the movement which creates the frustration ary needs which brought people into the menments begin to suffer from the schizophrenic when the individuals involved in those move­ course. This need becomes especially acute their past history and discover their present achieiving the revolutionary ends which they

Gerry Ryan of the Uniformed Fire­men’s Assn. came over. He stood with a drink in his hand. “You deserved it,” he told Rockefeller. “It’s not all in yet.” Rockefeller said: “It is my intention to call it at the bottom and come up and get it,” Ryan said.

If the Chase Manhattan Bank is start­ing at the bottom, nobody should allow himself to be born into means. — Jimmy Breslin, the N.Y. World Journal Tribune, the day after.

To analyse electoral processes and the role of political institutions in an advanced indus­trial society is an unenviable task, moreover when radical alternatives within an electoral context are absent — as, for instance, in the United States although not in Western Europe — analysis tends to be sterile and to focus on given facts and assumptions ra­ther than on the potentialities of a situation. All too often actuality is substituted for potentiality and a critique of contemporary political realities is limited to the framework of a politics of protest. At the same time, a tendency arises (especially within SDS) that looks outside the realm of electoral activity inanamplifying the role of movements that want part in politics. A society de­ fined by political, albeit manipulative, roles and institutions which consist...

the political economy of capital, whether in the private or public sphere, forces these movements to relate to or be crushed by the political world surrounding them. Thus, electoral politics becomes a Pandora’s box: it is too easy to take part in the political realities of contemporary America — we remain irrelevant; if we open the box we seem to be swallowed by the fluid limitations of a manipulative consensus. Three years ago Tom Hayden and Gene Feingold wrote on an article for SDS, that the probable situation for the elections of ‘64. This was written before the assassination of Kennedy and with the assumption that the presidential race would be between Kennedy-like liberalism and Goldwater-conservatism. The issues as presented relate to two basic spheres in American political life: the Cold War and the role of the public sector of the economy. Hayden and Feingold argued that on one level we should support the liberals: if the programs of the public sphere were accepted, a real dialogue and confrontation of real alternatives could occur. If we advocate the democratization of an increased public sector through decen­tralized community control, then our alter­natives are more clear and attainable once the sophisticated liberalism of Kennedy has been accepted. What is presented is a cen­tralist-decentralist dialectic: the conditions

Movements, like individual men, need to pause from time to time in order to examine their past history and discover their present situation so that they can chart their future course. This need becomes especially acute when the individual and institutional move­ments begin to suffer from the schizophrenic malaise which results from an inability to reconcile the deepest human impulses which brought them into the movement and the day-to-day activity in which they are invol­ved. It is this divorce between the human­itary needs which brought people into the movement and the non-revolutionary mode of existence which they find while working in the movement which creates the frustration and the sickness that finally threatens to immobilize them. Driven to despair by the unfilled character of their own existence, they begin to develop a series of crises which lead to achieving the revolutionary ends which they strongly desired. Having desired to live in a free world and unable to attain freedom, in their own lives and in their relationships with others, they begin to doubt the pos­ibility of ever achieving freedom. It is not easy to accept such sent­iments in a cynical fashion by treating them as naive and superficial. I cannot cancel in the facile judgment of cynicism, nor will the despair of revolutionary possibilities. Revolu­tionary movements are not born out of cynicism, but out of the deepest kind of faith in the potentialities of a liberated humanity. Cynicism about human nature and human possibility is finally the unifying stance of both liberalization and conservatism; both re­gard revolution as demands on naivete, both reject the notion of freedom. Let us leave cynicism to the liberals and the conserva­tives. The desire for freedom, the faith in

Gamblers’ Dilemma

Hysterical, war-mongering Goldwater or rational, moderate Johnson — which would be the President of the U.S.? Two years ago this looked like a vital question.

Then, most of us would have regarded the latter as no less than delusional. This came from a Swedish newspaper: "Whether Johnson wins or Gold­water takes office, there is no difference to what happens in Vietnam. The difference between Johnson and Goldwater is that Goldwater wants to take on the Soviet Union and China to­gether, while Johnson wants to make peace with the Soviet Union in order to concentrate the attack on China."

