

The Carolina Times
EDITORIALS

The Worth of a Man

Last week there appeared in the daily press of this nation a photograph of one 72-year-old Charles Clark of Detroit, Michigan, receiving a \$10,000 check from that great state. The caption explained that a bill sponsored by Michigan Senator Coleman Young "provided the appropriation out of humanitarian considerations."

When one divides the thirty years Clark spent behind bars in prison, "for a crime he did not commit," into the \$10,000 given so glibly by the State of Michigan, one derives a grand quotient of \$300 per year.

We do not question Clark's reasons for accepting the check. We do not know if he has cashed it. We do not know how Clark perceives his own worth. We do not know if Clark would have earned more on the "outside" had he been gainfully employed during those thirty long years. We cannot know that Charles Clark would have manifested honor and virtue during those 30 years. We cannot know if in that time he would have demonstrated good or bad attributes.

We do question the motive and reasoning behind the gift. Does \$300 per year compensate the man for his impugned character and the indignities he suffered? Is \$300 per year the worth of Charles Clark? Is \$300 per year the worth of a black

man in America? Is \$300 per year the worth of any man, irrespective of "race, color, creed or previous condition of servitude"? Is \$300 per year "shutmouth money" to dissuade Clark from suing the pants off the State of Michigan for wrongful detention?

We could not agree more with the philosophy that "to err is human, to forgive, divine." We do not presume to judge Clark's right to pursue whatever course he chooses. But, for state officials to flaunt the act of buying thirty years of a man's life for a paltry \$10,000 (a pauper's purse in today's marketplace) over the front pages of the nation's newspapers as something to be proud of, suggests that somebody, somewhere in Michigan has a warped sense of justice. They had to invite the press in for this momentous occasion.

No amount of money can repay a man for thirty years lost out of the prime of his life. Charles Clark can never recapture what might have been his experiences as a free man.

We would prefer to trade our suspicion for trust. We would like to believe that Governor Milliken, Senator Young and all of their cohorts had real "humanitarian" motives, but we find it difficult to rid our noses of the smell of "something dead up the creek." We hope we are wrong.

The Value of Life and Death

In Orange County, a high school student was killed by other youths; An indisputable tragedy and an inexcusable act whose perpetrators should be punished.

Earlier, on the campus of North Carolina Central University, a student was killed by other students: An equally tragic occurrence deserving the full attention of law enforcement officials and local citizenry.

The two cases, though similar in nature and equally appalling in the useless loss of life of promising youth, looms before us, reeking of a haunting breach of responsibility and vast differences of treatment—a discriminatory application of corrective efforts.

Why? Could it be that because the Orange County student was white, having been slain at the hands of blacks that the suspects were practically apprehended immediately after being chased as far as Connecticut and Washington, D. C.? And the suspect at-large has rated the attention

of the installation of a new IBM Police Information Network terminal that will tie in the Sheriff's office into the State Department of Motor Vehicles, the State Bureau of Investigation, the State Department of Correction, and the National Crime Information Center.

On the other hand, in the case of a black student being slain, two persons charged with the crime of killing the NCCU students were brought to trial and found not guilty. All right, then, who did kill the student, and why has there been no other mention of the fact? The student is dead, cold dead and buried.

But then, we all know that the value of no person of color can compare to that of a "lily white anglo-saxon Christian boy!"

Don't we? Are the circumstances surrounding the aforementioned cases so different that they engender such diverse reactions in the interest of justice. Is that vaunted "lady" peeking under the blindfold?

Technology At The Crossroads

For many years, a small but vocal minority has been concerned about a national lack of understanding of economics.

In very recent times, another small but vocal minority has been urging the nation to turn its back on technology.

One of the hopes for 1972 — in fact, one of the necessities — is that more and more people, concerned as they are about the quality of life, will come to realize that only through technological advance can we hope to achieve economic and social progress.

It is not mere coincidence that our recent alarm over a declining economic situation has occurred in virtually the same time frame as a decline in our national support of technology.

The United States is committed to inventing things first, to improving existing products first, to making things better than anyone else. It exports a host of advanced technology products because it has depended heavily on being first with ever newer and better technology.

However, our standard of living and attendant labor and material costs have made technology a more necessary economic tool than ever. It we "opt out" of technology our standard of living will deteriorate and there will be even less money derived through taxes on the economy to pay for all of the socio-economic programs so important to all of us — low-cost housing, health and medical care, welfare reform, law enforcement, pollution and urban transportation, to say nothing of national defense.

Today it no longer is possible to base national economic policies almost solely on the needs and capabilities of our domestic economy. We are learning the hard way that we are but one element in the dynamic structure of a world economy.

In his economic messages last fall President Nixon stressed three areas:

Immediate economic problems, such

as the control of wages and prices.

The importance of becoming competitive in the world market place.

The need for government action to stimulate technological advance, both to improve the nation's productivity and to keep the U.S. competitive in the world's markets farther into the future.

