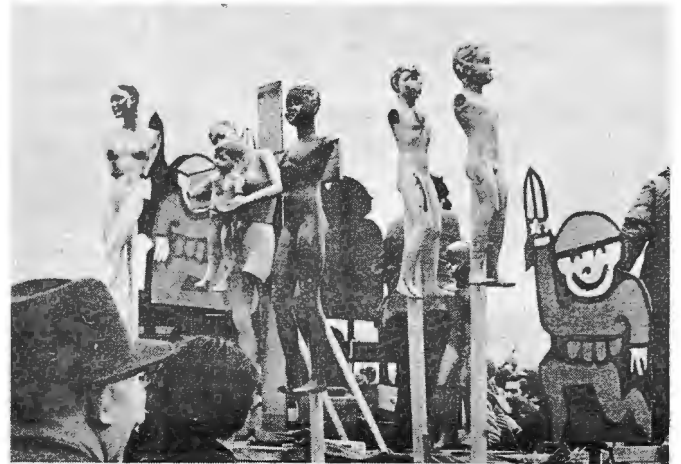




400,000 Americans - ONE WORD -

PEACE



Official estimates were 125,000 at UN Plaza. But half never got there. Some were still waiting to begin their march when the rally ended and the rains came. Thousands of supporters clapped and carried signs along the route. It is probable that 400,000 people came in all.

They went to Central Park to meet their fellow marchers. Sheep Meadow filled slowly, but when it came time for all groups to assemble, it was hard to see where the people started and where they ended. The march began at noon, officially. King, Carmichael, Bevel, and Spock led the parade; yet hardly anyone got to see them. There were as many marchers for peace in New York as there are soldiers fighting in Vietnam; and the former was most likely a happier group.

All types of people were there: students bearded and straight; men old enough to remember the First World War and kids too young to remember the Second; young couples with infants on their shoulders; suburban women with signs like, "Middle Class Respectability Against the War"; clergy, veterans, teachers, workers, hippies, pacifists, socialists, humanists.

"Negroes in Vietnam: 53% of the dead; 2% of the bread." That's how the black people felt. A contingent left from Harlem early in the morning to march to

Central Park. They picked up groups from Columbia and City College along the way, and were joined at the Park by Negroes from all over the East. "Hell no, we won't go," they chanted, echoing the cry of Stokely Carmichael. Impatient, they broke away from the main group that had been standing for two hours, and began to make their own way down Seventh Avenue, parade permit or not.

A professor, in admiring the spirit of the Harlem group, remarked that it was amusing and perhaps a bit frightening that with 400,000 people on a march they should stop for every traffic signal and allow their progress to be slowed by policemen so that the city could conduct its business as usual.

Less than half the march had moved out of the Park when the speeches started. The UN Plaza was already filled to overflowing. Signs and banners, songs, chants, floated down Madison Avenue. The marchers called to hotel guests, secretaries, hair stylists in second story windows, and were greeted with smiles and applause.

At first everyone was tense: would there be many hecklers, uncooperative police, paint bombs, Minutemen? No one could predict. The tension mounted, until gradually, the jokes began to fly, and people relaxed. The crowd was the

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Harlem marchers jolt Times Sq.

Revolutionaries Join Black Contingent

The Harlem contingent, sparked by the early-morning oratory of Stokely Carmichael, marched energetically to the Park, picking up student marchers from Columbia and CCNY as they went.

The Revolutionary Contingent assembled at 11 a.m. Saturday under flags representing those countries having active liberation movements. Included were the flags of the Republic of North Vietnam, the NLF of South Vietnam, Cuba, Peru, Colombia, Bolivia, Venezuela and the 13 star flag of our own revolution.

At 1 p.m., the contingent joined the march formation to move out of the park. As they approached the 59th Street exit, the black Harlem March passed by chanting "Hell no, We Won't Go!" The Revolutionary group broke from the parade lines and joined the marchers. With the Harlem March in the lead, both groups moved rapidly down to 59th Street, across Columbus Circle and down 7th Avenue.

Behind the international banners of the Revolutionary and Harlem Contingents,



the group continued down 7th Avenue to Broadway and Times Square. Shoppers, storekeepers, and would-be hecklers stood on the sidewalks aghast as the mass of unscheduled demonstrators moved by.

