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"A Teach-In Opposing the Vietnam War"
Portland State University, May 1970

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[applause]

HOST: I have a brief announcement about the march.

SPEAKER [unidentified]: OK, the march is going to be completely legal. It's sanctioned by the police department, City Council, the mayor, etc., etc. The route is from the Park Blocks here, down through the park to Market Street, which is the street just below Old Main, down Market to Sixth, and then down Sixth to Stark Street, and then from Stark over to the MAC. Now, we don't anticipate any trouble, but if there is any, we don't want anybody arrested. I can speak with a little bit of authority, as I was arrested this morning for disorderly conduct at the induction center. And the thing that I want to...

[audience breaks into applause and whistling]

SPEAKER [continuing]:... The thing that I really... what sort of disappointed me was there was no need for my being arrested, since there were thirty or forty people around who could have very easily pulled me away from the police. I think that's the tactics we're going to have to use if we are going to be arrested. Don't let anyone get arrested. Pull them away!

[more cheering and applause]

HOST: We've come to the open mic part of the program, your opportunity to speak. I'm going to lay down some pretty hard and fast ground rules. Let me ask first about how many people would like to address us this morning? I'll just have a show of hands to get some idea of the numbers.

I see about four or five. Is that right? Six. Well, since there are such a small number, I think we'll have time for them all. Let's do it that way as we begin, and then if other people feel the need to respond as time goes on, we may have to change the ground rules a little bit to assure some sort of equity for those who would speak. So, those of you who just raised your hands and intend to speak, would you gather near the foot of the platform? I think it'd be wise to have one speaker at a time. One speaker at a time, you can have four minutes. I will be hard and fast with respect to that and cut you off in the middle of a sentence; anything worth saying, you've got four minutes to say it in. So let's get underway, then, after one brief announcement from John Salmon.

SALMON: Yeah, I'd just like to announce that the people that are getting a little warm here, and the people that are listening to this program through the P.A. system throughout the building who would like to become a little more involved with the open mic, we set up an open mic in the Park Blocks with a portable P.A. system as well, so you can participate in that program or this one.

HOST: All right speakers, come on, let's get started. I want each speaker as they come up to introduce themselves.

GARY WALLER: I'm Gary Waller. [applause]. I don't mean to demean what the two gentlemen said earlier. I'd been misled. I'd been operating under the assumption that the meeting today was to discuss not why we were against the war, but what we were going to do about it. I have two things I want to say about that. One, is I think that there might be more people willing to speak, and they should raise their hand, if this session had more relevance to them. It doesn't seem to me that for most of the people here, the relevant question now is why they are against the war. The relevant question is, how in the hell do we stop it? [applause] I think that's the kind of discussion we should have, and I just want to give you a couple of brief words about a victory that we had this morning. The mass meeting will probably give you a very different thing, because unfortunately most of the people who took part in the victory couldn't find room inside here. This morning there were three, four hundred people at the draft induction center, I guess about 6:30, the police decided that they were going to open up the ranks and allow people in, and they send twelve or fifteen police to break through the crowd. And the crowd, being relatively young, decided that they weren't going to allow the police to come through. Every time the policemen would pull somebody out of the line and turn around thinking he'd gained something, there'd be two people where there had been one before. [laughter] After trying that for about fifteen minutes, the Portland police had to retreat. [applause] Much to their own dismay, and much to the rather large joy of the crowd. It was a victory because we were down there not just at the draft induction center all day, because there was a lot of other things going on today, we were down there to stop in this morning for an hour or so, because we had other things to do. And nobody got into that draft induction center until we were ready to let them in. Now that constitutes a major victory! [applause] That

was a victory won by kids. Now, it seems to me that this is a little older audience, to some extent. So it might be more profitable to get down to the question of what we are doing to end the war. And I'd like to see people talk about that issue. Thank you. [applause]