The last is the most crucial point. Happily there are a few signs indicating growing recognition of the vital importance of both basic and applied research and development to our overall national well being.

As a nation we are beginning to realize that only through technological advance can we hope to achieve continued economic and social progress. We are beginning to realize the magnitude of the threat that foreign competition is posing to our economy. We are beginning to realize that the realities of the 70s may force changes in the historic relationship between government and industry in our free enterprise system. We are beginning to realize that the solution to many of the problems confronting the nation will require new forms of government/industry cooperation in the fields of research, development and production.

If this reorientation process gathers force and speed the future will be brighter for the United States because an intelligent combination of national policy, resources and industrial know-how can keep us competitive in the new economic world that is evolving.

Where capital growth occurs, where research and development are nourished, where the oneness of a world market place is recognized, and where innovative formulae are introduced for government/industry cooperation, that is where the new prosperity will take place.

Such economic factors are no respecters of history or geography. They will produce their result wherever they come together most successfully.

WHEN DISCRIMINATION, POVERTY AND INJUSTICE ARE RESOLVED...

"NONE ARE MORE HOPELESSLY ENSLAVED THAN THOSE WHO FALSELY BELIEVE THEY ARE FREE!"

GOETHE



This Week In Negro History

One hundred and sixty-three years ago (1809) on Saturday of this week the President of the United States who became a martyr of the Civil War was born. He was Abraham Lincoln. On the 100th anniversary of his birth the National Association for the Advancement of Colored People was organized.

Other events this week of historical importance are as follows:

FEBRUARY 7 — Peabody Education Fund of \$3,500,000 was established for the South in 1887.

FEBRUARY 8 — The 54th Massachusetts Regiment was organized in 1863.

FEBRUARY 9 — Paul Lawrence Dunbar died at Dayton, Ohio, in 1906. He

was one of the early outstanding poets of the black race.

FEBRUARY 10 — Joseph C. Price (1854-1893), first president of Livingstone College, born.

FEBRUARY 11 — Bishop John M. Walden (1831-1914), advocate of Negro education, born.

FEBRUARY 12 — The NAACP was organized in 1909.

FEBRUARY 13 — Absalom Jones (1748-1818), first Negro Protestant minister, born.

American writer Ambrose Bierce said, "Woman could be more charming if one could fall into her arms without falling into her hands."

DID YOU KNOW?

● Suicides cost the nation about \$16 billion annually.

● This is based partly on the 22,000 suicides officially recorded in this country each year, and reflects wasted human potential and earning power.

● Suicide has become this nation's 11th most common cause of death.

● Current estimates are that there are about 10 attempts for each successful suicide, or about a quarter-of-a-million attempts each year.

● When alcohol is present either as a primary or secondary diagnosis, the suicide risk is markedly increased.

● Suicide rates for married persons on the whole are lower than those for single, widowed or divorced.

● Rates for divorced persons are three to five times the rates of married persons under 65.

—Health Insurance Institute

Keeping The FAITH

"Know Thyself," the ancient Greek dictum which has been quoted for centuries, remains an almost Herculean task. Even though man has explored nearly every horizon on earth, the most uncharted region remains the same — his own interior.

We still have a great deal to learn about the processes that result in our conscious thoughts and emotions. We know even less about this mind which produces visions,



voices, and hallucinations, and still find ourselves groping for explanations today.

Dr. Wilson Van Dusen, a practicing psychologist, has discovered that his recent clinical findings on the subject of hallucinations conformed to those of the 18th century scientist-theologian, Emanuel Swedenborg whose detailed accounts of parapsychological experiences written over two hundred years ago have proved quite helpful to modern day psychologists. Dr. Van Dusen's conclusions are strikingly similar to those of Swedenborg and are published in booklet form entitled *The Presence of Spirits in Madness*. They have radical implications for our self-understanding.

In another booklet, *Dreams, Hallucinations, Visions*, Dr. Ernst Benz, a leading German theologian, offers an objective study of such phenomena as recorded in the Bible, in writings of mystics, and in scientific annals.

Both copies of these fascinating booklets — *Dreams, Hallucinations, Visions* and *The Presence of Spirits in Madness* — are available for only \$1.00 (postpaid) at the Swedenborg Foundation, Dept. PP, 139 E. 23rd St., New York, N.Y. 10010.

LONDON — Bernadette Devlin, Catholic member of British parliament from Northern Ireland, commenting on the Irish Republican Army pledge that two British army troopers would be killed for every civilian who died in London-derry violence Sunday:

"That means 26 coffins coming home to England — and I won't shed a tear for any one of them."

TAKING A CLOSER LOOK

By JOHN MYERS

One of the most common terms tossed around today by everyone from human relations groups to television commercials is "getting together." Everyone is really concerned about getting together with someone else. The Klan, the Panthers, the Black Power, the White Freedom Party; all are worried about getting together. Political parties want to get together. Women's Liberation wants to get together. I want to get together. The difference is, when I talk about getting together, I don't mean whites get together and blacks get together. I mean people must get together.

