

ATLANTA WORKSHOP IN NONVIOLENCE

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104

NEWSLETTER

Volume I, Number 3

June 29, 1967

THREE SUNDAYS

The Sundays of June 4, June 11, and June 18 were eventful days for the Atlanta Workshop in Nonviolence. On June 4 the Workshop, together with a number of concerned individuals from other local groups, especially from the civil rights movement, mounted a picket line of over 60 people at the South-wide rally of the Ku Klux Klan. We wished to protest the kind of mentality that causes bombings--in Mississippi and in Vietnam. The Klan was rallying in support of LBJ's Vietnam policy, so our opportunity could not have been more perfect. In our signs and our statements to the press we pointed out how logical this alliance was--that indeed LBJ's policy in Vietnam is identical to the Klan's policy in Mississippi. We emphasized the connection between Klan racism and the racism of the war in Vietnam.

(See page 2)



don't care if he says sho' nuff and you-all, he is still

North Vietnamese!!!

The Klan had gathered 500 people from Georgia, the Carolinas, Florida, Alabama, Ohio, and Michigan, many dressed according to their rank in white, red, or green hoods. The hero of most speeches was "His Lordship the Honorable George Wallace," the villain was "Martin Luther Coon." A typical statement was "We don't go coon-hunting with birdshot!" After hours of name-calling (we were those THINGS across the street") and red-baiting (did you know that both the ACLU and the Atlanta City Government's Community Relations Commission are Commie fronts?) one of the speakers made an interesting remark: "I have far more respect for those Commies across the street than for the liberals in Washington who are afraid to come out in the open and stand up for their views." There were no serious incidents.

On Sunday, June 11, three Workshop members joined the Rev. Ashton Jones in a hastily called vigil in front of the Emory chapel before the college's baccalaureate service. Now that the easy-out of graduate deferments is in doubt, it is especially important to confront graduating college students with the choice of going to Vietnam or resisting the draft in some way. We tried to do this with the signs we carried at Emory. We had been prepared for some trouble. At the beginning of the Spring quarter the SSCC chapter at Emory had invited me to set up a draft counseling booth next to their literature table. After a couple of hours an irate Dean of Students had demanded that I close up shop. SSCC charged an abridgement of academic freedom and asked the Faculty Council to investigate. The committee chosen for the task had expected to make its report this month until it learned of our difficulties on June 11, which may prolong its deliberations even further.

Shortly after we set up our vigil on University property, we were spotted by the Emory police. One called for reinforcements over his walkie-talkie. Soon the same Dean of Students who closed down my draft counselling booth appeared. He parked, pondered our signs, smiled, spoke politely, and left. Another man then appeared and identified himself as "an officer of the University." (He turned out to be a vice-president.) He demanded that we leave--on the grounds that we were on "private property." We pointed out that the chapel was not used exclusively by Emory but was made available to the general public for numerous events and that therefore was, regardless of its ownership, in the phrase of the Federal Court decision keeping the Port Authority Bus Terminal open for leafletting, "essentially for public use."

The vice-president left but soon returned saying that he had consulted with the Chancellor and the General Counsel of the University and that he was speaking on their behalf in ordering us to leave. Reverend Jones asked the VP why he didn't consult the man who was going to deliver the baccalaureate sermon (who happened to be a fellow peacenik and a classmate of Reverend Jones at Emory Divinity School.) The VP threatened to call the De Kalb County police. When they came he ordered us to leave in their presence. About half the crowd that had gathered applauded loudly at this, as though they expected us to vanish instantly. When we declined to leave a second squad car was called. Then we were ordered to leave in front of twice as many cops. We declined again.

Since they could not or would not have us arrested, the Emory officialdom became a little desperate. The VP started pacing up and down, declaiming wildly and making increasingly nasty remarks. At our suggestion, the many people who had

happily been taking our pictures--pickets at their graduation!--turned their cameras on the VP as he screamed and gyrated. Some of them even commented on the contrast between our (nonviolent) composure and his rage. Others expressed concern about his ulcers. At some point during this scene a man who had been conferring with the VP came over and told us that if we didn't leave he would have some thugs come beat us up. A few minutes later two men from Buildings and Grounds came over and stalked up and down, but caused no trouble.

