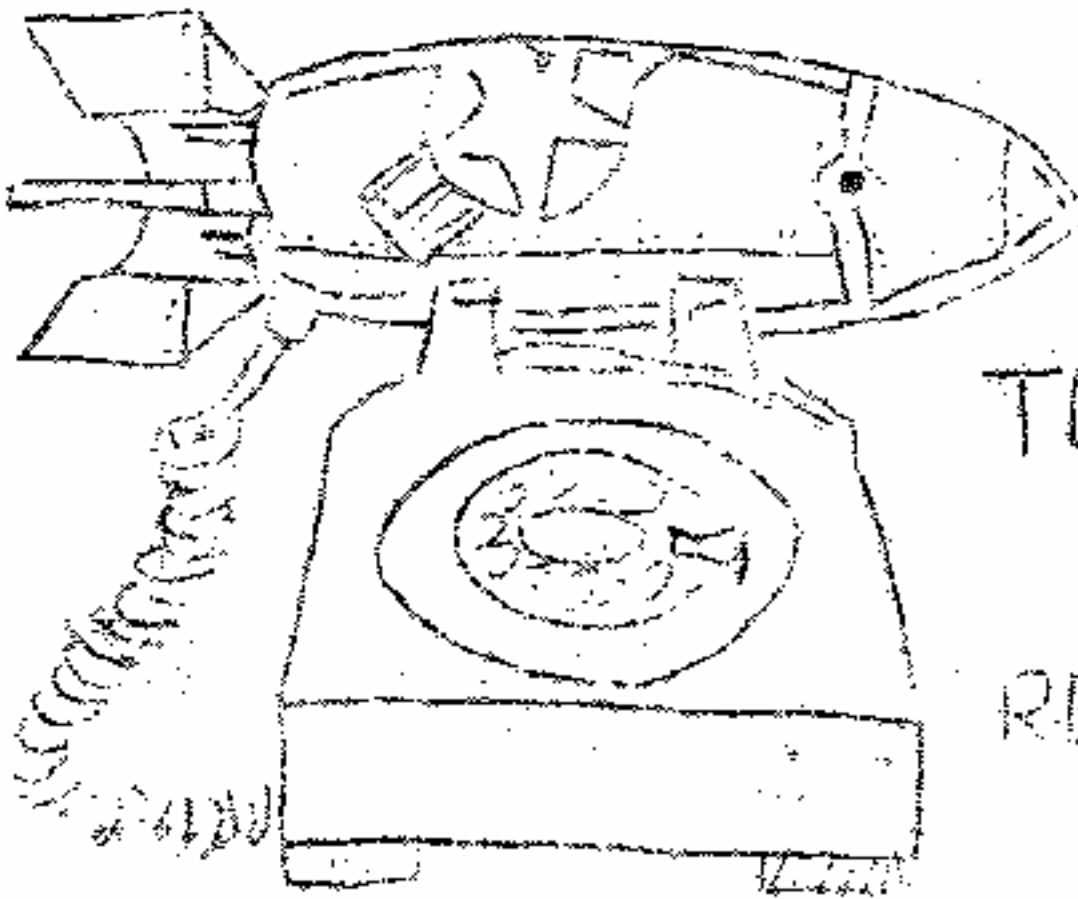
These statistics provide an answer to the question, "Why did the Nixon administration abolish occupational and fatherhood deferments despite the political unpopularity of doing so?" The fact is that draft quotas could not be met without abolishing these deferments.

THE PACIFIST AND THE PANTHER by David McReynolds (Plagiarized from WRL Newsletter)

What the Panthers Are Like

"There are several points that need to be made. The Panthers are unique among black militant groups in that they reject 'cultural nationalism' or 'black capitalism' and urge an alliance of black ghetto radicals with white radical youth with the aim of overthrowing the government. Many black militants are anti-semitic but the Panthers - at least officially - are not. (They do sharply oppose the State of

Israel, but that is part of their Third World, New Left orientation.) They have guns with them but in every case I know of the cops have started shooting first and the Panthers have fired only in response. The Panthers are radical, Marxist-oriented, ghetto-born. They have sought out the most desperate, frustrated, angry young men. It is a great mistake for whites to romanticize the Panthers, to think they are all as rational and appealing as El- (Cont'd on page 5)



