

sexual and if you aren't sick in the head we would discourage you from pretending you are. What seems clever now may haunt you later. Friends may think it a gas that you got out by saying you were queer—but they may also start wondering if you are. If you aren't crazy and aren't a drug addict and aren't gay it is, in our view, wrong to pretend you are—for the simple reason that you will be lying.

**WHAT ABOUT CANADA?**—Canada is a magnificent country. It is filled with nice people. It would be a good place to settle down and raise a family. And going to Canada to escape the draft is a perfectly honorable thing to do. (If you really want to do it we'll tell you where you can get legal information on immigration.) Many of us in the U.S. have ancestors who fled Europe to escape conscription. We used to be proud that America had no conscription—proud to offer haven to those fleeing European militarism. The only catch about Canada is that you have to be sure that you want to live there for good. Once you leave the United States to flee the draft you cannot return without being subject to arrest—even after you've passed draft age and changed your citizenship.

### THE HARD WAY OUT—CONFRONTATION

We want to be clear about one thing. We aren't judging any individual.

We aren't turning our backs on those who apply for 2-S or who fake a 4-F or who take off for Canada. Every man has limits and it takes a certain kind of courage to know those limits and admit you may not be strong enough to risk open confrontation with the government—and to risk prison. But we also think every man must face himself honestly. You have to live with yourself as long as you live.

That is why we urge you also to consider the hard way out—confrontation rather than evasion. Confrontation takes two forms.

1. You can declare yourself a conscientious objector, ask for "Form 150," and apply for the 1-O classification. This does not exempt you from the draft. You will be drafted—but into civilian service that is not connected with the military. You will not wear a uniform, you will not be under military control. You will have a wide choice of civilian work, like hospital work, a relief project in a slum, etc.
2. You may decide that the whole idea of conscription is wrong and to cooperate with it in any way is wrong. You may, therefore, refuse to register for the draft at all. Or, if you have already registered, you may burn your draft card or mail it back to your draft board. In any of these cases you have violated Federal law and are fairly sure to go to prison.

Reprinted with permission from

### WAR RESISTERS LEAGUE

*affiliated with the  
War Resisters' International*

National Offices:  
5 Beekman Street, New York 10038

Northern California:  
584 Page Street, San Francisco 94117

Southern California:  
1046 N. Sweetzer, Los Angeles 90069

### "CONFRONTATION IS TOO RISKY!"

Life is risky. Falling in love is one of the most dangerous things you can do. To get married is to risk being terribly hurt. To father children is to risk worry and pain. Life is a series of risks and confrontations, ending finally in the fact of death. Which is not a risk, but a sure thing. One may evade all the hard choices, get exemptions from all the serious risks, only to wake up dead one morning and realize too late that *to exist* and *to live* are two different things. If you take no risks you will suffer no pain. You will die without having lived.

### "AM I A C.O. IF I OBJECT ONLY TO THIS WAR? I MIGHT HAVE FOUGHT IN WORLD WAR II"

If you object only to this war you are a C.O. The draft board probably won't agree with us—and it makes the decision that counts. But if you are so strongly opposed to serving in Vietnam that you are willing to go to jail rather than into the army, you should apply for C.O. classification because you are a conscientious objector to this war. And this war is the only one we are fighting right now. The C.O. may be a religious pacifist opposed to all wars and violence because of a belief in a Supreme Being. But a man who opposes fighting in this war for political, philosophical, or ethical reasons is conscientiously opposed—he is a conscientious objector. Do not put yourself outside the law unless you oppose any cooperation whatever with selective service.

A lot of men coming into our offices and writing us say they oppose the war in Vietnam and will go to jail if necessary, but they can't apply for the C.O. form because they aren't pacifists and they know they aren't pacifists because they would have fought in World War II. Most men facing the draft weren't even born when World War II ended. How in God's name can they be so sure what they would have done in 1941? Pacifists were bitterly opposed to Hitler and the anti-Semitism of the Nazis. Our own people in Germany were being jailed before the war began. But mass killing of Jews had not yet begun—nor did any sane person believe Germany would prove as utterly mad as it did. Before World War II began the situation of many Negroes in America was as bad as that of Jews in Germany. Radical pacifists asked why they should struggle violently against German racism when one out of every ten Americans lived in the special Made-in-America hell of Jim Crow. The full depravity of the Nazi regime was not factually clear until the end of the war. It is always easy to know "for sure" what you would have done in 1941 if you were born in 1947 and are looking back from the vantage point of 1967 at events more than two decades in the past.

The point we are making is that you can only resist one war at a time. History does not ask you (although the draft board tries) to take a clear stand on all events in the past and in the future. But it does force you to take some stand on events occurring now. Even those of us in an organization like the War Resisters League must be honest with ourselves and admit that while we oppose all wars and violence, we cannot know for sure what we would do in the future or what we might have done in the past if we had been alive at the time.

We may believe in absolute values, but our perception of those values and our understanding of how to implement them is always being revised. The pacifist who is arrogantly sure that he will always be loving and nonviolent may prove, in a crisis, to be murderously violent. While the man who argues that the fist and the gun is the only way to defend the things one believes in may, in a crisis, find himself so paralyzed by fear that he does nothing—or so struck by hidden compassion that he acts with greater gentleness and love than the absolute pacifist.