Student Voices from Chicago:

Stories of the Vietnam War Protesters from DePaul University, Elmhurst College, Loyola University Chicago and St. Procopius College

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“I saw courage both in the Vietnam War and in the struggle to stop it. I learned that patriotism includes protest, not just military service.”1 – John F. Kerry

Introduction

The use of protest has always been valued as a fundamental right to all Americans who wish to speak out against many injustices that occur in the world. Protest has also been highly controversial because when a country like the United States becomes so divided over an issue, some individuals perceive protesting the government, the military, or war as un-American and not patriotic. These instances both occurred during the Vietnam War which saw citizens protesting in the streets and others calling them out for not supporting the war effort, but these individuals were fighting against American involvement in Vietnam because of two things; the draft and the belief that it was an unjust war. American college students were particularly involved in the anti-Vietnam War movement since they were concerned about being drafted and forced to serve in a war they did not want to fight in. This paper seeks to examine the impact the draft had on college students and to argue that they grew personally because of their involvement in planning and participating in the anti-Vietnam War protests.

Vietnam War History

During World War II, Vietnam was part of the French colonial empire and for a while the country was France’s problem since the war did not begin directly with the involvement of the United States. All along, the precursor to the Vietnam War was the First Indochina War which was fought by Ho Chi Minh and his Viet Minh against the French because they were seeking

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1 Kerry, John F. Quote. “I saw courage both in the Vietnam War and in the struggle to stop it. I learned that patriotism includes protest, not just military service.” Found in www.brainyquote.com: https://www.brainyquote.com/quotes/john_f_kerry_160198?src=t_vietnam_war
independence from France. This declaration did not go over well with the French, so the First Indochina War ensued. France was not successful in the early 1950s because “Eisenhower decid[ed] against committing U.S. forces in 1954 to relieve the French forces besieged at Dienbienphu despite intense pressure from many in his administration and party.”\(^2\) This victory by the Vietnamese led to the country being divided into North and South Vietnam which were Communist and Democratic respectively and will later set the stage for the failure of the Vietnam War between the Communists and the United States. The war happened during a very tumultuous period in a world and particularly the United States which was experiencing a lot of change.

The 1960s proved to be a very tense and volatile era for the United States. This was because the Vietnam War was smashed in between the fears of the Cold War, the Civil Rights Movement, hippieism and the rise of Rock ‘N’ Roll. Then came John F. Kennedy’s election and later assassination, and events like Bay of Pigs and the Cuban Missile Crisis, both of which occurred in Cuba. The Vietnam War came at a time where America was changing and had lost some of its innocence perhaps due to Kennedy’s assassination, and perhaps it was an untimely conflict because of all the issues that were beginning to divide the United States, but then again maybe it was timely since Americans could at least unite together to worry about the spread of Communism.

The Domino Theory as it became known was coined by President Eisenhower and served as a guide for American foreign policy in the years leading up to the Vietnam War, and later during the military campaign as well. The theory stated if Vietnam became Communist then all

the surrounding countries including Laos and Cambodia would then fall and this could become problematic especially since Cambodia served as a go-between for portions of Northern and Southern Vietnam, and Laos was a neutral country. The Domino Theory was present in Eastern Europe since most of the region was under the control of the Soviet Union. American leadership feared that if the ideology was not stopped in a key region like Vietnam, then a lot of the world could succumb to the disease known as Communism and come together to overtake the United States and their democratic ideals and processes.

Americans may have been slightly unhappy when the U.S. first entered the war in 1965, but they were not ready to start a revolution since the involvement of the soldiers was only minimal and they were sent in sporadically with no forced obligation to go. The protest movements during the Vietnam War had not gotten into full force yet in 1965, but anti-draft activism picked up soon after Nixon established the military draft lottery in 1969. The United States used the draft multiple times throughout its history including after the Civil War, and the United States’ entry into World War I in 1917, but “the draft mechanism in both instances was dissolved at the end of the hostilities.”3 Before the U.S. entered World War II, the government established the “first peacetime draft in our nation’s history.”4 Once again after the hostilities ended, the draft was discontinued. With the advent of the Cold War, the U.S. again reestablished conscription. The draft was used most prevalently during the Vietnam War especially with the addition of the draft lottery system. The draft lottery was a system that worked by random selection and it chose who was to go to Vietnam. This was done by creating a “chart that aligned with a young man’s birthday and year, and the first number that was selected was 001 and the

date was September 14."⁵ The higher number somebody got meant they had a smaller chance of being selected to go, but the system was very arbitrary. The draft lottery was abolished in 1973, but young men aged 18-26 are still required today to register within 30 days after their eighteenth birthday.⁶ The draft forced young men to go fight a war that some thought to be immoral and caused a lot of them to put their current lives on hold including in the areas of careers, college, family, and in some cases, they were sent to die in a war that they had no idea how to fight.

