

EDITORIAL AND OPINION PAGE

ASI SEE IT

Bruce Barton

POLITICS...ROBESON COUNTY STYLE!

I've been hurt more but I can't remember when. I've been disappointed more but I can't remember when. I am, frankly, so hurt with the results of the election that I find it difficult to write about it in a sane and bitter way. I am disappointed almost beyond recovery. I am sure that I will tuck my in gut, revive my hopeful spirit... in a day or so. Right now, well, I guess I am suffering from a wee bit of poor me-ism.

Robeson County suffers from an awful malady--inbred racism. All three races are afflicted with the maddening and inhibiting sickness. And I see no immediate cure or antidote on the horizon. No one wants to say it out loud, but race is the motivating factor in every election race in Robeson. If you look hard enough Race will rear its ugly head. I, as I see it, do not know what can be done about our racial preoccupation, but honesty might help. It might help to exhange our resentful spirits if we talked about it out loud in an honest and forceful way. If there is hope for us, and I have some doubts, honesty seems to be the right tone and the right frame of mind.

LOOK AT THE RACE FOR DISTRICT JUDGE

Look at the race for district judge...if it doesn't make you too uncomfortable to do so. Just look at it. Henry Ward Oxendine, an Indian attorney, ran hard for the position. No Indian or Black presently holds a just seat in any court in Robeson County. There are no Indians or Blacks, to my knowledge, on the staff of the district solicitor. Who is looking after the interests of Indians and Blacks? Joe Freeman Britt? Charles McLean? Sam Britt? Etc.? Don't kid yourself! Go to court any day you choose...look around you. Just observe. All you will see, generally speaking, are Indians and Blacks being tried by White District Solicitors and sentenced by White judges. What do you think that does to the psyche, the mind and soul, of the Indian and Black?

Henry Ward Oxendine is an attorney who has also served two terms in the law making body of the N.C. General Assembly. But, and you may disagree with me if you wish, he was not elected to the special judgeship because, basically, he is an Indian. The White populace (and God knows there are exceptions to this or any other rule) would rather see an Indian or Black in Heaven cavorting about in the splendor therein than see a dark skinned one as a dispenser of justice. They have reserved that role for themselves. An Indian or Black may serve in the house (that's away off in Raleigh) but he may not dispense justice.

Looking at the election returns in a cursory fashion, neither the Indian or Black or White is comfortable with an Indian in a judgeship. The Indian and Black with their double-vote created psyches and historically imposed inferiority complexes, simply cannot rationalize an Indian or Black in such a God like position. Instinctively, and owing to his deeply buried psychic bones, the Indian (and Black) just cannot accept one of his own in such a position. Some will say, "Why, Henry Ward would have been stricter than Sam Britt." Others will say, "God almighty, can you imagine an Indian (or Black) in such a position? Why he'd be so biggity you couldn't stand him." Etc. Etc. Etc.

And the election returns. Well, the Indian stayed home. He just didn't come out to the polls and vote. Pembroke, the biggest minority precinct in the county, voted less than a third of the registered voters. Out of some 3600 registered voters, a little more than 1100 voted. Why? I believe it is psychological and beyond our comprehension. The Indian electorate has been scared

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

LETTERS TO THE EDITOR

A Word of Praise for The CIV

Dear Sir:

And Pembroke is not the only culprit. Every minority precinct in the county suffered from the same malaise. THE MINORITY SIMPLY DID NOT VOTE! Many stayed home rather than grapple with such a weighty decision as to whether or not an Indian should be judge.

The Black, in his own fashion, had a liaison, a courtship, a testing of the waters with the white electorate this time around. They were almost brazen about it, although Black Precincts supported Oxendine for district judge. But Blacks were not concerted in their support. There was a discernible White-Black voting coalition for Ellis and in opposition to Oxendine in certain precincts in Robeson County. Let's hope the shaky coalition does not hold fast. Historically, I do not believe there is enough elective adhesive to hold it together.

The Whites? Well, the Whites voted White period... except in the race for the county school board elections where there were discernible signs of Whites voting for themselves and a couple of select Blacks. The Blacks? Well, it seems, on the face of it, that Blacks, generally speaking, voted for themselves period on the county board of education.

Now, that was a big paper on Thursday, August 12, 1976. Looks like we have gone all first class, second to none. Keep up the good work.

The Carolina Indian Voice has published everything I have tried to write so far. This I can't say for some of the other newspapers in the area.

The area is fortunate to have a newspaper like The Carolina Indian Voice to express views and opinions of its people.

Please don't forget to vote in November. Look the candidates over good and vote for someone, but do vote.

Cornelius L. Hocker, Sr.
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Pembroke, NC 28372

REMINISCING

by Lew Barton

A reminiscence is a remembering, a memory, a recollection; an account, written or spoken, of remembered events. In this column, I shall reminisce. That is to say, I shall call past events back to mind, in the hope that they will be reminiscent of bygone days, and thus heighten the appreciation of us all for what we are and where we are.

