

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



The Shirley Britt Affair: An Assessment

With the 1976 election for the Robeson County Board of Education now history, a few comments concerning the effort to unseat Shirley Britt are in order. After the Democratic Primary in August, many Indians were alarmed at the results; two of the top five slots were occupied by whites, and Shirley Britt, considered by many to be an anti-minority candidate, was near the top. It was felt that by joining forces with the Carnell Locklear effort that, at the very least, Shirley Britt could be held to a two-year term. This was important as she would then be in a position to be replaced by an Indian from the Saddletree community in the 1978 elections; Saddletree being the only major Indian Community without representation on the new Board of Education. Many observers contend that a political thrust against Mrs. Aileen Holmes, who was defeated in her abortive effort for a seat on the Board of Commissioners, was primarily responsible for Saddletree not being represented on the oncoming board of education. Had Mrs. Britt received a four-year term, then the Saddletree representative would have come at the expense of an Indian or a Black; this, of course, would have been poor politics.

It is important to understand that the effort was directed at Shirley Britt alone. No effort was made against any Indian, the Black, David Green, or the other white, Bob Mangum. Furthermore, the effort was above the belt; attention was focused only on her voting record. It was not a vindictive or personal campaign. It was an issue orientated effort.

The results of the effort were impressive indeed. Shirley Britt came in last place for the nine available seats. She was clearly out-distanced by the Black, David Green, in Pembroke and Prospect - a turn-around from the Democratic Primary. In Back Swamp she received only 14 votes compared to 496 for Ralph Hunt, the Indian front runner.

It is true, of course, that Shirley Britt will sit on the new board of education, but only for a two-year term. Had it not been for the placid Democratic Primary and the Democratic sweep in the General Election she would now be ancient history instead of a political anachronism. But the people of Robeson now know Mrs. Britt, and they have served notice that they do not appreciate her racial attitudes. The people have spoken in a quiet voice but they have spoken.

Carnell Locklear will not, of course, occupy a seat on the new Board of Education. Had he been a Democrat, does any rational person doubt that he would have replaced Mrs. Shirley Britt? Note also that Carnell did better in the Indian heartland of Pembroke - Prospect than did Avery Nye in his hometown of Fairmont. Pembroke - Prospect gave Carnell fully better than one-half of his total vote; with better than 900 votes in Pembroke. It was a magnificent effort by Carnell and his supporters.

In conclusion, we would say that the message was delivered to the white dominated political machine in Lumberton. The Indian people of Robeson are becoming more politically aware; our lines of communication are improving; and the atmosphere is electric with excitement for the next contests. Let us begin today to build on this foundation for the political battles of 1978.

Know Your Bible By Rev. D.F. Lowry

Christ told Nicodemus, except a man be born again he cannot enter the Kingdom of God. Nicodemus did not understand what Christ meant. However, Christ led him to see that there are two births: the natural and the spiritual. Nicodemus had had the natural birth; however, he had to have a spiritual birth to be saved.

Also called the second birth. There are only two births, the natural and the spiritual. A birth puts anything where it has never been before. This includes people and all animals of the entire world. If you will think of chicks, birds, and all things that are hatched from eggs and even crickets, all are where they have never been before. All creatures born or hatched are in a new world.

Christ finally said: There is a natural birth and there is a spiritual birth. The natural birth is being born of water-not the water but of water. Every person living or having lived, except Adam and Eve was born of water. Adam was made of dust and Eve of Adam's rib.

Now, when Christ told Nicodemus he must be born again he meant the spiritual birth.

Lastly, water baptism, whether immersed, sprinkled or poured is not and cannot be a birth. If any kind of a water baptism was a birth, there would be three births, the natural, spiritual and water. The Gentiles had been born twice when Peter said, "Can any man forbid water?"

According to Scripture

John 1:15 "John bore witness of him, and cried saying, this was he of whom I spoke. He that cometh after me, for he was before me."

The truth: John lived a Christian life in a way people thought he was Christ. And yet John said he was not worthy to unloose Jesus' shoe latches. I want to ask you, do people see Christ in your life? Would you give your life for Christ? I know some of you will say that was back then, we don't live under those rules or commandments now. The Lord said he has no respect of persons with God. Rom. 2:11. If John gave his life for righteousness and he lived it, so shall you and I. If God demanded John to live this life, so shall you and I. If we got by with less than God ask of John, then God would have to apologize to John and say, "John, you died in vain. It is alright to have your brother's wife. It's alright to sin now and then. You could have had strong drink or eat the food you liked." But God had said to John's master in Luke 1:15 "John shall be great in the sight of God. And shall neither drink wine nor strong drink. And he shall be filled with the holy spirit from his mother's womb."

