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Civilian Public Service
Camp # 37
Mocolo, Calif.
YES, IT HAPPENED HERE

In the quotes of project evaluations that follow we are trying to give you a concise picture of a few of the 60 odd projects evaluated by men who have been on these jobs; and to start off we will take one of the most significant "firsts" on the list.........

PLUTE MEADOWS CABIN CONSTRUCTION -- 1942

"Plute Meadows is a green grassy meadow at 6500 feet elevation in the back country of the high Sierras, 13 miles from civilization, accessible only by foot or horse-back.... The meadow has a crystal clear stream winding thru it, with beautiful sand and gravel bars, and teeming with lively trout. It is surrounded by majestic Jeffrey and Lodge-pole pines, which extend up the mountain side for about 2000 feet and then give way to the rocky peaks that rise up sharply. These peaks are topped with snow from one season to another. This lovely country has a strange reverence about it that cannot be adequately described. -- Here in this spot, during the late summer of '42, about 10 men began to fell trees and to lay a foundation for an over-night cabin.....After about two months of steady hard work, enough logs had been cut and peeled for the construction of the cabin. These were to age for a season or two before building. The foundation was laid, and all was in readiness for the following year. The work was all done by hand, including the toting of the long Lodge-pole pine logs. Work was well supervised and quite efficiently done. The men took pride in their work. The attitude was one of the best of any projects that I have been on or had contact with. The beauty of the surrounding area, and the fact that we enjoyed "roughing" it, probably had a lot to do in keeping up the moral of the men."

WELLINGTON RANGER STATION MAINTENANCE -- 1943-44

"The purpose of this project is merely to keep the station (lawns and buildings) in an attractive condition. The equipment provided for maintaining the lawns (over 1 acre, all planted since the war began regardless of the man power shortage) is scarcely what could be called adequate. There are two hand mowers at the station, but one can be completely discounted since it is in such a broken down condition that it cannot be used. The other is a little antiquated, 16 inch mower built about 1898 which one of the C.P. S. men borrowed off a garage man in Wellington, because the Forest Service seemed helpless to secure any satisfactory equipment. (There has often been talk of purchasing a new mower, but up until now nothing has happened and I know that nothing is being done at the present) Supervision is of rather poor quality. It seems to hinder rather than help. Usually when supervision is removed considerably more work is accomplished than when it is present. One gets the feeling that he is being checked up on rather than being supervised. (Time wasted would run into astronomical figures for the past two years.) Fault lies on both sides, but no one feels much like working with someone peering over his shoulder to watch everything he does. The men are very dissatisfied with the work. The work is definitely not justifiable at a time like this. Several ranchers have asked the ranger if they could use us to help get in their hay. You can see for yourself how foolish it seems to those people when they are told that they can't have help because the
lawn has to be moved.

In spite of the fact that we get along well with the natives, our work has been subjected to much criticism among the people of the valley. Seeing two able-bodied men wasting their time trimming the grass while hay lies in the field with no help available to get it in, has been a source of irritation to many. Frankly, it has reached the point where we "feel a little ashamed to be seen doing the work which we are doing as a time like this."

**DOG VALLEY**

"The work of the Dog Valley crew is to restore, through irrigation and the building of check dams, land which had reverted to desert because it had been overgrazed, completely logged off, and the water-sheds had been destroyed. This area was used as a proving ground to the cattlemen and farmers in the district, showing what could be done with practically valueless land if erosion were checked.

Taken over a period of three years, erosion has been completely stopped, grazing has been improved ten times over, and timber has increased three times. Quoting from one of the Forest Service men, "The land wasn't worth a dollar per acre when the boys started about two years ago, but it is now worth fifteen dollars an acre." About one thousand acres have been put under irrigation, with considerable improvement in grazing conditions of perhaps ten thousand acres more, due partly to our improvements here."

