

A black man speaks . . .

Editor's Note: the following story consists of excerpts from the address given by Rocky Jones, to the SCM-sponsored Colloquium. Where the order of the sentences varies from the original address, it has been for the sake of coherence and continuity.)

I speak as a black in order to exist. I believe in black power enough to die for it. Whites make me that way.

America to me is a very racist country. It was born and conceived in violence. It exploited Africa using the black man as his slave, as the builder of the white man's nation. I am a descendent of the black slave that built America.

In North America, racism is a smokescreen for exploitation and capitalism. And we have taken the exploitation without a fight. The reason the black man has been stamped on and run over is because Christianity has taught him to be humble, to accept his lot, to always ride the back of the bus. But no more.

Black power speaks to the economic, the political, the social needs of the black man of America. Black power does not advocate black supremacy over the white man, it only advocates black equality with the white man. If to

attain that, you must shoot a white man, then you must shoot him. I don't know how many of you have been following the newspapers, but right now, I am up on the charge of shooting a man. A black man can gain respect with a gun in his hand. I don't want to die; nobody wants to die.

(President) Johnson is a maniac. His record shows that he is a maniac. He always was a racist — he still is. And he will witness the riots of 1968. Riots like no man has ever seen before. And these riots will cross the color lines; the haves against the have-nots. The Negroes have got to stop fighting among themselves. We are a we. We will win as a we.

Too often Canadians think that they are exempt from racial problems. But I wish to make it quite clear that a race riot in Canada is not impossible. One-half of Canada's Negroes are concentrated in Nova Scotia. The conditions there are as bad as some in the States, especially in Halifax where I work.

The last time I was here, I found UNB to be a reactionary university. It will remain that way so long as we don't accept the challenge here in our own community. For the challenge is here.

and SNCC wants revenge

Editor's Note: The following is a news release of the Student Non-Violent Co-ordinating Committee (SNCC) dated February 9.

The events of the last four days in Orangeburg, South Carolina make it evident that once again the United States Government has no interest in seeing that the legitimate grievances of blacks are spoken to. All of the Government's highflown, pretty words are shown up for the lies they are when three black students are murdered and fifty others including SNCC's Clive Sellers shot down in cold blood for trying to use a bowling alley.

The lesson for us is very clear and evident. If we seek redress of our grievances through peaceful and so-called legal means, we will be shot down and murdered. If we seek redress of our grievances through having a prayer, we will be shot down. If we seek to get funds for our schools so that we can get some kind of jive education, we will be shot down and murdered. If we try to go to a bowling alley, we will be shot down and murdered. The Justice Department has announced that it will

seek to get the owner of the bowling alley to comply with the 1964 Civil Rights Act. As usual, the Justice Department is acting in a faint-hearted manner after the blood of black youth has flowed in the street. Three dead and fifty injured is too high a price for a goddam bowling alley.

It is obvious that the time for marching, demonstrating, demanding, praying, and petitioning is over. If we are going to be murdered for acting peacefully, we might as well be murdered while trying to kill a few honkies. Every day the paper tells us how the Vietnamese are taking care of business and aren't doing it by bowing their heads to the billy club. If we must die, let us die with the enemy's blood on our hands. If we must die, then let us die like men, fighting back. Let white America know that the name of the game is tit-for-tat, an eye for an eye, a tooth for a tooth, and a life for a life. We will not forget the Orangeburg massacre and we will revenge... 1968 IS OUR YEAR.

(See following story)

Analysis: The Orangeburg Questions

by Richard Anthony
College Press Service

ORANGEBURG, S.C. (CUP-CPS) — On Thursday, February 8, three black students were shot to death when police opened fire on an assemblage of students near the entrance to South College here. Thirty-seven other students were wounded.

Most of the early press coverage of the event was a restatement of police view of what had happened. It was reported, therefore, that the three died in an exchange of gunfire with the police, that sniper fire from the students started the exchange, that "black power militants" had incited a student riot, that students had stolen ROTC target rifles for use in the battle, that the presence of 600 Guardsmen and several hundred policemen had averted further violence, etc.