You and I shall neither drink strong drink nor eat any food that must be filled with the holy spirit. In Romans 12:1 Paul said, "I beseech you therefore brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

I love the word holy which means to separate from the unclean things of the world. Paul said to transform our minds by the renewing of God's word, "so that ye might prove that which is good and acceptable and the perfect will of God." Praise the Lord, words like this just lead you to die the will and to live a Christian life for Jesus and to know John the Baptist's way of life for Christ was not in vain. It was the only way.

Yours in Christ, Evangelist Ted Brooks Rt. 2 Box 339 Pembroke, NC

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AS I SEE IT
Bruce Barton

ELIAS ROGERS-A VICTIM OF THE TIMES

There is an old saying attributed to Catholics that is very appropriate to our peculiar situation in Robeson County. Catholics purportedly are fond of saying, "Give us the child until he is six and he will not depart from our doctrine..." I don't know whether that is true or not but it is food for thought as far as the developing Indian political muscle is concerned.

8 INDIANS and 2 BLACKS CAN'T OR WON'T ELECT AN INDIAN TO LREMCM PRESIDENCY

It is stranger than fiction but true nevertheless. The new board of directors of Lumbee River Electric Membership Corp. is made up of 8 Indians, 2 Blacks, and 2 Whites. Believe it or not but an Indian, Elias Rogers, could not win the presidency of the board from one of the two whites. (Hubert Prevatte) at the last organization meeting of the newly seated board.

Rogers lost seven votes to four. One of the Indians voted for another Indian on the assumption that they were balloting for another position.

Rogers was the first minority to ever serve on the co-op board and he had to take them to court to gain the right to serve. Rogers caught the then president of the board stuffing the ballot box and jamming up the electoral process with bogus proxy votes. Rogers won a sizable settlement from the Lumbee River Electric Membership Corp. and was seated on the board initially as a result of the suit.

On the face of it, you would think that Elias Rogers would be in a formidable position on the board; especially since he sacrificed so much to open the co-op to the membership. Alas! Such is not the case. Rogers, because of his aggressive and hard hitting approach, has created many enemies...many of them Indians and Blacks. They never fail to slap him resoundingly in the face because of his hard hitting stance on the board. Surprisingly, many minorities think Rogers is a little too Indian...and strongly identified with the Tuscarora group who made their presence felt in the county during the course of the last few years.

Is Rogers qualified? Many people think so, including the writer of this article. He is knowledgeable about the problems and travails of co-ops because of his self instructive course in the operation of the co-op as a result of his suit against them. He had to know something about the inner workings of the co-op to win the suit. Also, he has served as

vice-chairman of the board for a number of years. Remember? We (minorities, that is) suffer from the wrong reasons. Mutual respect is the only true arbiter between the racial groupings in the county. Racism must be thrown out on its prickly ear if Robeson County is to overcome her present doldrums of economic deprivation and voter discrimination.

Why can't he get elected president of the co-op board? Good question! But I do have some conjectures to make on the subject. He is one of the few Indians ever elected to a board or commission who was not overly concerned with the status-quo, the middle class syndrome. He is a man of the people, a fundamentalist preacher, a painter by trade, a working man. He is not a friend of Ben Floyd or Sam Noble or any of the other big wigs in politics locally. He operates mostly by himself, keeping closely in touch with the consumers of the co-op. He is passionate about his position as an Indian. He talks loudly and sometimes and is not versed in the art (sic) of compromise and give and take. If he thinks he is right...well, he can say it louder than just about anyone I have ever met.

I honestly believe he is the kind of elected official we minorities need to break the psychological barrier keeping us from our greatness and our share of the Robeson County (and Hoke County, etc.) pie.

But we have a long way to go before we can achieve any kind of parity in politics and economics. Indians have been forced to concede. They (deep down in the recesses of their hearts) do not believe they are as good as the average white man in Robeson County. It is understandable, but we should not accept the situation as it now stands. Indians and Blacks are flexing their political muscle. The next step is to elect Indians and Blacks who are Indians and Blacks, not carbon copies of the existing order. Give us an Indian with a feather, give us a Black with a clenched fist. They keep the rest of us honest.

According to local wives tales, Indians are violence prone. They are violence prone, but only against one another. How many Indians have ever traveled to Lumberton and unloaded their frustrations on the streets of the county seat? How many Indians have ever honestly acted violent against one of our white brethren?

I do not condone violence in any form. I am a pacifist of long standing. I simply point out the above to show case a psychological shortcoming in the make up of Indians and

I do not condone condescension. I do not appreciate Indians (or Blacks) who are magnanimous for the wrong reasons. Mutual respect is the only true arbiter between the racial groupings in the county. Racism must be thrown out on its prickly ear if Robeson County is to overcome her present doldrums of economic deprivation and voter discrimination.

But what about Elias Rogers? Should we reward him for speaking out in our behalf? Should we reward his militancy? Should we encourage him to continue to speak out on the issues affecting the members of LREMCM? Put yourself in his place. Would you be anxious to speak out against injustices?