Well, now we know better. And judging from the November Congressional election results, more and more people are begin­ning to know better. Johnson’s personal popularity has slipped. In both the Senate and the House of the Representatives, the De­mocratic Party sustained significant losses. A Major reason for this debacle is the effect of the Vietnam war on the American electorate — in committing the U.S. as far as it has in Vietnam, the President, it is clear, has taken insufficient account of the strain on its manpower caused by the U.S. The classic dilemma of the greenhorn poker-player, who finds he has already

And in America, as in Britain, illusion has now become a falling point. Increases in prices and wages are outrunning official ‘guide­line’ of 3% interest rates have risen to around 4.5% — the highest for twenty years. America is being edged into a credit squeeze. No one doubts that the escalating of the

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Will not address the Buffalo situation than Nick tells us, but I object to what he says.

If there is one thing we have learned from our organizing experience, is that we are not ready in 1966. We are simply not ready. We had been generated a potential for change. [EARP was seen as a viable strategy because the Geruy administration has not been able to understand the problem.]

So that we will not participate in an election because there is not enough time is to isolate ourselves unless we continue to get more and more ideas about how to get people to vote. But it would not have been able to at that point to refrain from other action. Nick's argument against the administrative by pointing out that they are thinking to railroad就好像行政家们, 只有在“数年”这个概念面前, 才会感觉到自己的无能。

This is not a departure from the Left or the Mainstream, for their politics are new.

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Peter Gesner (and the A.F.S.C.), Time a Man's a Man (New York). (it used to be the Com­

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In Oregon, home of the Wayne of Morse, single men are not permitted to receive Welfare. This may sound trivial, but there are thousands of single men in the state—migrant laborers. They pick the hops that are up to picking, wash and clean the beer, and spend their lives in flop houses and boxcars. The only thing that the Oregon Democratic Party has done is tightly bolt the door to keep them out of respectable neighborhoods.

In Oregon, there is no compulsory Workmen's Compensation. When I lived there, I helped the AFL-CIO gather petition signatures for a law (petition was so such a law on the ballot), but the petition was disqualified by the liberal state Supreme Court on a technicality. It's not saying that if Oregon had compulsory Workmen's Compensation it would be a panacea, but it would be a little bit easier for 50,000 workers who got their leg cut off in a mill that was not covered by the voluntary Workmen's Compensation program.

Oregon lacks welfare provisions (anti-poverty, unemployment compensation) in the same number of the list that are considered elementary needs of civilization in a state like New York. Yet Oregon is a more liberal state than New York. College provosts, Bobby Kennedys, religious pacifists, and other "good guy" types win the primaries and win in the elections, not occasionally, but regularly. They get their appropriations and call for recognition of Communist China. But for the Negroes, the state of Oregon is unimportant.

The "liberal" politicians that "practically" left the Democratic Party supposedly to support are politicians like all the rest: They promise you anything but give you the same old bullshit. This election shows what will happen in national politics. The right wing won petty victories, true, and this may improve the standing of the reactionary in the country has not changed. The main thing will be to provide Johnson with an excuse for cutting down the civil rights program. He was going to do that anyhow, to save money and to keep his "prestige" up on the conservatives. Those who believe this will merely demonstrate their guile.

As long as the left tries to play in the great can game of Democratic-and-Republican politics, it will be consistent for no good reason. It is true that we are små like houses. There must be a way to waste our time on phoney political campaigns.
ALIENATION or PARTICIPATION

The sociology of PARTICIPATION-DEMOCRACY

Note: This article will be reprinted as an S.D.S. pamphlet available at 15¢ per copy from
the N.O.

