



Black Mind Rhythm

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PART 7

The heightening of the physical and mental powers of man seems to be the true aim of all voodoo ceremonies; here is the meaning, the social function and the value of voodoo. The symbolic actions, the libations, invocations, animal sacrifices, fire-baths and so on, in which the possessed take part in a completely conscious state, as well as the states of possession themselves, all serve only to increase the physical and mental powers of man.

In voodoo ceremonies there are many gods that "mounts" those possessed, each with his own powers. This paper will not attempt to be thorough in description of these gods or groups of gods and will mention only the most important ones.

The highest ruler of all gods is Bon Dieu, the good Lord. He is the creator of the world, but so high above man that he is not concerned with him. He is so far away that he only laughs at the suffering of men. However, one does not pray to Bon Dieu. Even in the Christian church many worshippers prefer to pay to Jesus or to the virgin or the saints instead of to God.

In the voodoo ceremony the first god to be invoked is Legba. He is the lord of roads and streets, the protector of crossroads and doors, the protector of the herd. His wife is Ayizan, the Goddess of the market and the highest goddess. Legba's symbol is the cross, whose meaning is not in common with the Christian cross. The vertical world-axis is occupied by the gods and the horizontal bar of the cross signifies the earthly and human world. Only at the crossroad, where the human and divine axis meet, does contact with the divinities take

place. This crossroad is guarded by Legba.

Damballah is the god of fertility. He lives in springs and swamps. His sign is the snake, and whoever is ridden by him hisses like a snake, creeps about on the ground in snake-like curves, climbs up the rafters, and hangs, head downward, from the beams of the roof. His wife is Ayida-Oueddo, the goddess of the rainbow.

Agwe, "the rolling one," is the ruler of the sea. Fish, boats, and oars are his symbols. His color is blue. The person possessed by him sits on a chair and pretends to be rowing.

Zaka is the god of agriculture and a peasant. He is sardonic, suspicious, a lover of litigation, greedy for profit, and dislikes city people. The person who embodies him is always afraid someone will rob him. Baskets are his symbols.

Ogun, the Yoruba divinity of iron and fire, who has seven forms in Africa, has become in Haiti a whole group of goods (loas). They symbolize blacksmiths and war. Whoever is possessed by them behaves very martially, shows his sabre, chews thick cigars, swears and demands rum.

Erzulie - Freda - Dahomey has often been compared with Aphrodite. She belongs to the group of sea gods, and has become the embodiment of feminine beauty and grace. She is coquettish, sensual, loving adornment and amusement, extremely extravagant. If a possessed person, whether man or woman, appears in a silk robe, his or her fingers laden with jewelry, and perfumed from head to foot, then the therapist knows that Lady Erzulie is there.

The loss of the Guede group are gods of death: gro-

Le Tolanol Market Is Expanding

The E. C. Toland & Co., Inc., has announced plans to extend its Le Tolanol hair products market.

The announcement was made recently in Los Angeles by company spokesman, John Cole.

Cole, who is sales manager for the Los Angeles and Atlanta based corporation, said a full scale nationwide promotional campaign is planned for the expansion.

"For some time now, our products have received enthusiastic endorsements from our current retail and wholesale markets," informed Cole.

"Quite naturally, with such endorsement, we are encouraged to break ground in new areas," he said.

Cole said though the corporation has marketed its products in all regions of the country, it now plans to cover more cities and towns within each region.

Television, radio, newspaper and magazine advertisements, as well as in-store demonstrations and counter displays are planned for the campaign.

tesque, absurd figures mostly, and very obscene. On his black altar stands a black wooden cross ornamented with silver. It is the same one that symbolizes life; it is at the same time the cosmic graveyard, into which those who have died enter and sink into the depths of the waters to rise again as gods. Each ceremony closes with the salutation to the god of the dead Guede. The person whom Guede mounts lets himself fall to the ground, holds his breath, and does not move.

Voodoo treats the invisibles as enemies to be made friends of and powers to be used, and the supernatural as a disease to be turned to good account. To do so the priest must know as much about black as about white magic, and keep both in the context of the religion.

In view of African philosophy, the gods are forces, and in "possession" man takes these forces into himself, intensifies his own nature, and intensifies the force which he himself is. He experiences himself as universal force, strengthens his being, his vital force, through communication with superhuman forces, and experiences his ties with these forces.

