

EDITORIALS

The Three Powers

Man has three kinds of power. Each is independent in its nature, and each has its own laws and composition. But the sources of their formation are the same.

The first power is what is called physical power. Its quantity and quality depend on the structure and tissues of the human machine.

The second power is called psychic power. Its quality depends on a man's thinking center and the material it contains. What is called "will" and other similar things are functions of this power.

The third is called moral power. It depends on education and heredity.

The first two can easily be changed, for they are easily formed. Moral power, on the other hand, is very hard to change, for it takes a long time to form.

If a man has common sense and sound logic, any action may change his opinion and his "will." But changing his nature, that is, his moral makeup, needs prolonged pressure.

All three powers are material. Their quantity and quality de-

pend on the quantity and quality of that which produces them. A man has more physical power if he has more muscles. For example, A can lift more than B. The same applies to psychic power—it depends on the amount of material and data a man has.

In the same way, a man can have greater moral power if the conditions of his life have included influences of many ideas, religion and feeling. Thus, in order to change something, one must live a long time.

Moral and psychic power are also relative. It is often said, for instance, that man can change. But what he is, what he has been created by nature, he will remain. So, as in the case of physical strength, man cannot change; all he can do is to accumulate force if he becomes healthy.

Thus we see that the producer of energy cannot be changed; he will remain the same, but it is possible to increase the product. All three powers can be increased by economy and by right expenditure. If we learn this, it will be an achievement.

Off The Record

BY GROVER BAILEY
Managing Editor

Racial prejudice, hate and divorce are the major concerns of today's youth, and African-American children bear most of the burden, misjudged by people they don't know and questioning if they are loved at home. Along with this we are seeing a rising national tide where African-American, Hispanic American, Asian-Americans and native American children are caught in a deluge of racial violence.

No one is born a racist, but the long can't continue to purge our system of history of this social malady continues to weave its heinous patterns deeper and deeper into the psyche of America. We hate because we fear what we do not understand. And in that resides the negative in our education system—a distillation of Manifest Destiny—where Europe-ans believe in a god-given right to colonize this continent from sea to sea for self-preservation.

Racism is generated and sustained because of some mythical tale passed through methods that engender social conditioning, beginning with the family and branching into tributaries of institutions and the education system where children and students are exposed to this dangerous, debilitating disorder at an early age.

Therefore, we have the black men and the natives of this country at the edge of extinction with rampant suicide and disease at a place called home on reservations. "Thou shalt not kill; thou shalt not steal; love thy neighbor as thyself." It's easier to hate than understand. Faith in public schools is fading fast as drugs, violence, bureaucratic nonsense and ill-educated students emerge from the classrooms. We must urge a radical new awareness.

reconception of public education with new ethnicity immediately.

The first restitution must begin with the natives called Indians in our textbooks where the 19th century American tradition of disseminating myths and misrepresentations of cultures and civilizations remain.

Teachers today must become knowledgeable in black studies, multicultural expansion and conflict resolution. We must purify ourselves of our system of nary policies because of the lack of cultural awareness on behalf of politeness and hate. What good does it do to have a negative African-American male on the outside looking in? The education system needs to develop more effective ways of working with African-American students.

African-Americans resent being misjudged by people who don't know them.

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How about a warning on condoms?

Somewhere today, I'm sure, the Devil is laughing himself silly. Humanity's oldest enemy has actually managed to bring things to a point where various municipalities and charitable organizations are handing out fresh needles to drug addicts, and New York City's public schools have begun giving free condoms to high school students on request.

I understand the rationale, of course. Unprotected sex and the use of unclean needles when injecting heroin are the two principal avenues whereby AIDS is spread. Public warnings in this effect have proved pitifully inadequate, the next step (so it is reasoned) is to make safer practices as easy as possible. Hence, the free needles and condoms.

Opponents of these steps insist students should be told that only sexual abstinence can guarantee against infection by the sexual route, but they seem to have less to say to hardened drug users. "Just say no" may be sound advice to a teen-ager tempted by that first marijuana cigarette, but it isn't likely to resonate very loudly in the deep-fried brain of a heroin addict.

Still, just how practical would it be to rely, in the case of sexually active students, on a recommendation that they cut out sex altogether? Anyone familiar with the world "as it really is" these days will recognize the gamble as a pretty desperate one. In many areas and levels of society, the peer pressures on teen-agers to indulge in sex are almost overwhelming. Total abstinence is almost unimaginable.