SPEAKER [unidentified]: Funny laugh. I also was a bit disappointed. I assumed that we discussed having this meeting be an action-oriented teach-in. I don't have any solutions to ending the war in Vietnam. I've been trying to do my best to do that for a long time, and nothing very much has happened. However, I do have some suggestions. One thing that we can do is withdraw our bodies and our money from the war. I think that the resistance perhaps has folded as a definite kind of organization, but the resistance is not dead by any means. There are increasing numbers of young men who are saying, "Not me. Not my body." And it seems to me that that is one thing to do. You can't fight a war if there aren't any bodies to throw into it. Another option, open to some people, is tax resistance and tax refusal. [smattering of applause] Some of us in Portland for the last four or five years have been refusing to pay our telephone tax, which was instituted as a war tax. If you don't want to pay your telephone tax, you don't have to; you can tell the telephone company you don't want to do that. Others of us have also been refusing to pay all or part of our income taxes. They couldn't fight a war if everybody refused to pay their taxes to support that war. I encourage these kinds of activities, and for you to at least consider them. Also, for some people, resistance within the military is becoming a larger kind of activity. Some of you, for instance, who feel that tax refusal or draft refusal is not your bag, may find the answer in action within the armed forces. This is also an increasing kind of activity in the United States. The armed forces are having tremendous difficulty now with the large numbers of young men in the army refusing to cooperate. I think that's the—these are only two or three kinds of options open. They should all be explored. Hopefully, out of this will come increased energy here at Portland State to form groups to have discussions of these kinds of things and to get action going, because if we continue to give our bodies and our bucks, the war will go on, and if not this war, the next one. So let's stop it now. [applause]

WILL NEWMAN: My name is Will Newman. I was down this morning at the induction center. I served two years in the United States Navy in Vietnam. I refused to carry a gun when I was over there. There are ways that you can go into service and refuse to participate. There are ways you can stay out of the service by refusing to participate. There are many ways that are legal. I talk to a lot of people and they say, *Well, if I refuse to go in, they'll throw me in jail*. This is not necessary. There are ways to stay out of the service if you honestly and morally are against the war. You don't have to believe in God, you don't have to believe in Christ. If you do, this is one way, but it has been shown on a federal level that you do not have to believe in God or Christ to have a moral, conscientious objection to the war. I could go on for hours about that, and I won't. If you'd like to talk to me about it, I'm in the phone book, my name's Will Newman. Two other things I would like to mention. When you were speaking about semantics. Semantics has been a peeve of mine for quite a while, and a good example of semantics in this particular context is a cartoon called "Odd Bodkins," which isn't carried in the Portland area as far as I

know, by a guy named Dan O'Neill. And there's just these two characters, and one guy gets up and says, "Oh, quick, my coffee, my coffee, I gotta have my cup of coffee!" And the other guy says, "Take it easy, take it easy," and he pours him a cup of coffee. "Oh, now a cigarette, I gotta have a cigarette, a cigarette!" And he gives him a cigarette. And he says, "Oh, man, when I get up in the morning after those sleeping pills at night, and the tranquilizers in the afternoon and everything, I gotta have that coffee and that cigarette." And the guy says, "Yeah. I know what you mean... Uh-oh, watch out! There's one of those hippies. I hear they use *drugs*." [applause] Now this is a kind of funny example, but it's true. You start saying "Communist," you start saying "un-American," you start saying "peacenik," you start saying "hippie." All these words are very inflammatory, and usually misused. What is a hippie? Think about that. And one other thing is a quote that you reminded me of. This is a quote from our country, this is a quote from Abraham Lincoln. This is a quote that I think all of us should center our idea around as a way of life. Abraham Lincoln said, "Those who deny freedom to others deserve it not for themselves." [applause]

BRIAN TILLUP: Yeah. My name's Brian Tillup, and I've been up here before, in the [Smith Memorial Center] Ballroom though. I'm going to talk about the march again. There are two things that are of major importance in this march. The first one is to show our numbers. This is very important. Five hundred people is not going to do very much; five thousand will do a lot, and fifty thousand will do a hell of a lot more. The second one, and even more important, is to get out and mingle with those people who are seeing us. Talk to them, tell them your position on the war or why you oppose the war, and ask them if they'll join you. If they can't do it today, next month. We want to have at least twice as many people here next month; five times as many would be great. Don't just go to the march this afternoon and say, "Well, I've done my part," because you haven't. If you do that, nothing's going to change. You have to get out and talk to everybody you know. Talk to your parents. Talk to your parish priests or your ministers. Talk to your congregation if you can... if your priest is that liberal. You've gotta get people against the war. The more people against the war, the sooner it's going to be over, and maybe, just maybe, we can get the boys home for Christmas. [applause]