Bon Dieu is in name the Christian "Good Lord" who is close to men and concerns himself about the destiny of individuals. Voodoo is not Christianized through this identification, but Christianity is voodooized, assimilated to the residual-African religion.



NEW NAME -- Dick Gregory helps rename a St. Louis street Dick Gregory Place and the black comedian and activist said, "I've got 10 kids. It's the first thing named after me that doesn't eat." Gregory, who has fasted, jogged and been jailed on behalf of civil rights said "Who knew that one day the President of the United States would get in trouble because he espoused human rights." Gregory is a native St. Louisian who lived on Wagner Place which was renamed for him. (UPI).

AGGIES CITE DUDLEY FOR THIRTY YEARS OF SERVICE

The Durham Chapter of the A&T State University Alumni Association held its annual A&T Awards Banquet April 9 at Durham College.

Dr. Albert Smith, Vice Chancellor for Development and University Relations at A&T State University, was the keynote speaker. He cited several key programs that will enhance the progress of the university.

Recognition was given in the following categories: Community Service - Lemuel Harrison, Carl D. Hodges, and Ervin L. Kearney; Service to Local Chapter - George A. Scott, Susan Norman, Ralph Hester, Teresa Phillip and Patricia Hayes.

Special awards and recognition were given to Samuel L. Dudley for over thirty years of dedicated service.

Ralph Hester, past chapter president, cited president Susan Norman for her versatility and uniqueness in striving to develop lasting leadership among other chapter members. A case in point to be remembered by all, according to Hester, is that Ms. Norman is the first female to serve the chapter as president in its sixty year history.

UNC Sponsoring Certification Program

The University of North Carolina is sponsoring a program by which persons presently holding a master's degree in some field of education can use this as a base for obtaining either a principal's certificate or a supervisor's certificate. The procedure to be followed in consideration for admission to the program is:

-Write a letter to Lester Ball, Administration and Supervisor Program, School of Education, Peabody Hall, UNC-Chapel Hill, N.C., 27514. The letter should indicate that you desire to have your transcript evaluated in terms of obtaining a principal's certificate and/or a supervisor's certificate.

-Enclose a copy of the master's level transcript (not undergraduate) or transcripts. Upon receipt of the letter and transcript, an evaluation will be conducted, indicating the courses and requirements that would need to be met for recommendation for certification in one or both programs.

UFW Triangle Friends Set Fund Raising

The Triangle Friends of the United Farm Workers will be selling farm worker salad at Chapel Hill's annual Apple Chill Fair, Sunday April 17.

Visitors to the UFW support group may also pick up current information about the progress of the United Farm Workers and the nationwide consumer boycott of non-UFW iceberg lettuce, table grapes and Gallo wines. UFW posters, bumper-stickers, buttons, and tee shirts will be on sale.

"We are excited about participating in the fair and are planning some special treats for the farm workers booth," says Joan Priess, chairperson of the group. "Since this is our Spring Fund Raising event, we urge everyone to come to the fair and support the farm workers."

The fair, featuring crafts, and displays by community organizations will be open

from one until 5:30 on Franklin St. that afternoon. If rain cancels the fair, the Triangle Friends will move to the Newman Center on Pittsboro St. (behind the Carolina Inn) between 1:30 and 4:30 p.m.

All proceeds from the booth will go to the United Farm Workers union. Anyone who can help prepare or staff the booth should call Carol Schroeder at 489-5943.

To celebrate National Farm Workers Week, May 1-7, the Triangle Friends of the United Farm Workers are enlisting support for the UFW from churches and religious groups throughout the Triangle area.

"At least 50 churches in the area will be contacted," Joan Priess said.

The organization is distributing pamphlets to church members which explain the "brutal living conditions" of migrant and seasonal farm

workers and ask them to help the United Farm Workers improve these conditions by boycotting products of growers who refuse to sign contracts with their field workers.

Numerous Protestant, Catholic, and Jewish groups across the country have pledged their support to Cesar Chavez and the United Farm Workers, including the North Carolina Council of Churches.

In a resolution endorsing the union's efforts the council said, "We call upon churches and church people to study the needs of farm workers, the necessity of their organizing to assert collective strength, and the movement represented by the United Farm Workers. We call upon them also to seek ways whereby they may offer support and assistance to the United Farm Workers in the struggle for justice and human dignity."

Trading Stamps Are Money--Swap Them

The closing of several Redemption Centers has left many people with trading stamps that cannot be redeemed locally.

Their question is "These stamps are worth money, but how can I get the value out of them?"