Finally the procession came. A few members of the faculty, some of them members of the Workshop, waved and applauded. Others showed hostility. One senior faculty member left the procession to ask the VP why he couldn't get rid of us. The angry VP was the last to enter the chapel. As we left we waved to the cops, who broke into broad smiles and waved back as soon as they were sure the VP was safely inside the chapel. It seemed they were as glad as we were that the unhappy VP had departed.

On Sunday, June 18, most AWINers were ready for something a little different. We vigiled and leafletted for a half hour in the morning at the First Baptist Church on Peachtree Street without incident, then moved to Piedmont Park for the first Workshop picnic. Those of you in Atlanta who couldn't make it or who weren't notified: we'll be doing it again soon! The park celebration was an instant affair but there will be many more.

--Henry Bass

SUNDAY VIGILING

The weekly vigil on Fridays at Five Points has become relatively successful. We are no longer forced to call twenty people every week just to make sure that five show up. On the other hand, our attempt at a traveling vigil on Wednesday evenings just hasn't worked out. Some weeks we couldn't find any really appropriate place to hit, often no one at all called up to find out where the vigil would be, and so on.

There had been lots of discussion about a Sunday vigil and leafletting at churches, but no one had ever volunteered to come to a meeting or to do any related work. So after our very successful vigil at the First Baptist Church, I checked out the neighborhood. There are two other churches right across the street, on Peachtree between 3rd and 6th Streets: St. Mark's Methodist and the Lutheran Church of the Redeemer. One person from St. Mark's even came over to ask us why we weren't leafletting over there. Since the three churches have services starting at 10:50, 10:55, and 11AM, if enough people come out we can manage all three. Beginning on July 2, I will be in front of the First Baptist Church at 10AM. Please don't make me stand there alone! If you usually go to your own church, come instead to one of the three on Peachtree every other week or so.

The next page includes two poems from a special leaflet I am hoping to use on July 9.

--Sue Bass

(See page 4)

THE LAST WORDS

The Sunday vigil on July 9 will be dedicated to Thich Nu Nhat Chi Mai, a 33-year-old Vietnamese student and Buddhist nun, who on May 16, 1967, immolated herself at Tu Nghiem pagoda in a convent in Saigon. Reprinted here are two poems she left behind:

I have written almost ten letters.

Tomorrow I shall prepare myself for the ceremony to burn myself.

I told the press, the photographers, and some dear friends who will come to the place where I burn myself, but I have not told them what will happen there.

I bought ten litres of Shell oil for burning.

The place for my burning which I chose is Tu Nghiem Pagoda.

I had an idea of choosing a place near a Catholic Church, or a public park, or a historical site, but did not carry them out.

Before my face, I place two statues.

One of the Mother Maria with open arms.

One of the Mother Bodhisattva, who has listened to the suffering voice of human beings and all other living creatures, who has two kind and gentle eyes.

They both look upon me. . . . saving me to realize my aspiration.

Before my face and behind my back there are two slogans which I wrote:

"I join hands and bow in prayer to the Mother Maria, the Mother Bodhisattva, helping me to realize smoothly my aspiration."

and:

"I promise myself to take this body to make a torch--to enlighten ignorance; to wake up men; to bring Peace to Vietnam."

I shall bow in prayer courageously, composing myself, and sitting down exactly amidst red flames.

I shall kneel to join in making a lotus, and murmur---Vietnam.

Vietnam, O Vietnam
Do you hear the last words
of a person who loves Vietnam?
Loves the revolutionary ancestors
Loves the people in their twenties
Loves the children of the dead soldiers,
and their wives
Loves disabled men of this war, and
those who are in jail
Loves the mountains and rivers of this land
Loves each drop of red blood
Including those of the good and wicked men.