Well then, how about printing a warning on every condom package, describing the risks and at least recommending abstinence? Something like this:

"WARNING: Ten percent of all condoms fail to give protection against the transmission of AIDS, which is incurable and results in cancer, pneumonia or dementia, and death. The Surgeon General stresses that the only sure way to avoid sexual transmission of the AIDS virus is to abstain from sexual activity altogether, outside of an initially uninfected and wholly faithful marriage."

If we care enough about the lives of cigarette smokers to insist on printing comparable warnings on every pack of cigarettes and in every ad for them, how can we do less for our teen-agers when they are faced with the horrors of a disease that will kill millions of them before (if ever) it can be halted?

Having made that modest suggestion, however, let me disabuse you at once: It isn't going to happen. It won't happen because there's a hidden agenda here that dares not speak its name.

The modern secular mind rejoiced at the "sexual revolution" of the 1960s. It was, in fact, a logical outcome of the moral relativism that had inundated the West after the Enlightenment captured men's imaginations and seemed to render God irrelevant. "If it feels good, do it" became the only guiding principle of millions of people.

Into this Eden crept the snake of AIDS. It has put a terrible price on the

sort of sexual conduct that became popular in many quarters during the 1960s and '70s. The sans-culottes of the sexual revolution desperately want to eliminate AIDS—but not at the cost of their revolution. They long for an AIDS vaccine precisely so they can return to the aggressive promiscuity that spread the disease in the first place. Meanwhile, they welcome free condoms as a way of reducing the risks.

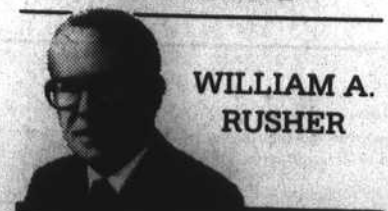
Abstinence, then, is no solution whatever, as far as these people are concerned. And I am not talking just about the usual bohemian types; the same assertion applies to the worldly matrons who attend the Phil Donahue

show and snicker audibly at the sexual innuendoes.

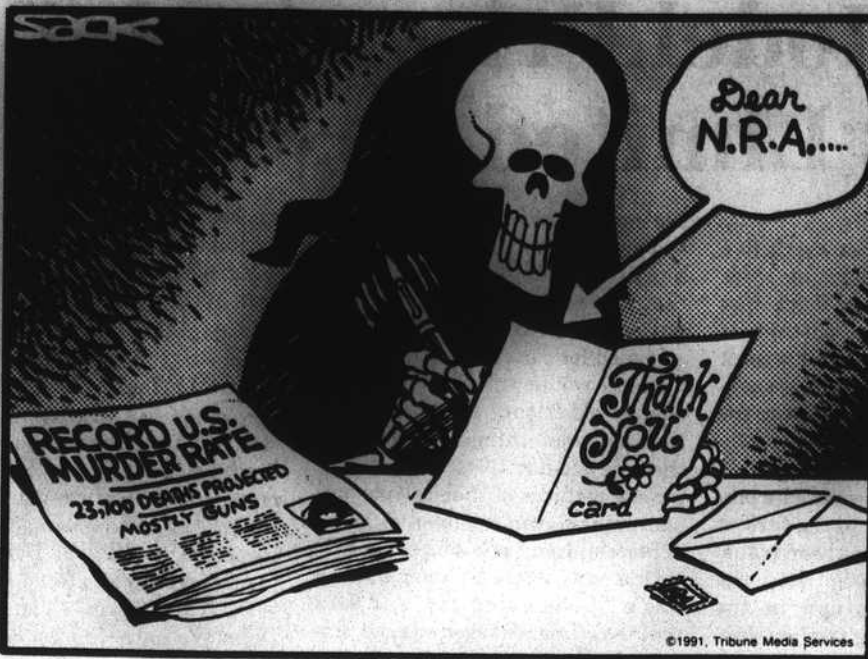
If you doubt it, suggest my "Warning" and see how far you get.

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THE CONSERVATIVE ADVOCATE



WILLIAM A.
RUSHER



Business In The Black

BY CHARLES E. BELLE
MIDDLE CLASS WILL SEE THEIR
TAXES CUT

Inflation is on the decline and that is good in more ways than one. One of the first things that individuals will notice in the new year is lower prices on everything except healthcare costs. Coming down is the cost of oil and money, which will make other items cheaper. The Consumer Price Index is headed toward 3.5 percent while the "core" Producer Price Index is trending toward 2.5 percent. That is good news. The bad news is that unemployment is rising and running out of control. Congress is going to come back from Christmas vacation and plans to do something about the economy. Every elected official is concerned about the coming election in November. No more depending on a decrease in interest rates by the Federal Reserve Bank or passing "pork barrel" expenditure bills like the \$151 billion transportation package. People want immediate intervention into the economy.