Next day, the first public dispute about what happened Thursday night began. NBC Correspondent Sidney Lazard who was on the scene that night, said in a morning broadcast that the other newsmen on the scene agreed that the police gunfire wasn't provoked by sniper fire from the students. State officials, including Gov. Robert E. McNair, emphatically denied Lazard's conclusion.

In his evening broadcast Lazard omitted any reference to the question of who fired first, because, he explained later, the situa-

tion that night was too confused for him to be sure what had happened, and because he didn't think the issue was worth the controversy it had aroused.

But controversy continued, nonetheless, and spread to include a number of questions about what happened that night. Some of the questions have been more or less resolved — others probably never will be.

Investigative work by two reporters from out of town has revealed that one of the dead students — Sam Hammond — was definitely shot in the back. The evidence is not as conclusive as in the case of one of the other students — Delano Middleton — but is still strong.

Gov. McNair has told the press that one of the reasons the troopers opened up was that they thought one of their own men had been shot. Two newsmen who were there however — Lazard and Dozier Mobley, an Associated Press photographer — say that the trooper, who was hit in the face by a piece of wood thrown by one of the students, had been put in an ambulance before the police barrage began, so that the other police had plenty of time to find out he wasn't shot.

(SEE page 7)

JELLYBEANS

by Tom Murphy

TIME

We were flying at 17,000 feet, preparing to descend at precisely 4:25. "You know", said the girl I was flying with, in Jamaica, no one really cares about the time very much. Why I can recall an incident where several other girls and I were sitting round a table with several Jamaican fellows: One got up and said, "Be right back". He didn't show up for almost a day and a half. When I asked him why he didn't come right back, he looked at me in amazement and said, "Why here I am — I came right back". All the time the Jamaicans tell the tourists to take it easy. And one thing is for sure, they do. They are so carefree."

Time, time is so precious. Time is money. Time is life. We are geared to time. . . time to go to classes, time to eat, time to sleep, time to do specific things at specific places, time to live. Or not live.

Time as we know it most often is a function of space. It is very much the product of a market economy, very much the product of the cybernetic and technological revolutions. We find it hard to imagine a way of life that is not geared to time. Thus we say that the Mexicans and the Jamaicans are lazy . . . they must be to waste so much time. And we are not lazy if we can convince ourselves or our consciences that we are doing something that is "useful".

Thus there is that slightly guilty feeling after sleeping in Saturday morning when there is that essay still to do. Or there is that sense of knowing that you really should be doing something other than what you are doing . . . a stupid feeling really. There is that other function of time . . . time as a function of inner experience. And inner experience is a function of life.

If we understand time as a function of inner experience, there are two major implications. First, it means that we will understand more adequately other people of the world including people of our own country. For example, the Indians on our Canadian reservations are encouraged to seek employment. Oftentimes, an Indian may get a steady job, be doing quite well, and suddenly on one day leave the job to go fishing or hunting. His boss does not understand his action and dismisses the worker. The Indian does not understand his boss' action. What the boss does not understand is the fact that the Indian still has a great heritage, a heritage which includes the allowance of using time as a function of inner experience . . . time to enjoy the virtues of nature, to fish, to hunt, to relax.

The second implication is that we will understand ourself better. We will not be governed by "time slots". We will do what we want to do, when we want to do it. To cut classes will mean nothing; to lay in bed staring at the ceiling for three hours just thinking will mean everything. We will govern time; time will not govern us.

Of course, this will not fit into the scheme of time that society presently recognizes. You will be penalized for not molding your life to time slots. But in the end, you will be the only winner. For does any complete man have time . . . ever?

TO ALL STAFFERS:

REGULAR STAFF MEETING TONIGHT

IN BRUNS OFFICE AT 7 P.M.
ANY MEMBER OF STAFF OR
OTHER INTERESTED PARTIES
WISHING ASSIGNMENTS ARE
URGED TO DROP IN AT NOON
HOURS DURING THE WEEK.