Vietnam, O Vietnam
Why do we always have hatred
Why enjoy killing?
If one side wins which side will lose?
Who brings glory and who will be ashamed?
Please abandon beautiful false speeches
We are all Vietnamese
We are all Vietnamese
I ask all the fighting parties to sincerely
hold hands
Forget ourselves in order to save our
nation.
Vietnam, O Vietnam

ATLANTA VETS MEET

A small group of anti-war veterans met on June 26 to discuss group action against the war. All are active in local peace groups, so they are not planning to organize yet another, but they have decided to demonstrate occasionally as a group to tell their fellow-Americans that this war is unlike any in the past.

One veteran at least will be at the Friday vigil every week from now on, and the veterans are planning also to come enmasse one week. They are going to buy overseas caps for identification on these occasions and every time they demonstrate against the war.

Veterans Day, November 11, will provide them with a special occasion to spearhead anti-war activity. They are considering an open rally with a speaker who is a veteran, such as Donald Duncan.

If you are a veteran, a reservist, or an ex-reservist you are invited to participate in these and other activities. Please call Robert Dare at 378-8989 so that you may be notified of future plans. The next meeting of the group will be on Monday, July 10, at 8 PM in the Workshop meeting room (1014 Piedmont Avenue.)

INDEPENDENCE DAY

The 4th of July always provides an ideal occasion to tell our fellow-Americans why we are against the war and to explain why we feel it cannot be reconciled with our country's cherished ideals of democracy and freedom for all. And since the 4th is usually celebrated by having fun, we have decided to have a good time too.

The Workshop meeting on June 22 decided to leaflet the Braves game at the Stadium, where 50,000 people are expected, using the leaflet "Why are more and more Americans against the war?" which has newsclippings of General David M. Shoup's statement and those of other prominent Americans including Dr. King. A special 4th of July message is being prepared for the other side. Meet us at 1PM at the Summerhill Community Center, 71 Little Street, or at 1:15 at the Capitol Avenue entrance to the Stadium.

After an hour of leafletting, those who want can adjourn to Piedmont Park for a bring-your-own picnic and a swim. (You can change at the Workshop.)

Since the meeting we have found out more about WSB's parade on Peachtree St. It will be highly publicized and should attract crowds of spectators, making it a perfect place to leaflet against the war. Around 4:30 we can leave from Piedmont Park to see the parade and to tell the spectators how we feel about the war. We'll discuss how to do it at the picnic. Call for information, transportation, child-sitting.

A LETTER FROM CANADA

I was in fact a Georgian, having lived in Bremen, Ga., since I was 2 years old. After graduating from Bremen High School in 1962, I studied at the University of Georgia for two years. I then transferred to Georgia Tech for a year and a half

and then went back to the University, where I studied journalism for 1 1/2 years. My studies at the University and Tech have included math and calculus, architecture (at Tech,) art history courses, and Dixie Redcoat Band as well as the final major in journalism. By this time I was somewhat fed up with school, stupid tests, and the stupid draft, so I left.

I remember when I first registered for the draft. When I came to the statement that one signed to claim conscientious objector status, I wanted to, felt it was right to, but knew it wasn't quite acceptable to, since I had never known anyone who was a conscientious objector and had certainly never heard any favorable remarks about people who don't fight. So I did like every other "good" Southerner did before me, I went along with the system.

At the University of Georgia we had ROTC. I was in Force ROTC, that was supposed to be easier than Army, but I'm sure it was just as stupid. After five quarters I stopped taking it. Georgia Tech said that I didn't need to take any more ROTC and that was OK by me. While at Tech, the draft boards started the policy of requiring a minimum of 15 hours for a 2-S deferment, and during the fall of '66 I dropped below this required number and was reclassified 1-A. I appealed this and asked for a 1-O classification. This occupied the board until I got back to the University, when in '66 I took the draft exemption test and got back a 2-S deferment. The local board, having already turned down my appeal for a 1-A classification, decided to wait until I finished school to work on my request for the 1-O. In the meantime I took my pre-induction physical, which I passed with flying colors.

After winter quarter of this year, my wife and I left for Canada. We informed the local board of our Canadian address and continued with the 1-O appeals. When I received my official landed immigrant status, I then was able to go to the U. S. consul here in Toronto and renounce my citizenship.

