

EDITORIAL AND OPINION PAGE

Put it before them briefly so they will read it, clearly so they will appreciate it, picturesquely so they will remember it, and, above all, accurately so they will be guided by its lights.



-Joseph Pulitzer

AS I SEE IT



ADVICE IS WELCOME... BUT...

I recently received a long, rambling letter from an admirer (sic) telling me, as he sees it, what is good and bad and right and wrong with the Carolina Indian Voice. I have read the letter carefully, I have thought judiciously about it, and I am ready to respond.

In the first place, I try to confine my personal feelings to the editorial page. The page on which my column appears is clearly marked "Editorial & Opinion Page" for a very elementary reason-matter on the "Editorial and Opinion Page" is editorial in nature and decidedly opinion-mine and the readers and occasional correspondents.

I believe firmly that a letter to the Editor is better than the negative feedback of a shotgun blast. People need to talk to one another- via letters to the editor, mainly comment, face to face, or any other medium devised whereby people can unload their frustrations, talk out their differences, learn from one another, and get it off their chest. It's good and healthy and cathartic in nature to say what is on your mind without the crew cuts and conservatives and other sick birds shooting or cutting you to death. People have a right to be heard, even if they are as wrong as Magellan headed in the wrong direction and toward the wrong continent.

The grass roots Indian has for too long left his fortunes to certain Indian political brokers in our midst. I believe in the one man-one vote concept. I believe everyone has a right to be heard. The Indian power broker always went to Lumberton (or wherever Indian power brokers go) and did what was best for him in the guise of doing what is best for the Indian people. That is wrong and dangerous. It won't work any longer. Indian people (like people all over America) are deciding their own destinies by voting and expressing themselves as they see fit.

The Robesonian (the daily newspaper quartered in Lumberton) probably has never had to contend with the avalanche of criticism constantly cascading on the less than sturdy shoulders of this staff short and dollar short editor. I suspect that no Indian has ever written a seven page letter to

the editor of the Robesonian detailing mistakes and or plaudits of a job well done. I see the ugly head of condescension rearing on the printed page. And condescension is as evil as a public lynching of, as some folks like to say, a nigger.

The letter says in part... "It seems that we have reached the point that a different kind of call should pour forth from the Voice..."

"The Carolina Indian Voice, since its inception, under your leadership, has been controversial. You have spoken out about racial injustices. You have dealt with current affairs. You have written of things happening today involving racial injustices, citing facts and circumstances, and above all, naming names.

"Others of our people, who have had the same goals and objectives as you have, on occasions, in their conversations with me, expressed strong opinions that you have been too open, public, and repetitive about it all.

"Your goals have been the same, but they have disagreed with you on your methods.

"You have run rampant with your methods. You have been as racial and as biased in expressing your viewpoint through the written word for a couple of years, as the other side had done for many generations, and they went unchallenged, locally, for all those years.

"When I was told, as I have been told on many occasions, 'My God,....., Bruce is going too far', I would plead, 'please support him, he is saying things for the Indian community that ought to be said. I thank God his paper exists. It must exist, support it, fellows, above everything else, right now, we need that voice!'"

I can only respond that I have done the very best that I am capable of doing, considering the lack of cash flow and staff. And I will continue to give the best that is in me to my task.

Also, I find it strange that my correspondent is worried about my small voice although I have been publishing for less than four years when you consider that the correspondent mentioned that "the viewpoint of the other side as

expressed via the written word went unchallenged for many generations..." But I am too loud, too bone jarring, too vocal, etc. etc. No, my friend, I need a louder voice. I need more literary muscle. I need literary vocal cords that can be heard the length and breath of Robeson County.

No one can know where they are going unless they know emphatically where they have been. I did not create our history. I did not scar a single Indian psyche. I am, you might say, the SCAREE. I carry the wounds of the past. I cannot forget, nor do I wish to forget.

"Going too far?" My friend, I have not gone far enough. I have not informed the people sufficiently so that they (not you or I) can make a reasonable decision at election time.

My only concern is that I express myself without bitterness, without resentment, without hate. I measure everything I write against that yardstick. If I am resentful, if I am bitter, if I am hate-filled, I do not write my opinion. I do not express myself. I remove all vestiges of hate and bitterness and resentment before I speak. If I can say what is on my mind without negative feelings, I will do so emphatically.

The letter goes on and on. And I read each word. I learned from the letter. I listened to what it had to say. It said, in essence, that I should change the tone of the voice of the Carolina Indian Voice because things have changed. It said that I should take the strident tones out, I should cease my ravings. I agree that stridency is not the desired modulation.