The fighting that the soldiers engaged in was very strenuous, vicious, savage, and tiresome since it primarily consisted of jungle fighting, a terrain that was unfamiliar especially to the new draftees. Most of these soldiers were young, inexperienced in life, so one can imagine the fatigue experienced by being thrown into this unfamiliar territory. It did not matter if these men were either draftees or volunteers—they were in it together, and the climate was unforgiving, hot, humid, and did not pose ideal battle positions. These soldiers also had to use chemical agents that were harmful to them including Napalm and Agent Orange, and not to mention the psychological effects placed upon them from fighting this horrible war. Along with the unfamiliar territory they experienced, the soldiers had to be wary of the “[c]ommunist guerrillas [who] benefitted from the jungles and rice fields of South Vietnam, where the American troops could not distinguish friend from foe among the peasants.”⁷ This caused great problems of morale among the troops and the battles eventually turned into a fruitless war with no end in sight.

⁶ Ibid. U.S. Selective Service System. Not a direct quote, but the section is paraphrased from information on the Selective Service website: https://www.sss.gov/About/History-And-Records/Background-Of-Selective-Service.
The other issue that ignited anger from the American public was the Tonkin Gulf Resolution passed by Congress and asked for by President Johnson. Johnson assumed the presidency after Kennedy’s heartbreaking assassination, and he believed “the escalation of the U.S. presence in Vietnam was the only solution…after General Diem had, too, been assassinated weeks earlier.” The Tonkin Gulf Resolution in 1964 allowed Johnson to decide how the war was going to play out, and the bill included a lack of checks and balances from Congress because it gave the president the ultimate power to conduct the war as he best saw fit. He could now authorize troop mobilizations, bombings, ordnances without interference or constraints on spending, and the resolution produced a lack of oversight needed from Congress to authorize a war to be fought.

Chicago Anti-Vietnam War Movement

The year was 1967 and it was the beginning of the Chicago anti-Vietnam War movement. The U.S. now had soldiers and some advisors stationed in Vietnam, but these men were not draftees because the draft was not to be instituted until December 1969. The movement’s ideologies and causes soon became very widespread, but none of it would have been possible without the beginning of the “Chicago Peace Council (CPC) by prominent Chicagoans including Sarah and Henry Weinberg, Shirley and Sid Lens, and others who established the group.” They assisted other area resistance groups with planning “mass activities, such as marches and rallies.” The college campus movement was integral to the protests, but these will be discussed later. The Chicago anti-war movement proved to have great diversity among the groups

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10 Ibid. Lyttle, page 30.
represented because it included communists, women, anti-nuclear missile activists, religious organizations, teachers, and the medical community. The communists caused tensions with their participation because their ideals were considered incongruous with American values at the time.

Histories of the Colleges and Universities

The colleges and universities that were researched include St. Procopius College, DePaul University, Elmhurst College, and Loyola University Chicago. They are all private, liberal arts colleges, and religiously-aligned institutions. St. Procopius College is “a private, Roman Catholic college, run by the monks of St. Procopius Abbey who are from the Order of St. Benedict (O.S.B.), who follow the rule of St. Benedict, and was originally established as a college to educate young Czech and Slovak men, and it has a suburban location.”11 The students were heavily involved in anti-war movements on campus in the 1960s. DePaul University is “Catholic, Vincentian, and has an urban location,”12 but they were not really involved much in the protests, and the opinions expressed by the students were wide-ranging. Elmhurst College, another suburban campus was “founded in 1871 as a school to prepare young German men to go to theological seminary… and all the first-year courses were taught in German including English.”13 The students like those from St. Procopius College, were heavily involved in the protest movements and engaged in events like Moratorium Day and other types of activism. Loyola University Chicago was “founded in 1870 by the Society of Jesus (S.J.), as a Catholic

institution (Jesuit), and it has an urban location.” 14 Generally, the Catholic colleges cared a lot about the war since they valued social justice and the common good, and neither the war nor the draft represented the core beliefs of these universities.

The Vietnam War protests started out of anger towards the government with its policies like the draft which ordered students to go to war against their will. Some individuals obeyed the government and dutifully went to Vietnam, others volunteered to fight, and some chose yet to resist and stayed home. These are the stories of the resisters from St. Procopius College, DePaul University, Elmhurst College, and Loyola University Chicago. This storyline follows the protesters in the forms of printed newspapers, photographs, public demonstrations, and satire. Along with outlining the stories of these brave protestors, this section will focus on the effects of the draft and the students’ roles in planning and participating in the protests, and how they grew personally from these experiences.

Saint Procopius College: Moratorium Day, Eulogy, and Funeral

The year was 1969 and Nixon had just announced his controversial plan to send troops to Vietnam via the draft lottery, a system that would randomly select men based on their age and birthdate, and the corresponding number given to their last name determined their standing. This newspaper article was written by Chris Ast, a reporter with The New Edition student press at St. Procopius College in 1969. The article was written in the context of outlining the tense situation of Nixon’s Draft Lottery, how it was to work, and so students would know if they got drafted to serve in Vietnam. Nixon was now in office and thanks to Johnson’s Tonkin Gulf Resolution, the new president could fight the war how he wanted to with no input or resistance from Congress.