Reminiscence is a pleasant pastime; that is, an enjoyable way to spend one's leisure moments. Right now, for example, I am recalling to mind a very pleasant association with Rev. Ralph H. Long, a retired, 69-year-old Presbyterian minister who read for me during my darkest days of blindness in 1963. A Harvard graduate, Rev. Long was a very realistic person. He, like I, enjoyed Truth for Truth's sake; and believed fervently in "telling it like it is." In the spirit of this, he and I came up one day with the poem that follows, which we thought of while composing it, as "The Sermon Never Preached." It was our feeling during those days that people were usually too hypocritical where the subject of love and passion are concerned, thinking of them as two entirely different and totally unrelated things. I eventually changed the name of the poem to the subject matter with which it deals--

LOVE AND PASSION

By Lew Barton and Rev. Ralph Long.

"Love is love and passion's passion." Separating them's the fashion. Love is pure as snow that flakes Above the salted sea! Yet, no more of love platonic! Sing, yet poets, of love cyclonic!

GONE BUT NOT FORGOTTEN

by Lew Barton

"GONE BUT NOT FORGOTTEN" Lied the lonely stone, Standing there alone. Unremembered! "GONE AND NOT REMEMBERED" Carve upon my stone! If I have a stone, Unremembered! Works of merit rendered, Bury 'neath my stone. Make these words my own: "NOT REMEMBERED" Oh, my God, remember me! At Thy Great White Throne. Lest I there, too, groan: "NOT REMEMBERED!"



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The Life and Times of Henry Berry Lowry

by G.L. Barton

A. Yes sir.

Q. How long was it before they returned to the main body?

A. A right smart little while!

Q. Did any one whom you knew come back with them or near them, if so, state who they were and how many?

A. William C. McNeill came on a few steps ahead of them.

Q. State what conversation, if any, passed between the parties in the lane after the arrival of William C. McNeill?

OBJECTION: On the ground that it does not appear that Mr. Taylor was present; overruled.

A. Mr. McNeill said that there was nothing ready for supper there but would be in a short time, and looking down where I was, and the question being asked of him if he knew any of the men, said he did not, nor did he want to know them. The leader said that no man's name was to be called when they went to Mr. McNeill's house.

Q. After leaving the lane where did they carry you next?

A. We started on and went up the lane to W.C. McNeill's gate and were carried inside of the yard where I asked for a drink of water.

Q. Did you get the water you asked for and if so, by whom was it given and where?

A. We were carried over to the well, the left hand side of the house, Mr. McNeill accompanying us to keep off the dogs. After the guard had drunk, a Black man held up the bucket to the mouth of Malcolm Sanderson and to my mouth to drink as our hands were tied we could not do it for ourselves, after which they carried us round the house to the front steps.

Q. Did they leave you there on the front steps without anyone to guard you?

A. No, they had guards upon us all the while.

Q. Could you from your position while there guarded see the kitchen or the dining room?

A. No sir.

Q. Now tell the Court where you first saw Mr. Taylor and what passed between you and him?

A. I saw Mr. Taylor on Mr. McNeill's front piazza coming out of the house and I either called him or bid him good evening, but he refused to speak to me and passed into the house; after some little time he returned to the piazza and talked to another person a good long while, both leaning on the banisters, and talking very low. I then called Mr. Taylor to me, telling him I had a word to say to him privately. He told me to speak what I had to say there. I told him to save my life and keep them from killing me, and he replied, "All you mulattoes around [with a creaking gesture of the both hands] were everyone of you tumbling into hell fire and [stretching out his foot] if this foot could stop you from going by setting it on you, I would not do it."

Note: The word "Mulattoes" means a mixture of White and Black blood.

Educational Views

By Dr. Dalton Brooks

A SOURCE OF SUCCESS IMAGINATION

Imagination is an out growth of the brain and nervous system and provides students with an avenue for success. It plays a far more important role in our lives than most of us realize.

What the imagination does is to help students build up a true self-image and achieve confidence they need by applying creative imagination rather than destructive imagination. Realizing, of course, that creative imagination is not something reserved for the poets, the philosophers, the inventors. It is something that all students have, regardless of their label.

A general truth about students is that they always act, feel and perform in accordance with what they imagine to be true about themselves and their environment. This means that if your environment has conditioned you to feel inferior to act negatively, to see yourself as a failure, then your imagination sets up an automatic failure mechanism. That really means that to be successful, the student has to build a creative imagination.

How do you build creatively? First, get a good mental picture of yourself. Don't feel sorry about who you are. See yourself acting and reacting appropriately, successfully.

