



*the
draft
and
you*

Photograph by Edward Wallowitch

It's Your Choice

Ultimately you can listen to only one thing, not your President, not your many misguided leaders, save a few, not the Communists or the Socialists or the Republicans or the Democrats, but you must listen to your own heart, and do what it dictates. Because your heart is the only thing which can tell you what is right and what is wrong. And after you have found out what you think is right and what is wrong, then you must know that you can say yes to what is right and no to what is wrong. And you young men, for instance, if you feel that to kill is wrong and to go to war is wrong, you have to say no to the draft. And if you young ladies think it is wrong to kill, and war is wrong, you can say yes to the young men who say no to the draft. Because it is not the leaders and the dictators, it is not God who is going to get us out of the bloody mess we are in. It is only you and only me.

JOAN BAEZ

IT'S YOUR CHOICE

You must decide where you stand with regard to military service. Perhaps you are not yet eighteen, and therefore have not registered. Perhaps you are in college or planning to go to college, and expect a student deferment. Perhaps you feel you have an obligation to serve in the military, or maybe you are just sort of hoping you never get called. One thing must be clear, it is *your* choice. Morally, each of us must recognize that he is free to make the decision.

Many young men behave as if serving in the military were an automatic, necessary thing that everyone has to do. This is not true! Some people hope to avoid military service by obtaining a student deferment, or working in an industry considered necessary to national defense or in other ways. This *may* work for a time. But it is not really facing up to the issues, and thinking them through. Besides, it is quite clear that many of these choices are not available to poorer people, who cannot afford to stay in school and might not have the skills or opportunity to work in deferred occupations. Many young men who volunteer for military service do so mainly to learn a trade and raise their standard of living. To a large number of Negroes, especially in the South, being in the armed forces is one of the few signs of "prestige" that can be achieved. Occasionally, these methods work too, but they all evade the real issues.

You must realize that the basic function of the military is to wage war, not to "build men." It's really quite a sad commentary on the wealthiest country in the world that many young men who want to better themselves feel forced to join an organization that destroys other young men who doubtless would also like to better themselves.

"PEACE IS OUR BUSINESS"

No matter what slogans you may have heard—and they are almost exactly the same in every country—armies are for killing! As

you consider your decision about military service, the question you must ask yourself is what you think of war: its purposes, its methods, its results. Each side in every war claims to fight for high and honorable objectives—"to defend freedom," "to fight for national liberation," "to achieve social justice," and even "to end war and establish peace." In the first public statement by the International Committee of Conscience on Vietnam, "THEY ARE OUR BROTHERS WHOM WE KILL," the Committee described the apparent sincerity of both sides in that war.

We do not question the sincerity of either side. On the contrary, the passionate conviction that each side has of its own absolute rightness profoundly alarms us. Their determination seems to have no terminal point; to prove its case, each seems willing to risk the ultimate nuclear conflict and jeopardize the future of the human race.

Does not all war work this way? Even though we may believe that the objectives of a particular side are honorable and just, does not the waging of war itself always work to defeat the very objectives fought for? In Vietnam, for example, one side claims to defend freedom, and in the process of waging war defends dictatorships and destroys the people and the land it is fighting to defend. The other sees its objectives as self-determination and social justice, but terrorizes and kills many persons who also seek to determine their own future. In such circumstances, do not the claims of both sides become a mockery of the noble words they use? Freedom and justice are for men. Can they be achieved by tormenting men?

NONVIOLENCE: AN ALTERNATIVE TO WAR

The choice today is no longer between violence and nonviolence. It is either nonviolence or nonexistence!

—DR. MARTIN LUTHER KING, JR.

Revolution and change are the central political facts of our time. The question is, whether a way of revolution can be discov-

ered that will not destroy its own ends by the means employed or risk nuclear war and the destruction of everything.