By Martin Oppenheimer
Yassor College

The history of industrialized, urbanized society is the history of man's increasing alienation from the very institutions which are intended to benefit him. In the era of industrial society, from closely-integrated primary groups in which one's relationship to all aspects of life was well-understood and well-regulated to a life in which individuals are no longer isolated but concern-trapped, freedom has become possible. Yet freedom from tradition has not become freedom to decide the course of one's life, because modern life is organized, bureaucratic, increasingly centralized. The institutions which have freed Western Man from the 'idiocy of rural life' at the same time have subjected him to organizational structures further and further removed from his immediate control. The institution of the modern corporation, the increase in size of governmental agencies, the dramatic rise in the power of the mass media, and the spread of bureaucratic culture have resulted in a period of increasing concern with the problem of alienation from the institutions which one is free of personal and political hang-ups; (b) that no real solutions to alienation have ever been adequately defined, despite all the talk about it. This I shall attempt to deal with in the first place within the student movement. But a failure to grapple with the conceptual focus of this concern. The remainder of this paper will attempt to describe the potentials created by 20th Century civilization.

Today, alienation has become a symbolic enemy from which people want to be free. Participation, control over decisions that affect one's day-to-day activities, is demanded. And this is true not only in the world of affairs. At the level of consciousness, where alienation has become the slogan of the trapped functionary, the limitations of democracy have been vividly portrayed - in contemporary affairs, by the defeat of socialist revolutionism in the Soviet Union and Cuba, and in intellectual circles by the dismal writings of social scientists who talk of 'the iron law of oligarchy,' and the 'organizational paradox.' For a variety of reasons having to do with the nature of bureaucractical behavior, it has come to be popular to accept that some kinds of alienation (that is, a separation between leader and follower, or between authorities that 'know' and followers that 'don't know'), between employers and the exploited and the exploited who don't know, between consumers and the mass media, are increasingly popular demands. This is especially in the student generation, emerging mass organizations, and even to some extent, in other areas. While the trend has been either trumpeted or bemoaned by others from Max Weber to Talcott Parsons and Laszlo Lipset, it has assumed various labels closely parallel to 'P.D.'

The idea of "P.D." grew up largely in response to pragmatic, in-the-field problems confronted by SNCC and SDS during various organizing campaigns. Educational problems faced by Northern white volunteers in Mississippi's Free Schools in the summer of 1964 particularly helped to focus attention on the problem of student rejections to authority figures, to whom they reacted in a hostile and negative manner, in keeping with their previous experimental experiences. These agencies in the North, to organize the poor through traditional agency practices also brought home the fact that organizational life is hardly consistent with what life is or should be about, within the potentials created by 20th Century civilization.

Today, four segments of the student movement share the 'P.D.' approach, and provide five thinking, and the accomplishment of tasks seen as worthwhile by the class, by a group of the class. It posits that new approaches were needed, as did the failure of slum public education. The in-

Student-centered teaching is designed to overcome the 'authority hang-up' which interferes with both culturally-different and culturally-similar groups learning to deal with each other, each other, and their environment in ways that will solve their problems as they perceive them. It is a technique that makes motivation to learn, improvement of self-image or self-esteem, more objec-

Again, the emphasis of the T-Group is on the "here-and-now," on the group as it is and is changing, and the solution . . . (and) assumes a procedure of consensual validation as the final arbiter of what is right.

Another closely-related phenomenon which can contribute significantly to practioners of "P.D." is the so-called 'T-Group,' or training group, an idea developed by the National Training Laboratories, a subdivision of the New American Society for Training. The purpose of a T-Group will illustrate why it is so closely related to 'P.D.' A T-Group is a relatively unstructured group in which individuals participate as learners. The role for learners is... one of the non-verbal and emotional content of the group. It is these elements which have studied the effects of democratic and non-democratic procedures on people and on getting tasks done, for a long time.

The psychological tradition especially emphasized the importance of motivation, "readiness" to learn, and learning-by-doing. (3) The political tradition especially emphasized the importance of developing the freedom to make independent decisions in life; (4) The political traditions of anarchism, libertarian socialism, and left socialism, particularly in terms of the desire of working people to have the ability to make decisions about the work-place (related to the concept of Soviets and workers' control), and that socialism cannot be achieved from above. (5) (S.D.S.) involves the notion (a) that people are inherently capable of understanding and participating in their own lives, that oligarchy is inevitable in all political systems. This view has been expressed by such well-known writers as Pareto, Mosca, Michaelis, Weber, Lasswell, Selznick, Lipset, and of course others, by various critics of Soviet developments such as Burhnen, Dylas, Shachon, and countless lesser known observers. Such authors have frequently differred as to whether this trend can be made predictable by "counter-kinetics," or whether the trend has been either trumpeted or bemoaned by others from Mosco to Mosca, and even to Dylas, Selznick, and Lipset, and of course others, in particular, (6) by the trend which has studied the effects of democratic and non-democratic procedures on people and on getting tasks done, for a long time.