TELEPHONE TAX RESISTANCE

Ma Bell and Uncle Sam: A Family Disagreement

Ma Bell (Michigan Bell Telephone Co.) is being forced by Uncle Sam to collect a 10% telephone tax which was passed specifically to pay for the Vietnam War. Ma Bell doesn't really want to be a tax collector. It's a big headache for her and it's hard to believe that such a sweet girl would be for war anyway. Just the same, Uncle Sam is forcing her to collect the tax; so it's up to us to refuse to pay the tax until Uncle Sam either ends the tax or starts using it for something socially constructive rather than socially destructive.

We Won't Go. We Won't Pay

To carry on war, the government needs only two things from its people - men for the draft and tax money. A great deal of attention has been given to draft resistance in recent years, while little has been given to that second element necessary for war - tax money.

By now, many of us are frustrated by our apparent powerlessness to stop the slaughter. We write, we march, we vote. But the War goes on. Marches and peace education work are important, but they will not be truly effective until we realize the irony of building opposition to the War while we support it with our lives and our money. Once we realize this, we can begin denying the government the only things it needs from us - not our verbal and intellectual support, but our bodies and our money.

How to Resist this War Tax

The telephone tax can be resisted by subtracting that portion itemized as federal tax at the top of your monthly telephone bill. Sending a letter with the payment each month explaining why you are not paying the federal tax is a good idea. The phone company may carry over the unpaid tax from month to month as "unpaid balance". If this is done, it is important to subtract not only the federal tax due but also the unpaid tax which is being carried over.

People making long distance calls from pay phones can pay all but 10% at the end of the call, explain to the operator why they will not pay the rest, and give their names and addresses. This is also a good opportunity to rap with the operator about how she feels about the war and about war taxes.

Legal Consequences

Any infraction of the Internal Revenue Code technically carries a penalty of up to a year in prison and a fine of up to \$10,000 plus court costs. The government has so far limited itself only to the collection of taxes, but prosecutions may come. The normal collection procedure is to take the money from your savings account or from your salary. It is also possible that property could be seized. In no case, as far as is known, has phone service been discontinued. Refusal is, according to law, a matter between the refuser and the government.

Does It Do Any Good?

Last December, War Resisters League reported that, "At the present time there are up to 20,000 resisters of the phone tax. If that number leaped to half a million, the telephone tax would be dead because there would not be enough agents to collect it."

By now, the number of war telephone tax resisters is much higher than the 20,000 reported in December. Within the last two weeks or so, the number of phone tax resisters in the Lansing area has grown from about 15 to about 150. If this kind of pressure can be maintained and even increased, the phone tax will soon be unenforceable and the \$334.7 million that would have gone for war can be used for peace. That is about as concrete an effect as can be imagined.

It costs the government about \$70.00 to collect the \$1.69 or \$2.38 or \$3.19 that you refuse to pay. The only reason why the IRS is willing to go to all that trouble to collect the tax is that it realizes that nonpayment of war taxes is an effective challenge to the warmaking power of the state.

Other Questions?

More information is available from:

Lansing Area Peace Council
506 N. Washington Street
Lansing, Michigan
Phone: 482-2962

The Panthers (Cont'd from page 2)
dridge Cleaver and Huey Newton, or to think their program of free breakfasts for ghetto youth is more than a part of their total program.

"One problem with the Panthers, is in fact, their appeal to whites who simply do not realize the fury that has been bred in the ghetto. I know, from my Peace and Freedom Congressional campaign last year, when I was politically linked with the Panthers, that while I was nervous, angry, and frightened with the Panther speaker who would arrive at a meeting, the white youth were delighted by the drama of it.

"I thought later, after that first encounter, that the Panther was as nervous and frightened by us as I was by him. A ghetto black, speaking to middle class whites, walking on unfamiliar turf, and the terror ran both ways as we both tried and failed to build some kind of political 'exit' from violent conflict.