**MAINTENANCE OF FOREST SERVICE BUILDINGS AT PARADISE VALLEY**

"Preserving the F.S. buildings is the purpose of the one man paint job being done at Paradise Valley. Four of the seven buildings have been painted so far. The ranger told me to go ahead with the job, since I knew more about it than he did.

After 30 months in C.F.S. I know that they don't give you enough paint, let you find it! Before I came to F.V. I had dreams of paint brushes and all the tools needed to do a good paint job, knowing that it was a paint job they had planned on. Upon my arrival I found only two paint brushes, which could not be used until they had been cleaned and restrung, and only part of the paint needed to do the job. Since I was planning a furlough, I submitted a list of needed materials to the forest ranger, which he sent to Klamath City. However, when I came back about three months later there was no paint or brushes. Well! I didn't expect any, so while on furlough I worked and bought some paint brushes. I can buy them, but the F.S. can't find them. I had ordered 4 "A-1" brushes, in other words, good brushes. They sent me just what we already had in Antelope -- whisk brooms -- not even good dusters. Why do I furnish my own tools? Every day I work 96 hours, and try to do as much as I can...with poor tools I could show very little work, and at that it would be poor.

One item which is natural, we ordered 20 gallons of roof paint and since we had 30 gallons of the type we wanted, we gave me, etc. They sent a creosote shingle stain in four different colors...so after waiting 5 or 6 weeks to get this I kept quiet and mixed it all together so I could go ahead with the job. Knowing it would be a month or more to get the right paint."
Now that the projects have been illustrated I would like you to have a few of the more sparkling gems of attitude toward project.

"I have frequently expressed myself on various E.3. projects in greater antithesis in terms quite definite, vehement, and (I hope) colorful. Everything I said, however, was more in the nature of an elaborate release rather than as an objective criticism, and as such I freely employed a certain artistic license and proceeded on ungrounded premises of little importance and questionable accuracy. To give a clear, substantiated, factual exposition and evaluation of what I formerly so easily overlooked is, obviously, quite difficult."

"We talk about helping people in other countries, but we rebel against doing a personal service for a member of the technical agency for which we are working. It is not work of national importance. What is! Does it really matter so very much? I remember there having been some objection to one of the men having blown up an automobile tire for the mail carrier's wife. This was not work of national importance, but it was something of an emergency and surely did not take so very long."

"Some of us had little or no experience in the use of various tools (crosscut saws, axes, and shovels) before entering CES. It may be that any skill acquired in the use of such tools will never be used again, but at least I think we have a better idea of how many people live and earn their living. It may be that we shall be better citizens, and have a more intelligent conception of the trials of agriculture and forestry than before."

"When one thinks of the tragic situation in which the world finds itself, perhaps our little project in Long Valley will seem totally insignificant, but perhaps it is lighting a candle instead of cursing the darkness."

"It is alleged from reputable sources that Solomon of old admitted only three things whose names operating were of such obscurity as to escape even him. But certain that had the USDA Department of Agriculture existed in antiquity, the questions of the way of a man with a maid, or an eagle in the air, would have appeared as transparent when contrasted with the Byzantine density of the Forest Service behavior. I have no idea why this particular project was selected, nor have I ever heard of anyone who seemed to know."

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The following persons have cooperated in the production of this issue of Sage O'Finch:  

John Allen     Dexter McPride 
Hal Zeigler     Red Adams 
Jane Thompson  Buck Hammond 
Dave Newhall    Brian Herring 
Harold Hitt     Gerry Newhall 
Walter Lorenz  Frank Triest 
Members of the Dog Valley Spike Camp     James Nice