At Times Square the procession turned east on 42nd Street and moved directly across the city towards the United Nations, chanting loudly "We Won't Go" and maintaining their rapid pace. Traffic was stopped and there was not at any point an attempt by police to stop the group.

As the marchers approached 1st Avenue, they ran into a police barricade. As the group moved into the confined space between police lines on 42nd Street, police pushed in all sides, using clubs and horses to turn the vanguard. Unable to move as the marchers continued to flow into the street, some of the front marchers fell to the ground. Although there was no attempt to resist or attack police, they continued their assaults on the front marchers. A number were badly injured, including a boy beaten by police after lying down in front of a squad car that approached the crowd.

The marchers were finally directed uptown and entered the UN Plaza at 45th Street, arriving at the rally shortly after Reverend King began his address.



400,000 IN NY

(continued from page one)

friendliest and happiest most people had ever seen, caught perhaps with the same bug that had animated the hippies celebrating their be-in since dawn. As for the crowds in the street, there were only a few hecklers; only a few incidents recorded by the police; only a few signs that said Bomb Hanoi or We Cannot Tolerate Anarchy (in response to the draft card burners). These signs, so assiduously recorded by newsmen and photographers, were the only ones of their kind to be seen; while simple symbols for peace and Love numbered in the thous-



ands. The bystanders for the most part seemed relieved to see so many people marching for peace, instead of war. The marchers felt good: the parade was being welcomed, not turned away.

Veterans and teachers, scholars and laborers, young and old, black and white --and red--marched. They came from all over the East and Midwest. Some marched in designated groups--Upstate, Downstate New England, Labor, Teachers, Religious Groups, Pacifists--while others considered themselves members of too many categories, or none at all. One hundred American Indians led the parade. Everyone had in his heart the same thing: co-



rect the wrong we are doing an innocent people.

400,000 marchers: as many as the number of Americans in Vietnam; more than we ever had in Korea; the population of a large city (and what a city it would be!) Only 5% of New York's population; only 1/4% of the country's: a small figure, but growing every day. Everyone was saying to the country's leaders: We won't support your war. End it now. No, we won't go. Peace.

The treatment of the Spring Mobilization by the American press presents instance after instance of bias, misrepresentation and negligence. The most obvious case is the estimate of 100,000 to 125,000 participants, which has become more or less official with the press. Barely half the marchers could have been included in this estimate, not to mention the thousands of bystanders who stood with signs and buttons as evidence of their participation.

Many more examples could be given. After the march, follow-up stories and editorials were few and far between. Little attempt was made to understand or explain the size or purpose of the Mobilization and the whole peace movement.

If the American people are ever to know what happened on April 15, they must carry the story largely by word of mouth. This booklet is a small attempt to help set the record straight.

WRITTEN AND PRINTED BY VOLUNTEER LABOR
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Ithaca, N.Y. 14850.

draft card burning sparks resistance

At 11 am in the southeast corner of the Sheep Meadow, the draft card burners began to congregate on the large rock where exuberant hippies had been chanting and conducting their be-in since dawn. A crowd of about 200--no one could count--consisting of young men and a few girls, prepared a fire in a Maxwell House coffee can filled with sand and lighter fluid, while a group of Veterans for Peace formed a ring around the burners--originally to keep out the crowd and police--but as it happened, the only real aggressors were the gentlemen of the press. The Veterans held the line against photographers while 100 or so men ignited their cards, held them up to the crowd until they were completely burned, and threw the charred ashes in the can.

After everyone in the immediate area--including Gary Rader, an ex-Green Beret and Rev. Tom Hayes of the Episcopal Peace Fellowship--burned his card the crowd quieted, sat down and began to sing "We Shall Overcome" and snatches of folk songs and chants. The burning changed slowly from a chaotic mob scene into a ritual ordered almost by instinct. Men came through the crowd, approached the can and ignited their cards, each time with cheers from the crowd. More card burners, mostly men who had not previously pledged their intention to burn, continued to appear, for perhaps 15 or 20 minutes, and the man who held the can began to count, "156, 157, 158, 159..."