"From the pacifist point of view there are some points that must be made with humility but frankly. First, the bodyguards were window dressing for whites - they have yet to save a single Panther from death and in fact they provoke violence. Second, while the Panthers originally picked up guns to defend the ghetto from police brutality, and in order to be forever free of relying on white liberals for protection, they misjudged where American society is at. To pick up the gun in the present situation is courageous but it is also to become a target. So, inevitably, somewhere between 19 and 28 Black Panthers have been gunned down by the police (the figures are in dispute) while at best only four police have been killed by Panthers. Now the Panthers, if they are to survive, must turn to unarmed whites for help and now also we see that the logic of nonviolence applies not only to the South, but to the North as well. Third, one of the incidental tragedies is that the remaining Panthers are riddled with mutual suspicion because they are riddled with police agents, something which is going to happen to any group in this country which seeks victory through a secret conspiracy rather than an open revolution.

Why We Must Defend Them:

"But those remarks are all irrelevant, in a certain basic sense. I have sought briefly to put the Panthers in some perspective but it would not matter from a pacifist point of view if the Panthers hated Jews, advocated gas chambers for all whites, and had a political program of absolute fascism - we still would be bound to defend their right to exist as individuals and as a political group. In some ways it would be easier for us to defend the Panthers if they were fascists, because there would not then be the problem of ambiguity that comes when someone is so close to you some ways and so separated from you other ways.

"A defense of the Panthers is not a defense of their attitude toward violence, nor their attitude toward the police, though it ought to be an understanding of why they preach hatred of cops and why they carry guns. This is, of course, the crucial difference between the Panthers and the Minutemen. No one is beating up the Minutemen, or shooting them down. The FBI does not, in fact, seem to know too much about them, nor to care too much about them. Whites who join the Minutemen did not grow up as outcasts, beaten by brutalized cops. The violence of the Minutemen is one of choice, that of the Panthers is simply a reflection of the ghetto - as, for that matter, police behavior in the ghetto is also a reflection of brutalization of ghetto life. It is the pacifist who must declare, out of his own values, that there are neither Panthers nor Pigs, neither Niggers nor Honkies but only human beings. And it is the radical who knows that wrong as the Panthers may be on a dozen points, they are being singled out by the government because alone of militant black groups they demand revolution and advocate cooperation with white radicals.

"Today as always the front line of freedom is that group under attack. The Panthers are not the vanguard of the revolution but whether we like it or not, they are the front line in the very real struggle against the Mitchell-Nixon Administration as it seeks to institutionalize and legitimize political murder at home - as Johnson sought to legitimize it in Vietnam."

Where They Are

Here are the names and addresses of the 5 former East Lansing residents who have spent or are spending time in prison for resisting the draft. Also included is information about the sentences they received, time served, etc.

Al, Schulz, Detroit

Sentenced in Nov., 1968 in either Bay City or Saginaw to 5 years, A-number. (A-number means up for parole every 6 months.) Spent 6 months in Milan Federal Prison and then was paroled to alternative service work in Detroit.

Dennis Southward, Box 1000, Allenwood, Penn. 17810

Sentenced Dec. 12 or 13, 1968 at Flint to 5 years with A-number. Presently at Allenwood Federal Prison. Will be paroled on July 1, 1970.

Dave Lindeman, Federal Prison, Springfield, Missouri 65802

Sentenced on April 1, 1969 somewhere in S. Dakota to a "Zip-6" sentence. Presently at Springfield Federal Prison.

Rick Kowall, Box 1000, Milan, Mich.

Sentenced July 10, 1969 in Kalamazoo to 5 years without A-number parole. Presently at Milan Federal Prison.

Pat Mikesell, Box 1000, Allenwood, Penn. Sentenced about Dec. 23, 1969 in Grand Rapids to work for 2 years at Butterworth Hospital. Refused to accept this compulsory service. Resentenced about Jan. 23, 1970 to "Zip-6". Now at Allenwood Federal Prison.

On May 26, 1970, Chris McClure of Haslet was arraigned in Detroit and released on personal recognizance.