KURT PETERSON: My name is Kurt Peterson, and I operate a draft counseling center. I won't go into what Will said... what he said was true, about you don't have to believe in God. All you have to do is have a belief in the sacredness of life. We operate out of the K[oinonia] House, and it's a free thing, so we want to see more people over there and we want to see them sooner, we don't want to see university students, for example, when they've lost their 2Fs, when they're all through, we don't want to see them over there complaining about "Well, I didn't realize the consequences," and so forth. They know now, anyway everyone here knows, so you better start thinking about the big day when you graduate, because that's the day that counts. There's a thing, about stopping the war, I see the selective service system as an institution that gets people to fight the war. So let's... if we worked on stopping the selective service system, that would surely help. There's a way that you can do it. Everybody who is

registered can start writing letters to the selective service system talking about like if they break their finger, write and tell them. You're supposed to anyway, but do it. Because it's a bureaucratic institution and they're going to get buried in their own red tape. Let's do it. [applause]

SPEAKER [unidentified]: I've been one of the leaders of a march from the docks. We've been down in Terminal 2, we've been at the draft center, we've been working for peace this morning. We marched all the way up here, a couple hundred people, we get here, we're all ready to get fired up and work for peace, and everyone is sitting around listening about peace, listening to someone *talk* about peace, and why the war is wrong. Today is a day to work for peace! And if it's been pretty boring so far, you have a chance still to work for peace. And that's the march this afternoon! Richard Nixon said that he wasn't going to recognize any of this dissent stuff. It wasn't going to affect him. Why did he mention it before it even happened? He had already recognized it! We're going to make it felt, we're going to make sure that it's not comfortable anymore to be a politician and to be for the war. The war will have to end, and the way to end the war is to work for peace! [applause]

ALLEN HEDGES: My name is Allen Hedges, and I was down this morning pushing the pigs away from the door. And at one point the Navy man came up, and he had a good point. The people that wanted to go in have as much right to go in as we do not to go in. [applause] The only thing we've got to do is for eighteen years we've been in a society that says you have to go in. You have to kill. And our point is to get across to them how we feel, about peace. There's three things you can do. You've got money, body, and voice. Don't pay taxes, use your body against the war, and your voice against the war. If one person does it, nothing happens, he gets thrown in jail. If everyone does it, what are they going to do? They can't put us all in jail. Peace. [applause]

HEALY: I'm [...] Healy, Catholic chaplain. I'll read my statement, in the interest of brevity; it's very short. In our society, the term "responsibility" threatens us with a kind of safety of non-action. So the injunction to be responsible is forced on us, and gives us a chance to consider that there are two sides to every problem. And there are difficulties that can't be resolved immediately. And so we lose our momentum, and give others the benefit of the doubt, but we rarely give others the benefit of our real concern, our real passion for peace. I think today we have an opportunity to do that. Something more positive should be offered than a submissive shrug of the shoulders, or even resorting to violence. I think we have the opportunity to do that today. The tactics of confrontation and violence no longer seem appropriate, because the conscience of America has been pricked and exposed in all its miserable poverty. Now something else is needed. There are so many that are ready to move more seriously toward peace that a new strategy is demanded. The expression of our desire for peace must be many things: practical, human, intelligent. But it also must be responsible. Let us have today's demonstration for peace be responsible. Responsible to teach the timid and quavering voices of

officialdom the meaning of their own language. Responsible, and that means that we examine a few of the assumptions about the kind of lives we have imagined and hoped for. That means that we have to define our futures more in terms of the cost of peace than the cost of an infallible defense system. I warn you, if you accept the philosophy of today's demonstration, you will never again feel easy about purchasing your security by pointing atomic warheads at the rest of the world and at all possible enemies. Responsibility in the pursuit of peace may cause us to ask some questions which are even more serious than making peace in Vietnam. Critical as that is. Questions dealing with the quality of life in the modern world. Today we are asking some of these questions. We harnessed the atom, touched the moon. But today we could begin to make an equivalent achievement in the area of the human spirit, *if* we are responsible. We may begin to become familiar with a peace based on non-violence and on concern for human acceptance. We in the churches pray for this today, and we join you strongly as you march and move into the neighborhoods to speak with people. [applause]