The exact number of burners will of course never be certain, since some men burned both Classification and Selective Service cards, while others were seen burning halves of their cards, giving halves to girlfriends or wives, so that even the closest eyewitnesses could not keep an accurate count. The estimates closest to the even range from 150-200 burners, which makes the even not only the largest draft card burning in history, but one of the most impressive acts of civil disobedience.



Soon the photographers stormed the area like the most practiced infantry, and the group broke up.

The draft card burning originated in a statement signed by five men in Ithaca, New York. It read in part:

"The armies of the United States have, through conscription, already oppressed or destroyed the lives and consciences of millions of Americans and Vietnamese. We have argued and demonstrated to stop this destruction. We have not succeeded. Powerful resistance is now demanded: radical, illegal, unpleasant, sustained..."

"WE URGE ALL PEOPLE WHO HAVE CONTEMPLATED THE ACT OF DESTROYING THEIR DRAFT CARDS TO CARRY OUT THIS ACT ON APRIL 15, WITH THE UNDERSTANDING THAT THIS PLEDGE BECOMES BINDING ONLY WHEN 500 PEOPLE HAVE MADE IT..."

"We are fully aware that our action makes us liable for penalties of up to five years in prison and \$10,000 in fines. We believe, however, that the more people who take part in this action, the more difficult it will be for the government to prosecute."

Since the 500 total was not reached, the pledge was not binding. Yet more

than 150 men burned their cards, which is indeed a substantial number; and the feeling is strong that many more than 500 will be doing the same thing in the near future, as the government continues to escalate the war and to ignore the protest of a growing number of shocked and enraged Americans.

The draft card burners do not consider their action merely another, more radical, form of protest against the war. They are refusing to comply with the whole inequitable military system which executes that war. They do not consider draft card burning a crime because they do not recognize as constitutional the Selective Service Law which prohibits it. They feel that conscription is in itself illegal, and in the case of the Vietnam war, criminal, because of the larger laws established by

the UN Charter, the Geneva Accords and the Nuremburg Judgments, which America is violating. Every man is responsible for his own actions, both legally and morally; and it is both legally and morally that the draft card burners consider their action to be right.

The FBI has not taken long to move into action. Afraid of creating a riot by arresting people on the spot, they have made extensive identifications through photographs. Gary Rader was arrested on April 18. Men in New York City, Chicago, Ithaca, and Penn State have already been questioned. Bruce Dancis, who coordinated the pledges, wrote in an April 18 letter to sympathizers:

"Because of the chaos surrounding the burning, it will be difficult for the FBI to accurately identify many of the people who destroyed their cards.

However, some will be identified and prosecuted for either destroying their cards or nonpossession of their cards. We have contacted a number of lawyers who are willing to take our cases. Ar-yeh Neier, Executive Secretary of the NY Civil Liberties Union...expressed interest...Ken Cloke of the National Lawyers' Guild and Mrs. Faith Seidenberg of Syracuse, New York, are organizing lawyers to defend us.

"In addition, Paul Goodman and other adults are circulating a petition to support us." This petition declares its signers are guilty of conspiracy in the draft card burning, thus making them liable to criminal prosecution. It reads in part, "We men and women who are too old to have draft cards to burn want to join in your risk...We declare that we have conspired with you and aided and abetted you before your action, and/or will do so after it."

The recent decision of Judge Aldritch of the US Court of Appeals that the law against draft card burning itself constitutes a violation of the First Amendment freedoms, throws the whole legal situation into ambiguity; and we have yet to see what charges will be pinned on what people. The FBI is attempting to stop the organization of draft card burning at its source, a task they will gradually find impossible, since there are already too many sources and too many committed people. The plans for the future include more and larger burnings to support the boys who may be in trouble and to make it increasingly difficult for the government to prosecute. Eventually, civil disobedience directed toward such a vital point in the war machinery--the induction of fighting men--can prove a meaningful and effective anti-war activity.



rev. king insists on moral imperatives

I come to participate in this significant demonstration today because my conscience leaves me no other choice. I join you in this mobilization because I cannot be a silent onlooker while evil rages. I am here because I agree with Dante, that: "The hottest places in hell are reserved for those who, in a period of moral crisis, maintain their neutrality." In these days of emotional tension, when the problems of the world are gigantic in extent and chaotic in detail, there is no greater need than for sober thinking, mature judgment, and creative dissent.