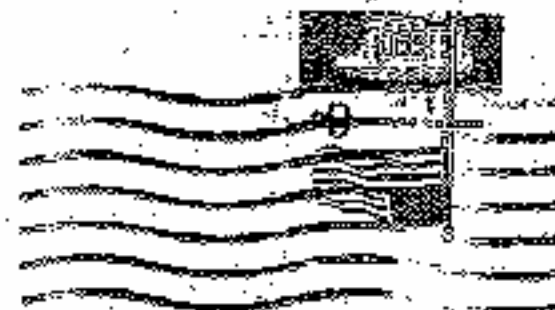
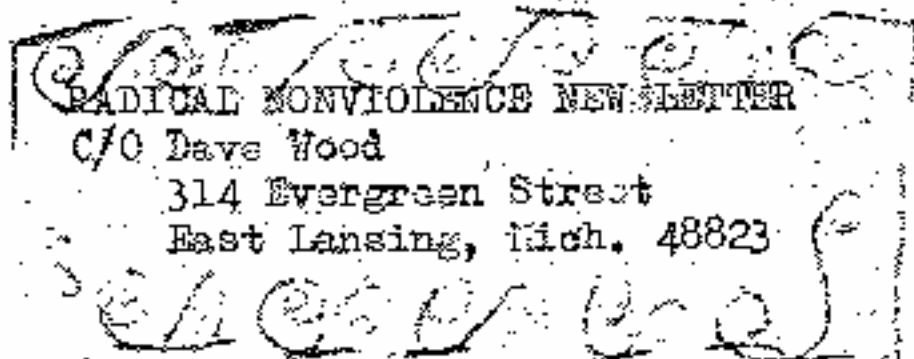
On May 28, 1970, Bill True of East Lansing was arraigned in Detroit and also released on personal recognizance.

In addition, there are at least 6 or 8 other East Lansing residents who have refused induction, but have not yet been arraigned.

Happy Summer

This is the last issue of the Radical Nonviolence Newsletter that will be printed this year. Due to the fact that many of those who worked on the newsletter will not be back in the fall, this is probably the last issue period. If there is any money left after paying postage, ink, paper, etc., it will be given to the Lansing Area Peace Council.

Peace. Happy summer. And may the long-time sun shine upon you.



Caroline Bonst
Special Collections Division
MSU Library
East Lansing, Mich

RADICAL NON-VIOLENCE NEWSLETTER

Vol. I, No. 3

April 13, 1970

Support for Bill and Pat's Resistance - Jeff Zeig

We walked outside of the Red Cross Center at 1800 E. Grand River after having leafletted the 50 men bound for induction and their friends and families. We stood by the buses...

I turned around to see a couple crying in each others arms - the pain of a long separation evident in the tears running down their cheeks - and I was sad and I wanted to just cry out for someone to stop this madness. But the buses left just the same...

March 18 a group of friends filed into the Red Cross Center to show support for the peaceful and conscientious views of Bill Krumske and Pat Herbert who intended to refuse induction at Fort Wayne in Detroit that day. Mary Sue Krumske and Sue Herbert distributed packets of peace cookies and leaflets that were tastefully decorated with paper flowers. These leaflets were also distributed to the 150 or so people gathered to say their goodbyes. The leaflets included statements by Bill and Pat, information on filing for CO status while in the army, and pertinent quotes from the Bible and several generals. (E.G. Brig. General Hester - "The Vietnam War is not a war of self-defense or even of general self-interest. It is a war in the profit interests of only a very few.")

Bill's statement read: "I can no longer cooperate with a system that manipulates peoples' lives, that can call upon any young man not deferred to perpetuate murder and destruction as part of our foreign policy. As long as I cooperate with this system I am giving it my sanction. Even if I am able

to exempt myself from the killing, another man will take my place. I feel it my responsibility to affirm life, not to destroy it. Part of that affirmation must consist in non-cooperation with the Selective Service System."

An excerpt from Pat's statements: "Just as I cannot participate in hate and violence in everyday life, I am unable to participate in the institutionalized violence of the military services. For almost three years I have presented elaborations on the above simple statement to the Selective Service System in my attempt to be classified as a conscientious objector. Although Selective Service has failed to recognize my claim, I feel that it has been mistaken in doing so, that I should have received I-O classification, and that the order requiring me to report for induction was improper."