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Yet "P.D." is no panacea, no perfect formula for solving the crisis of the alienated in a mass society. To behave as if it were, to act as if all circumstances were equally amenable to solution by this method, would be to throw out valuable tools which can be used to solve other "P.D." problems. Even by those who knowingly or unknowingly undermine it. It is perhaps necessary to look at "P.D." as a utopia, in the sense that it is not completely achievable, given various sociological and psychological limitations, but rather achievable in steps and certainly valuable as a method in dealing with particular problems such as education, industrial democracy, organizing the work force, and giving people the opportunity for determination. Qualified for this moment, then, are some of the urgent problems to which advocates of "P.D." must address themselves.

Two problem areas are perhaps most critical: that involving the nature and limitations of small groups versus larger groups; and that involving the nature and problems of all alternative democratic forms (such as the problem discussed by the "Iron lawyers" mentioned above). The first is a set of problems involving interpersonal relations; and second, impersonal, structural relationships (which involve people's "situations"). A number of people gathered together in one place is not necessarily a group. The development of group consciousness and morale, including a set of norms about the way the group deals with each other, is a group, and including a climate of acceptance for dissenting views, and for the non-verbal person, takes time. The larger the number of people, the longer it takes, because usually in a democratic group, because for democracy to work we have already said we must have maximum participation, and the development of individual potential to contribute. We must maximize interaction and communication, to create what in some one values, a fraternity in the true sense of that word. This cannot be done at one meeting. Furthermore, there are limits to the number of people that can effectively function as a democratic decision-making group. When we run over to 20 or 30, there are limits to how much interaction there can be, regardless of how long the group works together. It is, therefore, that a one-man, one-vote idea is dangerous. But organizations are composed of people, and people are never as pure ends are very much involved with the means, and organizational short-cuts can be gloss over some very important issues, which are consequences. Which shall it be? To stop moving, too little, we are no longer what we were. To achieve a goal, we must sometimes deviate from the road. To achieve a goal, we must sometimes deviate from the road. Centralization will be possible and necessary to promote real democracy. Centralization will be possible and necessary to promote real democracy. This is the critical distinction between participatory and plebiscitary democracy. Ten thousand people wearing ties and smiling "Yes!" is not democracy.

Proponents of "P.D." must confront this issue: large-scale society, how much decentralization will be possible and necessary to promote real democracy? Centralization will be possible and necessary to promote real democracy. Yet in a modern nation tasks must be delegated. Direct participation is not always possible. The concrete problem of where to draw the lines has still to be faced.

In addition, there are certain problems with all groupings that are created to carry out tasks in some organized way. As an organization comes to life, personalities develop, power structures are set up, and even when life goes on, contradictions become inherent in an organization's career.

For example: say an organization is created for a particular purpose. It involves cooperation among many members. Yet all cooperation involves, also delegation of some tasks so that there is a distinction between initiators of tasks, and those who carry them out. The forerunnings of an organization are priorities. Agents learn that the others do not posses, and confront situations which the others have not foreseen, but which must be dealt with. Particularly if the organization is engaged in conflict, that the absence of democratic control may lead to the destruction of the "emergency" at hand.

This is where we see the democratic content of a group, and the progress of the group toward a measure of power in the community. Too much discussion, and we stop moving; too little, and we are no longer what we were. To achieve a goal, we must sometimes deviate from the road. Centralization will be possible and necessary to promote real democracy. This is the critical distinction between participatory and plebiscitary democracy. Ten thousand people wearing ties and smiling "Yes!" is not democracy.

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To put the matter in its harshest terms, he who says organization implies oligarchy, in many cases, he is right. Yet, to say this, is to ignore the existence of a critical situation in which the group's development is due to the "emergency" at hand.