In all our history there has never been such a monumental dissent during a war by the American people. Polls reveal more than ten million explicitly oppose the war. Additional millions cannot bring themselves to support it, and millions who do assent to it are half-hearted, confused and doubt-ridden.

Tens of thousands of our deepest thinkers in the academic and intellectual community are adamantly opposed to the war; distinguished church and theological leaders of every race and religion are morally outraged by it; and many young people in all walks of life believe it a corruption of every American value they have been taught to respect. Let no one claim there is a consensus for this war -- no flag waving, no smug satisfaction with territorial conquest, no denunciation of the enemy can obscure the truth that many millions of patriotic Americans repudiate this war and refuse to take moral responsibility for it. Nor can the fact be obscured that our nation is increasingly becoming an object of scorn around the globe. The respect we won when our course was right is rapidly being lost as even our closest allies leave our side embarrassed with our pretense that we are bearers of a moral crusade.

The physical tolls of this bloody, costly and futile war literally stagger

the imagination. We see the nightmare in our living rooms in all their tragic dimensions on television screens. We see the rice fields of a small Asian country trampled at will and burned at whim. We see grief-stricken mothers with crying babies clutched in their arms as they watch their little huts burst into flames; we see fields and valleys of battle painted with mankind's blood; and the ultimate horror is that we see little children mutilated and incinerated with napalm.

Even closer to us in our own neighborhoods and in our own families we learn of American youth destroyed and maimed in savage combat. American mothers and fathers are given coffins and medals, crippled sons and pious praise. And yet, many of them are bold enough to declare their sacrifice has no meaning. They have suffered the ultimate loss and from it feel a sense of no gain. There is a quiet terror in the home of every draft-eligible boy as families contemplate possible death that waits in jungle depths for our sons and husbands.

The American people have freely given their lives in many struggles where genuine American interests were threatened. In its deepest sense the immorality of this war lies in the tragic fact that no vital American interest is in peril or in jeopardy. We are waging war in a contest that is fully capable of resolution by peaceful methods.

I am not absolving Hanoi nor the Viet Cong of their responsibilities, nor do I condone certain rigid attitudes. I am not naive enough, however, to think that they will come to a conference table while clouds of bombs are driving them into bomb shelters. As an American my duty is to speak to my government. Even if my philosophy is not welcomed in another country, I must constantly strive to make it welcomed in Washington.



Recently one of the great Buddhist leaders of Vietnam wrote these words: "Each day the war goes on the hatred increases in the hearts of the Vietnamese and in the hearts of those of humanitarian instincts. The Americans are forcing even their friends into becoming their enemies. It is curious that the Americans, who calculate so carefully on the possibility of military victory, do not realize that in the process they are incurring deep psychological and political defeat. The image of America will never again be the image of revolution, freedom and democracy, but the image of violence and militarism."

Whether we realize it or not, our attitude toward a negotiated settlement of the war in Vietnam places us in the position of obstructing the principles of self-determination. By entering a war that is little more than a domestic civil war, America has ended up supporting a new form of colonialism covered up by certain niceties of complexity.

A brief look at the background and history of this war reveals with brutal clarity the ugliness of our policy. It is a well-known fact that we participated in sabotaging the Geneva agreement calling for elections in South Vietnam and providing that the 17th parallel was

but a temporary military line. We helped install Premier Diem and watched with approval as he engaged in ruthless and bloody persecution of all opposition forces. After Diem's death, we actively supported another dozen military dictatorships, all in the name of fighting for freedom. At this very moment, we are supporting the notorious General Ky, who was a mercenary of the French against the Algerians, who acknowledges Hitler as his hero-figure, and who supervised the strangulation of the nonviolent Buddhist movement. When it became evident that these regimes could not defeat the Viet Cong, we deliberately stepped up the war, transformed advisors into soldiers, increased the soldiers from some ten thousand to a half-million and launched bombing raids upon the North on a scale as vast as that in World War II. This is no longer a small war. It is the third largest in American history and it dominates our lives with its evil consequences.