Has not the nonviolent movement for human rights in our own country begun to show us that way? This struggle has convinced many persons that only those methods which themselves embody freedom and justice and respect human personality can lead men to the objectives of freedom and justice. Only in a process of change where all people are really allowed to determine the direction of change can genuine self-determination and social justice be achieved.

DRIFT OR DECIDE?

Each year most young men just drift into the armed forces. Some may have doubts about the rightness of war in general, or this one in particular. But, unable to reach any decision, they resign themselves to just hoping they will not be called up, that they will fail their physicals, or perhaps get one kind of deferment or another until they are too old for the draft call. Such a drifter is likely to suffer a rude awakening when he suddenly finds a "report for induction" call in his mail. His power of choice has vanished!

An increasing number of young men are saying "War is not the way!" by refusing to serve in the military. For the majority of these youth this refusal is only one small part of their saying YES to life, to the beauty of the universe and the dignity of man—to the task of helping to build a more truly human future for all men. As informed citizens, everyone should know what legal alternatives to military service are offered; yet few do know. You will find a list of present Selective Service classifications on the reverse side.

"Young men who face the draft—face the issues now and face them squarely! Remember, the earlier you make your decision—whichever it is—the easier will be your future . . . if you have made it in good conscience. Now it is your choice. Later, it may not be."

Send this form to the
FELLOWSHIP OF RECONCILIATION
Box 271, Nyack, N. Y. 10960

I am thinking seriously about my decision regarding military service; please help me by sending the following:

- Material on conscientious objection and alternatives to military service.
- *Handbook for Conscientious Objectors* (\$1) (The most complete guide to questions about the C.O. and the draft law.)
- Background materials on nonviolence, pacifism, and conscientious objection to war.
- Conscientious objection and the Vietnam war.
- Background information on the Vietnam war.
- Statement of my denomination or religious group on conscientious objection. (Please list.)
- Statements by Supreme Court relating to "non-religious" objectors.
- Statement of Purpose of the Fellowship of Reconciliation, "That Men May Live."
- Name and address of a draft counselor in my area.

NAME

ADDRESS

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Zip Code

SCHOOL

If student: high school, college, graduate (circle one)

Age: Grad. Date: 19

If other

Other agencies assisting with conscientious objectors

CCCO - An Agency for Draft and Military Counseling
2016 Walnut Street, Philadelphia, Pa. 19103

National Interreligious Service Board
for Conscientious Objectors
15th and New York Avenue, Washington, D.C. 20005 (clearing house for all denominational and religious agencies—write giving your affiliation or preferences)

(List continued at bottom of next page)

WHAT IS THE F.O.R.?

The Fellowship of Reconciliation, America's oldest and largest continuing peace organization with over 20,000 members, has its headquarters in Nyack, New York. It was founded in 1915 during the first World War as a protest to the dehumanization involved in armed conflicts. By the time the United States entered the war, the FOR already had 300 members.

In five decades of dedicated work, few areas of American life have been unaffected by the Fellowship. The FOR played a dominant role in the creation of the American Civil Liberties Union (Roger Baldwin, founder of the ACLU, was an early member of the FOR); Congress of Racial Equality (James Farmer and Bayard Rustin were staff members of the FOR); the National Conference of Christians and Jews; the American Committee for Africa; the Clergymen's Emergency Committee for Vietnam; and most recently the International Committee of Conscience on Vietnam were formed under the sponsorship of the Fellowship of Reconciliation.

The Fellowship is an association of men and women of all faiths who recognize the essential unity of mankind and have joined together to explore the power of love and truth for resolving human conflict. Always vigorous in its opposition to war, the Fellowship has insisted also that this effort must be related to achieving a peaceful world community. It therefore recognizes peace as the fruit and pleasure of a community that cherishes and defends the full dignity and freedom of every human being everywhere.