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For example: say an organization is created for a particular purpose. It involves cooperation among many members. Yet all cooperation involves, also delegation of some tasks so that there is a distinction between initiators of tasks, and those who carry them out. The forerunnings of an organization are priorities. Agents learn that the others do not posses, and confront situations which the others have not foreseen, but which must be dealt with. Particularly if the organization is engaged in conflict, that the absence of democratic control may lead to the destruction of the "emergency" at hand.

This is where we see the democratic content of a group, and the progress of the group toward a measure of power in the community. Too much discussion, and we stop moving; too little, and we are no longer what we were. To achieve a goal, we must sometimes deviate from the road. Centralization will be possible and necessary to promote real democracy. This is the critical distinction between participatory and plebiscitary democracy. Ten thousand people wearing ties and smiling "Yes!" is not democracy.

Proponents of "P.D." must confront this issue: large-scale society, how much decentralization will be possible and necessary to promote real democracy? Centralization will be possible and necessary to promote real democracy. Yet in a modern nation, tasks must be delegated. Direct participation is not always possible. The concrete problem of where to draw the lines has still to be faced.

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Proponents of "P.D." must confront this issue: large-scale society, how much decentralization will be possible and necessary to promote real democracy? Centralization will be possible and necessary to promote real democracy.
REFUSE TELEPHONE TAX

You have it in your power to hold back this tax. Some have stopped paying — their phone service continues.

Why was the 10 percent telephone tax restored?

Because of the widening war in Vietnam, federal legislation was passed which, in April, 1966, restored the 10% tax on telephone bills. At that time the tax was 3% and due to be dropped entirely by 1969. It is clear," said Rep. Wilbur Mills, who managed the tax legislation in the House, "that the Vietnam and only the Vietnam operation makes this bill necessary."* (Congressional Record, February 23, 1966)

What does your telephone tax pay for?

Congressman Mills was always careful to refer to "our operations in Vietnam." But those of us who know it is not an operation but a tragic bloodbath. We know that revenue, for the Vietnam war pays for:

1. napalm, mass bombings, and other attacks on civilian areas resulting in extermination of thousands of Vietnamese—about 200,000 casualties in the last year and a half
2. forcing young Americans into "dual-civilian-or-be-killed" situations. Over 5,000 American G.I.'s have been killed in Vietnam
3. perpetuating a military dictatorship
4. violation of the Nuremberg precedents, the U.N. Charter, and the Geneva Accords of 1954
5. indefinite continuation of war against a people who desire above all to be alive and to determine their destiny free from foreign domination.

Why boycott this tax?

A tax boycott demonstrates that you believe this war is both immoral and/or illegal and that you are willing to act on this belief.

We boycott the telephone tax because:

- it is a tax directly imposed to pay for the war in Vietnam
- only those who have a phone can refuse to pay this tax
- telephone companies have indicated that refusal to pay this tax will not result in interruption of your phone service
- the monthly refusal of a small amount of money creates a thorny collection problem for the Internal Revenue Service.

What happens to telephone tax refusers?

Individuals in many parts of the country have begun refusal of the war tax. In all instances on which we have the facts, telephone companies have assured the refusers that their telephone service will not be interrupted.

The phone company treats refusal as a matter between the individual and the government. In most cases the refused tax will continue to be carried on the telephone bill as an "unpaid balance," but in at least one case the customer will no longer be billed for the tax by the phone company.

There are some indications on panes are welcoming osteo. One phone company called to remind the customer that on the bill he had just paid he had gotten to refuse the tax. See a hand panel for possible but unlikely legal consequences of telephone tax refusal.

A Critic Calls for—

A Third Theater
That Is Superb, Gay and Wild

By ROBERT BRUSTEIN

Certainly, the most explosive play thus far turned up by the third theater is Barbara Garson's "MacBird" scheduled to open off-Broadway in November. This work immediately establishes its young author as an extraordinary gifted parodist, for in converting "Macbeth" to her own use, she demonstrates an unusual ear for Shakespearean verse and an impressive ability to adapt the rhythms and accents of a past age to a modern idiom.