All of this reveals that we are in an untenable position morally and politically. We are left standing before the world glutted with wealth and power but morally constricted and impoverished. We are engaged in a war that seeks to turn the clock of history back and perpetuate

white colonialism. The greatest irony and tragedy of it all is that our nation which initiated so much of the revolutionary spirit of this modern world, is now cast in the mold of being an arch anti-revolutionary.

I do not suggest that there can be no progress toward equality even if the war continues, but I do believe that the struggle is made harder and more complex. I will continue my civil rights activities not with diminished vigor but with increased energy because I know the war has compounded our difficulties financially, morally and psychologically.

I might also state at this point for clarification that I have not urged a mechanical fusion of the civil rights and peace movements. There are people who have come to see the moral imperative of equality but who cannot yet see the moral imperative of world brotherhood. I would like to see the fervor of the civil rights movement imbued into the peace movement to instill it with greater strength, but I am not urging a single form.

I believe everyone has a duty to be in both the civil rights and peace movements, but for those who presently choose but one, I would hope they will finally come to see the moral roots common to both. I hope they will understand that brotherhood is indivisible, that equality of races is connected with equality of nations in a single harmonious coexistence of all human beings.

Let me say finally that I oppose the war in Vietnam because I love America. I speak out against it not in anger but with anxiety and sorrow in my heart, and above all with a passionate desire to see our beloved country stand as the moral example of the world. I speak out against this war because I am disappointed with America. There can be no great disappointment where there is no great love. I am disappointed with our failure to deal positively and forthrightly with the triple evils of racism, extreme materialism and militarism. We are presently moving down a dead-end road that can lead to national disaster.

(The preceding was excerpted from Rev. King's speech at the UN Plaza on April 15.)

CARMICHAEL:

"IF YOU ARE BEING RAPED, WOULD YOU CALL FOR NEGOTIATIONS OR FOR IMMEDIATE WITHDRAWAL?"

Brothers and Sisters,

I am here today not just as the Chairman of the Student Nonviolent Coordinating Committee, not just as an advocate of black power, but as a black man-- a human being who joins you in voicing opposition to the war on the Vietnamese people.

The Student Nonviolent Coordinating Committee took a stand against that war in 1965 because it is a brutal and racist war. We took our stand because we oppose the drafting of young Afro-Americans to defend a so-called democracy which they do not find at home. We took that stand because this war forms part and parcel of an American foreign policy which has repeatedly sought to impose the status quo, by force, on colored peoples struggling for liberation from tyranny and poverty. Only the white powers of the West will deny that this is a racist war. When the colored peoples of the world look at that war they see just one thing. For them, the U.S. military in Vietnam represents international white supremacy.

We black people have struggled against white supremacy here at home, we therefore understand the struggle of the Vietnamese against white supremacy abroad. We black people have struggled against U.S. aggression in the ghettos of the North and South. We therefore understand the struggle of the Vietnamese people against U.S. aggression abroad.

This is why there can be no question of whether a civil rights organization should involve itself with foreign issues. It must do so, if it claims to have any relevance to black people and their day-to-day needs in the United States of America. It must do so, if it lays any claim to that humanism which declares: no man is an island. We therefore fully support Dr. Martin Luther King's stand and that of CORE. We

call attention to the fact that Dr. King was once awarded the Nobel Peace Prize. It seems that at least in Sweden, the connection between ending war and ending racism is clear.

Yet there are those who would remind us that it is tactically unwise to speak out against the war. It will alienate support. It will damage our fund-raising. We have a question for these advocates of expediency: in the words of the Bible, "What would it profit a man to gain the whole world and lose his own soul?"

We would remind these advocates of expediency of the Nuremberg trials, which affirmed that a man has a responsibility to speak out against murder and genocide -- no matter what the opinion and standing rule of his country might be. This nation sent hundreds of Germans to jail after World War II precisely because they did not act on their consciences. Where is the voice of conscience today?

Those who attack us for opposing the bombing of mothers, the napalming of children, the wiping out of whole villages, are in fact supporting the war--whether they admit it or not. No neutralism is possible in the face of such acts. Would those same critics have advocated silence when Medgar Evers was murdered in Mississippi? Would those same critics have urged expediency when the four young girls were bombed in a Birmingham church?