We have received some requests for June and July issues of Sage O'Finch. The answer to these requests is that there were no issues in June and July, the reasons being that Sage O'Finch is put out by members of CES #37 on their own time and when the spirit moves. Camp personnel is notoriously unstable, due to transfers, spike camp moves, and constant CBS and flow of fire crews. We have not felt obligated to produce an issue every month, whether or not there was sufficient subject matter and interest in putting it in shape. On the contrary, we feel that the Sage O'Finch should be created by persons genuinely interested in doing so, and it should contain material which someone really wants circulated. The vice of this policy is that publication is irregular, the virtue is that Sage O'Finch is the sincere expression of those who have contributed to it.
IF A MAN COMPEL THEE

For more than three years now, pacifists in Civilian Public Service have been restless about their relationship to the conscriptive system set up by the Selective Service Act of 1940. Thinking has never ceased concerning the role of pacifists in countries committed to war and committed to a policy of preventing future wars by military preparedness. The threat of permanent conscription has accentuated pacifist thinking on this subject. In general the thinking of CPS men seems to fall into three different patterns none of which can be easily dismissed.

One group of men, still in CPS, seem to be moving toward a position which is bound to result in additional breaks with the conscriptive system. "Our major error has been in supposing that it was possible to do at once an exceptional service and maintain a clear-cut protest." Important though service is, these men feel that service gets in the way of protest, and that in this kind of a world what we need more than anything else is protest. Service, they say, takes the edge off protest; it "obscures the conscription issue and dilutes the strength of our protest against war." In a society organized for war all service contributes to the stability of that organization -- even the service rendered by conscientious objectors in non-military spheres -- for the organization is so closely knit that cooperation in one area contributes, though indirectly, to the work done in another area, making the entire social structure more effective in achieving its evil purpose. "We cannot directly or effectively protest conscription so long as we remain in that system. Whether we accept the validity of it or not, the fact remains that our acts leading us into CPS were acts of cooperation with conscription...... Non-cooperation with conscription requires another direction and another pattern of acts; non-cooperation is usually continued in a prison. Non-cooperation within CPS is illusion." The implication of this kind of thinking has been equally clearly stated: "We in CPS are obeying, are loyal to the law of a nation at war. The great windmill of conscription exists and we in CPS are part of the wind that makes it turn. And we blow against that windmill thinking that if we blow hard enough we will blow it over, or that we will nullify the effects of it. Our thinking is faulty. Actually, the harder we blow, the better and more efficiently will that windmill turn. Only by removing ourselves from within the framework of military conscription can we become part of another wind blowing in another direction."

Another group of men is attempting to carry out a protest against the conscription system from within the system. Without breaking the law by walking out of camp, they are doing everything they can to render it ineffective and to dramatize the evil which they think it embodies. Their protest takes the form of non-cooperation with the work program, not to the point of refusing to work, but rather a complete refusal to do anything without explicit instructions, even when instructions would not ordinarily be required by a low grade moron engaged in the same activity. "If told to get an ax, they asked which ax; if told to chop with it, they asked how? Told to cut down trees they asked which one to start on, and then waited-to be..."
directed each time where and how to cut...... The result in the course of six months proved conclusively that conscription can accomplish almost nothing without the cooperation of those conscripted.” These men feel that “a ‘service philosophy’ becomes a ‘philosophy of servitude’ when adopted under conscription.”

These two patterns of thought and action spring from a fairly definite belief concerning the relation of protest and service and the value of each in forwarding the pacifist movement. Whether or not the slow-down technique can be defended against the criticisms of the men in the first group that has been mentioned as well as against the criticism of the third group remains to be seen. The thought behind the slow-down has not yet been fully expressed.

A third group of CPS men are still standing by the belief upon which the entire CPS program was founded, namely, that service is more important than protest, that the protest implied in refusal to join the armed forces is best expressed through willingness to serve elsewhere. Underlying this point of view is the awareness, sometimes not fully conscious, that the effectiveness of a protest, such as the refusal to bear arms, depends upon the ability and willingness to perform service. Otherwise the integrity of the protest is open to doubt, and it cannot succeed. Whoever would bring about constructive social change must be willing and able to perform service. Only through this inalienable demonstration of good faith can anyone hope that his actions will contribute to social progress by altering the moral consciousness (and ultimately the conduct) of another person. The protest against evil cannot itself be evil, yet this is exactly the trap into which many (not all) of the within-the-system non-cooperators have fallen.