THE SEARCH FOR TRUTH

By Earl C. Brooks

The learned Prince of Grenada, heir to the Spanish throne, was imprisoned by order of the Crown for fear he should aspire to the throne. He was kept in solitary confinement in the old prison at the Place of Skulls, Madrid. After thirty-three years in this living tomb, death came to his release. Following his death, and upon examination of his cell, it was discovered that he had done extensive research into Biblical writings. He had uncovered many interesting facts about the Bible which he had marked on the walls of his cell with an old nail. This is how his mind sought employment through the weary years of solitary confinement:

The middle book of the New Testament is II Thessalonians. The middle chapter is between Romans 8 and 9. The middle verse is Acts 17:17. The shortest verse is John 11:35. In Psalms 117 four verses are alike--the 8, 15, 21 and 31. Acts of the Apostles, Chapter 26, is the finest chapter to read. Psalms 23 is regarded as the most beautiful chapter. The four most inspiring promises in the Bible are John 14:2, John 6:37, St. Matthew 11:28, and Psalms 37:4.

BIBLICAL BRAIN TEASER

Four heads have I, but body none. And without any legs I run. 'Midst bliss supremacy lot was cast, and joys that could not be surpassed, yet these delights did I forsake, and far away my course I take; yet, while I wander far on night, still ever in my bed I lie.

ANSWER: The River that went out of Eden-- Genesis 2:10.

Musing....

Reasonable Locklear

OL' REASONABLE IS UP AND ABOUT AGAIN...

Ol' Reasonable is up and about again. I have been suffering from a touch of the gout and a case of the can't help it here lately. Ol' Reasonable has just been down in his spirits a bit. But I have been revived. I see a little glimmer of hope and I hover around hope like a moth around a flame. Ol' Reasonable is just a hopeful fella, and more hopeful than, I might add, that smart clevy Bruce Barton.

Six Indians on the county school board is a mighty hopeful sign to Ol' Reasonable. I can remember the day when no Indians was on it, and had no idea of ever being on it. I suspect Barton is hot 'cause Shirley Britt got on the school board. Well, Ol' Reasonable ain't jumpin' for joy but things ain't as bad as they have been. I see a good future for our children if the Indians will be Indians and not spend all their time being sump'en they ain't and never will be. If en they'll just be Indians ever thing will be just fine from now on the county school board.

Besides, if en the people don't want Shirley Britt on the school board, they can vote (one at the time) come November when Carnell Locklear will be running against the nine democrats for a seat on the school board. People generally git just what they pay

Know Your Bible

By Rev. D.F. Lowry

We hear lots of preaching about hell. Tradition teaches that if a person dies in his sins he goes to hell. This quotation is not scriptural. No one goes to hell when he dies physically. The Bible teaches and I quote: "As in Adam all die." This takes both saint and sinner.

At the natural death we are "put in hell by an undertaker-saint and sinner. However there are two deaths for a person who dies in his sins. There is a second death for one who dies naturally in his sins. See Rev. 20:14 and death and hell were cast into the lake of fire. This is the second death.

Death means the end. When we die the natural death we do not exist as a natural human being on this earth any more forever. When and if we die the second death we will not exist anywhere any more forever.

I heard a minister on the air today say that sin would destroy us and burn us in hell forever. This would make the impossible possible. Destroy is to do without--to make away with, to put out of existence--to annihilate. It's impossible to burn a thing forever that has been destroyed.

A lost soul at his first death is "put" in hell, but at his second death he is "cast" into hell by the reaping angels. This hell will not exist until the final judgment. Sinners will be running and screaming and crying for the rocks and mountains to fall on them. The sinners will be weeping and gnashing their teeth as they are being bundled by the reaping angels to be cast into hell and be burned into ashes and will never exist again.

At the close of the Great Destruction pointed out by the apostle Peter found in Chapter 5--Verse 5 says he sober, be vigilant, because your adversary the devil, as a roaring lion walketh about, seeking whom he may DEVOUR.

If you think a soul will burn in hell forever, the devil is here wiser than you. Lastly, read 2nd Peter, Chapter 3 and Isa. 66:22. No hell after judgment. Rev. 20:14.

should not perish. Perish here is meaning destroyed.

Now turn to the Bible Prophets: Matt. 4:1 for behold the day cometh that shall burn... all the proud shall be stubble and burn up.

Hear David-- Psalms 145:20 God preserveth all them that love Him, but all the wicked will he destroy. Psa. 37:20 the wicked shall perish and the enemies of the Lord shall be as the fat of lambs, they shall consume, into smoke shall they consume away. This means: gone forever!

The Psalmist speaks again in the 37th chapter, verse 10: For yet a little while and the wicked shall not be. Yea thou shalt diligently consider his place and it shall not be.

My dear reader, the Bible plainly teaches that there is no hell in existence anywhere after the final judgment of God's great wrath. The Apostle Peter knew this when he asked a most awakening question: What shall the END be of them that obey not the gospel?

Should one be burned in hell forever it could not have an end--but would exist forever.

My dear reader, the Bible plainly teaches that nothing bad will exist anywhere after the end of this world. There won't be any hell anywhere after judgment.

At the close of the Great Destruction pointed out by the apostle Peter found in Chapter 5--Verse 5 says he sober, be vigilant, because your adversary the devil, as a roaring lion walketh about, seeking whom he may DEVOUR.

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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.



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