Other agencies assisting with conscientious objectors

(List continued from previous page)

War Resisters League

339 Lafayette St., New York, N.Y. 10012

American Friends Service Committee (offices in principal cities), 160 North 15th St., Philadelphia, Pa. (main office)

Catholic Peace Fellowship (for Catholic members of FOR) 339 Lafayette St., New York, N.Y. 10012

SOME IMPORTANT CHOICES

NON-COOPERATION: Many persons believe the conscription system (the draft) is fundamentally anti-democratic in its basic purpose and in the way it is administered. It is clear that the draft system is connected directly with the military. Some persons feel they cannot cooperate with the system at all, and may refuse to register. These persons face a maximum penalty of \$10,000 fine and/or five years in prison, though sentences tend to be less than the maximum. Men who have failed to secure the desired CO classification after having exhausted their appeals face the same penalties when they refuse induction, but are less likely to be prosecuted and sentenced to a prison term than are non-cooperators.

I-A-O (Non-combatant military service): The question is often asked why many persons who refuse to kill also refuse to serve in the army as a medic or in other positions where killing is not required. The main reason is that even as a medic the chief responsibility of the soldier is to the command he is serving, not to his fellow men.

I-O (Non-military alternate service): The I-O classification obligates a man when he is called to do two years of "alternate service." Many kinds of social service work at home and abroad qualify as alternate service. Although the local draft board is responsible for approving your work, you have the opportunity to submit the work you would like to do to them for their review.

"Non-religious" objection: The Supreme Court issued a decision in March 1965 (*Seeger*) and one in June 1970 (*Welsh*) that broadened the provisions of the draft law to cover many objectors who consider themselves "non-religious." You should have these statements (*see order form on reverse*).

Selective objection: An increasing number of persons are refusing to enter the armed forces because of the present nature of wars the United States is fighting. These persons should consider filing the C.O. form with their draft boards as conscientious objectors to a particular war. While they have the support of much Christian teaching and tradi-

tion which has for centuries obligated the Christian to serve only in "just wars," at present these persons may face prison because they do not take a clear position against all wars. The Supreme Court will be considering the issue of religious and non-religious selective conscientious objection in the 1970-71 term.

SELECTIVE SERVICE CLASSIFICATIONS

Your draft board must place you in the lowest classification for which you are eligible. Here are the classifications, from highest to lowest:

- I-A—Available for military service.
- I-A-O—Conscientious objector available for non-combatant military service only.
- I-O—Conscientious objector available for civilian work contributing to the maintenance of the national health, safety or interest.
- I-S—Student deferred by law until graduation from high school or until age 20—I-S (H); or until end of his academic year at a college or university—I-S (C).
- I-Y—Registrant disqualified for physical, mental or moral reasons except in time of declared war or national emergency.
- II-A—Deferment for essential occupation*; non-degree student and apprentice.
- II-C—Agricultural deferment*.
- II-S—College student deferment.
- I-D—Qualified member of reserve component, or student taking military training, including ROTC.
- III-A—Registrant with a child or children*, or extreme hardship deferment.
- IV-B—Official deferred by law.
- IV-C—Alien not currently liable for military service.
- IV-D—Minister of religion or divinity student.
- IV-F—Registrant not qualified for physical, mental or moral reasons under any circumstances.
- IV-A—Registrant with sufficient prior active military service or who is a sole surviving son.
- V-A—Registrant over the age of liability for military service.
- I-W—Conscientious objector performing civilian work contributing to the maintenance of the national health, safety or interest, or who completed such work.
- I-C—Member of the active Armed Forces of the United States, the Public Health Service or the Environmental Science Services Administration.

*NOTE: A registrant who did not have a II-A for essential occupation, a II-C or a III-A (fatherhood) deferment before April 23, 1970, or who did not file a written request for such deferment prior to that date, is not eligible for such deferment. Those who had such deferments before or applied for them before can still receive those deferments and have the deferment renewed if they continue to be eligible.

Samples free; 100 or more 3¢ each; 1000 or more 2¢ each.