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PROTEST AGAINST THE STUDENT STRIKE

It is a glaring contradiction to declare, as the strikers loudly do, that it is morally just to force men to sacrifice their earned rights, in this case the rights of the majority of the student body, to stop the sacrifice of human lives abroad. It must be remembered that it took bloodshed to secure individual rights--one must not throw them away to resolve a crisis that can be settled differently, or bloodshed will be required to secure them a second time.

The most evil force being faced in this crisis is altruism, which holds that it is the duty of an individual or a nation to sacrifice one's life for other individuals or other nations, which means that in a clash of interests between two opposing forces one must sacrifice one's interests to those others. In a political context where two forces are opposed this means surrendering one's values to the enemy and declaring the enemy's triumph without a fight. On the international level, the U.S. government feels it is its duty, as a free and prosperous nation, to sacrifice its youth and wealth to win a war for an unprosperous nation that can't be won by such means, anyway. In the immediate student-campus situation, this means that, as a student one is expected to sacrifice the educational facilities granted when one pays his tuition.

A still very small minority do not see the necessity of fighting Communism, socialism, facism, or any other collectivist economical/political policy which abolishes individual rights. They desire such a political atmosphere. A larger minority does not think that fighting these forces in Indo-China is effective or even moral, though they can't pinpoint what moral principle is being broken. What they and the majority of rational people desire is an effective yet bloodless method of defense, and possible offense. There is such a course open to them. It is pressure on their congressmen to declare war--in this case on North Vietnam.

Briefly, a declaration of war is a declaration of economic boycott. When a nation declares war on another nation, any outside nation must pick sides between the two if it wishes to remain an ally of one. The nations of the world are allied into two main camps--pro-United States, and pro-Russian. If the U.S. declares war, it means that all her allies may no longer trade with her enemy nor supply her enemies' suppliers. If they do they are subject to a boycott themselves. The U.S. supports the world; the world knows what side of the bread its butter is on--it could not survive an economic boycott from the U.S.

There are those who believe they will avoid destruction if they give in to an adversary's demands, or recognize alledged rights to money and lives. This is illustrated not only by U.S. foreign aid policy, but by outrageous leniency displayed by the campus administration and authority on some campuses toward the acts of violence committed by strikers. This is the attitude and guilt of anyone who withholds punitive action to appease any group or individual that has committed a criminal act.

Keeping in mind the consequences faced by any country in a state of anarchy, we must urge rational means of ending the war: those that do not call for human sacrifice of any kind.

For every one student shot or arrested for violence or threatened violence there are a thousand who seem to escape legal justice. America is outraged by the fact and says "they ought to be jailed like the criminals they are." But the punishment will be much greater than these students, with their pragmatic, action now-thought later methods can hope to imagine. Every time a court of law or police department shows leniency for a student guilty of physical violence on the grounds of that student's motivation--be it Cambodia or the Red Barn--that court or police department is recognizing the existence of political crimes.

What is a political crime? It is a concept older than the Greek democracy that executed Socrates for the ideas he held. It is a concept that the United States Constitution at one time abolished from human relationships, but which angry students, displaying the same mindless, thoughtless motivation that got America into the situation she is in today, are determined to bring back. Political crimes are the result of a government being allowed by its people to decide whether an individual is a criminal or a saint on the basis not of crimes committed but of ideas held.

If the guilty part of the student body thinks they are getting away without punishment when they are committing the acts of violence they feel are necessary, they, and the rest of America with them, will soon find out differently. The concept of minority rights that America fought for and won, and for which Russia and China thought they were fighting, and lost, is going up in the smoke of ROTC buildings at Ohio State University and in the smoke of supermarkets in the Negro ghettos, and history shows that that precious possession can only be purchased back with blood. Today the issues are Cambodia or civil rights, but with every act of leniency displayed by the police and courts, there is that much less hope that a future Socrates will not be executed because of his mind.

A declaration of war does not necessarily mean a war fought with guns, but it does necessarily mean a war fought with economics. It is America's earned privilege that she may choose with whom she will trade and with whom she will not trade--a basic characteristic of the system known as capitalism. It is with that power that the United States can fight her enemies most effectively without shedding a drop of blood. Ask yourself if it is thought and love that motivates individuals and establishments like the Electric Fetus Record shop to make references to capitalistic "pigs".

Write your congressman demanding instant troop withdrawal from Indo-China and immediate declaration of war on North Vietnam and any other communist aggressor. It is the only effective, and the only bloodless way to win the war on statism. But action must be immediate, time is obviously running out.