Mrs. Garson's purpose is hardly aesthetic: "MacBird" is a savagely angry work, venting the author's fury, in the most abandoned possible manner, at the past six years of American politics. Imagine a "Macbeth" in which Lyndon Johnson plays the title role, John Kennedy is Duncan and Bobby Kennedy is Macduff, while characters such as the Egg of Head (Adlit Stevenson) enjoy Hamlet-like soliloquies about whether to leave the new administration or work for change from within.

The meddlesome implications of "MacBird" are clear and apparent— it is a work in which all political leaders are seen as calculating, power-hungry and bloody, and nobody comes off well. But although the play is intended to start a storm of protest (not all of it unjustified) and may even be suppressed by some government agency, it will very probably go down as one of the bravely prophetic works in the American theater, as well as one of the most grimly amusing.

ROBERT BRUSTEIN is dean of the Yale School of Drama and drama critic for The New Republic. He has written "The Theatre of Revolt" and "Seasons of Discontent."

The cover of a "savagely angry work" that is a prime example of Brustein's "third theater," as published in Berkeley, Calif. Send $1.00 per copy to:

STUDENTS FOR A DEMOCRATIC SOCIETY
1608 W. MADISON ST.
CHICAGO, ILLINOIS 60612

30% FREE to Clubs, Schools, or Family Orders with Cash in ADVANCE
**SHOPSERS BOYCOTT**

HERE ARE THE LATEST AVAILABLE FIGURES ON CHAIN STORE PROFITS

<table>
<thead>
<tr>
<th>Name of Supermarket</th>
<th>Net Profit as % of Net Worth**</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jewel Tea (Melrose Park, Ill.)</td>
<td>13.87</td>
</tr>
<tr>
<td>Winn-Dixie (Jacksonville, Flo.)</td>
<td>13.55</td>
</tr>
<tr>
<td>Stop and Shop (Boston)</td>
<td>13.45</td>
</tr>
<tr>
<td>Giant Food (Landover, Md.)</td>
<td>12.93</td>
</tr>
<tr>
<td>Shop Rite (Albuquerque)</td>
<td>12.93</td>
</tr>
<tr>
<td>Stop and Shop (Boston)</td>
<td>12.86</td>
</tr>
<tr>
<td>Giant Food (Landover, Md.)</td>
<td>12.54</td>
</tr>
<tr>
<td>Stop and Shop (Boston)</td>
<td>12.54</td>
</tr>
</tbody>
</table>

** Net Income as % of Net Worth: This is the percent of net profit after payment of taxes, salaries, advertising, games and all other costs of carrying on the business.

Source: Food Topics, February, 1966

Prepared by: The Research Committee
Washington Area Shoppers for Lower Prices
c/o St. Stephen's Community Center
3421 Center Street, NW (16th and Newton)
Phone: 265-5135

This is a list of proposals, from the Washington housewives, as to what individuals can do to support the boycott. IDEAS?

WHAT CAN I DO AS AN INDIVIDUAL?

1. Contact all organizations that you belong to for instance, your church, women's club, fraternal organization, labor union, club, PTA, community organization, and others and ask them to endorse the SHOPPERS BOYCOTT. Also, make sure that the organization assumes responsibility for leafleting door to door, and leafleting and/or picketing the supermarkets in your area, etc. Furthermore, your organization should also take responsibility for mobilizing other organizations in your neighborhood behind the SHOPPERS BOYCOTT.

2. Volunteer your services, for instance picketing, leafleting, driving a car, doing office work, etc. to our city-wide headquarters at 3421 Center Street, N.W. (16th & Newton) Telephone 265-5315 or contact your local area headquarters.

3. Talk to your neighbors and friends, ask them to endorse the SHOPPERS BOYCOTT. Give them some leaflets to distribute. Get them active too.

4. Call a friend, if you can afford it. The SHOPPERS BOYCOTT desperately needs money for leafleting, telephone, transportation and hundreds of other expenses.

WHAT CAN AN ORGANIZATION DO?

1. Endorse the SHOPPERS BOYCOTT. Every organization in the Greater Washington Area is being asked to endorse the SHOPPERS BOYCOTT. Please phone your endorsement to our city-wide headquarters.