Etc. Etc. Etc. Etc. Etc. Etc. Would a correspondent write a letter of critique to the Robesonian and inclose copies to Furman Biggs, Hector McLean, W. Earl Britt, Clifford Bullard, etc. etc. etc. as my correspondent did in inclosing copies to Horace Locklear, Henry Ward Oxendine, Adolph Dial, Bruce Jones, Ken Maynor, Rev. James H. Woods, Dexter Brooks, Purnell Sweet, Earl Hughes Oxendine, Herman Dial, Bobby Dean Locklear, John Robert Jones, Curt Locklear and Jamie Maynor Locklear? Think about it.

I will quit my "ravings" when Robeson County is no longer under the 1964 Civil Rights Act for tampering with the voting rights of Indians and Blacks. I will cease my ravings when school district lines do not meander in a racist route. I will clam up when Indians and Blacks are equitably represented in every facet of economic, political and social life in Robeson County. I will shut up forthwith when I see an Indian sheriff here and a Black judge there.

Six school systems are as evil and racist as three bath rooms. How about an Indian superintendent? How about a Black commissioner and more Indians?

As long as condescension exists, as long as people are transgressed against because of the color of their skins I will scream to the high heavens. I will shout it from the roof tops, and the Carolina Indian Voice will continue in a shrill voice.

The correspondent concludes his letter with this p.s. "Good God Almighty, may the Carolina Indian Voice live for a thousand years!"

It is good to talk to a friend.


THE CAROLINA INDIAN VOICE

Classified Ads Rate

\$1.50 first 25 words
5 cents each additional word

ACROSS THE MAYOR'S DESK

With REGGLE STRICKLAND



I would like to recommend that all Teachers, Teacher Aides, Police, Civil Defense, Firemen and Rescue Squad take the Emergency Medical Technical Course to be taught at Pembroke Senior High School. The Course will begin August 3, 1976, at 7:00 p.m. on Tuesday and Thursday nights.

If you are interested in enrolling in this Course, please call the Pembroke Police Department for further information.

The Town Council, on July 8, 1976, added four new members to the Recreation Board. They are: Rudy Locklear, Union Chapel; Randall Jones, Union Elementary; Wade Hunt, Pembroke Elementary; and Charlene Dimery, Deep Branch. This will give a Representative from all four feeder schools.

Get your Henry Berry Lowry, and Old Main souvenir coins while they last from the Lumbee Bank, and First Union National Bank.

Our Fire Chief, Ray Hunt, is now our Building and Electrical Inspector.

DO IT NOW!
INDIAN PEOPLE ALONG THE LINES OF SELF-DETERMINATION

by H.G. Dial
TRAIL OF SELF-DETERMINATION

which would resolve the problems now faced by Indian people in the United States.

We the Indian people have asked for the right to self-governing and to control our own destiny.

We have gained unity across the country from reservation to reservation from city to city in support of our solution papers to the President from Governors, Mayors, and the most important people of all, the people who are continually suffering under the present Beaucrat Governmental Structure.

The people united will never be defeated for it is for our children that we strive to better the conditions so they won't have to suffer as we have.

We urgently ask the Indian people of the Carolinas to unite and support the Trail of Self-Determination.

We are organizing a march on the White House on July 31 in support of the Trail of Self-Determination and the 20 point solution papers. Anyone interested in attending please contact Bill Sargeant at 521-4046.

Gas money and meals are provided there and back.

We have presented a 20 point solution to the White House and President Ford

Pictured above from left to right are: T. J. James (Washington State), Ron White Eagle (Wisconsin), Barrie Maving Rock (British Columbia), and Ron Buffalo (South Dakota).

Educational Views

By Dr. Dalton Brooks

PREVENT FAILURE BY BEING HONEST

Honesty is a subject that borders on morality, and some schools feel that it's a subject for another institution. Morality is an emotional problem that causes controversy. However, I believe that certain moral values can be taught in school if restricted to principles about which there is essentially no disagreement in our society. Simply stated, most people believe that lying, cheating, and stealing are not acceptable for our children and that they lay the foundation for failure for many kids.

Most children will lie because they are afraid of punishment, especially corporal punishment. They feel that the adult world makes all decisions, establishes all laws and regulations, and demands that children conform. One girl suggested that if she told the truth, her whole world would collapse. She was saying that students have little confidence in the adult world to provide moral leadership. And when punished they felt that they had paid for lying, now they could be free to lie again.

Children would like to rely on truth but how would they escape punishment? Children learn at a very early age that they exist in two worlds- the real, the pretense. The world of pretense forces them to

pretend, lie and cheat, though whatever is necessary to adjust to the real world. In this situation, most children state that they are unhappy and dissatisfied.

Many minority children suffer much from the double standard that they see. Not only is the real and pretense world out there, but also the problems of culture, environment and tradition. Such conditions force that child to build mechanisms just for survival. In many cases, survival means dropping out of school. And, in terms of the American culture, that spells failure.

