

THE ALMANAC

by Derek Shearer

Notwithstanding Nixon's peace shenanigans, the American military is busily preparing new and more sophisticated weapons for Vietnam-style warfare. While the President talks of a "generation of peace," his generals are girding themselves for another generation of war. The Air Force, for example, is perfecting a remote-controlled fighter-bomber which will enable it to utilize American airpower without even risking the loss of pilots. This is but one of scores of new warfare gadgets, and those who would like to put a stop to such plans would do well to inform themselves about the latest developments. For that purpose, there are some excellent books and diligent organizations to which they can turn.

War Without End: American Planning for the Next Vietnams (Vintage paperback) by **Michael Klare** is the best available source book on the Nixon doctrine and U.S. military strategy vis-à-vis underdeveloped countries. Two other recent works examine how war contractors like **General Electric**, **Lockheed**, **Raytheon**, and **General Dynamics** drink deeply at the Pentagon trough: **The War Profiteers** (Anchor paperback) by **Richard Kaufman**, an economist and congressional aide to **Sen. William Proxmire**, and **The High Priests of Waste** (Norton) by **A. Ernest Fitzgerald**, the Pentagon expert who lost his job when he revealed military cost overruns to congress. Another important book in this general area is **Richard Barnett's Roots of War** (Atheneum hardcover, soon to be available in Penguin paperback), which describes the elite of foreign policy makers and discusses the political economics of America's drive for expansion. In addition, **Seymour Melman** has collected some excellent readings on the economics of military spending in **The War Economy of the U.S.** (St. Martin's paperback).

Among the more active groups re-

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searching this field is the **North American Congress on Latin America**. It has just put out a concise pamphlet entitled **The U.S. Military Apparatus** which includes articles and charts on the intelligence establishment, U.S. bases and forces abroad, U.S. military and police aid, and U.S. arms sales abroad. Copies cost \$1.25 plus 25 cents postage. Bulk orders (add 10 percent for postage): 10-49 copies, \$1 each; 50 or more, 75 cents each. (Write: NACLA, P.O. Box 226, Berkeley, Calif. 94701 or NACLA, P.O. Box 57, Cathedral Station, New York, N.Y. 10025). NACLA also publishes a **monthly newsletter** featuring articles on U.S. activities in Latin America. Subscriptions are \$6 a year for individuals and \$12 per year for institutions.

NARMIC (National Action Research on the Military-Industrial Complex) is a research center sponsored by the **American Friends Service Committee**. It seeks to aid communities in taking action against war contractors. Toward that end it provides information on contracts, military bases, and weapons systems. Publications include **The Simple Art of Murder: Anti-Personnel Weapons and their Developers** (\$1.15)—with information about firms that manufacture anti-personnel weapons—and **The Home Front** (\$1), a study of domestic police and Army counterinsurgency planning. (Write: NARMIC, 160 North 15th St., Philadelphia, Pa. 19102. Telephone 215-563-9372.) Copies of these and other NARMIC publications are also available at local AFSC offices.

The Pacific Studies Center (1963 University Ave., East Palo Alto, Calif. 94303) publishes the bi-monthly **Pacific Research and World Empire Telegram**, which includes well researched articles on U.S. foreign and military policy. Subscriptions are \$5 a year for individuals and \$15 a year for institutions.

The G.E. Project of the American Friends Service Committee (New England Regional Office, 48 Inman St., Cambridge, Mass. 02139, Tel. 617-864-3150) has put out a pamphlet on **General Electric's** military work

and its activities overseas. Copies cost 25 cents each, plus 5 cents postage.

Should all this prove too overwhelming, you might want to check out the **New World Coalition**, a non-profit group which has compiled a "mail order magazine for consumers with a conscience." Entitled **Shop the Other America**, the pamphlet lists products which can be ordered from poor people's cooperatives around the country. It argues that "shopping the other America is a rather simple act that supports the struggle of poor people without 'buying' (i.e. controlling) them by those who have never known or don't remember poverty." Copies of **Shop the Other America** cost 25 cents per copy; 20 cents per copy for orders over 100. (Write: New World Coalition, 419 Boylston St. Rm. 209, Boston, Mass. 02116. Telephone 617-266-6120.

It has long been argued—for example, by **Henry George** in **Progress and Poverty**—that the rise in the value of land ought not accrue to private hands, especially when it results from public investment in roads, schools, water mains, and so forth. Recently, a few cities in the U.S. such as Rockville, Md., and St. George, Vt., have retained community ownership of land and treated it as a "public utility." Various West European countries—mainly in Scandinavia—have experimented with communal land ownership and direct land development leading toward planned and controlled growth. For years, **Israeli** collectives and cooperatives (the **kibbutz** and **moshav**) have leased their land from the Jewish National Fund.

This issue is discussed with intelligence in a booklet called **The Community Land Trust: A Guide to a New Model for Land Tenure in America**, published by the **Center for Community Economic Development (CCED)**. Copies cost \$2 each, postage included. (Write: CCED, 1878 Massachusetts Ave., Cambridge, Mass. 02140 Tel. 617-547-9695). In addition to historical material on land trusts, the pamphlet contains useful information on land-use planning, taxation, zoning, and building codes. ■

THE HAIR PIECE

by Irving Wallace

In the 1960s and 1970s, young men who have chosen to grow moustaches and beards and to wear long hair—in an age when conformity demanded a clean-shaven face and short hair—have been hassled relentlessly in every corner of the United States by their elders and by the police. Yet these modern young were not the first to be persecuted because of their hair styles.

