

The Religious Community and American Politics

On the eve of the 1968 presidential election, *The Guilfordian* presents the student body the following excerpts from "The Religious Community and American Politics," an essay prepared by Clergy and Laymen Concerned About Vietnam for use in connection with Vietnam Sunday, Nov. 3. We reprint it as a moving statement from religious leaders of many faiths.

And, in this time of prayer, we have decided that Nixon is not the one. The choice is between either Dick Gregory of the Freedom and Peace Party or (gulp!) Hubert H. Humphrey. Eventually the choice is yours, and ours...

The coming presidential election of 1968 is the saddest in living memory. We can go no further without expressing our sorrow, and searching our hopes

for the future. The nation, to us, seems grievously wounded, in need of comfort, healing, and reconciliation. Great tasks lie ahead of it. It cannot afford to grow weary.

More than twenty-nine thousand young Americans have died. Over a hundred thousand have been wounded, many of them maimed for life. Hundreds of thousands of Vietnamese have died in their own blood. One in every seven Vietnamese, at least two million in all, have been driven from their homes. We have burned, bombed and scorched that beautiful and verdant land. More bomb tonnage has been dropped, on that little nation than the United States used during World War II in both the European and Pacific Theaters. Indeed, more than 100 pounds for every man, woman and child in North and South Vietnam.

Our sorrows multiply. What shall we say to the families of the young men who return in coffins, or without their limbs. What shall we say when peace is at last achieved and—as now seems likely—the terms of peace are not significantly different than they would have been before massive American escalation in 1965? What shall we tell the family of the fallen man? That he died for what he thought was right, no man can dispute. One cannot steal away the heroism of the brave, the sacrifice of the fallen and the maimed. While we cannot subscribe to the pagan notion that the blood of good men dying in an unjust cause makes that cause one whit more just, we share the anguish of the families of the fallen.

And what of the young men who are also heroes of conscience, who cannot bring

themselves to believe that this war is like any other—many young men who would have willingly gone to fight Hitler but who refuse to fight in Vietnam? Many, to be sure, think all our wars are alike; for them, sons fight in Vietnam as fathers fought in World War II. But many young men refuse to fight in Vietnam. The Vietnamese are not the enemy, for them, as the Germans and Japanese were the "enemy" for many of their parents. What shall we say to the young men who languish now in prisons because they were not granted the status of Conscientious Objectors? What shall we say to those young men who flee America, as perhaps their grandfathers or great-grandfathers once fled Europe, to avoid what seems to them unjust conscription and immoral coercion? What of the young men who, despite heavy propaganda to the contrary, came to their hour of conscience in the armed services and subsequently have refused to fight?

How it saddens us that the candidates for the highest office in the land speak so seldom of this first of all issues before our people. They seem indifferent to the anguish of the younger generation.

The Cost in Domestic Strife

The mood of the country meanwhile, is made uglier by the frustrating war, and serious work at home goes undone. Billions of dollars so desperately needed at home for domestic rebuilding are simply not available. The benefits of government taxes redound upon the wealthy and the middle class—in roads, automobiles, airports, splendid suburban schools, new colleges, and the industries of war and space. Our government meets the needs of wealthy farmers, industrialists, and the dwellers in the suburbs. The cities and the

poor seem systematically excluded. They can wait no longer. But at the moment, the energies of countless talented Americans—and over half a million young men—are turned towards Vietnam. The protests and demonstrations against the war have frightened millions of Americans. They do not understand the new mood and the new sensibilities of the young—their long hair, their dress, their music, their dislike of the competitive, self-denying ethic of an older generation.

The Hour for Creative Ideas
The people of the United States are fond of imagining a world threatened by a spreading red menace. We do not see that in the last thirty years our own influence, not always on the side of justice and liberty, has spread more rapidly and more extensively than that of any single world power. Our technology, our markets, our system of education, our military-industrial complex have, at almost a geometric rate, drawn a web of economical and political power toward our land. This is the reason that our complicity in every day's evil is beyond any experience in our past.

We do not raise our voices in vindictiveness or bitterness. We only wish to see our nation as it is—to face the shattering truth. We are no longer innocent, as we thought. We have been awakened. The plague is not in alien institutions, but in our own. We must remake them or we perish. Through concerted political creativity the nightmare in which we walk must be dissipated. In the past, our forefathers devised institutions to meet the needs of justice and liberty and brotherhood; no less must we.