JOHN MUSGOW: My name is John Musgow. I want to speak about the health research in action project, Health RAP, and how it relates to the moratorium. Now tomorrow, at 7:00 in the evening, we're going to be having a demonstration over at Episcopal Trinity Church, which is at 147 NW 19th. This is where the Episcopal Diocese of Oregon is holding its annual convention. The thing is, the Episcopal Diocese runs Good Samaritan Hospital, and we've presented ten demands to Good Samaritan Hospital, and we're going to be presenting them to other hospitals in Portland. What they eventually come down to is very, very simple. Pay-as-you-can medical care, and community and worker control of the hospitals. The way that this relates to the moratorium is very simple. That especially when you see congressmen and senators coming out for peace, you begin to get an idea that they don't really... that they still want to argue that all this was one big mistake and that essentially everything is going pretty well, but somewhere along the way something went wrong and we ended up in Vietnam, and now we've got to get out, and then everything will be OK. It really ain't like that. I think we have to look at the reasons that the U.S. is fighting North Vietnam and is fighting countries like Cuba, for example. The fact is that both Cuba and North Vietnam, at this moment, have medical embargoes against [...] the United States. It is illegal to send medicine to either of those countries. And yet, the fact is that despite the fact that they have this, despite the fact that North Vietnam has been bombed for the last three years, those countries are far, far beyond the United States in terms of provision of medical care to the average person. If you get sick in Cuba, your getting medical care doesn't depend on your having money. But very, very likely in the United States it does. If you've got money, you get medical care, and if you don't, you may not. So what we're talking about is that when the moratorium day is over and when the war is over, we're only going to have really won something in this country, quite aside from what we have done for the Vietnamese. What we're doing for ourselves, we'll only have won something for ourselves if the control of the institutions is no longer in the hands of the same people. The people have to take control of the institutions! [applause] The hospitals, the other institutions have to be made to serve the people! This is what Health RAP is about, and I think this is what this moratorium

should be about. There's never been a demonstration against a local group of institutions or anything like that in Portland that's been much larger than maybe fifty or sixty people. What we'd like to see is maybe half of the people in this room come to Good Samaritan, or rather tomorrow, come to Trinity Episcopal Church around the issue of Good Samaritan, and picket there. We're going to be having a mass picket line, and we want to show those people that we mean it, and that we want control of the institutions that affect us. That's Episcopal Trinity Church, at 147 NW 19th, and it's 7 p.m. tomorrow. There's a whole bit about it in this week's [Willamette] *Bridge* if you get a chance to see it. Thanks very much. [applause]

BRIAN RUNYON: My name's Brian Runyon, I'm a student out at Mt. Hood Community [College]. Sadly enough, they're not doing a whole heck of a lot out there. I just recently finished a four-year gig in the service. I've got a little bit of something swimming around in my head that I'm not sure I'm going to be able to resolve, but it's something I'd like to pass on to you. There's an institution out there, and we're fighting against it. As was stated earlier, there are several ways of going about it. From my own experience, and again, this is *just* my own experience, I've found that the best way for me to do it was to do it within the institution. I'm not quite sure what's going to happen if we tear this institution down. I'm not quite sure if the others that are in our generation, if you want to say it that way, are going to have the guts to stand up and help build it up again. Maybe those of us that are here will. But I don't know if the rest of them will. The other thing that ties in with this that frightens me a little bit is that the people out there that we are going to try to talk to today are afraid. They are really uptight about the whole thing that we're doing. And when somebody gets afraid of something, they're going to fight against it. We've got to convince them that we're not a bunch of freaks. We've got to convince them that we can think, and that *they* can think, and that they can come to the same conclusions that we have. I was very recently refused admittance to one of the largest colleges in the West because I have a beard. Now if that sounds insane, just think about it for a minute. The people that we're going to be talking to today are afraid. They are really afraid, and we have got to be the ones who are going to change that attitude. I haven't got any solution to that right now, but I think it's something that we all kinda have to think about when we go out and talk to them today. Thank you. [applause]

SPEAKER [unidentified]: I represent the auxiliary union. We're the only union auxiliary here. It's the international longshoremen and warehousemen's union federated auxiliary. Our union officers have called us "the conscience of the ILWU." Trade union auxiliaries have every reason to take an active part in the peace movement. American workers pay the immense war costs. Their paychecks are cut by inflation, taxes, and surtaxes. Our boys are doing the dying. We urge all women in the labor movement to take part in the October 15 moratorium. Thank you. [applause]

HOST: Are there any other speakers?