To these critics, we would quote the words of Frederick Douglass: "Those who profess to favor freedom and yet deprecate agitation are men who want crops without plowing up the ground. They want rain without thunder and lightning. They want the ocean without the awful roar of its waters. Power concedes nothing without a demand--it never will."

We have not only a right to speak out -- we have an obligation. We must be involved, we must fight racism in all its manifestations. We must also look truthfully at this land of the free and home, of the brave, and remember that there is another side to that land -- a side better known to the rest of the world than to most Americans. There is another America, and it is an ugly one. It is an America whose basic policy at home and abroad can only be called genocide.

When we look at the America which brought slaves here once in ships named Jesus, we charge genocide. When we look at the America which seized land from Mexico and practically destroyed the American Indians -- we charge genocide. When we look at all the acts of racist exploitation which this nation has committed, whether in the name of manifest destiny or anti-Communism, we charge genocide.

Most Americans do not wish to look at these truths. They prefer to claim that we are a moral people, fighting a holy war against Communism. We claim that we want peace in Vietnam. Last December, the American Ambassador to the United Nations, Arthur Goldberg wrote to Secretary General U Thant: "We turn to you ... with the hope and the request that you will take whatever steps you consider necessary to bring about the necessary discussions which would lead to a cease-fire." And U Thant offered his proposals. The United States ignored them.



This nation's hypocrisy has no limits. Newspapermen speak of LBJ's credibility gap; I call it lying. President Lyndon Baines Johnson talks of peace while napalming Vietnamese children, and I can think of just one thing: he's talking trash out of season, without a reason. Let's not call it anything but that.

It is up to you -- to the people here today -- to make your fellow citizens see this other side of America. In your great numbers lies a small hope. But this mass protest must not end here. We must move from words to deeds. We must go back to our communities and organize against the war. Black people must begin to organize the ghettos for control by the people and against exploitation. Exploitation and racism do not exist only in this nation's foreign policy, but right here in the streets of New York.

It is crystal clear to me that white people, in their turn, must begin to deal with the fundamental problems of this country: racism and exploitation. You must go into the white community, where racism originates. You must go into the white community, where the Vietnam war originated. You must work there, organize there, strike against the American system at its base. You must begin to organize in the poor white community as SDS has done in Chicago. We urge you to help make the Vietnam Summer now being planned in Boston a nation wide effort.

You must raise the question: why is there a Department of War and not a Department of Peace? You must go into the churches and tell the churchmen that you heard they followed the one who wanted to bring good news to the poor. Tell them that you heard they taught love and nonviolence. Tell them that you heard they worshipped the one

who said: the world belongs to all peoples. Tell them that you wait for their answer, and that answer must be action.

We must all speak out more strongly against the draft. Our position on the draft. Our position on the draft is very simple: Hell no, we ain't going.

The draft exemplifies as much as racism the totalitarianism which prevails in this nation in the guise of consensus democracy. The President has conducted war in Vietnam without the consent of Congress or of the American people -- without the consent of anybody except maybe Luci, Linda, and Ladybird. In fact, the war itself is for the Birds -- with the omission perhaps of George and Pat. The President sends young men to die without the consent of anyone. There is nothing new about this. For years, we have seen how peacetime conscription has allowed the President to extend this nation's power without the consent of its citizens. For years we have seen the Pax Americana in operation. The United States invaded one country after another to suppress social revolution. The United States has invaded one country after another to start reactionary revolts where social progress threatened to materialize. The draft takes the enslaved black youth of this society and uses them to support enslavement abroad. The draft says that a black man must spend two years of his life learning how to kill people of his own color and people of his own kind: poor and powerless.

The draft is white people sending black people to make war on yellow people in order to defend the land they stole from red people. The draft must end: not tomorrow, not next week, but today.

N.Y. Speakers Represent Broad Base of Dissent

The platform of speakers at the New York rally was exceptional for its diversity. The major Negro leaders in the country spoke in addition to representatives of labor and academe, journalists, students, religious and minority groups.