At Fort Wayne, Pat was found to have a possibly disqualifying medical condition. Bill refused to cooperate in any way with the induction procedure and was escorted off the base. A third Lansing man also refused induction upon being found medically fit.

War Tax Resistance Grows

In the first issue of the newsletter we reported that at least 7 Lansing and East Lansing residents were refusing to pay the war phone tax. Now there are at least 10 war phone tax resisters in the Lansing area.

If you are resisting the phone tax, please let us know. In the next issue of the newsletter we hope to publish the names of those war tax resisters who are willing to make their names public.



Prison Life by Esther Hiney

Whenever I say that my man is in prison, the person I'm talking with asks me three questions unless he's really hip:

- 1) Can you visit him?
- 2) Do you have to sit behind a glass screen?
- 3) Does he have much trouble with, uh, you know...?

And I explain as follows:

Richard B. Kowall is presently in residence at Milan Federal Correctional Institution about ten miles south of Ann Arbor. Although he can write to and receive letters from almost anyone, his visiting list is restricted to three people and his immediate family.

Visiting regulations are fairly loose at Milan compared with those of other prisons. Visiting hours are 6:15 to 9:15 on weeknights and 8:30 to 3:30 on weekends. After four visits in any one month, the prisoner is allowed visitors only on weeknights. It would be possible, then, to visit every week-night of the month. Usually Rick's parents and I alternate weekends.

Going to Milan is a fascinating experience. About 20 yards from the door, you stop by a post near the guard tower. A mysterious voice asks, "May I help you?" You say, "Yes, I'm coming to visit one of the prisoners." The voice then asks if you have any cameras, alcoholic beverages, or narcotics in your possession, and unless you are a fool, you say "No" and are invited to proceed.

Inside the building are several men in a little glass cage who take your name, check your identification, and call the prisoner to the visiting room. A sliding door opens, you step into the anteroom, the door closes behind you, a door opens in front of you, and you step into the visiting room. You hand your visiting slip to the guard. I usually smile nicely at him so that he won't hassle us for holding hands.

The visiting room consists of red and green lounge chairs and some small formica end tables. A few baskets of plastic flowers hang overhead, and the walls are decorated with some of the vilest excuses for art that I have ever seen. The coffee, candy bar, and Coke

machines in the corner remind you that the American way lives on even in prisons.

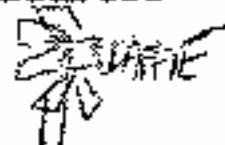
Rick usually strolls in after about twenty minutes. Before he enters the room, he must strip and is thoroughly checked, as he stresses, in every orifice of his body. He is wearing khaki, his hair is much shorter and his moustache is gone, but he looks good. We are permitted to kiss when he comes in and when I leave. Thank you, U.S. of A.! No physical contact is allowed, but we usually get away with holding hands and even a little kiss now and then as long as it looks like we aren't enjoying ourselves too much.

After I finish wailing and moaning about the terrors of East Lansing and my daily struggles for survival in Justin Morrill, Rick tells me stories of prison life. He's an established man there now. He's been in about eight months and is the manager of the tool room. He has made a few good friends there, men who have been in and out of prison since they were fourteen, married, divorced, beat their wives, loved their children, joined the army, got arrested for gun-running, car theft, burglary, grass, etc.

When he first got there, he was jumped by three men who threatened to rape him, but after he said he would fight, they let up. "Okay, we were just testing. Friends?" No one's bothered him since. The most important part of being in prison is maintaining your integrity. If you know you are strong, even if physically weak, you earn the respect of the other men.

Rick spends most of his off-work time reading, writing, and talking. Every once in a while, boredom and the feeling of being trapped with no privacy hit him heavily. But for the most part, he is getting along very well, growing and maturing at a phenomenal rate. He should get out in a year or so, and although he is not thrilled at the prospect of spending another year in jail, he should be able to cope with it very well. If, for some reason, you would like to write to him (It may take him awhile to write back.), his address is:

Rick Kowall
Box 1000 #27279
Milan, Michigan 48160



Car Owners Needed to Fight Cyclops

Have you ever leafleted at 6:00 AM before the sun comes up? Well, that is the time when guys are ordered to the Lansing Bus Depot and depart on an infamous odyssey to Detroit for pre-induction physicals.