[pause]

HOST: [...] ...outside the room there are a few more that are on their way up.

[pause]

SPEAKER [unidentified]: This is hard for me to do. I hardly ever do it. It's an emotional plea. How can you stop the war in Vietnam? Well, my husband is there. And he didn't want to go; he was scared. And he fought against it. It took three months just to fight against it. Go ahead, try anything you want. It took three months just to get to Washington and back. To be a serviceman and to be over there, to fight in the service, he is reading the *Bridge*, passing it around, he's writing to Mr. Packwood, to Mr. Nixon... to anybody he can think of in the government. He's a weatherman, so he doesn't carry a gun, he carries a balloon, thank god. [applause] In fact, the main color of weathermen's balloons are black. [smattering of applause and cheers] If you have to go, and you will, some of you will have to go. Just try as hard as you can to fight against it, in it. Don't be too scared. It's all right. [applause]

ANDRIES DEINUM: My name is Andries Deinum. I teach here and I am an administrator, a very reluctant administrator to be sure. It seems to me something needs to be said that hasn't been said. That is, most of us seem to assume that this is sort of an extraordinary thing for us to do within higher education. At Reed College, the objection was raised that this was somehow or other an infringement of the principles of academic freedom. Now, if to look for a cure against cancer is no infringement of academic freedom, then to stand against death, as we are doing here, is surely no infringement of academic freedom either. [applause] It seems to me that historically, higher education, universities, have always stood for life against death, for light against darkness, for understanding and knowledge against myth and ideology. So it's a very normal thing for us to do. I don't see what all the fuss is about. [laughter] There's just one more thing I want to say which concerns me. There have been some people up here today I know in good faith who shouted at us. I think what we're fighting against is all forms of aggression, also verbal aggression. [applause] I don't want to be hollered at by people I agree with any more than I want to be hollered at by people I don't agree with! [applause] The whole issue is basically very simple to me. It's an issue of privacy, of lack of coercion. What we all have to learn, it seems to me, particularly in these days, if we want to be convincing, if we truly want to be against death, and that is to speak with our private voices in all the public places where we operate. Thank you. [applause]

SPEAKER [unidentified]: I haven't got much to say about the war. This is just a side thing. The students that came up here from Lake Oswego on the bus, their bus will leave at 1:30, not 2:00! So unless you want to hoof it back, make sure you're there by 1:30. Thank you.

HOST: Sounds like the Lake Oswego kids have to run the course!

STEVEN ...: My name's Steven S..., I'm a student at Mt. Hood Community College. I think all of you have heard the statement, "Your country, right or wrong." Well, I've heard that statement a lot. And I think right now, it's mostly wrong. Thank you. [applause]

RANDALL O'TOOLE: Hello, my name is Randall O'Toole. I'm not sure if what I'm doing is right, because I might make a few more people mad than I want, but something happened here that I just couldn't let pass. This paper's been spread around, "Student Action," and it doesn't look like it, but what it is is a "Christ is the answer" thing and I just can't accept that. [applause] Christ is not the answer, because there are a lot of people here who are not Christians. And if all of the Christians here line up against all of the non-Christians, we're going to split ourselves. We can't afford to do that. Beyond that, a lot of the people who are saying that we should go fight in Vietnam are saying that we are fighting for the Christian America, which makes it seem like Christ is wrong. I don't think that's true either, but I don't want people to tell me that the only way we can end Vietnam is through Christ. Thank you. [applause]