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The most troubling factor was that the U.S. government had lowered the age of draft participation from its original standing of “eighteen to twenty-six years [and] now to those between the ages of eighteen to nineteen.” The lowering of eligible age meant that those drafted would primarily be college students instead of having a diverse age population of students and young career-age adults. The draft lottery was explained in greater detail in Ast’s article especially since the students wanted to know how they would be affected.

The lottery also gave rise to another anti-war movement, the draft resisters, and Ast’s article gave detailed descriptions of organizations in the surrounding suburbs as to where students could go get draft counseling to avoid being unjustly sent to Vietnam. The newspaper was an exceptionally well-written publication, and the students at St. Procopius made sure to have a diversity of opinions represented in their paper. The article made clear what the lottery was, its larger place in society, and how the students were to be affected once it was to be instituted as policy by the U.S. military and government.

Students at St. Procopius College organized more events against the war, but perhaps the most impactful was the Moratorium-Day (M-Day) symposium held on November 13 and 14, 1969 which educated students and the community about the injustices of the war, and its mission was to hope for a peaceful end to Vietnam, so no more soldiers would have to die needlessly. The Procopians (students) wanted their M-Day event to be separate from the National Moratorium that was held on a different date. This cover story of The New Edition was written by the writers of the publication in 1969. M-Day’s focus was on the U.S.’s involvement in the war along with Nixon’s actions as president which included instituting the draft. The students’

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organization of M-Day also coincides with the satire of their Eulogy to the DRAFT which will be the next source analyzed. The writers addressed the students, faculty, staff, and administration, and the surrounding community in this writing, and “worked with the teachers for participation and leadership so M-Day could be presented without the need to cancel classes.”  

The event was meant to be a symposium and presented issues of the war based upon the precepts of a liberal arts education to study them from multiple academic disciplines.

Planning M-Day’s events made the students more mature since they had to learn appropriate methods of participation and protest that included not becoming violent, and they learned how to influence the faculty without alienating the professors from their cause because of radical viewpoints since they did not expect classes to be canceled. St. Procopius College was still very much a conservative school, and the students were able to get their position against the draft across without becoming violent. If they had become violent, their credibility would have been diminished ending up with their voices not being heard, and the protests would have not been effective. They must have learned these ideals from their education which focused on social justice and the common good.

During the M-Day demonstrations, the students decided to have some fun and satirize the war and its hated institution, the draft. The students presented a rather dramatic take on conscription, and the “Procopians [(Proco students)], bur[ied] the draft in their first political satire.” The funeral to the draft was a satire of traditional military funerals that included students dressed as a chaplain, ‘MPs’ (Military Police officers), ‘grieving’ wives and girlfriends,

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and the draft was ‘carried’ in a wooden casket and laid to rest in a make-believe graveyard near Jaeger Hall complete with white crosses and signs of peace. The photograph was taken by Tom Gourley, a photographer with The New Edition student press. This event took place during the M-Day symposium, and addressed only the draft, and for once provided some lighthearted humor on a dark and negative topic. The ‘funeral’ was meant for the students to make fun of the draft, but it is unclear whether other community members were involved in this production.

This humorous demonstration by the students displayed just how much anger and animosity existed towards the draft, the U.S. government, military, and really the president. Once again, the students learned to protest in a way that would make a point and not be considered or viewed as offensive, violent, bratty and highly spoiled students who knew nothing about what they were protesting. The students provided an original way to protest that included using humor to get their points across. The effectiveness of this tactic will later be seen when the Chicago Area Draft Resisters movement is studied which included many students heading up the organization. The students learned how to use their voices in an effective way and hopefully bring change and eventually end the war.

During M-Day, the students who staged a mock funeral also decided that perhaps burying the draft was not enough, and to make it more formal they would need to eulogize the draft in a fake memorial service. Contrary to popular misconception; this eulogy was not for the dead, but rather the institution that sent them to Vietnam. They called out the U.S. government by presenting all the atrocities that were committed because of the draft. The atrocities were the thousands of young American boys who died. This eulogy by the St. Procopius College students
was written in 1969. They also presented how conscription “killed 39,000, but also maimed a quarter of a million young men.”\(^{19}\)

The eulogy made it known how the students’ rights were violated, but by doing it through humor, they were able to make obvious who was the intended target, and not have problems with detractors since it was supposedly just a play. Again, this publication in the yearbook details how the students continued to mature in their protesting because now they could use the power of the pen and acting rather than become violent. The draft became such an unfortunate victim and the students said they had “deep regret [in] pay[ing] our last respects to the DRAFT.”\(^{20}\)

Obviously, this was not the case. The students were probably joyful and gleeful that they put on a production that showed the evils of the draft including how families and wives were split apart by the horrible institution known as the draft. This eulogy took place in 1969 so the students would have to wait for the termination of the draft which did not occur until 1973. The students considered the draft to be biased, corrupt, discriminatory, immoral, unjust, contrary to traditional values of freedom and justice for all, but mostly because conscription was thought to be the ultimate antithesis of American ideals.