CONCLUSION

I believe that morality is a responsibility of the schools, not just a part of the home and church. To combat morality in schools, a non-threatening and non-punitive environment should be established. It is important to children that they commit themselves to truth. If children can't experience the value of truth in the adult world, truth will have no meaning to them. Teachers, principals, superintendents and others in authority should be examples of that truth. Remembering that the minority child sees with many eyes, much has to be done to win their confidence and trust to prevent failure.

I refuse to live in an immoral world. How about you?

According to Scripture

What I'm going to write or say this week may raise your hair or get you upset. But if you love Christ and are rooted in the word and able to stand, this will help you stand even stronger. It is the word of God. John said, "The same was in the beginning with God." John 1:2

Psalms 127:1 "Except the Lord build the house, they labor in vain that build it, except the Lord keep the city, the watchman waketh but in vain."

You parents should take heed of God's word. You can't have a home unless it is built by God. You are going to be held accountable to God for the home you raise your children in. Jeremiah 2:33 said, "Thou hast also taught the wicked thy ways." David said in Psalms 127:3, "Lo, children are an heritage from the Lord; and the fruit of the womb is his reward." You see, the watchman you had over your home woke, but it was in vain, for sin had already entered in.

In the same chapter, the second verse it goes on to say: "It is in vain for you to rise up early, to sit up late, to eat the bread of sorrow." You see, it's too late to worry now. You have let Satan enter in and he is sent forth to destroy your home and children.

Today children are at liberty to do as they please. You can see them any hour of the night on the streets. You that are young and beginning or planning a family can bypass these sorrows. In Proverbs 22:6 it says "To train up a child in the way he should go, and when he is old he will not depart from it." Take your children to church. Don't send them and when they get where they don't mind, verse 5 said, "Foolishness is bound in the heart of a child." The word here tells us that they are going to be disobedient, but it is foolishness. The verse goes on to say the rod of correction shall drive it far from him. Parents the only thing that will destroy is Satan with his enticing word. He comes around with words so

big and fancy no one is able to understand. For instance, when a young girl gets in trouble and needs help, love and understanding, he comes up with the word abortion. In my understanding and yours it means to kill or destroy. Satan tells how easy it is and that it only takes a little while and no one will know and nothing has been done wrong. But he's a liar. The act of murder has been committed and he failed to tell you of a God who has an all seeing eye. Proverbs 15:2 says, "The eye of the Lord are in every place, beholding the evil and the good."

One day we shall stand before him to be judged of our unrighteousness. Listen, this is nothing new with Satan. He tried this way back. Deut. 1:18 When God was preparing deliverance for the children of Israel. Satan entered in the heart of the king of Egypt and said, "Behold, the people of the children of Israel are more an mightier than we. Come, let us deal wisely with them. He tried all things when that failed. He told the midwives to the Hebrew children to kill all male children. But the Bible says they would not because they feared God. Moses was to be a deliverer for his people. But Satan wanted him killed. Just like today. He got people thinking there's going to be a shortage of food. We are going to run out of this or that. He knows the more children are born, the more for Christ and the more to serve Jesus.

Thank God for you mothers who raised a large family and who is serving God through Jesus. Times may have been hard, but God supplied your needs and gave you his heritage to raise up in the fear of the Lord. And the Lord said, "Happy is the man whose quiver is full of them." Psalms 127:5. Not sad, but happy! Young people, there is one who I can point you to who won't lie, or let you be burdened with more than you are able to bear. His name is Jesus. He said in John 10:10 "I am come that they might have life, and have it more abundantly. But the thief cometh not but to kill and steal." Verse 11 "I am the

On July 17, 1976, with a party of 17 interested fellow Lumbees, I viewed for the first time Randy Umberger's Strike at the Wind, an outdoor drama which opened July 1 and will close August 14. This play, which purports to be the life story of Lumbee guerrilla warrior Henry Berry Lowry and the Lumbee people, has already become something of a sacred cow in that I, a holder of the Henry Berry Lowry Memorial Award and the author of a highly-successful historical book on the Lumbee Indians, have been urged by several Strike at the Wind affiliates not to find any fault with the drama in print.

Contrarywise, however, a number of other people acquainted with my literary and historical credentials and what ever ability I have, have privately and sincerely asked me for my frank opinion of the play. My first reaction, now that I've seen it for myself and have studiously examined the booklet describing it, is that any literary or artistic work which cannot stand up under the review of a competent literary critic, hardly deserves the status of a sacred cow.

Fortunately, I liked Strike at the Wind for the most part, although, like anyone else's play, there is certainly room for improvement in a number of areas. William Shakespeare hailed as the greatest playwright of all times, certainly recognized this about his plays, corrected and improved as the plays were being acted, and this sensible and wise application doubtless accounts in large measure for his unequalled success.