The patron saint of all those with a preference for long locks and prodigious beards was a New England Yankee named Joseph Palmer, who lived and suffered his hairy nonconformity a century ago.

Joseph Palmer, born in 1788, was a religious man, a reformer, a believer in communal living, an opponent of liquor and slavery. He came into history in 1830, at 42, when he left the family farm with his wife and son to set up residence in the town of Fitchburg, Massachusetts. Joseph Palmer came into history (and notoriety) because of one simple cosmetic fact—he wore a beard.

Now beards were not unknown to American history, nor was opposition to them unknown either. The explorers of the New World—Cortez, Drake, Raleigh—were bearded. The Pilgrims and the Puritans were bearded. Those were the days when beards were in. Then, suddenly, beards were out. No signer of the Declaration of Independence wore a beard or moustache. No United States president from George Washington through James Buchanan had hair on his face. In 1830, when Joseph Palmer moved into Fitchburg, President Andrew Jackson was smoothshaven, and the visages of all American males were shining and beardless. But Joseph Palmer was an individualist and a nonconformist. He admired the biblical patriarchs like Moses, and Moses had a flowing beard. He admired the Messiah, and Jesus Christ had an impressive beard. So Joseph Palmer decided to grow a beard. And in this facially hairless land of the free, Palmer's flowing biblical

beard was one of a kind, the only one known from Atlantic to Pacific.

Because of his beard, Joseph Palmer suffered grievously. In Fitchburg, even in more sophisticated Boston, his appearances in public were greeted with jeers, catcalls, and barrages of stones and rocks. Several times, in an effort to intimidate him into shaving, his neighbors smashed the windows of his house. Finally, on one memorable occasion, four hooligans armed with scissors, razor, soap, and brush physically attacked Palmer and tried to forcibly remove his beard. Wrestling his assailants, Palmer managed to pull out his pocket knife. He lashed out in self defense, cutting the yahoos up and driving them off. For this defense, Palmer was arrested for "unprovoked assault" and fined. He refused to pay the fine. He was thrown into the Worcester county jail.

Palmer remained in jail one year, constantly warding off efforts to shave him and constantly refusing to pay his fine. Meanwhile, he began to write passionate letters from his cell stating "that he was in jail not for assault, but because he chose to wear whiskers." What in the devil was there in the law of the land or in the Constitution itself that said a man could not wear whiskers? Through his son, Palmer smuggled the letters of his persecution to the *Worcester Spy* and the newspaper ran them; and because of their unusual content they were reprinted throughout the East. Suddenly, Palmer's arguments about individual freedom and human rights began to give many citizens second thoughts, and made them question themselves. After all, was there anything in the Constitution about shaving or cutting one's hair or looking like everyone else? Of course not. Palmer was right. Sympathy began to build.

The growing publicity troubled the Worcester sheriff. He decided to release Palmer. But now Palmer refused to go. He had been unfairly jailed, and he would stay on in his cell until he was fully absolved. At last, in desperation, the sheriff and his law officers picked Palmer up, carried him out of his cell, and dumped him into the street outside.

He was free, at last. He was also America's most unique martyr, and he had the admiration of the nation's re-

formers and radicals. Tired of Fitchburg, Palmer bought a farm outside the town, a farm formerly owned by a commune that had failed, and on it he established his own transients commune. There was always a pot of baked beans, and homemade bread and butter, and a bed for the night, waiting for anyone who came by to call. Thoreau and Emerson were among those who came to call, and who remained his friends.

When Palmer died in 1875, at the age of eighty-eight and in full beard, he found himself and his whiskers completely vindicated. For his hairitage was in evidence everywhere: beards and long hair were in as they had never been before in American history. Abraham Lincoln sported a beard at his inauguration. Other great names of the period—Ulysses S. Grant, Robert E. Lee, Stonewall Jackson, George A. Custer—all wore beards. After Palmer's death, beards of every cut—Van Dykes, goatees, mutton-chops, Mosaic whiskers—continued to flourish for over a quarter of a century. In those years, a man whose face was unadorned was considered a prig and a sissy. Then, suddenly, once more, the fashion changed. Hair was out. President Taft, who served from 1909 to 1913, was the last chief executive to permit hair on his face. Every president after that—Wilson, Harding, Coolidge, Hoover, Roosevelt, Truman, Eisenhower, Kennedy, Johnson, Nixon—was clean-shaven, as were most of their constituents. Then, in the 1960's and 1970's, there was still another turnabout. Hair was in again—if not for all, at least for the young.

The national shrine to hair's martyr may still be seen today. Not far from Fitchburg, Massachusetts, in North Leominsters' old cemetery, stands a six-foot white marble tombstone bearing a noble sculpture of Joseph Palmer's bushy face, and the following bold inscription: ■

PERSECUTED FOR
WEARING THE BEARD
PALMER



Irving Wallace's best-selling novels include The Word (1972), The Seven Minutes (1969), The Plot (1967) and The Man (1964)—all published by Simon & Schuster.