Loyola University Chicago: Draft Counseling and Students for a Democratic Society

Loyola University Chicago (LUC) much like St. Procopius College was a hotbed of protest, but perhaps since they had more enrollment it meant they could command larger protests, involve well-known activists, and bring in prominent protest groups. Loyola students

\(^{19}\) Eulogy to the draft. Lisle: St. Procopius College, 1969. Please see Appendix B.

\(^{20}\) Ibid. Eulogy, 1969.
were particularly interested in participating in the group Students for a Democratic Society (SDS) which was known to be a more radical and revolutionary left-leaning group.

Loyola’s anti-war activism included protesting the draft, being a member of SDS, and their ability to assist students who were facing very scary questions about their own upcoming draft status. This was because the university set up a draft counseling site on campus to further serve the needs of the male students who might be drafted during their college careers. This newspaper article by Stephanie Jagucki which was found in the *Loyola News Inc.* and published on October 25, 1968 detailed what options were available to students who might find themselves in a less-than-desirable situation that concerned the draft. Jagucki’s article also highlighted the diversity of participants within multiple kinds of anti-war resistance. The title of the article was “Women, Jesuits, Grads Form Draft Counsel Board”21 which shows there were multiple groups who truly desired to help the students with their draft decisions.

The article’s context is that the draft counsel board was established to help students who possibly might be drafted during the Vietnam War. It is important to keep in mind that this was written about a month before Nixon’s election, and there was still about one year separating this printing until when the draft was instituted, but perhaps, the students wanted to prepare for the worst ahead of time. This action of developing a resistance board was a more powerful tool of protest than simply going outside and voicing their displeasure because these students were made fully aware of their rights, so they would not feel pressured to make a hasty decision to join the military. The board did not necessarily advocate active draft dodging but wanted the students to be informed as much as possible to make the best decision based on their own lives. Jagucki’s

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article also highlights the intersection of religion and resistance since the board was run by the “American Friends’ Service Committee (the Quakers),” and was supported by a Catholic university. Both faiths strongly embraced nonviolent resistance along with the idea of being a conscientious objector, something the Quakers are famous for within the United States. The students grew more educated because they learned how to give counseling to other students, and in a way, this was a form of passive, not active protest.

Loyola’s involvement with SDS began in 1968, and this newspaper article by David McMahon, seen in the *Loyola News Inc.*, was published on November 8, 1968. The context of the article had to do with the beginnings of SDS’ partnership with Loyola which showcased their first method of educating protesters by using the Teach-In. The article’s writing was of course about a year before the draft was instituted, but SDS was particularly concerned about educating students about the upcoming presidential election that was to happen the day after the presentation. The article was a review of the event and thus the election itself. This election was especially important for students as it would set the stage for the costliest institution of their lives to come which was the draft.

SDS brought in many national-level speakers, distributed pamphlets and literature to further their causes. They gave voting advice to the students, and the best was given by “Clark Kissinger who was a former national officer of SDS.” Kissinger mentioned to the students that “[i]t is better to vote for what you want and not get it, than to vote for what you don’t want and get it.” Perhaps this was sound advice because some students certainly did not want Nixon

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22 Ibid. Jagucki.
since he was going to draft them. Loyola’s beginning with SDS included Teach-Ins, but also like St. Procopius College, they used a mock funeral as a powerful form of protest. Here the students “held a funeral service for American democracy.” This protest was rather dramatic, but it got the point across that the students felt their democracy was crumbling if we either continued in Vietnam or allowed the president to forcefully send young men off to fight this war. Usually being part of a democracy denotes choice, and the draft was certainly incongruous with those values, and the bottom line was that most students did not want Nixon as their president for this reason.

Loyola’s students who were involved with SDS continued to protest many different causes including the draft. The article by the Loyola News Inc. was also in the paper on November 8, 1968 and its publication is timely especially since this appeared three days post-Nixon’s election. Nixon had just been elected, but as is customary with U.S. presidents, he did not take office until the following January, but nonetheless the students were committed to protesting what they saw as an unfair policy which was the draft. The article was titled “Protesters Support Draft Resistance; Admonish University,” and the students believed that Loyola was upholding a corrupt institution which therefore seemed contradictory to the school’s Catholic values.