It is true that some men are able to carry off a radical protest even while remaining in the system, but most men are not up to it. Pacifism will profit most if most pacifists take the long slow road of cooperative service and brotherly love, leaving to those who are specially endowed the task of superimposing a radical protest on top of love toward even those against whom the protest is lodged. Only the near-saint can sacrifice service for the sake of protest and yet maintain a relation of mutual understanding and respect, conditioned by the love which shines through his character, with his opponents. For the rest, the forward path lies in the realm of cooperative service.

And lest anyone thinks that conscription corrupts all service, it may be said that within an evil social pattern there is still good to be done. People are still people after they have been conscripted; there are still relations between them which can be developed and deepened. Conscription describes one of our relations to the government; it does not describe our relation to those who have been conscripted with us; and it need not describe our relation to any person. We are conscripted, yes; but we are conscripted together. In large measure it is our own weakness if we succumb to the oppressive atmosphere of conscription and fail to take advantage of the opportunities for service which are inherent in our togetherness. Togetherness is pregnant with human values. Conscription does not necessarily prevent their development.

We cannot tell what will come of willingness to serve. We can, however, reach the conclusion that service is progress in its own right and is also a condition of the effectiveness of protest. And knowing this, we can hardly afford to overlook service, however dim may be our vision of its effects. Service does not get in the way of protest. Just the contrary: service establishes the right to protest.
NO TRUTH BUT CONQUEST

no truth but conquest
(glittering thrusting,
numerous heads both on and off)
protozoa, homo sapiens,
restless, ravenous, carnivorous

(?)

you eat my head, i'll eat yours
but here's a flower first,
sniff the talisman odor
drink your nose deep before you die

a head for a head with winced blood
(o how the cynics clap their hands!)
but the pinkswarm, infants noontime swarm
(morning noon night morning noon night)
swarm through the undressed noon procession

i come with hands all goo of blood
(squealing oozes of oo)
and splinters of bones and a brain stuffed out
wearing my hat through the sunfull door
(so you shan't see or know or why)

in showing the talisman roses i say
(squealing oozes of oo)
those are the oozes of conscious
the quivering oozes of noon

and the um- remains um- forever
or until with herbivorous detachment
nakedly start in the sun
we drop through the more than the music
through the reeds and the stones silver and brass
rattling conglomerate
soundwave and unevenly uncanny调度 below

harold v. milt
Antelope Fires 1944

In telling of the fires of Camp Antelope for 1944, I am going into the reports of one fire, which will be typical of most of Antelope's fires and thereby avoid a great many dull facts and figures which would otherwise make a monotonous story.

The fire which I will relate as typical is the Little Antelope or Tardy Ranch fire, which was but four or five miles from camp and was seen by the camp almost as soon as it was reported by the ranchers in that area.

Men working in the camp sawmill spotted the column of smoke indicating the fire, about 2 o'clock in the afternoon. At the same time, three men returning from Peno were passing by the area. These three men, one being the camp director, immediately attacked the fire with the first tools which forestry trucks carry, a shovel and an axe. The fire was in an area covered with sagebrush and pinion pine, a very combustible material along with dry straw-like grass growing close to the ground and which burns as though impregnated with kerosene or oil.

It was realized that this fire was altogether too large for the three men to handle especially when not properly equipped, so a call was sent into camp and in three minutes after the call came in, five men, properly equipped, were on their way to the fire.

By this time the fire had gained much headway; starting at the base of a small knoll and as it grew larger, creating a good draft which caused it to head up the hill and through a valley spreading on both sides as it burned intensely toward heavy timber. About 4:30 p.m. a strong wind suddenly comes up, helping fires to make better headway and producing more heat. This made fire-fighting a difficult and even more dangerous task.