The president's push to lower interest rates has not worked to get the economy working again. Aggressive tax reduction is what both Democrat and Republican politicians will be pushing for after the State of the Union flap by the president. Putting cash in the pockets of the people

who will purchase products and put money in investments is an idea as well as a tried and true way to start the economy going up.

Fiscal policy, the use of government taxing and spending power, is prime for use. The monetary policy of the Federal Reserve System to start the economy by putting more cash in the economy with low interest rates has only hurt senior citizens living off a fixed income and helped the banks bathing in high credit-card interest charges. Cutting taxes will allow Congress to pinpoint who exactly will get a break. Being an entrepreneur will both help you and the economy in the event capital gains taxes are lowered. Lower taxes on those who will spend more will make the economy get up and go. A reintroduction in the right direction of investment tax credit could help a number of U.S. industries.

Individuals need tax relief and return on their investments. The call to Congress to "do something" is real because we are in a recession and have been for more than two years. There is no double dip, because there never was any upturn other than in the president's upper lip. Reading his lips can ruin a country. Congress will come to its senses and tax cuts will come through at its next session.

A Different Voice

BY DOROTHY SHAW-THOMPSON
THERE WENT THE JUDGE

Monday night riding home in my car with my radio tuned to WLLS's "Let's Talk," I was impressed by what I heard. At that point all I knew was there was a judge on the show who spoke about his family of origin and his views as to what creates the problems peculiar to our community. He listed them as many do: the breakdown in the family, drugs, the segregated system, etc. What surprised me was his willingness to ponder the infusion of drugs into our community. What surprised me was his willingness to question the failure of our school system. I immediately wanted to know who the judge was. By the time I got home and called in, another caller was in discourse with the judge and I had found that it was Superior Court Judge George Greene on the air with Frank.

As I listened further, I experienced again the frustration of our community. The caller was attempting to give his experience to the judge toward relevant interchange concerning the drug conspiracy, the educational system and the judicial system. When this occurred, the breakdown in communication began. I believe that this problem evidenced the difficulty we have in our community in coming to a solution about the problems. It is hard, it seems, for some of us to accept the relevance of the experience of the victim and when the victim tells his story we suggest that his explanations are excuses for non-success. What is disturbing to me is that the judge was so willing to blame and so unwilling to listen. I was disturbed because he eloquently listed the problems. I could hear that at least we were looking at the same mess—we seemed to have the same idea of how it came to be that way, but he seemed to shy away from giving a full impact of responsibility to those whose power produces the problem.

In my opinion, this constitutes the difficulty of those who are within a system and attempting to discern it—being able to see it clearly. I frankly was in awe that the judge was unable to hear that our judicial system is not an equitable, color-blind system. I was even more in awe that the judge who was so eloquent earlier suggested that the solution for parents is

to send their children to school, see to it that they do their homework and keep them inside until the next day. In addition, he suggested that we need to learn to be as MORAL as our Caucasian counterparts????!

Surely, judge, you can't be serious. What kind of world are we living in when "lock up and curfew" is the solution? What kind of problem-solvers are we when we critique an educational system as not being in the best interests of our youngsters but we resolve that sending them there and keeping them home is a resolution toward the problem?

When challenged on this as a solution by one of the callers, she was later dismissed as having a problem. Of course that's easy to say when one does not want to hear another's perspective, but what was ironic about Judge Greene saying this was that I have heard others dismiss his judicial antics and solutions in much the same way.

Judge Greene shared the experience of his daughters and son, their present successes and particularly, he stated that his daughters find it difficult to find husbands who are not on drugs and equally educated. I believe he related what they perceive to be their problem. However, perceptions are not facts because the kind of men that they are looking for have not been found by them does not mean that they are not there. In addition, because they have met with success does not mean that their path to success has not been riddled with the same difficulties and experiences of those others who have not "found the rainbow," at this point. What am I saying in essence? I am saying that if we as a community seek to resolve problems—we must broaden our vision and create an inclusive atmosphere for all, in terms of having a valid story to tell. We must be able to tell our story and recognize that others have stories to tell as well. We must be able, in my opinion, to accept the accolades and criticisms of our perspective and seek to learn from both. It's hard but we must also experience that communication takes a sender and a hearer of the message. It's hard but sometimes we must come down from the lofty bench of our experience and perspective and be willing to ponder a different view.