The protest was all by itself an anti-war demonstration, but it also was a meant to be an event for solidarity with certain persecuted and prosecuted individuals. The event was meant to show support for Dan Berrigan who was a Jesuit Priest, and a member of the so-called ‘Catonsville 9’ a group of both men and women who went to the “Selective Services office in

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Catonsville, Maryland to burn draft cards from a file cabinet with homemade napalm.” They were arrested, sent to trial, convicted and jailed. Father Berrigan was the first priest to be placed on the FBI’s Ten Most-Wanted List because of his decision to evade sentencing for a few months. He was captured and forced to serve a few years in federal prison for his role in the Catonsville 9 ordeal and evading sentencing.

The intended audience of the protest was specifically for the administration of Loyola University, and really the whole campus community since the event was held very fittingly on LUC’s Founder’s Day Convocation which was meant to recognize “LU students for leadership, service to the community and scholarship.” This event even had a speaker who was a member of the Catonsville Nine speak at the anti-war peace rally which was put on during the hour where there were no classes. The students’ protests became more seasoned since this was not only about being selfish with their own concerns of being drafted, but rather they used their voices in support of others who were fighting the same battles they were, so the draft might be prevented from ever being instituted. They also matured since the demonstration was one of solidarity with other protesters, and because they decided to address the incongruencies of the Loyola administration who supported the war, but were also Catholic, a faith whose main tenets include social justice and nonviolent resistance.

Loyola students who participated in SDS also protested weaponry and the ROTC (Reserve Officers’ Training Corps) group that was on campus. This newspaper article written by Tom Hayden and seen in the *Loyola News Inc.*, was published on May 16, 1969, and it tells the

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29 Ibid. “Protesters Support Draft Resistance.”
story of just one of the numerous assemblies that took place with SDS’s assistance. The protest took place during the Vietnam War and was one part of anti-war activism that took place on Loyola’s campus. It was sponsored by SDS, and the interesting thing is that the article was written by Tom Hayden who happened to be one of the co-founders of the group. The protest was intended for the general Loyola community, but especially for those involved in ROTC on campus. The students in their protest staged a group of mock ROTC troops by having “a former ROTC drill instructor colonel ask questions like [w]hat’s a gun [or] grenade for? Then the group responds—to kill!”  

Then Stephen Hollander (the drill instructor) asks “what do we kill for? [And, the group responds: we kill for] peace!” The students were against the ROTC because they viewed them and the university as bowing down to ‘killers so to speak’, and the soldiers who participated in fighting for their country were frequently mistreated, made fun of, and called murderers and other defaming names. A lot of the students believed the university took academic expression too far by allowing the ROTC to operate on campus. Some of the organizers of Loyola’s SDS felt that the “university should therefore implement courses in prostitution (with labs) and burglary since they were professions [like ROTC], and involved far less killing” than anything that had to with the military or the institution of the draft.

They were against the ROTC program because the group indirectly represented the U.S. government, was part of the military and SDS was against the draft so there was tension between the two groups. SDS also believed that the ROTC’s involvement within the war was contrary to the Catholic values that the school so strongly embraced. Along with other anti-war activism events, this mock ROTC/military scene included a reading of the names of U.S. soldiers who

were killed in Vietnam, so the demonstration held even more weight than just a bunch of students protesting governmental policy and the draft. SDS was a radical organization and unlike St. Procopius College, the students were not interested in learning how to cohabitate with other viewpoints. The main difference with SDS’ protests than those from other very far left-leaning organizations was they still adhered to non-violent standards than just going head-on into violent tactics. It almost seemed as if Loyola may have stipulated that the demonstration remain nonviolent for the protest be allowed to be presented on the campus’s grounds. At Loyola, their protests did not use the strategies of groups like the Weather Underground Organization who were known to be militant and very violent. LU’s students were far more radical than St. Procopius’, but they still knew to restrain their protests from becoming violent otherwise they would not have been taken seriously.

DePaul University: Catholics Protest

DePaul University, another Catholic institution seemed to be minimally involved in the protests especially early on. The true anti-war movement did not begin until 1969 when President Johnson decided to enact the draft. The students in 1969 held Moratorium Day (M-Day) events against the war. The DePaul students were much like the Procopians who wanted to make sure their M-Day events took place on a day that was not the same as the national M-Day ceremony.

DePaul’s students in 1969 protested the draft much like the other schools’ students did. DePaul’s protests included a Moratorium Day (M-Day) event. *The DePaulia* highlighted their efforts against the war with the title “Students Protest the War.”33 This article was in response to

their M-Day event which included “faculty speakers, a panel, reading of the names of dead U.S. soldiers, a vigil, and a [Catholic] mass with a homily.” Their intended audience was the DePaul community directly and the U.S. government indirectly. The protests were peaceful, solemn, and reserved, and no radical groups were involved. DePaul’s protests seemed to be one of the first who really emphasized their Catholic influence since there was a mass and vigil on campus as part of the demonstration.