The five men hedging in one side and plunging onward toward the head of the fire and attempting to bring it under control. This was an impossibility for so few men, due to the intense heat. In the meantime about twelve more men were brought to the scene of the fire. They attempted to bring the opposite side under control and in this they succeeded quite well as a green meadow on this side aided in this. However, the wind was still going strong and very heading for high country and timber. Men attempting to use the direct method of attack, in many cases subdued the fire but were often turned back by the intense heat and wind giving the fire added force.

The O.E.A. men had been pushing most of this
time under their own intuition and organization, as forestry men had not yet arrived on the scene. Upon the arrival of forestry men, a more efficient organization took place so authority could bring more equipment into use.

All available men, not being used as patrol on an area already under control, were rallied and a road scraper and a small tractor were brought into use in an effort to stop the head of the fire. A line was built and back fires were started. The back fire burned off the area between the line and the fire and soon accomplished its purpose. The fire now being considered under control, the next thing to consider was the placing of men to prevent the fire, still hot in many places and burning in dead sage, from jumping across the present fire line. The job of this patrol, besides keeping fire from spreading, was also to allow the present burning material to burn itself out, so that there should be less hazard of spreading to new areas.

It was now late in the evening and a new crew of men were brought in to control the area for the night and begin mopping up operations. In the morning a new crew of ten men came in and completed the mop up till the fire was officially out.

Counting all men on the fire, the total had now reached about 35 men, including some ranchers that volunteered their help. The fire was started by the carelessness of a few young boys who were smoking in the dry, grassy areas that are so combustible in the dry summer months. The fire covered an area of 100 Acres and although mostly sagebrush, was still considered valuable grazing land, for its small bushes and bitter brush that grows amongst the sage.

These fires all tend to destroy some natural resources and men have been responsible for 80% of the 5000 to 10000 fires which occur in this state each year. Our being here for the prime purpose of fighting forest and grazing fires, has shown us that the average public must be taught the value of protecting our forest and grazing areas so that many and not just a few benefit from resources that are intended for all.

john c. allen,jr.

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**VOICES ON PACIFISM**

"To me, 'right' and 'wrong' are relative terms. Practically everyone will agree that a person acting out of selfish, greedy, lustful motives is 'wrong.' But it is much harder to find a group that will agree on the rightness or wrongness of a specific act. Therefore, it seems that the most generally accepted criterion for action (the rightness or wrongness thereof) is the intent of the will behind the act.

"The ethical nature of pacifism then resolves into a question of the ethical intent behind it. As a pacifist and a single human personality I am not prepared to answer for any other pacifist besides myself."

"If by 'Right' you mean kill other human beings, emphatically, no! No government 'leaves you have your own opinion.' It is by a combination of the grace of God and the individual's own effort that he has his own opinion. Governments can either encourage or discourage private opinion and its communication, but ultimately they have no control."

"Of course the government offers many advantages to everyone including myself. But since the government represents the interests of the people, at least..."
The Humble Shoemaker and Fish Peddler of Massachusetts

Seventeen years ago this month on August 22, 1927, two men, Nicola Sacco and Bartolomeo Vanzetti were executed in the Charlestown death chamber by the state of Massachusetts. Arrested May 5, 1920, they were charged with the hold-up and death of a paymaster and his guard. During the seven years of their imprisonment they were never actually tried nor prosecuted for the crime for which they were indicted. At least so thought millions of people throughout the world.

Not even the Dreyfus Case excited as much concern. This phenomenal world-wide interest can be best explained by the fact that millions believed in the innocence and goodness of these two previously obscure men. People everywhere responded as though they were defending their own rights. Not only the working class but all classes, the unknown as well as world known persons supported a cause which did not affect them directly.