To alleviate fears and to prepare them for entrance into the realm of Cyclops, a leaflet explaining the procedures of the physical, and the individual's rights and draft alternatives has been prepared. In this way, those guys who are most directly threatened by the draft are reached.

It is a leafleters dream. There is a large concentration of people who are deeply concerned about the unknown, and would read anything that would relieve their anxieties. Secondly, they can do nothing but wait to board the buses. The leaflet is generally read.

If the cohorts of Cyclops can get up early, we must be willing to do them one better and present alternatives. Do you want to participate? We need people with transportation. Contact Dave Bilderback, 351-5240. Just how early does the movement for social change begin?

Support Imprisoned Resisters

Currently four former East Lansing residents are serving time in prison for draft refusal. One of the worst things about prison is that it is boring. Reading is one way of overcoming boredom and of transcending the narrow confines of prison for awhile. Unfortunately, prison libraries are less than tremendous. Usually they are small and poorly stocked.

It is possible to have books sent to prisoners through book stores and publishers. Naturally this takes money.

If anyone would like to organize a book-sending project, we can give you the addresses of East Lansing's imprisoned draft resisters and the names of people who might be willing to contribute to such a project. Contact us if you are willing to help.

Free Pat Mikesell

During the first 120 days after a judge sentences a person, the judge can easily suspend or shorten the sentence. Some friends of Pat Mikesell have written letters to Judge Noel Fox, Grand Rapids federal judge, urging him to use his discretionary powers to release Pat or at least to shorten his sentence.

An excerpt from the letter which Jeff Zeig wrote reads:

"As it was you who was the sentencing judge at the trial of Pat Mikesell, who was recently convicted of refusing induction into the armed forces, I make my appeal to you...

"It seems absurd to the point of ridiculousness, to expect Pat to be rehabilitated by his stay in prison. I can't personally see why a person who can take such a high moral stand needs rehabilitating at all. If it is the purpose of American penal justice to be both punitive and reconstructive, it would seem that the stigma of living as a convicted felon in American society would serve as all the punishment necessary. I appeal to you to drastically modify Pat's sentence."

Dave Wood wrote:

"Two months ago I sat in your courtroom and heard you sentence Pat Mikesell to up to 6 years in prison for refusing induction. Last week I visited Pat at Allenwood Federal Prison.

"Pat is doing well in prison. He is cheerful and determined to retain his humanity in a basically dehumanizing environment. Because of his cheerfulness, the other prisoners call him 'Merryweather,' but they also tell him that within 6 months he will be as bitter and despondent as they are. I hope that they are wrong, but I don't know how long a person (even a person as strong as Pat) can avoid being overwhelmed by his environment...

"Because I sat in your courtroom when you sentenced Pat, I know that you were reluctant to expose him to the dehumanizing and embittering effects of prison life. You said that you recognized that Pat was a sincere CO...

"You have the power and the sensitivity to see that this waste of humanity must not continue. Please exercise this power to release Pat."



Dear friends,

We view ourselves as numbered among those who feel that opposition to the Vietnam War must manifest itself in more ways than just peaceful demonstrations and verbal statements. People are dying every day because of the policies of the United States government. We have decided to refuse to pay the 10% federal tax on our phone bill. By doing so we become "criminals" subject to a possible penalty of one year in prison and/or a 10,000 dollar fine. Although people are not being currently tried for resisting this tax, we realize that we are subject to prosecution. We feel however that if we should be prosecuted, this would be a small price to pay in comparison to the price being paid daily by those being killed and maimed in Vietnam.

The Congressional Record of February 23, 1966 records Rep. Wilbur Mills as stating, "It is clear that Vietnam and only the Vietnam operation makes this bill necessary." Here he referred directly to the federal legislation which reinstated the 10% federal tax on phone usage.

