

NewGate and LINT--a contrast

The Emerald reported April 9 that Project NewGate might be closed down for want of \$50,000 in supportive funds. This is a program through which prisoners from the state penitentiary can receive a college education and counseling so that they may lead a more useful and successful life after leaving prison.

The success of Project NewGate is overwhelming. Out of 126 prisoners in the program, only two have returned to prison for new crimes. Without this extra money the students in the program will have to return to the penitentiary and those that might have benefited from the program in the future will be denied a chance at a more productive life.

In the same issue of the Emerald there was a report that the Lane Interagency Narcotics Team (LINT) has received a federal grant for \$51,186 for the purchase of undercover vehicles, pay for agents and other items to make their arrest powers more efficient.

The irony of these two items is heart-breaking. It seems to boil down to the fact that our society is more willing to allocate money to put people in jail than to help them get out and stay out. While it is necessary to make a major effort to stop the flow of hard narcotics into the area, past performance by

LINT indicates that this is not the focus. It is to be hoped that this additional money will increase LINT's ability to stop truly harmful drugs rather than drugs with debatable evils such as marijuana and hashish.

This contradiction shows how urgent the need is for us to re-examine our priorities in the field of law enforcement and corrections. That it is possible to neglect a program such

as Project NewGate—a project that has benefited both the individual and his society—and support a program of dubious value such as LINT is appalling.

While there is no chance that LINT will lose their money to NewGate, this problem should be a lesson to those that see the need for positive approach to correction and law enforcement.

Faculty writings

Many people have congratulated the Emerald this year for opening up the editorial pages to a larger variety of views than in the past. Thank you.

One thing has been missing this year. We have had almost no response to issues from the faculty. Certain faculty members have been periodic contributors to these pages but a more varied range of views is desired by the editors.

There may not be much status in writing opinion columns for the Emerald and no "publish or perish" credit is given but faculty members are always welcome contributors.

The Emerald has often said that the faculty and administration should not be the

only ones that have a voice in the operation of this university. Conversely, the students shouldn't be the only ones writing for the Emerald.

Footnotes

In education, in marriage, in everything, disappointment is the lot of woman. It shall be the business of my life to deepen this disappointment in every woman's heart until she bows down to it no longer.

Lucy Stone, feminist leader, 1855

The very moment the capitalist press credits me with being a wise labor leader, I will invite you to investigate me upon the charge of treason.

Eugene Debs, 1905

Commentary

Michael Doran

Patronage refunds

More interesting to me than the high prices charged by the Co-op on trifles (as demonstrated in the Emerald on April 1) is the question on the patronage refunds. Although the Co-op is theoretically intended as a joining together of students to provide a handy place to purchase textbooks and sundries, in reality it is just another merchandizing unit in "competition" with the other stores nearby. All the others are joyfully gouging the students, and it doesn't make good business sense for the Co-op not to do so as well.

The rebate system here seems designed to appear superficially as a benevolent means of returning profits to the students, while underneath everything possible is done to insure that this return will be as small as possible. In order to qualify for a rebate one has to buy into the Co-op for 50¢. The motive behind this is not explained in the Co-op Articles of Incorporation, but it is not hard to understand. For one thing, many people (who don't just forget about joining) are just turned off by the bother of joining, or recognize that they will have to buy a certain amount of Co-op goods in order to make this back and indignantly refuse. This means that a reduced number of people will be able to collect at the end of the year. And for another thing, the Co-op is getting a kick-back on its kick-back, which is favorable for it, I need hardly say.

These forces conspire to make certain that not all the monies potentially ready for return will ever be claimed. Indeed, last year the Co-op had available \$131,449 worth of profits, which came under the present system to a rate of return of about 6 per cent. But as only about 57 per cent (\$73,163) was claimed, there was a surplus not returned to members of some \$58,286.

I would suggest that the present method of patronage refund is inadequate. It inaccurately assumes that although not

all purchasers become members and therefore will not return with cash register slips in hand, all profit-return percentages should be established on the assumption that all monies will be claimed! An answer to this situation would be a system of percentage formulation in which the number of actual members is related to the annual cash available for return. If this concept had been applied last year, every member would have received 43 per cent more at the end of the year.