Sacco and Vanzetti were Italian immigrants, they were of the working class, they were known anarchists, they were war resisters. These things they were, but above all they were men from whom was communicated and in whom was reflected universal values. And this the representatives of the state could not tolerate even as political powers of the past could not tolerate such as Jesus, Socrates, John of Are.

They were tried because of their beliefs. The prosecution handled the case in terms of their beliefs rather than the crime with which they were charged. Ansel France, in a letter to the people of the United States, said, "Listen to the appeal of an old man of the old world who is not a recoggnizor, for he is the fellow citizen of all mankind." In one of your states two men, Sacco and Vanzetti, have been convicted for a crime of opinion. It is horrible to think that human beings should pay with their lives for the exercise of that most sacred right which, no matter what party we belong to, we must defend. Don't let this most iniquitous sentence be carried out.

The following are excerpts taken from letters and statements of Sacco and Vanzetti, written and spoken during their seven years imprisonment.

The fact of their war resistance was highlighted constantly by the prosecution. The following is part of Sacco's answer to the court's question, "What did you mean when you said yesterday that you loved a free country?"

"...The free idea gives any man a chance to profess his own idea, not the supreme idea, not to give any man, not to be like a span in position, yes, about twenty centuries ago, but to give a chance to print and education, literature, free speech, that I see it was all wrong. I could see the best man, intelligent, education, they have been arrested and sent to prison and died in prison for years and years without getting them out, and Doba, one of the great men in his country, he is in prison, still away in prison, because he is a Socialist. He wanted the laboring class to have better conditions and better living, more education, give a push his son if he could have a chance some day, but they put him in prison. ... ... ... I like to get everything that nature will give best, because they belong— we are not the friend of any other place, but we belong to nations. So that is the way my idea has changed. So that is why I love people who work and see better every day developing, makes no more war. We no want right by the gun, and we don't want to destroy young men. The mother been suffering the building the young men. Some day men need a little more bread, and when the time the mother got some bread or profit out of that boy, the Rockefellers, Morgans, and some of the people, high place, they need
to war. Why? What is war? The war is not fought like Abraham Lincoln’s and Joe Jefferson, to fight for the free country, for the better education to give chance to any other peoples, not the white people but the black and others, because they believe and know they are men like the rest, but they are war for the great millionaires. No war for the civilization of men. They are war for business, million dollars come on side. What right have to kill each other? I been work for the Irish. I have been working with the German fellow, with the French, many other peoples. I love them people just as I could love my wife, and my people for that did receive me. Why should I go kill them now? What he done to me? He never done anything, so I don’t believe in no war. I want to destroy those guns. All I can say, the Government put the literature, give us education............

From a letter of Sacco’s to his son, Dante, written in the Charlestown State Prison, August 12, 1927, six years after the statement above.

"............But don’t cry Dante, because many tears have been wasted, as your mother’s been wasted for seven years, and never did any good. So, Son, instead of crying be strong, so as to be able to comfort your mother, and when you want to distract your mother from discouraging solemnness, I will tell you what I used to do. To take her for a long walk in the quiet country, gathering wild flowers here and there, resting under the shade of trees, between the harmony of the vivid stream and the gentle tranquillity of the neighbour, and I am sure that she will enjoy this very much, as you surely would be happy for it. But remember always, Dante, in the play of happiness, don’t you use all for yourself only, but down yourself just one step, at your side, and help the weak ones that cry for help, help for the persecuted and the victim, because that are your better friends; they are comrades that fight and fall as your father and Bartolo (Vanzetti) fought and fell yesterday for the conquest of the joy of freedom for all and the poor workers. In this struggle of life you will find more love and you will be loved............