By refusing to pay this levy, we withdraw our support from the policies of the government of the United States in regard to the war in Vietnam. The war daily ruins and disrupts the lives of countless many. As far as we can determine, it is being fought for political and economic reasons. It is especially senseless when we realize that victory is measured not in territory occupied, but in terms of body counts. It sickens us to hear these figures related daily by the media. These bodies were once live human beings. Our act is an attempt to affirm the sanctity of life which is being squandered by the government of the United States. There is apparent hypocrisy to politically denounce U.S. policy in southeast Asia while financially supporting these policies. However, we are being forced to pay tax and overtly support and contribute to the atrocities perpetuated by the government. We hereby state that we refuse to be sheep any longer.

Yours in the cause of love and peace,
Ellyn Bader, Jeff Zeig, Terry Hassold

The last two issues of the newsletter have had articles concerning war phone tax resistance. Many people around the country are also engaging in income tax resistance. Many more would become tax resisters if they knew how to prevent the tax from being withheld from their wages. The following excerpt from a leaflet called "You Can Stop Paying War Taxes Now" put out the War Tax Resistance/ Midwest explains how to get around the withholding problem:

"People say, 'Our taxes are withheld at the source and paid by our employers without our consent.' This is not so. Your consent is given whenever you fill out and sign a new W-4 Employees Withholding Exemption Certificate.

"YOU HAVE THE POWER TO DETERMINE HOW MANY WITHHOLDING EXEMPTIONS YOU WILL CLAIM. YOU HAVE THE POWER TO DETERMINE HOW MUCH TAX CAN BE WITHHELD AND PAID IN YOUR NAME. IF YOU DECIDE TO STOP PAYING WAR TAXES, THESE ARE THE STEPS YOU CAN TAKE:

"Obtain a new W-4 form from your employer. On lines 4 and 5 claim as many extra exemptions as is necessary to prevent the withholding of any tax. This number can be determined by dividing your weekly wage by \$13.50 or dividing your projected annual wage by \$700.00. Sign the statement, "I certify that the number of withholding exemptions claimed on this certificate does not exceed the number to which I am entitled."* (Entitled by whom? We can not have a moral revolution if we simply acknowledge that what we are entitled to do can be defined by the Internal Revenue Code. We must explicitly reject the standards defined by a blind bureaucracy and affirm instead definitions that spring from our own consciousness of human solidarity. We must affirm that our obligation to the victims of U.S. militarism, who are really our brothers and sisters, entitles us to claim as many exemptions as may be necessary to prevent the payment of taxes in our name.) Submit the new form to your employer. He is not responsible by law for the legality or accuracy of your claim, nor is he authorized to alter it. If he believes it is excessive, he is advised, but not

(Cont'd on page 6)

Letters from Allenwood Prison



The following are excerpts from letters sent by Pat Mikesell from Allenwood (Penn.) Prison. Pat, a former Lansing resident, has served 2 months of an indeterminate sentence of up to 6 years for refusing induction.

In one of the letters, Pat refers to Denny Southward. Denny, a former East Lansing resident, has served 16 months of a 5 year sentence for the same "crime." Recently, Denny came up for parole consideration. The outcome is not yet known.

March 4, 1970

Well, it was a year ago today that I mailed my cards back. Congratulate me or something. Maybe you could have a Hobies sub in my honor.

I got to Allenwood last Wednesday after a week of "orientation" at Lewisburg. I've been meeting CO's and JW's (Jehoval Witnesses) all over the place. Denny (Southward) is a neat guy, and about every night I've been here we've been getting together to talk about one thing or another. It was kind of weird. It wasn't very long after we met that we started into finding out how each of us felt about things (all kinds of things)! It was like "friendship at first sight." He lent me a copy of Dharmapada. Another guy lent me a science fiction book that looks pretty good. I also got a copy of Faust from the library. Two guys lend me their guitars anytime (almost) I want to play. I'm learning a little blues from 3 guys. Another guy knows some classical, but I thought I'd wait until my guitar gets here for that.