James Bevel, National Director of the Spring Mobilization, said "The intense involvement of the black community isn't accidental...We view this war as a war against a colored people and we do not intend to stand idly by while our Vietnamese brothers are cruelly destroyed..."

Pedro Juan Rua, New York organizer of the movement for Puerto Rican independence, expanded this idea in reference to colonial people all over the world:

"Vietnam, my brothers, is the stage of the most barbaric war of aggression ever waged by one big powerful country against a small one; but it epitomizes only in the most cruel contemporary form a policy which has long been characteristic of the rulers of this country. It was first the black people, the Indians the Mexicans, subjected to brutal economic, physical and racial oppression.

"At the turn of the century the Philippines and Hawaiian Islands, Guam, Cuba...and Puerto Rico were all captured...Then came Nicaragua, Korea, the Congo, Vietnam and Santo Domingo."

William Pepper of the National Conference for New Politics stated, "Vietnam...the present symptom of deep, all-pervasive sickness in our society, crystallizes and makes immediate the necessity for massive social, economic and political reconstruction of the United States."

Linda Dannenberg of the newly-formed Student Mobilization Committee expressed the direct issues that confront students because of the war. "The...war induced inflation has increased tuition and other costs, making it even harder for the poor and minority group to receive an education. More and more of our universities are engaging in war-oriented research, perverting their purpose...We will not be satisfied until these bloody ties of campus complicity with the war are cut."

Howard Zinn:

withdraw

What will happen to our prestige if we withdraw? Our prestige will immediately go up everywhere in the world--except perhaps on Formosa, in South Korea, and in Alabama. People everywhere would forget our past sins and praise our compassion. What of our commitments? True we will be breaking our commitment to Premier Ky. However, we will then be keeping our commitments to the UN charter, the Constitution and the Ten Commandments. But what of communism? Would the National Liberation Front then take over South Vietnam? Probably. But this Administration has said a social revolution is needed in this destitute and crippled country, which we have helped to make destitute and crippled. Who could better carry out such a revolution than the NLF? I have just been reading a book written by a U.S. Office of Information man in Vietnam on the history and organization of the Viet Cong, and it is quite clear from his very scholarly and careful study that the NLF can do a far more efficient, humane and democratic job of running South Vietnam than either Premier Ky or General Westmoreland or Ellsworth Bunker.

It is still not too late for Lyndon Johnson to redeem his soul before the judgment of history. At this moment, he is pursuing with fanatic ferocity one of the most brutal military operations the world has ever seen. Yet, so short is the human memory, so forgiving is the human heart, that we would happily push this ugliness into the secret chambers of our minds if only LBJ would stand up and say to the world: "We have made a mistake, and we are strong enough and courageous enough to now rectify it."

We cannot make miracles. We can protest and picket and harry and disturb and disobey, civilly and uncivilly. We can invent 1000 ways of making it, if not impossible, inconvenient to continue this war.

75,000 CROWD SAN FRANCISCO

A crowd of about 75,000 took part in the San Francisco portion of the Spring Mobilization demonstrations. Many participants had arrived the previous night in buses from as far as San Diego and Portland. They marched from the Embarcadero, spilled over into all lanes of Market Street, and at one time filled the five-mile route to Kezar Stadium in what was the largest peace demonstration in West Coast history. The marchers ranged from flower-carrying hippies to men in business suits, and included labor union groups, students and professors, ministers, and a contingent of over 200 white-coated men and women behind a banner reading "Physicians and Medical Workers for Peace."

The speakers at the stadium rally included Edward Keating, publisher of Ramparts magazine, Mrs. Martin Luther King, and Grace Newman, the sister of Dennis Mora, one of the Fort Hood Three. Among others who spoke were Julian Bond, the Georgia legislator who was elected three times before being allowed to take his seat because of his opposition to the war, and actor Robert Vaughn, better known to millions as the "Man from UNCLE."

Perhaps the highlight of the rally was an address by Gerald Hill, president of the influential California Democratic Council. Hill vowed that the California delegation to the 1968 National Democratic Convention will be pledged to oppose the war. He said that the CDC would begin its convention campaign if the war was not ended by September. "This will be no token effort," he declared. "We will be out to win." This was met by sustained applause.