My honest impressions are these:

-I am sorely offended by what appears to be a footnote at the bottom of the page of the accompanying booklet bearing the legend: The Henry Berry Lowry Story. It reads: "David Eliades and fellow Pembroke State University Lumbee Indian Adolph Dial are considered to be the definitive historians of the Lumbee people."

By whom? And when did David Eliades, a white PSU history professor native to another county become "a... fellow Lumbee Indian? Definitive historians of the Lumbee people?" There is no such animal, and besides, as I have pointed out, Prof. Eliades is not "of the Lumbee people." I myself am a Lumbee and I believe that I have the right to say, "If you are going to deal with Lumbee history, which after all is my history, too, for God's sake, keep your facts straight."

good Shepard, the good shepherd giveth his life for the sheep."

This same shepherd Jesus... satan tried to kill when he was a baby - Matt 2:13. "An angel of the Lord appeared unto Joseph and said for him to flee to Egypt for Herod will seek to kill the young child Jesus."

It makes my heart leap with joy when I know that my Redeemer liveth and I know that I abide in him and Jesus in me. I don't listen to Satan or his lies, for I believe in life, an eternal life. Amen.

Yours in Christ,
Evangelist Ted Brooks
P. O. Box 339
Pembroke, NC



-I think the character of Henry Berry Lowrie is weakened and injustice done him when the character portraying him is made to say: "I'm going out and rape me a white woman." Henry Berry Lowrie's bitterest white enemies, when writing about him, almost invariably pointed out the opposite as to his character. Although white women were understandably often in his power, not one ever accused him of insult or injury. If I didn't know my people and were I not a studious researcher on Henry Berry Lowrie myself, however, I might get the idea from the play that Lumbees are in the habit of raping white women... which is anything BUT the truth. I don't like prejudice, even unconscious prejudice, and I think this unfortunate, glaringly prejudiced statement should be stricken. I felt that way when I served on the script committee of Strike at the Wind, and I still feel that way today.

-The character of Henry Berry Lowrie fails to come through strongly enough. In the play, he is petulant, hot headed and flighty. He emerges as he is seen through the eyes of our local white people at large, and I can assure you after research stretching from 1947 that Henry Berry Lowrie was not that way.

-The most authoritative book on the Lumbee Indians, and Henry Berry Lowrie is not the Dial and Eliades book, The Only Lumbee I Know, but William McKee Evans' To Die Game, which, incidentally, comes nearer to being definitive than both the Dial book and drama put together.

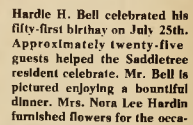
-Now for what I did like. The music... the acting... the theatre... Carnell Locklear, in particular... the play's possibilities... the reasonable admission fees... the seating arrangements... the wonderful open air... the fact that our people have roles in their "own" drama...

But let's rid the play of the prejudice, unconscious or otherwise. Let's not allow anyone to cut our own throats with our own instruments, even if they are "nice" to a few of us. We have already suffered more from distortions than any other people on the face of the earth.

If someone wants me to react like the character in "The Emperor's Clothes," I am sorry but I just cannot oblige. In this case, the Emperor is not wearing his birthday suit and nothing else. But he's certainly bare, and showing through in places.

Happy Birthday!!

Hardie H. Bell celebrated his fifty-first birthday on July 25th. Approximately twenty-five guests helped the Saddletree resident celebrate. Mr. Bell is pictured enjoying a beautiful dinner. Mrs. Nora Lee Hardin furnished flowers for the occasion.



THE CAROLINA INDIAN VOICE

Published Each Thursday by
The Lumbee Publishing Company

Bruce Barton, Managing Editor
Connee Brayboy &
Garry L. Barton, Associate Editors

SPECIAL CORRESPONDENTS:
Mrs. Bazie Hardin
Violet Locklear
B. Locklear
Elmer W. Hunt
Jackie Eugene Lowery

Mailing Address:
The Carolina Indian Voice
Post Office Box 1075
Pembroke, N.C. 28372

SUBSCRIPTION RATES:
Instate-1 Year \$5.20
2 Years \$8.32
OUT OF STATE:
1 Year \$7.28
2 Years \$9.36

MEMBER: American Indian Press Assoc.
N.C. Press Association

Second Class Postage Paid at Pembroke, N.C. 28372

God, grant me the serenity to accept the things I cannot change; courage to change the things I can; and the wisdom to know the difference.

JACK'S FURNITURE AND APPLIANCE COMPANY

305 West Third Street
Pembroke, NC

***** (Across from FCX) *****

"It's easy to pay Jack's way"

Pictured above from left to right are: T. J. James (Washington State), Ron White Eagle (Wisconsin), Barrie Maving Rock (British Columbia), and Ron Buffalo (South Dakota).