One answer is to swap the stamps for stamps issued by another firm that still maintains a local Redemption Center. And there is a trading stamp firm in Miami, Fla. - Merit Trading Stamp Exchange Inc., - which is licensed to exchange stamps by mail.

When the closing of a Top Value Redemption Center in Central Florida left people with thousands of unredeemed trading stamps, TODAY Newspaper in Cocoa discovered the Merit operation and advised their readers that they could exchange the stamps by mail, after first writing and getting full details from the Miami firm.

Jack Heyman, President of Merit, received hundreds of letters, and gave personal attention to each one.

"People seemed so happy to find there was such a thing as a stamp exchange," he said. "But many made the mistake of sending us their stamps with no instructions. It is important that they write first so we can tell them what services we offer and what the charges will be. The service is free but a stamped, self-addressed envelope must be

enclosed."

Heyman said that each request must be handled individually because books have different numbers of pages and the market value of stamps fluctuates.

"Usually when books are exchanged, the number of stamps received is less than the number originally held, and this covers most of our charges. In some cases, there is a \$1 service charge, especially in cases where less than a full book of stamps is traded."

He stressed that his firm does not handle postage stamps or coins, only the trading stamps given with purchases of groceries, gasoline and other products.

Heyman makes no charge for answering questions and invites inquiries from anyone who wants any kind of information about trading stamps.

The Merit Trading Stamp Exchange pioneered in the business of exchanging the trading stamps, as well as buying and selling.

The firm started in 1961, and is licensed by Dade County to operate at 1323 S. W. 8th St., Miami, Florida 33155.

During the past 15 years, Heyman has exchanged tens of thousands of trading stamps many by mail from distant states.

With so many trading stamp companies consolidating or closing Redemption Centers, Merit Exchange is able to help people get the value from their stamps. News media must be praised for supplying this information to subscribers, as part of their consumer service information program.

Forestry Incentives For Minority Land Owners

The future supply -- and cost to you -- of paper, furniture, homes and other wood products will be reflected, in part, on the success of a two phased program -- personal contacts and use of news media -- in increasing wood production by minority owners of forestland.

About 60 per cent of the nation's forestlands are owned by individuals -- including a large number of black and other minority members, according to the U. S. Department of Agriculture's Forest Service. Federal/state forestry incentives programs are offered to private owners of forestland to encourage them to produce more timber. Future shortages are anticipated unless these owners produce more wood. However, many owners, and especially persons from minority groups, may not be aware of the incentives programs available to them. These programs pay part of the cost of planting trees and improving forestland owned by small landowners.

In an effort to increase public awareness of these incentive programs, a 14 month Minority Contactor pilot project was conducted under a \$25,000 cooperative agreement between the Forest Service's Southeastern Area of State and Private Forestry, and the Alabama Forestry Commission. The pilot project, coordinated by Otis C. Jones of the Area office in Atlanta, and Bruce Johnson, a county forester in Alabama, resulted in direct personal contacts with approximately 210 minority landowners in Bullock, Elmore and Macon Counties, Alabama. Mass media was used 14 times in the form of newspaper, articles, radio announcements, and television programs.

A team of Washington Office personnel and other

owned land in the three county area. These practices were site preparation; tree planting and timber stand improvement. Each landowner applied for and received cost share assistance to carry out these approved practices. Each landowner learned about the incentive program through the Minority Contactor project, and the Agricultural Stabilization and Conservation Service. They reviewed the results of forestry practices that had been carried out on minority Federal and state agency representatives assessed the effectiveness of the pilot project in a visit to Bullock, Elmore and Macon Counties. The trip was arranged by Jones and representatives from the Alabama Forestry Commission.

The team reviewed forestland owned by four black families during the two day visit. Site preparation for forestation and tree planting were carried out on 500 acres of land owned by these families. More than half the cost of these forestation programs is borne by Federal and State agencies. Before the Minority Contactor project was implemented in this area, few blacks were aware of this kind of forestry assistance.

As an indication of the importance attached to such programs in the minority community, the Mayor of Tuskegee, Johnny Ford addressed the review team at a dinner and program on the first evening of their arrival.

Team participants included representatives of the Department's Office of Equal Opportunity, Office of Civil Rights, the USDA Personnel Office's Equal Employment Opportunity Staff, the Agricultural Stabilization and Conservation Service, Cooperative Forestry, Soil Conservation Service, Extension Service and the Alabama Forestry Commission.

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