

all the "mea culpas" in the world will not move us forward; all the admissions of guilt by a present generation cannot alleviate the guilt of past generations. The focus must switch from negative to positive. **Guilt immobilizes and fear polarizes; let us search for a new unity based on strength which energizes.**

This is not to say that many conditions in the slums of America are not intolerable, for they are; or to say that we can tolerate them, for we cannot. This is to say that we cannot and will not tolerate violence; that there is no excuse for lawlessness, no justification for individual irresponsibility.

If we reward violence, violence will soon supplant law as the accepted instrument to achieve social change. Yet if we deny that just grievances exist, we destroy society just as surely by blocking effective outlets for change. Prevention, not repression, must be our end; the law, not counter-force, must be our means.

In a recent editorial in the *Saturday Review*, Norman Cousins wrote: "The attack on violence requires not just superior counter-violence but a spirited and morally imaginative upgrading of our entire way of life."

America could do well to take heed and heart to the Greek Youth of America's theme — *Go Forth*, because the cure for our nation's malaise lies in a new orthodoxy. What is new orthodoxy? It is to reaffirm our traditional values within the perspective and the potential of the twentieth century. What is new — our challenges in a highly mobile, densely populated, computerized environment that tends to overwhelm the individual, and our resources — all the means available to an affluent and technologically advanced society.

What is orthodox? Our democratic political values, government by law and the consent of the governed, individual rights and individual responsibilities — values we adhere to because they endure — values that are orthodox not because they are dogmatic but because they are dynamic.

The first step toward the new orthodoxy is to restore the individual to his rightful place, to reemphasize the individual's important role as a citizen. Individual initiative and private enterprise, in most cases, can be more effective than government. In resolving the economic problems of the ghetto this means black capitalism, Negro ownership and management of commercial enterprises. In resolving the social problems of our cities, it means individual effort where groups such