Other scheduled speakers included Robert Scheer, managing editor of Ramparts, Rabbi Abraham Feinberg of Toronto, who had accompanied Rev. A.J. Muste and other clergymen to Hanoi, and Paul Schrade, Western Regional Director of the United Auto Workers, AFL-CIO.

Despite intermittent rain, small numbers of hecklers were on hand along the parade route. Some wore Nazi insignia and uniforms.

France: A hundred demonstrators calling themselves the American Committee to Stop the War in Vietnam gathered beside the statue of Tom Paine in Paris. In Chalon-on-the-Saone, more than a thousand people participated in a march with Deputy Mayor Roger Lagrange at the head.

Switzerland: Several thousand people marched 23 kilometers to Berne. Five hundred then held a service in front of the American Embassy, where they burned a portrait of President Johnson.

Sympathizers March the World Over

England: Police held back marchers who decried Prime Minister Wilson for failing to repudiate American policy.

Italy: Several hundred marchers in Turin had scuffles with the police. In Palermo, demonstrators burned an American flag at the port where U.S. ships were docked.

Australia: The archbishop of Brisbane called for an end to the escalation, and 800 people marched through Sydney.

Canada: Marches took place in Toronto, Montreal, Halifax, Regina and Vancouver, in addition to the many Canadians who marched in New York.

[Le Monde]

Japan: Newspapers reported 500 demonstrators in Tokyo, demanding an end to the war. Since demonstrations in Japan are very rarely known to have so few people, even for less earth-shattering causes, the figure may perhaps be questioned.

Mexico: American students sought to march to the U.S. Embassy, but police ordered them to break up. Earlier in the day, a similar group of Mexicans were ordered to leave the Embassy.

West Germany: A campaign is under way to hold marches by 100 Americans every week until the end of the war. The first one will follow quick on the heels of the US demonstrations.



The War Blunders On: What Do We Do ?

King, Spock Issue Call to Vietnam Summer

On Sunday, April 23, Rev. Martin Luther King and Dr. Benjamin Spock issued the call for a nationwide Vietnam Summer. Joining them in the program that will send thousands of college students into communities across the country to talk to people about the war were Carl Oglesby, Greg Craig and Robert Sheer.

King, Spock and others launched the campaign ringing doorbells to discuss the war with Cambridge, Massachusetts residents.

The Vietnam Summer, patterned after Mississippi Freedom Summer of 1963 is aimed at initiating local organizations in as many communities as possible. In addition to stimulating discussion on U.S. policy, the volunteers will urge people to sign a petition to their congressman requesting him to conduct an open hearing on the war.

There are already five experimental projects underway in the Cambridge area. Responses have been quite favorable. Two out of ten people contacted who had never before actively participated in the anti-war movement, volunteered their services and five out of ten signed the petition.

DELEGATION TO SEE LBJ

A delegation from the Spring Mobilization Committee will be in Washington on May 17 to talk to President Johnson about the war in Vietnam. A lengthy telegram has been sent to the White House announcing this. The delegation, which will include officers of the Mobilization (the national director, James Bevel and the vice chairmen), will be prepared to wait some time in the capital if necessary.

The members of the delegation will tell Mr. Johnson that a large number of people in the country are determined to end the war and stop the murder of Vietnamese. If the President is unwilling to do so, then the people must do what is necessary to stop the war.

There may be supporting delegations from many of the communities represented at the April 15 rallies. In addition, it is likely that many individuals will be in Washington to support the action. This will be determined after consultation with the communities involved.

Protest or Resistance ?

The marches in New York and San Francisco seem to mark the end of the protest phase of the peace movement. A protest demonstration of any larger size would seem useless. The government has responded with slander, the press with slander and omission. The total lack of respect on the part of the authorities to the pleas of the peace movement is pushing the movement to a new and necessary posture: resistance. Between 150 and 200 men burned their draft cards in New York. Quakers from all over the country committed civil disobedience in crossing the Peace Bridge in Buffalo, New York on Easter Sunday to deliver funds for medical aid to all of Vietnam.

The peace movement is getting serious, recognizing what it is up against. The war must be stopped. It must be stopped now. We must do what is necessary to stop it. We must resist.