Elmhurst College: M-Day Activism and Photography

Elmhurst College (EC) held many protests on their campus, but theirs were mostly confined to the M-Day events that were also held on the other colleges. Elmhurst College was a Protestant college unlike the others who were all Catholic, so they were all religious institutions. The main difference between the other colleges was Elmhurst College mostly used photographs over newspapers as their preferred medium for protest. Elmhurst College’s M-Day was meant to be inclusive of both the campus and Elmhurst community. Elmhurst College’s M-Day activism started out before the actual protest because their student newspaper Elm Bark published a piece about what their event was going to be like and who it was to involve. This article was published on October 9, 1969, and it talked about that the protest would be “a cessation of all work and study activities…and [was] the first to involve and encourage community action such as that of churches, labor unions, clubs, and high schools.” This article essentially planned out the whole day at the M-Day event, and it included the schedule, the speakers, how to volunteer, and what the purpose of Moratorium Day was to be. The article served as a guide to M-Day’s activism on the Elmhurst College campus.

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This photograph was found in the *Elm Bark* student press, and it was created on October 15, 1969. The photograph is titled “Unidentified Elmhurst College Student at Peace Rally.”

The photograph was taken during M-Day which was a protest for peace and an anti-war demonstration. The event, of course, took place during the Vietnam War, and the image was very telling of the challenges between freedom and obligation to the United States.

The picture showed a young male student staring very intently at an American flag that was stood at the peace rally. The student was very engrossed because there are others behind him who are laughing and having fun, yet this young man continues to stare almost as if time has stopped for him while life really does go on for those behind him. The image presents many thoughts including the idea that the American flag represented freedom but was the same thing that would be forcing young men to go fight against their will. Perhaps, the young man was trying to imagine what would happen if he were to be sent over to Vietnam or he was secretly hoping that he would not be picked when the draft lottery started. The photograph also painted an image of experience versus inexperience because the flag was supposed to be old, wise, and capable in war, but the student was young and innocent, but the conflict and our country were not.

Elmhurst’s students like the other colleges continued to memorialize the dead and protest the tragic losses for what they believed was a needless war which had no real purpose except but to prove America’s superiority. The war was a costly lesson and these three young men in this next photograph wanted the world to know that. The photograph again is from Elmhurst College’s M-Day event, and it showed three young men quietly and solemnly reading the names

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of the Vietnam dead. This is an anti-war protest and most definitely the intended audience was the president, U.S. military and government who were directly responsible for sending these men to go fight and die in this horrid war. The photo was particularly impacting because these students looked like they were of draft age, so perhaps under different circumstances, someone else could have been reading their names if they happened to die in Vietnam. The title of the photo was “Elmhurst College Students Meiners, Sickbart, and Kruth Read War Dead Names at Peace Now Moratorium October 15, 1969.” The photo was rather poignant especially since the student who is the reader was in black almost as if he was wearing a modern version of mourning clothes. His head is bowed while he reads, and one can understand that despite reading this action being a trying topic, the students were proud they were letting the world know about the tragedy which was the Vietnam War.

The speakers had a calm demeanor despite the seriousness of the topic, but they were peaceful when they were reading the names because if they were not, their actions would defeat the purpose of a solemn and powerful protest. Sometimes silence speaks louder than yelling, screaming, and causing trouble, and one could have ascertained that these students wanted the moment to be dignified and reflective to fully preserve the dignity of the dead. Again, these students learned that an almost silent protest was very powerful in that people are forced to listen since nobody else was talking. These protests probably did not have a real impact on the Nixon administration because it took another four years to end conscription which coincided with the termination of U.S. involvement in Vietnam.

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The students at Elmhurst College did not only protest by reading the names of dead soldiers, but they also did it by marching, and in this case, they marched on their campus and into the surrounding downtown area of Elmhurst, so their demonstration could impact as many people as possible. This photograph does not list a date, but one can assume that it was taken on October 15, 1969 when Moratorium Day took place. It was taken by photographer Rich Katz from the *Elm Bark* student press at Elmhurst College. The photograph shows a group of people hidden by a huge banner sign that reads “GET OUT NOW!”\(^{38}\) The photo was meant to be explicit and it needed to be since the students demanded the U.S. to put an end to its involvement in Vietnam as soon as possible.

There is no doubt that this sign was intended to reach both the president’s ears and eyes, but it would take years and years, and lots of protests to end the draft and the war itself. The image was very effective considering that the protesters were hidden from view, and the only thing that can be seen is their sign. The government was trying to prove they were more powerful than the Vietnamese, but they were wrong.