DON WILSON: I'm not sure everyone realizes how many people are out there. From up here, it looks like there are about twice as many as what they actually are. My name is Don Wilson, I'm a freshman student here at Portland State. I'd like to make just two points. A few people preceding me have talked about what scares them. I'll tell you what scares me. In my way of thinking, the government is a subsidiary of the people. Before the government, there was the people. The people form the government. And any time the government gets to the position where it will no longer listen to the voice of the people, then it's time for some sort of change. I'm not advocating an overthrow of the government, or anarchy, or anything of the sort. But I would like to say that I think that if the government won't listen to us, then we should do whatever is necessary to cause the government to listen to us. President Nixon has said over the air, on television, and in the newspapers, that no matter what happens on this moratorium day he will not be affected by what we say or what we do. I think we had ought to make him be affected by what we say and what we do, and do whatever is necessary to make him be affected. [applause] My second point is, well, I just got finished up with a three-year hitch in the Marine Corps, including a tour of duty in Vietnam. And it seems to most people as they reach the draft age that if a person doesn't go to Vietnam or join the service, this is some sort of taint upon his masculinity, and that the only people that don't go to Vietnam and don't join the service are those that aren't entirely masculine. So I'd like to ask each person that has a brother-in-law or a younger brother or a younger cousin that is thirteen or fourteen years old to talk to them and to tell them what this whole thing is about. Convince them, or at least tell them so that they can convince themselves, just what this protest against Vietnam and the killing which is going on is actually all about. Thank you. [applause]

RICHARD GROEN: My name is Richard Groen. I'm a student here at Portland State. Here in this nation there are a multitude of unconscious, wandering feet, who don't care about anything

that happens that isn't in their neighborhood. As long as they get their forty dollars a week, they're happy. Well, as I see it right now, these people are beginning to feel something. They're beginning to think, "Well, maybe, maybe I should expand my thought and maybe we should do something about this war. It is taking a bite out of me." And in regards to the march, I'm asking that it is a very peaceful march, because if we go down there and we start trouble—and don't ever think that the Portland police aren't waiting for it. What we have heard the last three or four days over the radio, all of their new riot methods, all of these new tactics, don't think they're not ready to try them. Don't be antagonistic. Don't pay any attention to them. Stay within the law as much as you can. I realize that isn't always possible, but if we go down there and we start raising hell, and make a riot out of this, you know what [...] is going to do. They're going to make it a dirty thing. And those people, those unconscious wandering feet, that are ready, maybe, ready to come to our side and really fight for peace, well, you know where they're going to go. They're going to go right back where they were, or to the other side. Because the students don't represent anything but trouble, they're just out for action. They're not out for peace. So I'm asking that this be a peaceful march. Don't antagonize the police, because, just you be sure, they are ready, as was demonstrated this morning. I just drove by and I seen a multitude of policemen also. And among them are those unconscious wandering feet. So please, don't be antagonistic. Make this a peaceful march and maybe, just maybe those poor wandering feet in this nation will fall to our side. Thank you. [applause]

SPEAKER [unidentified]: In reference to what that man said, this is a plug for peace. It's not a plug necessarily for the Man. And I can speak for this on good authority. I'm an ex-seminarian. One thing, I had an idea of what we can do against the war, as far as peace goes. The nation is run primarily on transportation. Railroads, planes, and stuff like that. If we can somehow boycott railroads, airports, and such things, this will slow down the economy, transportation, getting the troops around in the United States itself before they can even leave. I think this is one of the important—to keep our troops here before they have a chance to go over. Thank you. [applause]

STEVE BRODY: Hi. I came up here to sort of express why I'm here, in a sort of a ramble about god, the flag, and apple pie. [I am] Steve Brody. Why I came here to begin with was because I was disgusted with a lot of things. Disgusted with the war, disgusted with doctors that aren't real doctors dealing with people because they are concerned about people, disgusted with supermarkets that aren't concerned about serving the people's needs in terms of providing food. Disgusted with a whole lot of things, about how people aren't being real in their relationships with other people. I'm also here, more than that, in the sort of spirit of joy and strength. I can't help but think of all the good things that are happening. For instance, the free schools that are beginning, food co-ops are starting. People are beginning to get their shit together, and it's really good. That's what's needed and that's what's happening. I can't help but think, also, of this incident that happened about three weeks ago for me. I was driving my car south on... I think it was the freeway or Front Street. And this happened to flash out of the

