
SOCIETY

peers, says Cohany, 94 percent have jobs or are actively seeking work. Unlike black and Hispanic nonveterans, black and Hispanic veterans are as likely to be in the labor force as whites. (But *all* black males are two-and-a-half to three times as likely as all white males to be unemployed.)

A Vietnam-era vet may well have a better job than his peer who never served. Although more nonvets hold higher degrees, 15.6 percent of Vietnam-era veterans fill "executive, administrative or managerial" positions, as opposed to the nonveterans' 12.0 percent. Seventy percent of Vietnam-era veterans went to school on the GI Bill—a fact perhaps reflected in the 23.5 percent who now hold skilled-craft jobs, compared to 20.2 percent of nonvets. Fewer vets (3.8 percent) work as low-paid, unskilled laborers, as against 6.4 percent in the nonvet male population.

Serving Uncle Sam apparently benefited black Vietnam-era veterans, more of whom stay in the labor force than do their black nonveteran peers (93.6 versus 72.9 percent). And thanks to training programs and preferential hiring for vets, more black ex-GIs work in white-collar, public sector jobs than do black males who never served.

PRESS & TELEVISION

All the News?

"The Bay of Pigs and The New York *Times*: Another View of What Happened" by Daniel D. Kennedy, in *Journalism Quarterly* (Autumn 1986), Univ. of S.C., Columbia, S.C. 29208.

A newspaper that prides itself on its independence is bound to attract skeptics. But, contrary to popular journalistic myth, the New York *Times* did not 'suppress' what it knew about President John F. Kennedy's planned Bay of Pigs invasion, says the author, a senior editor of the *Daily Times Chronicle* in Wilburn, Mass. In fact, a few people—foremost the president himself—seem to have suppressed their memories.

The *Times*'s lead story on April 7, 1961, by reporter Tad Szulc, was headlined: "ANTI-CASTRO UNITS TRAINED TO FIGHT AT FLORIDA BASES." Having persuaded the *New Republic* to kill a similar story the month before, President Kennedy was furious. "Castro doesn't need any agents over here," he exploded. "It's all laid out for him."

Yet, by September of the following year, the president, oddly, was blaming the *Times* for withholding a story that would have forced him not to invade Cuba on April 17. "I am just sorry you didn't tell it at the time," he bitterly remarked to the paper's publisher, Orvil Dryfoos. Likewise, White House historian Arthur Schlesinger, Jr., damned the *Times* with faint praise by wishing it had "behaved irresponsibly." And Szulc later hinted that his article had been watered down.

What did the *Times* hold back? According to then managing editor Turner Catledge and others, not much. Only two points of any significance were deleted from Szulc's article: a reference to the CIA (which Catledge cut out for lack of evidence), and one to the timing of the invasion—Szulc

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thought it was "imminent" because he found out that the U.S. government had requested radio silence for April 18. A good educated guess and no more, Catledge decided. At his orders, the story's headline was reduced in size, but remained the lead on Page One.

Did the *Times* publish "All the News That [Was] Fit to Print"? Yes, says the author. But some journalistic myths, he concludes, persist forever.

 RELIGION & PHILOSOPHY

Voodoo In Haiti

"Voodoo in Haiti Today" by Amy Wilentz, in *Grand Street* (Winter 1987), 50 Riverside Dr., New York, N.Y. 10024; "An Island Between Seasons" by Bob Shacochis, in *Harper's* (Feb. 1987), 666 Broadway, New York, N.Y. 10012.

Voodoo, from the word *vodun*, for god or spirit, is Haiti's own amalgam of African animism and Roman Catholic ritual. It has been openly practiced since the late 1700s, when thousands of African Maroons (escaped slaves) fled from French colonial plantations to the hills and mounted a successful 12-year insurrection. In 1804, Haiti became the world's first free black republic.

The republic was ill-fated. Haiti's last dictators, François (Papa Doc) Duvalier, who was president from 1957 to 1971, and his son Jean-Claude (Baby Doc) (1971-86), were "hardly worse than most of the . . . strutting chanticleers" before them, observes Shacochis, an American essayist and fiction writer. Still, by 1983, a mere 0.5 percent of the population controlled nearly half the island's wealth. Rural Haitians' income per capita averaged \$125 a year. Most (85 percent) Haitians were illiterate; life expectancy was only 47 years.

In such circumstances, it was not difficult for the Duvaliers to exploit voodoo. François, self-appointed "President for Life," did not inspire the people's trust, only their fear—he wore the black suit and dark glasses of voodoo's dread spirit, Baron Samedi, Lord of the Dead. His "Tonton Macoutes" (often translated as "bogeymen"), an unofficial army of thugs, spies, and soldiers of fortune, infiltrated voodoo temples and corrupted and enlisted local priests (*houngans*) and priestesses (*mambos*), turning the practice of taking offerings into simple extortion.

When Jean-Claude Duvalier fled to France in February 1986, voodoo, so long embroiled in the island's politics, became a source of direct conflict. As part of the popular *dechoukage* (uprooting), which included the 1986 uprising that brought a provisional military regime to power, voodoo temples have been sacked, voodoo drums—"an essential part of the voodoo ceremony"—have been burned or confiscated, and scores of *houngans* and *mambos* have been murdered, reports Wilentz, a *Time* staff writer.

Much of the violence has been abetted by crowds shouting "Macoute," which suggests that the Duvaliers' minions are the only targets. But many victims are not Duvalierists. According to both authors, local Protestant