This newspaper article which was written by the *Elm Bark* student press was sort of a review on Elmhurst College’s M-Day events. The article was titled “Moratorium Day—A Unique Experience”\(^{39}\) It was written in the context of the Vietnam War, and these students had gathered on October 15, 1969 to memorialize both the war and those who lost their lives. The event was also educational since they invited multiple political speakers including “Mr. Joseph Tuchinsky, director of the Midwest Committee for Draft Counseling, Father John Pietra, Catholic priest, who is one of the Chicago 15, Mrs. Vivian Rothstein, a recent visitor to North

Vietnam…and U.S. Representative John Anderson of Rockford Illinois who presented the
‘Nixon Plan’”40 The president of Elmhurst College made sure to stand with the students who
wanted to present Moratorium Day, and asked all to go to the event as opposed to holding
classes. The students who also put on M-Day knew there were others with differing opinions
about Vietnam, so there were not problems between the two groups who supported and opposed
the war.

The next photo from the collection by *Elm Bark* is a picture of a dove. The photo is
situated where the headline was, so possibly the student press used it to denote peace since the
title of the photo collage was “Under a Sign of …”41. Perhaps the new headline should be Under
a Sign of Peace using the dove as a symbol. This photo had all sorts of symbolism since the
dove denotes many things, and perhaps the students were trying to get across that peace was
more important than war, and the draft. They must have known that an image of these mighty
birds might explain things better than words, marching or picketing. The photo was taken by
Rich Katz of *Elm Bark* and again there is no date, but a safe assumption is that it is from M-Day
1969.

The dove serves a symbolic role to the cause in many ways including that they represent
“motherhood, and of course, peace.”42 The idea of the bird representing motherhood is telling
because perhaps the protesters knew this and used the symbol to let the president know of the
heartbreak many mothers experienced when their young sons became drafted and then some
died. The bird lastly signifies peace which probably was the original intention of the student

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40 Ibid. “Moratorium Day—A Unique Experience.”
41 Ibid. “Under a Sign of.” n.d.
press to call for an immediate end to the conflict and the institution of the draft which was to be enacted in a few more months.

In this case, the students grew because they used an image that had a deeper meaning but is so easily recognizable as a sign of peace, but maybe they chose this bird to explain the deep anguish felt by parents, families, and friends about a war that consumed their everyday lives, and everyone associated with them. The utilization of a picture means that the students used all sorts of media to explain their case and get their activism out to as many people as possible.

Chicago Area Draft Resisters: Advocacy in the ‘Windy City’

The Chicago Area Draft Resisters (CADRE) assisted students when they faced questions about their draft status. CADRE educated young men about what their alternative options could be to avoid being drafted. CADRE also was not afraid of consequences since they knew the actions they advocated for were illegal such as resisting the draft or things like destroying draft cards which was considered destruction of federal property.

CADRE’s main goal was making sure everyone was informed who had questions whether they should go fight or resist, and if a student did resist; CADRE assisted them with what options were available. Some of these options included becoming a “conscientious objector, military service without a weapon, going underground, and open resistance.” Conscientious objection meant that a student could claim either a moral or religious duty that prevented them from serving in the military. Military service without a weapon signified that those drafted would serve in a civilian role within the government. Students who truly did not

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want to join the military could attempt to go underground which meant they had to live in hiding and could not be caught by the government otherwise they would be sent to prison. Open resistance indicated people who did not hide from the federal government and went public about their defiance to the draft.

CADRE had their own publications that emphasized their commitment for getting the word out about the effects of the draft on young men and to also publicly state their displeasure of it. They used fliers, cartoons, comics, essays, and satire. A lot of students worked for CADRE since their lives would be the ones in danger should they be drafted, and part of their main mission was to “make literature available around Chicago.” They also partnered with other resistance groups and published those items as well. They especially used cartoons to explain the magnitude of the draft and how many people faced it. This cartoon from CADRE shows a college classroom full of young men, but instead of them being shown at their desks, they were identified by their faces on their draft cards and numbers in which the professor rather sarcastically says “Hello Class…It’s so nice to see your bright, smiling faces once again…” The cartoon signified they were just a number in the eyes of machine politics and the draft, and perhaps the teacher who was an authority figure was totally oblivious to these students’ plights of being powerless or was simply being facetious.

CADRE also used satirical illustrations for their anti-draft activism in the form of a baseball-like ticket. The ‘ticket’ is pink and says “Free bleacher seat…admit one Yippie [to the] World Series of Injustice. [Come see the] Chicago Conspiracy versus [the] Washington Kangaroos at the Federal Building-Downtown in Daley Land—Good any day Sept. 24 – Nov.

44 Ibid. AREA Chicago.
24." The ‘ticket’ was written in protest to the Vietnam War, and it seemed as if they believed the government was not capable of doing the right thing and that was to get rid of the draft. Perhaps, CADRE also believed the U.S. played games with its citizens especially since they used a baseball game ticket to explain the country not being properly informed about the lack of success in the war, by drafting all those young men, and potentially leading them to an early death. CADRE could have also used the verbiage in this baseball ticket as a great play on words of the current political atmosphere. The Chicago Area Draft Resisters also poked fun at the city of Chicago since the Daley Family was known to be corrupt, so their allusion to the “Chicago Conspiracy” implied that Daley might have been supportive of the administration in Washington D.C. Overall, the Chicago Area Draft Resisters were very impactful upon the protest movement because they were so active and assisted so many people.