Where, anywhere, does it say that because a woman or a man thinks differently or has a different political attitude than yours, that he or she is less or more than you? There is no such rule.

For those of you who believe in the Bible, look at its lessons. It says treat others as you would have them treat you. Look at the Constitution of this country. It says all men are equal. Look at the religious and political leaders. They all agree on equality. So if everyone agrees, what's wrong? Why is there so much dissension if everyone agrees on what is right? To coin an old phrase ... Some people do not practice what they preach.

There is no law that says you must live your life with someone you do not wish to. You do not have to accept friends whom you do not like. But you owe it to yourself and to them to respect each individual as a human being. If you do not like a person, that is your privilege, but dislike them for particular reasons; not simply because he is white or black or yellow. Judge a man by his merit, not because of his color. Hate him, if you will, but hate him because of what he has done to you, not because of what his ancestors did.

It all comes down to the fact that racism, hatred, bigotry, or any other term you apply to resistance between people can not be legislated by the government. It is a personal thing that must be settled within each individual. There are a lot of people I do not like. There are a lot of varied reasons for my dislike. But color, sex, religion, or politics is not one of them. I hope it never will be. When one gets to the point of hatred for its own sake, he is no longer useful to himself or anyone else. And as long as the terms honkey and nigger are in use within a vicious vocabulary, we can never get together. We must decide which is more important: Living together, or dying separately.

To Be Equal

Death Penalty

By VERNON E. JORDAN JR.

ON THE VERY DAY THAT the Supreme Court heard arguments in a case that might finally end state-sanctioned killing in the United States, the highest court in New Jersey ruled that state's capital punishment law unconstitutional.

So the long, arduous battle to end the death penalty is coming to a head. The New Jersey action now brings the number of states retaining the supreme penalty to 37. Polls show that half the people would like to end the death penalty. Past and present state governors have been outspoken in their desire to do away with it, but in an atmosphere laden with the fear of crime, it will take Supreme Court action.

The Court has ruled on capital punishment cases before, and has chipped away at some of the legal procedures leading to its imposition. But now it is being asked to rule that the penalty is unconstitutional because the Eighth Amendment forbids "cruel and unusual punishment."

Unfairly Discriminates

The arguments against the death penalty have become familiar. It does not deter people from committing murder—the states with the highest murder rates all have the death penalty for the crime. It is a measure that unfairly discriminates against blacks, minority groups, and the poor. Half of the nearly 700 prisoners in Death Row cells are black and many others are Mexican-Americans or Puerto Ricans. Nearly all are poor people, although the crimes attributed to them are also committed by the well-off.

In some states death is the penalty for crimes punished by imprisonment elsewhere. Rape is a prime example of a crime that many Southern states punish with death. Here too, the punishment is a vestige of practices of racial control. Only blacks have been sentenced to death for rape; white offenders get jail terms.

Given the dubious reasoning behind the death sentence, and the discriminatory manner in which it has been applied, there should be no question that it must be abolished. But reason doesn't go far enough; there are overriding moral considerations that are just as pressing.

There comes a time in the life of a civilized nation when it faces the relics of the past and discards them because they offend new, higher standards of behavior. Such is the present case of the death penalty. The times when Americans could accept slavery, flogging, public hangings, and other cruelties are ended. What was once acceptable official behavior is no longer tolerable.

Once Part Of The Times

Death was a penalty that was once part of the times and of the thinking of the majority of people. That is no longer true today. It is now recognized that the taking of a life—no matter how degraded and offensive the individual, no matter how repulsive the crime—is a matter beyond the responsibility of a state or judicial bureaucracy.

Britain, Canada, and some other nations have recognized this and have ended the death penalty. The state should not kill. The state should not take lives. It should protect its citizens, imprison or otherwise isolate criminals, but it should not have its hand on the switch that takes a human life.

Ending the death penalty is but one way in which the country can make a start in erecting a new respect for life, a respect for the sanctity and preciousness of human existence that could then be reflected in other areas of our lives.

So the Supreme Court, in deliberating this issue, will be taking into account a newer, higher standard of morality than that which prevailed in the past, when life was held cheaper and inequities were more easily tolerated.

The Carolina Times
L. E. AUSTIN
Editor-Publisher, 1927-1971
Published every Saturday at Durham, N. C.
by United Publishers, Inc.
MRS. VIVIAN AUSTIN EDMONDS, Publisher
LOUIS M. AUSTIN, Assistant to the Publisher
CLARENCE BONNETTE, Business Manager
S. ELWOOD CARTER, Advertising Manager
Second Class Postage Paid at Durham, N. C. #7902
SUBSCRIPTION RATES
United States and Canada..... 1 Year \$6.00
Foreign Countries..... 3 Years \$11.00
Single Copy..... 1 Year \$7.50
Principal Office Located at 436 East Pettigrew Street,
Durham, North Carolina 27702