BIBLE THOUGHT

They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever. For the rod of the wicked shall not rest upon the lot of the righteous; least the righteous put forth their hands unto iniquity. Do good, O Lord, unto those that be good, and to them that are upright in their hearts.

Psalms 125:1-4

TONY BROWN'S JOURNAL

BLACK VERSION OF JAPANESE SELF-HELP
There is a lesson to be learned from America's economic problems and the prosperity of the Japanese. And it's a Japanese lesson: self-help.

The secret is the structure the Japanese use to coordinate the resources of the people, the government and industry. It's called the Ministry of International Trade and Industry (MITI). But this phenomenon really works because Japanese buy from Japanese.

For almost two years, I have been working on a black version of MITI. I call it the Buy Freedom 900 Network and it will come to life on Feb. 6. And like the Japanese version, it is not a boycott and it doesn't depend solely on just buying from members of your group. But it won't work unless members of a group primarily support others in their group.



BROWN

My version is a phone service that will allow us to network people to churches and organizations; people to black media; and media to people—encouraging subscriptions to black newspapers on the Buy Freedom 900 Network is one example.

After Feb. 6, a network of our radio stations across the country will conduct the Buy Freedom 900 Opinion Poll of Black America every week. Each week, people will phone in their vote. And each week, the rest of America will learn where blacks stand on any given issue.

As of this date, more than 20 radio stations have signed up. It costs them nothing, they make money and they educate the community.

Small black-owned businesses can get a free trial listing on the Buy Freedom 900 Network where callers nationwide will be introduced to them on our "talking yellow pages." If shoppers want to get a discount and put their money where it will create jobs for them and their friends, this is the "network that pays off."

Both radio stations and businesses can get details at (212) 575-0876 on this free offer.

(See TONY BROWN, P. 8)

MIND'S EYE

by Agatha E. Carroo

TELL ME NOW!

As I reflect upon the celebrations, marches and activities honoring the life and works of Dr. Martin Luther King, Jr., my thoughts have turned to Dr. King as a man. As I listened to his works, particularly the "I Have a Dream" speech, I wondered if we told him what we thought of him during his life.

I can recount some of his words that conveyed how Dr. King wanted to be remembered—as a drum major for justice and peace. Dr. King was designated Time magazine's Man of the Year in 1963 and became the recipient of the Nobel Peace Prize in 1964.

In one of his speeches, Dr. King symbolically represented to us that he had been to the mountaintop. Before his death, he alluded to his mortality and longevity as if he foresaw his death. He further proclaimed that he had overcome the fear of death, which in his words, would set one free.

I just can't help but wonder whether we told Dr. King how we viewed him and his works while he was still alive. The effect of the continuous denigration and degradation, stress, pressure and emotional and physical abuse might have been lessened if he truly knew how we felt.

I wonder if his friends and associates and close relatives told him how much they cared: Coretta, Abernathy, Andy Young, Jesse Jackson and others. His parents must have intimated to him how proud they were of him and his accomplishments.

Recently, I have been reminded that we all need to tell persons whom we love how we feel during their lifetime. Perhaps that's why award ceremonies are so common. Family reunions have also provided an opportunity for honoring mothers, fathers, and grandparents.

I have friends who have lost loved ones to sudden illnesses and accidents. They often lament the fact that they never told the stricken person how they felt. It seems a pity that some of the best times are spent with mothers whom we have never given a special birthday party or day of honor.

For Dr. King, our drum major for justice, I hope he knew how we felt. For our own loved ones, who are alive and well, we need to be diligent in reminding them of our love for them. In the spirit of these words, I honor my mother, Ms. Bertha Bascomb White, who resides in Tuskegee, Ala., by sharing a poem she wrote in 1936 which so eloquently captures the essence of my thoughts today:

If with favor you are viewing
Any work that I am doing
If you love me or like me
Tell me now.

Don't withhold your approbations
Till the Preacher makes orations
As I lie with snowy lilies
on my brow

I don't care how loud you shout it
I don't know a thing about it
I don't know how many teardrops
You have shed.

So if there's any praises due me,
Now's the time to slip 'em to me
For I cannot read my tombstone
when I'm dead.

Tell me Now: I love you, Mother Dear!