I would like to ask Mr. Gaines Smith if he talked to any of the "Jesus Freaks" behind the table at the Student Union. I don't know of one "Jesus Freak" who has the negative outlook of "only being in it for fear of the consequences." The Love of Christ and eternal life is the reward for believing in Him. There is as much to gain in Heaven as there is to avoid in Hell.

I believe in the existence of Hell because the Bible speaks of Hell and Jesus said "So it will be at the end of the age: the angels shall come forth, and take out the wicked from among the righteous, and will cast them into the furnace of fire; there shall be weeping and gnashing of teeth." (Math. 13:49, 50)

I believe what the Bible and Jesus say on Jesus' authority as Son of God. I believe that Jesus is the Son of God because of the miracles He performed when He was on earth and because He rose again after dying on the cross and because of the many prophecies in the Bible which have come true, concerning Him. The Bible contains the testimonies of men who actually knew Christ and who saw Him die and who spoke to Him afterwards. Peter, in II Peter 1:16 says, "For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but were

As a former naval officer and a veteran of the Vietnam war (1966-68), I can appreciate the nature of war generally and the injustice of blaming one individual in particular. As a Black American, however, there is a perspective I feel compelled to articulate to those Americans anguishing over the fate of Lt. Calley.

There are at least three ways in which the reaction to this military trial has made the racist nature of America and this war

Mel Hull

Love and Eternal Life

eyewitnesses of His majesty."

There are many books stating the case for the accuracy of the Bible, if anyone would care to look into the matter. Unfortunately most people aren't motivated enough to look seriously into this most important subject, but assume it to be untrue because it sounds so incredible, but the Creator of the universe is capable of anything; He is capable of coming down to the level of men and has done so.

Mr. Smith says that "Hell is a psychological gun." Perhaps this is true, but if someone is pointing a gun at your head don't you do something to avoid being shot?

It is true that we are all sinful and we cannot avoid being sinful, but we do not have to go to Hell for our sins, Mr. Smith. Jesus said "Truly, truly, I say unto you, he who hears My word and believes Him who sent Me, has eternal life and does not come into judgment, but has passed out of death into life." (John 5:24) "Let not your heart be troubled; believe in God, believe also in Me. In My Father's house are many dwelling places; if it were not so, I would not have told you; for I go to prepare a place for you. And if I prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also." (John 14:1-3)

Don Fuller

Reaction to Calley

obvious to every thoughtful non-white throughout the world.

First, we have the spectacle of the President of the United States taking an unprecedented action on the matters of confinement and review of the proceedings in direct refutation of his previous statements of personal interest in the case. This sort of political maneuver is not unusual for the president, but one should ask whether this would be done if the Black, Sgt. Mitchell, had been convicted.

Then there are the governors of Alabama and Georgia, who, like the president, certainly must share the guilt of sending Lt. Calley to Vietnam with an implied promise to wink at the murder of anyone brown, while standing on the "solid 100 to 1" consensus of outcry, screaming like Hitler for the support of cretins on the 6:30 news.

Finally, there is the pervasive sense that, obscene as Lt. Calley's action may have been, he is a white American boy worth far more than 102 brown people anywhere, anytime and that the trial was only for public relations anyway.

If all this is an overstatement and biased it is certainly not inaccurate to say that this military trial confronts all America with her guilt as no other event in the war. The fact is that this is the first condemnation and conviction of an immoral act equal to that of any enemy. The national reaction however, weakens any moral stand we take on the criminal treatment of prisoners by the North Vietnamese.

Lt. Calley should not have been tried, in my opinion, but having played the "game" of a court martial, America should have the character to face the implications of the war and the trial.

Racism, of course, is not logical and to argue that a man convicted of murder be released is illogical, racist and damned near schizoid. This column is not an attempt to establish dialogue on moral versus physical courage (or cowardice); it is simply an expression of what my country doesn't want to hear from me now or ever—and there it is.