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By W. Clement Stone

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CHICAGO—"Why did you support Mr. Nixon in the 1968 campaign?"

"Why are you supporting Mr. Nixon in the 1972 campaign?"

My answer: "Richard Nixon has a positive mental attitude—what I call P.M.A."

I first learned about Richard Nixon at close hand when he was chairman of the Boys Clubs of America. I learned about his intense religious faith, his belief in the essential goodness of human beings, his optimistic outlook—in short, his P.M.A.

Seven months before the Republican Convention of 1968, he had no idea that he would ever return to public life. But many who knew him encouraged him to seek the Presidency because he had the necessary knowledge and experience and most of all . . . P.M.A.

Throughout his Administration and in his speeches as he seeks re-election, Mr. Nixon has revealed his positive outlook. By seeking positive aspects and building upon them rather than wringing his hands over negative factors, he has promoted international peace, brought domestic tranquility to

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our cities and college campuses and enhanced the general welfare through firm economic policies designed to protect our prosperity.

Mr. Nixon, moreover, believes in the traditional work ethic of the Judeo-Christian religions.

Above all, through his own life, Mr. Nixon has helped review traditional spiritual values that made our country great, reliance upon a Greater Power to help us resolve our difficulties with humanity, good faith, honesty and integrity.

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By Malcolm Boyd

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ANN ARBOR, Mich.—There is a moral and religious dimension of the current Presidential election campaign that cannot be overlooked or silenced by default. It is just the fact that as autumn leaves turn and the summer's last flowers await the sure coming of frost, there is treason in the air.

It is treason marked by betrayal of the public trust. The Nixon Administration has long suggested that dissent bears a resemblance to treason. So it is paradoxical that the Administration's creation of a corrosive climate in which dissent is unwelcome and unsafe must itself be identified as treasonous.

The great moral and religious questions confronting the Nixon Administration remain unanswered. The bomb-

ings? The needs of blacks and the disenfranchised of other minorities in the U.S.? The Big Lie: every day in every way we are getting better and better? There are lesser but also pressing questions. The identity of big financial contributors to the political campaign? The violence of hidden surveillance allegedly committed against the major opposition party?

The venal betrayal of public trust and confidence has been documented by so many lonely words that there is little remaining for anyone to say. The time is long past for what we once called moral outrage. There have been simply too many occasions for its limited capacities and passions. Good words need only to be matched by good deeds.

Yet the deeds are ghastly wherever one looks: the treachery of continued bombing and death in Indochina; the malaise of the cities, rotting hulks that are denied life-giving assistance because money is available only for death.

The autumn leaves turn, pumpkins are for sale along country roads, and the marigolds await the frost. Meanwhile, beneath the national choreography of business-as-usual, there lurks that inscrutable force called a conscience. It has a memory of yesterday, a vision of what today might have been, and a dream about the nature of American tomorrows.

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*The Rev. Malcolm Boyd, an Episcopal priest, is the author of "The Lover."*