This action was possible since I have broken no laws of the U. S., and helpful since it hopefully keeps the U. S. government off my back. I have no plans to be a Canadian citizen, being somewhat anarchistic. I know of no other Georgians up here at the moment, but there are quite a number of other draft resisters here, in Montreal, and in Vancouver. There haven't been too many to renounce citizenship, and the legal status of stateless persons is still being worked on. Doug Sanders, a lawyer in Vancouver, is currently working with a stateless draft resister. Such a person is supposed to be able to get papers of identity and also permission to travel. However, they haven't had much luck.

My draft board is the type that when I first mentioned to them that I wanted a 1-O classification, the clerk said, "No, you don't want that. There's no honor in that!" My draft board does not think it is honorable for a person to stand up for what he believes. Throughout my dealings with them, they have given me no reason for denying me a 1-O classification.

-- Thomas Glenn Jolley, Toronto

(NOTE: Immigration to Canada to resist the draft is somewhat complex. The Workshop has some material, plus numerous addresses in various Canadian cities where further information and assistance on specific problems can be obtained.

AT THE WORKSHOP

The June 22 meeting agreed that a change in emphasis in the Workshop's program should be tried. At least for the summer, the Workshop will concentrate on mobilizing new people, chiefly through our draft program. Several of us have begun by leafletting and talking to draft-age men in the parks and on street corners all afternoon and at public events and in coffee houses every evening. The program promises to be very successful. If you are interested in helping with this work, phone the Workshop at 872-1137 or fill in the coupon below.

As part of the program to involve more new people, the Workshop will have a meeting every Thursday night at 7:30. If there is no business, instead of a meeting we can have a work session, a special discussion, or an instant demonstration.

Something new is planned for Sunday evenings. The social book discussion group which meets every other Sunday at 7:30 will continue to explore books on social issues like poverty, war, and freedom. To complement this, a new discussion group on nonviolence and nonviolent tactics is planned beginning July 16. Some weeks books will be used to start the discussion, some weeks we can have a role-playing session, some weeks we can devote the discussion to general problems of tactics in the peace, civil rights, and new left movements. We will make this whatever you like, so please come and share your ideas with us.

Here are the specific dates for the next few weeks:

EVERY DAY but Monday: draft leafletting. Call 872-1137 or fill in the coupon.

MCNDAY, July 10, 8 PM: Atlanta veterans meet. Phone Robert Dare, 378-8989.

TUESDAY, July 4, 1 PM: a full program of demonstrating and having fun. See page 5 for information or call the Workshop, 872-1137.

THURSDAYS, 7:30 PM: weekly meeting of the Atlanta Workshop in Nonviolence.

FRIDAYS, noon to 1 PM: weekly silent vigil for peace at Five Points.

SUNDAYS, 10-11 AM: weekly vigil at the 1st Baptist Church, Peachtree near 5th St.

SUNDAYS, 7:30 PM: social book discussion group and discussion on nonviolent tactics on alternate weeks. For July 9: SBDG on Thoreau's Civil Disobedience (available in any bookstore.) For July 16: DNV, first meeting.

The Workshop has a new magic formula to improve the effectiveness of its employees: a day off! Because of the 4th it will be on Wednesday, July 5, this week; in general, the Workshop will be closed all day Monday.

Thanks to Joe Celko's cartoons and some special articles, the Newsletter is brighter and more readable than before. It has a small editorial board, consisting so far of Joe Celko, Harry Herzog, Lendon Sadler, and Fred Wright, but we need more people to help. If you are interested, please send in the coupon.

We are beginning to sell the Newsletter on news-stands and in coffee houses for 10¢ a copy. And this brings us back to an old point: it costs us over a dollar a year to send it to you! Please send in the coupon below.

I enclose \$ _____ for one year of the Newsletter.