2. Solicit contributions, for instance picketing, leafleting, driving a car, doing office work, etc. to our city-wide headquarters at 3421 Center Street, N.W. (16th & Newton) Telephone 265-5315 or contact your local area headquarters.

3. Call to your neighbors and friends, ask them to endorse the SHOPPERS BOYCOTT. Give them some leaflets to distribute. Get them active too.

4. If you can't make a personal contribution, organize a bake sale, or bread-baking party, soliciting contributions, or ask your organization to make a contribution. Please send all contributions to our city-wide headquarters at 12th Street, N.E.

5. Write a letter to the newspaper or call a radio talk-show about the SHOPPERS BOYCOTT. The plight of the consumer, and the story of high food prices must be told.

6. Ask public relations directors to endorse our boycott. In Virginia and Maryland, we must expect every candidate who wants our vote to endorse our fight against higher prices.

7. And, of course, DON'T BUY FROM THE CHAIN STORES. Every individual, whether or not he can contribute in other ways, has the responsibility to himself and his neighbor to keep up the SHOPPERS BOYCOTT, until the chain stores accept our demands.

DO YOU KNOW THIS GIRL?

JUAN LEE AUGENBLYCK 640 Overhill Road South Orange, N. J.

Age: 15 yrs. Height: 5'3" Color: White, extremely fair skin
Hair: Straight blond, past shoulders Eyes: Hazel

Ocasionally wears heavy black round frame glasses. Plays guitar.

May be wearing: black trench coat, or black Mexican poncho with brown and beige markings, gold ring with rough surface and deep holes, heavy silver necklace with large oval rings.

Affiliations:

- National Ethicol Youth Organization
- Congress of Racial Equality
- Students for a Democratic Society

Last seen in New York City on Sunday, Sept. 18, 1966.

Please call collect if you have any information.

Mrs. Ted Lowy 10 Hill Road South Orange, N. J. 20-762-7354
Mr. Harry Augenblick 640 Overhill Road Livingston, N. J. 201-992-7700
Mr. Horry Augenblick 640 Overhill Road Livingston, N. J. 201-992-7700

If Joan is alive and safe, contact the N.O. and we will inform her parents. No other information is necessary; replies and whereabouts will be kept anonymous.

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**Income as Net**

| Supermarket          | Income as Net
<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>Jewel Tea</td>
<td>$20.18</td>
</tr>
<tr>
<td>Winn-Dixie</td>
<td>$19.06</td>
</tr>
<tr>
<td>Stop and Shop</td>
<td>$18.79</td>
</tr>
<tr>
<td>Giant Food</td>
<td>$18.06</td>
</tr>
<tr>
<td>Shop Rite</td>
<td>$17.89</td>
</tr>
<tr>
<td>Acme Markets</td>
<td>$17.58</td>
</tr>
<tr>
<td>Giant Food</td>
<td>$17.43</td>
</tr>
<tr>
<td>South Orange, N. J.</td>
<td>$17.20</td>
</tr>
</tbody>
</table>

**Net Worth**

| Supermarket          | Net Worth
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Jewel Tea</td>
<td>$21.38</td>
</tr>
<tr>
<td>Winn-Dixie</td>
<td>$20.07</td>
</tr>
<tr>
<td>Stop and Shop</td>
<td>$19.98</td>
</tr>
<tr>
<td>Giant Food</td>
<td>$19.87</td>
</tr>
<tr>
<td>Shop Rite</td>
<td>$19.50</td>
</tr>
<tr>
<td>Acme Markets</td>
<td>$19.39</td>
</tr>
<tr>
<td>Giant Food</td>
<td>$19.29</td>
</tr>
<tr>
<td>Stop and Shop</td>
<td>$19.28</td>
</tr>
<tr>
<td>South Orange, N. J.</td>
<td>$19.70</td>
</tr>
</tbody>
</table>

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**Net Profit as % of Net Worth**

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<tr>
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<tr>
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<td>12.54%</td>
</tr>
</tbody>
</table>