Much I thought of you when I was lying in the death house — the singing, the kind tender voices of the children from the playground, where there was all the life and the joy of liberty — just one step from the wall which contains the buried agony of three buried souls. It would remind me so often of you and your sister Lina, and I wish I could see you every moment. But I feel better that you did not come to the death-house, so that you could not see the horrible picture of three lying in agony waiting to be electrocuted, because I do not know what effect it would have on your young age. But then, in another way if you were not so sensitive it would be very useful to you tomorrow when you could use the horrible memory to hold up to the world the shame of the country in this cruel persecution and unjust death. Yes, Dante, they can crush our bodies today as they are doing, but they cannot destroy our souls, that will remain for the youth of the future to come............

From the end of the last speech that Vanzetti made to the court before he was sentenced, August 9, 1927.

"............ I am suffering because I am a radical and indeed I am a radical; I have suffered because I was an Italian, and indeed I am an Italian; I have suffered more for my family and for my beloved than for myself; I am so convinced to be right that you can kill me once, but if you would execute me two times, and if I could be burned twice other times, I would live again to do what I have done already. I have finished. Thank you."
Then the death sentence was pronounced on Sacco and Vanzetti.

Vanzeiti interrupted the court with a request to say a few more words because he felt that he had not finished talking, but this was denied him. The following is part of the notes handed to friends containing what he had wished to say.

"I have talked a great deal of myself but I even forget to name Sacco. Sacco too is a worker, from his boyhood a skilled worker, lover or work with a good job and pay, a tank account, a good and lovely wife, two beautiful children and a neat little home at the verge of a wood, near a brook.

Sacco is a heart, a faith, a character, a man; a man, a lover of nature and mankind; a man who gave all, who sacrificed all to the cause of liberty and to the love of mankind; money, rest, mundane ambition, his own wife, his children, himself and his own life.

Sacco has never dreamt to steal, never to assassinate. He and I never brought a morsel of bread to our mouths, from our childhood to today which has not been gained by the sweat of our brows. Never......

Oh yes, I might be more witful, as some have put it; I am a better talker than he is, but many, many times in hearing his heartful voice singing a faith sublime, in considering his supreme sacrifice, remembering his heroism, I felt small at the presence of his greatness and found myself compelled to fight back from my eyes the tears, and quench my heart tinctons to my throat to not weep before him: this man called thief, assassin and doomed.

But Sacco's heart will live in the hearts of the people and in their gratitude when Katman's bones and yours will be dispersed by time; when your name, his name, your items, institutions, and your false god are but a DIM REMEMBERING OF A CURSED PAST IN WHICH MAN WAS WICKED TO MAN............"

Sacco and Vanzetti were electrocuted midnight August 29, 1927. Sacco went to the chair silently and without protest. Vanzetti, also self possessed, once more proclaimed his innocence, "I wish to say to you that I am innocent. I have never committed any crime, some say, but never any crimes. I thank you for everything you have done for me. I am innocent of all crime, not only this one, but all crime." And then stretched out his hand and shook the hands of the warden, deputy warden, prison physician, and two of the guards; men who were his keepers, and who represented the authority that held him in prison for seven years. As the guards were adjusting the straps about his body, Vanzetti spoke his last words, "I now wish to forgive some people for what they are doing to me."

From a statement made by Vanzetti after receiving sentence, April 9, 1927.

"If it had not been for these things I might have lived out my life talking at street corners to soaring men. I might have die, unmarked, unknown, a failure. Now we are not a failure. This is our career and our triumph. Never in our full life could we hope to do such work for tolerance, for justice, for man's understanding of man, as we now do by accident.

Our words, our lives, our pains -- nothing. The taking of our lives -- lives of a good shoemaker and a poor fish peddler -- all! The last moment belongs to us -- that execry is our triumph."
theoretically, I can give no more loyalty to it than I give to American people. And it is common knowledge that a 'loyal' friend is not always a blindly obeying friend. A 'loyal' friend is characterized by an attitude of love toward his friend, not by any specific acts.

Therefore, if my actions whatever they may be, are motivated by an attitude of love toward those American people I come into contact with, then I think I am a loyal friend of the people and hence of the government."