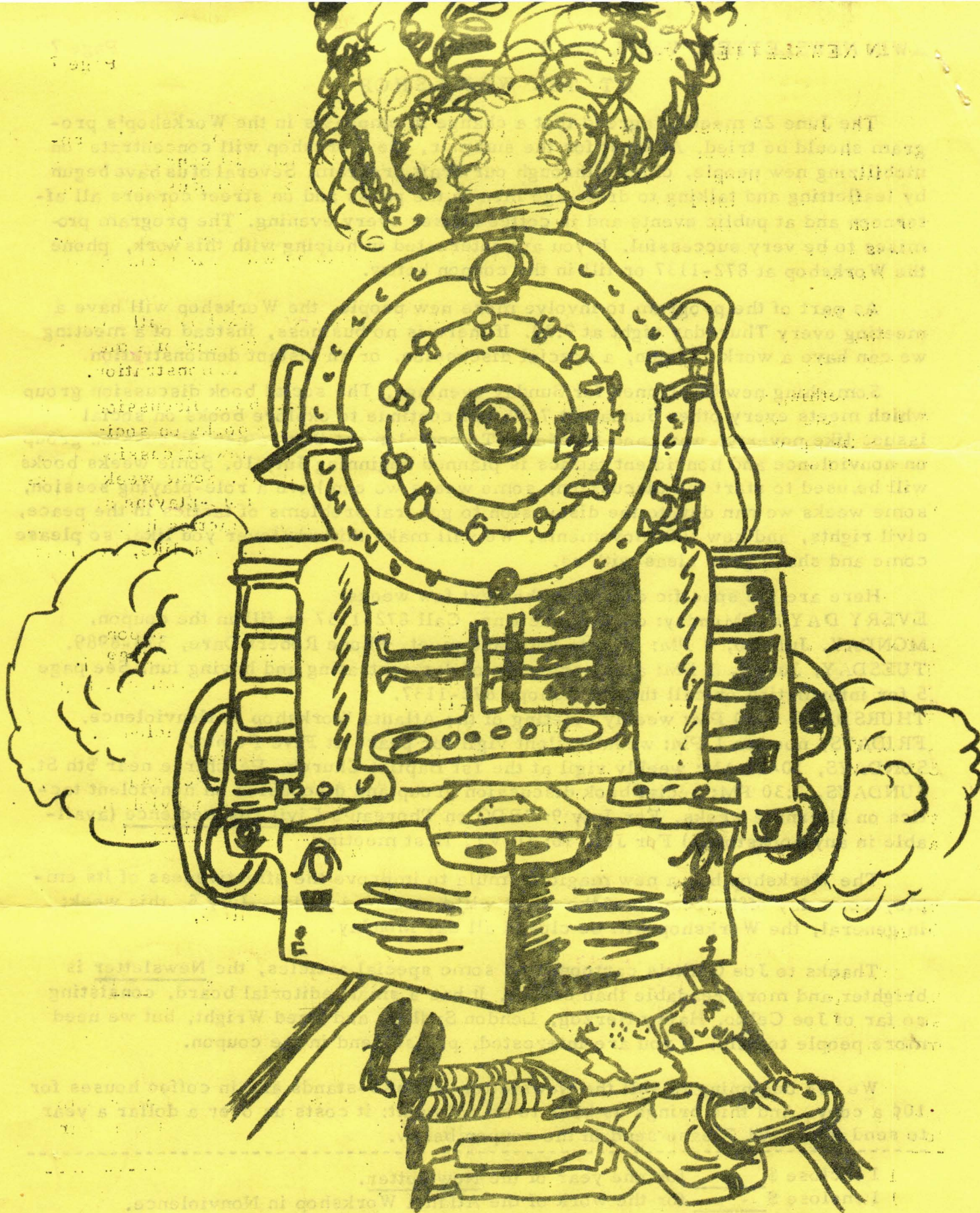
I enclose \$ _____ for the work of the Atlanta Workshop in Nonviolence.

I am interested in helping with draft leafletting on a regular basis.

I am interested in working on the Newsletter.

Please put my name on/take it off your mailing list.

NAME _____ PHONE _____
ADDRESS _____ CITY _____ ZIP _____



THIS STOP THE TRAINS • END THE WAR BIT AIN'T WHAT IT IS CRACKED
TO BE, MARY.