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**Incidence of entry. This involves a half-hour or so examination by the Border Guards, after which entry is granted conditional upon the payment of a fee (which is not a problem). The advantage to this is that it is instant. However, the border guards apparently ignore the official policy and sometimes refuse to grant entry. This involves a half-hour or so of waiting. It is difficult to gain entry by this method unless one is clean-cut, has some money (in one case $400), or has a job offered to him in Canada. A Bachelor's degree is helpful. None of these things is by itself certain to gain you admittance, because of the arbitrariness of the examining officials. This method, consequently, should be used only by those who are in a hurry.**

3) One writes for an application to the nearest Consulate or to the Dept. of Immigration, Ottawa, Ont. A form will be returned and can be easily filled out with the help of the SUPA office or the SUPA Pamphlet. One then addresses the F.B.I. or whatever fits the requirements for Immigration, one is issued a temporary card for entry as a landed immigrant. The physical examination can be taken anywhere in the U.S., prior to entry. With this card one applies at the border, this method takes time, but the temporary card takes most of the discretion out of the hands of the border guards, so people who look clean-cut usually have no difficulty whatsoever. We recommend this method.

In any of these approaches, an appeal to the Minister is available and should be made if one's application is rejected. Make the application as perfect as possible, and contact the SUPA office for legal help in pursuing it.

There are technicalities all along the way, by whatever approach one chooses, never try to apply without first obtaining the assistance of the staff of the SUPA Draft Project, c/o SUPA, 658 Spadina Ave., Toronto 4, Ontario or the Canadian Committee to Aid War Resisters, P.O. Box 4521, Vancouver 9, B.C. Canada.
to examine the results in order not to talk about the delusions of our minds and the liabil-
ity of our wrongness. But the idea that we are
delusional people who think about human
and natural human possibility. Those who
are delusional are the people who love
their delusions. What makes a movement
political is that it is good for someone. The
strategic alter its view of reality and hope becomes a new kind of
freedom so strongly and find it unattainable
or, their freedom becomes a new kind of
reality and hope becomes a new kind of
freedom. The only effective revolutionary
community is the community of the beloved
society. The beloved society is not by any
means the last hand in the coming of
freedom. We are naive. What the movement
needs is a revolutionary force of the motivations. I can
know. Moreover, what the movement needs is the
catalyst of the beloved society. The beloved society
must be a revolutionary community, it can only be a revolutionary
community of the beloved community.

6. Penn State. A movement against the
americans or the struggle for
freedom and our commitment to the struggle. We
must stay on the movement, we must stay in the
movement, and certainly, without freedom.

BEYOND THE BELOVED COMMUNITY: A
REVOLUTIONARY SELF-UNDERSTANDING

What is most important question becomes: in a revolutionary alternative? There is a
revolutionary self-understanding which transcends the dead-end of the "beloved community" while incorporating the revolutionary
demands of the movement? Can the movement that which the beloved community
and love be an effective revolutionary
force? Can they be a part of the "beloved
community"? Must they be "realistic"
and hope become a new kind of "realism"
freedom and the revolutionary hopes-the demand for and the hope
for all men; the second would be the reality
of our lives. But, up against all that, we
need to be a part of the struggle. The
struggle is not the end of freedom; but that
means that we cannot be the force which
gives birth to the beloved society, the society
liberated by our efforts but not
bound by our failures. Our freedom is not
to be free but to be a force for freedom.

I think I understand the frustration and
despair, Ken and Pat. I also believe in the
revolutionary force of the motivations. I
can only say that the image which will bind us
together will never be born out of the failures
of the present, but, rather, out of our vision
of the future which you and I have been
struggling to achieve. There is a deeply moving book which most
movement people have read: A. S. Neill's
Summerhill. I feel despondent after having read it. I felt it talked of a revolutionary
model of the world, and because I knew that
I was not nor could ever could be a product
of the kind of education that I had been in
child-rearing, I felt that my
freedom would consist of struggling to create the world in which Summerhill could be the
right of all children. Sometimes, I have
wanted to go away to Summerhill and teach
there and be a free person, but I have been
all, we must stay here and fight. It is not
enough to be free, we must be a force for freedom.