March 5, 1970

I just got in from working. I've been working on Farm II (general farm work). But today, after waiting about a week, I got to work on the cattle detail. That's where Denny works. It was only for today, I think; we branded about 40 head of cattle. I had to "herd" them into a chute, and then drive them in one at a time when they were ready in the barn with the branding irons. They do it with this frozen nitrogen stuff that doesn't hurt them too much, so I didn't feel too bad about it. We all get numbers here, one way or another. The head of the cattle de-

tail asked me my name and said I did a good job; so maybe in a few days, I might get to be on cattle permanently.

I saw a calf today about 3 days old. I met two cats today; they live in the basement of the farm office. We hit it off real good. One reminds me of a cat we used to have. About 50 geese flew over the barn in V formation. Spring must be coming.

P.S. Nobody ever believed me when I used to say I was going to be a cowboy when I got out of school. Now what would they say?

March 21, 1970

Six months ago I never would have thought I'd miss seeing kids so much. Just see them playing! I miss seeing my nephew Dave. Dave is just learning how to read. Maybe I'll write him a letter or something.

An Anarchist Viewpoint

"Prison is the only key political institution that is peculiar to the State form of society. Armies, courts, schools, legislative bodies exist, at least in embryo, in nearly all other social forms. But the Prison exists only in highly centralized systems. It is the most perfect expression of the full implications of Statism. In the Prison the population is subjected to the type of control that State functionaries aspire to impose on the population 'at large.' The Prison represents absolute freedom of coercion.

"The stronger the State becomes the more laws it passes and the more the area of potential lawbreaking is increased. Old-fashioned notions of guilt and innocence, crime and respectable behavior, become meaningless in the tangled web of the laws and regulations of a totalitarian State. Everybody is guilty of innumerable offenses and escapes incarceration only through chance. While the United States has yet to achieve this degree of uniformity in the culpability of its population, it is moving in that direction, and many individuals who have little in common with the old concept of the professional criminal may find themselves in trouble with the authorities."

- Taken from Prison Etiquette

WAR TAXES (Cont'd from Pg. 4)

required by law, to report to IRS. It is only if you fill out no W-4 form that he may withhold the taxes without your consent.

"Taking this first step should forestall the withholding of any tax from your wages.

"You may wish to write a letter to IRS, or to other officials of government stating that thousands of American soldiers are depending on you to bring them home, or that millions of Vietnamese are depending on you to stop supporting the war. So you can not accept the narrow definitions of human interdependence specified by IRS regulations. Consequently, you have recently filed a new W-4 with your employer, claiming exemptions on a broader basis of human brotherhood. This will put you on record as an open and principled tax resister. It may also provide you with some defense in case you are prosecuted for making a 'fraudulent' claim, because fraud involves an element of concealment, deception and bad faith. In such communications it would be best not to name your employer, since this might facilitate attempts by IRS to harass or intimidate you or your employer."

*Note: It has also been suggested that you cross out this line on the form. Of course, this might make it more difficult to convince your employer to accept the W-4.

Free U Nonviolence Class



This term a seminar will be offered in conjunction with the Free University called "Historical Nonviolence." The purpose of the seminar is to gain insight into the usefulness of nonviolence in the present by looking into the past and how nonviolence has been used.

The seminar will be slightly structured. The first week of the seminar, the people involved in the seminar will decide on the topics to be covered throughout the term. These could range from early Christian resistance to nonviolent resistance to the Nazis by occupied Europe to the California Grape Strike. Each topic will be taken by a person who will research the subject and then present his findings to the seminar. Hopefully much discussion will take place as to the effectiveness, consequences, etc. of nonviolence in each incident.

The seminar will meet on Tuesday nights at 7:30. The place will be announced in the "It's What's Happening" column of the State News. If you have any questions, contact Maureen May at 351-8459.

Those who helped on this issue of the newsletter are: Elyn Bader, Dave Bilderback, Terry Hassold, Esther Hiney, Maureen May, Pat Mikesell, Phil Schloop, Debra Sirotkin, Dave Wood, Jeff Zeig, etc.

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 c/o Dave Wood
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*Caroline Blunt
 Special Collections Division
 MSU Library*