corner of my eye, and there was this man, a long-haired man like this, and this woman was next to him like this, and they had a little child out in front of them. They were sitting right sort of on the river, and there was all this grey building and all this shit right there, and they were sort of pure and beautiful and right in the middle of it. It was such a sharp contrast, just sort of a brief flash that I happened to have; it was very intense, it was really nice. And I'm thinking also of the People's Parks in Berkeley, and how they're sort of springing out and how people are digging into the soil, right there in Berkeley. I can't help but think that sort of any day now, a flag will be raised, and it'll have various colors on it, and there will be a child in the middle of it, and women will come out and they'll be serving all kinds of home-baked goods, and those will be real mothers, and there will be real flags. I'll be goddamned if each one of us doesn't get one real piece of apple pie. [applause]

CARL DITTMER: I'm Carl Dittmer, the Dean of the Division of Science. I am a scientist, and after listening to the others, I represent the upper part of the generation gap, I'm sure. I want to come up here to tell you that a lot of us that didn't speak are on your side. I'd rather be on the side of the Mike Mansfields and the Eugene McCarthys and all the other senators and representatives that have spoken out in favor of this moratorium, even though it may be a bit disruptive in what we are here to do. The cause is much greater. Some of you indicated, earlier speakers indicated to you, that there is some fear that we stand alone and that we are afraid. A most pertinent quotation that I can leave with you is from Metterling's "Our Social Duty," and I'd like to read these three short paragraphs. "At every crossroad that leads to the future, each progressive spirit is opposed by a thousand men appointed to guard the past. Let us have no fear, lest the fair towers of former days be sufficiently defended. The least that the most timid of us can do is not to add to the immense dead weight that nature drags along. Let us not say to ourselves that the best truth always lies in moderation, in the decent average. This would perhaps be so if the majority of men did not think on a much lower plane than is needful. That is why it behooves others to think and hope on higher planes than seem reasonable. The average, the decent moderation of today, will be the least human things of tomorrow. At the time of the Spanish Inquisition, the opinion of good sense and a good medium was certainly that people ought not to burn too large a number of heretics. Extreme and unreasonable opinion obviously demanded that they should burn none at all. Let us think of the great invisible ship that carries our human destinies on to eternity. Like the vessels of our confined oceans, she has her sails and her ballast. The fear that she may pitch or roll on leaving the routes set is no reason for increasing the weight of ballast by stowing the fair white sails in the depths of the hold. They were not woven to molder side-by-side with cobblestones in the dark. Ballast exists everywhere; all the pebbles of the harbor, all the sand of the beach will serve for that. But sails are rare and precious things. Their place is not in the murk of the well, but amid the light of the tall masts, where they will collect the winds of space." This is the way I feel, ladies and gentlemen. [applause]

DAVE NADALF: My name is Dave Nadalf, and I am fourteen years old. A young man was up here a moment ago speaking in regards to this newspaper. He said that he could not take anybody telling him that Jesus Christ was the way. I am willing to take anybody's ideas on any point of view, and I think that as we go throughout this day, that we should take all ideas. If we do not, we will be contradicting what we believe in: the right to speak our mind. Let us go about this day speaking our minds and listening to others speak their minds to us. Thank you. [applause]

HOST: I think that's it, with respect to the speakers that we have time for this morning. It's two minutes before the hour of eleven o'clock. I'm going to ask that those in the hall here, if you would remain for just one minute or so, to give those who are in the other rooms outside and in the hallway an opportunity to move ahead of you to go on to the Park Blocks. We'll assemble in the Park Blocks for a rally and the parade through downtown to the mast of the battleship Argon, an opportunity for you to demonstrate by your presence your position with respect to the war. Thank you to all those who spoke here this morning. Dr. Schumann and Dr. Forbes, and to each of the speakers who came forward to tell us publicly where they stand. And a special word of thanks too, to the students who put this program today together. I can think of some of them right off hand, Brad Skinner, John Salmon, and Cary Mulligan, and all the others, for this student-organized moratorium day. So then, without further words, to the Park Blocks.

[voices talking in distant background for about one minute; recording ends]