The leaves are falling from the trees. Many of our brothers are in pain. The winter comes. Take heart! Ahead, awaits another spring.

The Guilfordian

The Guilfordian maintains a free and independent policy from the institution within the code of Journalistic ethics adopted by the Publications Board and printed by and for the students of Guilford College. The Guilfordian is published weekly except during holidays and exam periods.

JIM GARVIN Editor	EMILY HEDRICK . . . News-Feature Editor
PETE BALLANCE Business Mgr.	TED MALICK Sports Editor
PAT ANDREW Managing Editor	BEKI MILLS Circulation Mgr.
NEILL WHITLOCK Photographer	

GENERAL STAFF MEMBERS: Nancy Thomas, Erras Davis, Jean Parvin, Jill Taylor, Craig Chapman, Bob Price, Mark Lessner, Gil Hutchenson, Phil Edgerton, Bob Milan, Patty Lyman, Lucy Alexander, Carol Adams, Danny Allen, Doug Reu, Carol Rice, Sue Sherrill, and Jani Craver.



Sorry, son, we can't treat that type of disease in the infirmary. It would spread to the whole campus.

Quaker Pulse

Quiet Heroes On Campus

Dear Editor:

Just what is a hero; Webster defines a hero as "a man honored because of exceptional service to mankind... a central personage taking an admirable part in any remarkable action or event; hence, a person regarded as a model." Right here on Guilford College campus are just such people. Why don't we always recognize them? They don't go around calling attention to themselves and you never hear them say, "Hey, look at me, I'm sorta special," because these are the quiet heroes.

The don't, but we can, because they are very special

people, giving of themselves to be of service to so many who depend on them for life. Last March, at the campus-sponsored visit of the Red Cross Bloodmobile, there were 188 such heroes who came and offered their "Gift of Life"—gifts that enabled lives to be saved and made well.

The Red Cross Bloodmobile visit to our campus is an annual project of Alpha Phi Omega, and we will again sponsor visits during the current school year. The first visit is scheduled for Wednesday, November 6th, in the Gymnasium, from 10:30 a.m. to 4:00 p.m.

Too often we think of the patients who receive these "gifts" as the only ones who receive something, but perhaps the most wonderful thing about being one of the "quiet heroes" is what we receive—a wonderful sense of personal satisfaction by giving something very special, something that "money cannot buy," a part of ourselves to be shared with someone else.

Won't you take time and join the ranks of the "quiet heroes" when the Bloodmobile visits our campus November 6th.

Bart Lippincott

Quaker Quotes

By PATTY LYMAN

The draft in the U. S. today is a very controversial subject. Young people all over the country have been protesting the draft laws through various means from demonstrations to the burning of draft cards. Guilford students have mixed feelings about the draft laws.

Clarence Yokely said, "I think as far as college students are concerned, they're a bit unfair. It adds a lot of pressure on the individual and definitely affects performance in school."

"I think they have to be revised, but I wouldn't want a professional army."—Jim Garvin.

"They're not too rigid. How else are they going to raise a standing norm?" observed Tom Walser.

"I think the system needs definite changes, and I think it's obvious to everyone."—Doug Reu.

"I believe in the draft laws, but I don't think student deferment should be taken away in graduate school."—Johnny Hodges.

"As far as I'm concerned, the draft laws, as they stand now, are as well designed as possible, considering the fact that we have

a senile man in charge of the draft. If we could eliminate him, I believe that the present laws could be redesigned as not to take the choice youth of our nation into war."—Denis Abramowitz.

"It is impossible to draft boys. The only thing that's drafted is beer."—Jennifer Blizin.

"I think it's about the only way you can do it and nobody has proposed a better way to do it. If we don't have them (draft laws) there wouldn't be people with the guts to do it."—Hugh Mills.

"War is an unnecessary evil. A large percentage of our society's ideas are warped, but we must live with them. My feeling is, 'Why force a man to kill?' If war must prevail, the maybe hiring troops might be a solution. There are still a few warhawks left."—Mary Weston.

War is an unnecessary evil. But if there has to be war, men have to choose their soldiers in some manner—even if the process seems undemocratic and unconstitutional. But what happens to our right to life, liberty, and the pursuit of happiness?