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"I firmly believe in a hierarchy of values. I am convinced that all things are not either good or bad, but that some things are more or less good than others. In objection to war, in particular, I feel this distinction holds very strongly.

Generally speaking, I place all conscientious objectors in three categories. First, the war resisters who for various reasons, political, economic, social, or even in a way religious, consider war an unmitigated evil and in a purely negative way oppose it.

Second, the pacifists, or as I like to call them, the humanists. These are the people who believe pacifism contains in itself its own justification for being. Their goal, their end and be-all is mankind per se. Their objective is the modification or complete change of the inter-man relationship. They are the people in whom pacifism assumes the magnitude of a religion.

Third, the named who may interchangeably be called mystics, metaphysicians or even religionists. They are primarily people to whom their objection to war is but a simple change or even a temporary expression of a much larger and more important belief or "way of life". To them pacifism is but a momentary, though perhaps a necessary, stepping stone to a greater integration of their lives. They are constantly looking beyond man; they refuse to limit their horizons to the world and its occupants, important as they may be. Their goal with man is essentially an inter-man relationship."

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"War is an absolute contradiction to any and all of man's morals. It is, in itself--inherently evil; therefore any constructive goal, that is hoped to be achieved by it, is prematurely defeated. Hatred, fear, and meanness are the prevalent elements involved.

I believe that every human being is essentially spiritual; that life on earth is a school for spiritual development and growth; that I am not growing spiritually when participating in the evils supreme in war. To grow spiritually one must develop inside of one's self--and demonstrate outside of one's self in his daily life--the love that Jesus Christ taught and lived.

I am refusing to hate and kill--that is right. Their dying is unnecessary, because war is unnecessary, in solving problems. War comes when those who have not, want; and those who have, will not give.

I would send the invaders my love. I certainly would not attempt to repulse or destroy them. God created them and God created me; therefore I am one with God and one with them.

I can have my own opinion regardless of the government, just as I can have 'freedom of religion' regardless of any laws or ordinances preventing my worship
of God. If you mean by the question 'the government that provides an out in time of war,' then the answer is still no. Obeying the laws of my God comes before obeying the desires of my country.

Doesn't it say in the Bible that a man has no greater love if he is willing to lay down his life for his friends? Yes, but the point is that I am not refusing to lay down my life for my friends; I am refusing to kill other human beings, regardless of my friends or the desires of the majority of the people in my country.

Many young fellows follow the mob because it is the easy thing to do. It is not an easy thing to know that your friends are going to resent your stand and dislike you for it. These who do not want to kill do not have the deep conviction that nothing is worth what they are setting out to do when they go to war.... Unless fair peace terms are drawn up, their future children will probably have to fight. The plan to utterly destroy the nations is as barbaric as anything that I have ever heard.... I am an exception because I absolutely refuse to have anything to do with the devilish move at all, no matter who may sneer or sneer.

War is hypocrisy because it flies under a flag of honor and noble purpose, while in reality it solves nothing, only succeeding in bringing about the degeneracy of mankind.

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'I recommend that everyone who is interested in the question should read several of the shorter works by Leo Tolstoy. I dare anyone to read WAR, PATRIOTISM AND PEACE: THE KINGDOM OF GOD IS WITHIN YOU: MY RELIGION, MY CONFESSIONS, and WHAT I BELIEVE and several other short essays and NOT be a pacifist.

All killing is wrong and we have no right to put any government above God's laws; all wars are useless because we won't practice the rules and commands set down by Christ when he was on earth. I feel safe in saying that 99% of the churches who are the spiritual advisors of millions of people do not practice or even know what Christ came to this world to do.

The greatest thing for any of us to do is study until we are among the best students in the world. How can we teach or influence others if we know nothing ourselves. If after we have studied and found the truth to the best of our knowledge and then fail to help others, we are the greatest sinners living.'