Conclusion

The Vietnam War proved to be a very volatile period for the United States, but also a place of learning for the numerous students who participated in the anti-war movement. These students matured in multiple ways during the 1960s-1970s when the U.S. was involved in Vietnam. The draft as an institution was pervasive during their young lives—everything was put on hold including college, careers, and family if they were drafted, and that is only if they came back home alive and were not one of the thousands who died or were severely injured. The war was such a divisive conflict for the U.S. since it almost split us apart because of the

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voraciousness of viewpoints expressed between those who supported the military and those who
did not want to fight in Vietnam for several reasons.

The war caused the country to become so divided, but the protesters united in their cause
to end the draft and the war. The students who participated in the protests grew personally
because of many things including that they learned excellent organizational skills of large groups
of people, mass demonstrations, how to communicate with authority properly whether they were
faculty, staff, and administration at their university, and the most important one was to not
become violent since the protests would not have been taken seriously, and their cause would
have been totally dismissed by the public. The students won both ways in their resistance
because if they were not caught, they did not go to Vietnam, and if they were caught, some either
chose to not fight for the military or others obeyed the government and allowed themselves to be
drafted so they would not face the consequences. Still, others chose to go underground and resist
that way since there were underground newspapers, a lot of which were either made or reprinted
by the Chicago Area Draft Resisters.48 The students stuck together and stayed true to themselves
and their values including those that were religious and others who had moral viewpoints that the
United States did not belong in Vietnam.

Lastly, the three things that made the students more mature after the protests included
they learned how to manipulate multiple kinds of media such as photographs, newspapers,
cartoons and satires, they also learned to counsel and give advice to other students who were just
as concerned as they were, and perhaps most importantly, they stood up to the Establishment,

48 The Chicago Area Draft Resisters (CADRE) published and reprinted several underground newspapers, some of
which were not based in Chicago. They included these publications as part of their regular publications that were
sent out to universities, colleges, high schools, and anywhere else that they thought people who were trying to
resist the draft would go. Please see Appendix E for a cartoon from one of the underground newspapers that
CADRE reprinted.
and demanded the president to end the horrible institution known as the draft. The students realized the government at times, had lied to them about the war and America’s involvement in Vietnam along with the institution known as the draft lottery. The war would not end for multiple years to come, but there is no doubt that the students left a mark on the United States because Americans no longer trusted the government implicitly to do the right thing. The students were successful in the end because the U.S. government decided to terminate the draft at the end of its involvement in Vietnam despite that young men are still required to register for Selective Service after they turn 18. Perhaps the most important lesson to remember was that Vietnam and the draft was America’s failure.
“Funeral to the Draft”

This was the satirical presentation against the injustice of the draft that was held at the Moratorium Day event in 1969 on the campus of St. Procopius College. Here the students are dressed as chaplains, grieving widows and girlfriends, and MPs who are giving a funeral to the most hated institution in their lives, and that was the draft.
Appendix B

We gathered together on Thursday, October 2, in the memory of one of our dearest and closest compatriots, the DRAFT. No single force has been so successful in promoting the continuation of war. No single force has been responsible for the killing of 39,000 and the maiming of a quarter of a million young men. Never again will we command a tool so useful for our wars, an instrument with the sole purpose of educating Americans to kill. We nurtured its growth from its days of the Civil War. It was with great sadness that we watched it take ill, in the days when Americans counted their fatherless children, their widows, their maimed. It is in these days that patriotism has come to mean more than songs, cloth, and colors. To be a patriot one must do more than organize and execute a war. And so, it was with deep regret we paid our last respects to the DRAFT. For its burial comes with the grave realization that perhaps all war will end.

“Eulogy to the Draft at Moratorium Day, 1969”

This was the eulogy that was printed inside the yearbook at St. Procopius College. It is included in the feature “Procopians Bury the Draft in First Political Satire.” This was written by St. Procopius College students in response to their hatred of the draft.
Appendix C

“You Don’t Gotta”

This is the cartoon created by the Chicago Area Draft Resisters (CADRE) that mentions the class room and the possibly sarcastic professor who refers to the students that it is so nice to see their smiling faces when they are not smiling at all and are only defined by their draft card numbers.
Appendix D

“World Series of Injustice”

This baseball-like ticket was made by the Chicago Area Draft Resisters (CADRE) group to protest the injustices of the draft and the federal government. It is also protesting Mayor Daley’s connection to the government and says the ticket is good any day from Sept. 24 to Nov. 24th.
Appendix E

“Underground cartoon from the Plain Rapper”

This is an example one of the underground newspapers that was reprinted by the Chicago Area Draft Resisters (CADRE). It is originally from Plain Rapper, an underground newspaper/publication that was based out of Palo Alto, California.
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