Anyway, here is how the vote went for the presidency of the Lumbee River Electric Membership Corp.

Hubert Prevatte (a white) won with seven votes. Those voting for Prevatte were: Ward Clark (Indian), Bradford Oxendine (Indian), James H. Hammonds (Indian), J. W. Hunt (Indian), Frank Warren (Black), Davis K. Parker (white), and Prevatte. Prevatte received all of the white votes (two) and also received the votes of five minorities which was the margin of victory.

Rogers received four votes. He voted for himself and received the votes of Frank Jacobs (Indian), Harold Dean Brewer (Indian), and Alton Dudley (Black).

According to information received, John Paul Jones (Indian) was committed to Rogers but voted for Frank Jacobs in the mistaken belief that they were voting for treasurer.

How does one explain the vote as pointed out above? Did they honestly believe that Rogers was not qualified to be president of the board? Do they simply mistrust Rogers and believe that he is a wee bit too militant for their craws? We do not know.

We only hope that their votes against Rogers were based on clear thinking logic. And not on the Robeson substitution for the Catholic rule that "if you give us the children for six years they will not depart from our doctrine." If so, it is time for Indians and Blacks to adamantly demand their good self esteem to be returned to them forthwith.

The salace, I suppose, for Rogers is that he is a victim of the changing times.



In the 1790s, one of the most popular theatrical companies in the new states was called the Old American Company. The manager and leading actor of the company was a man named John Henry who brought plays by Shakespeare and Richard Sheridan to the American stage. One of the leading attractions of this theatrical group, however, was Henry's lovely and talented wife, a famous actress of the time. Who was that lady? Maria Henry.

How or Who Princess Blueberry had been absent from her tepee for several months. Alas, she returned pregnant. Entering the tent, she raised her hand and said to her mind, "How?" "Never mind how," he replied. "I want to know who!"

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Strong should advocate rights of the weak

Dear Mr. Barton:

As taxpayers and human beings, we have rights. I am a firm believer in the operationalization of the rights that were bestowed upon each human being as a result of the composition and implementation of the Constitution of the United States. I also firmly believe that those who possess greater strength and power should protect or advocate for the rights of our weaker brother. I feel that through the publication of The Carolina Indian Voice that you and your staff are adequately and effectively fulfilling this responsibility. The Carolina Indian Voice constantly exposes the roots of individual, social and institutional racism. My only concern is that people often have a tendency to console individual behavior or the behavior of others by ignoring the unpleasantness of an act of racism.

The 1976 General Election has been completed. We have elected those individuals that we feel are most competent to advocate for our rights as well as the rights of our children and serve in the differential capacities. Except in the case of Shirley Britt and Carnell Locklear, if an individual is experiencing difficulties in daily activities or feel that his rights have been violated and there is a need to express oneself, he should feel obligated to write to those individuals that have been elected. If their behavior is not in conformance with expectations this should be remembered

when re-election is duly executed again. It has long exceeded the date when the public should demand accountability of incumbents' behavior. One accountability is demanded, then it will be ascertained that human needs will be adequately and effectively met. The concept of social equity will then become victorious.

One last comment. It has been my experience thus far that as one proceeds northward in "these great states" the more covertly racism is expressed, (especially institutional racism). In southern areas, racism is overtly manifested in behavior such as double voting, allocation of public monies for educational purposes, etc., while in the northern areas racism takes the form of sophistication such as blaming the student for a low SAT score by identifying him as a culturally deprived or establishing institutional policies that eliminate only minority students. I challenge you to continue to expose racism regardless of its form and protect the rights of others through the continuation of The Carolina Indian Voice.

My sincere wishes and support for the future success of The Carolina Indian Voice is apparent. I look forward to receiving my issue weekly to "keep in touch" with Pembroke while in graduate school. The South shall rise again.

respectfully,
Linda Faye Johnson
University of Maryland
Baltimore, Maryland

United Cherokee Nation seeks members

Dear Bruce:

Print this notice to all Lumbee People: "Let it be known that all Lumbee Indians who are one-fourth or more can now be members of the United Cherokee Nation, Inc. of N.C. and will receive a roll number and be recognized as Cherokees by the U.S. Government. Also each member will receive a certificate and a roll card. Fill out the membership form below."

I have spoken,
Chief Greywolf Webber
Grand Council Head Chief - Lumbees

Send Membership form below to us here:
UNITED CHEROKEE NATION
Membership Form (Please Print)

Name _____ Birth _____
Address _____
Wife or Husband _____
Children: names and ages _____
How much Indian _____
Tribe _____

Membership \$5.00. Must be sent with form to UNITED CHEROKEE NATION, BOX 778, BRYSON CITY, N.C. 28713

Courthouse Squares



Before Cutting To keep meringue from tearing when you slice it, brush the sides of the knife with cooking oil before cutting.

Quick Supper For a quick supper, combine any style of frozen broccoli with canned tuna and cream of mushroom soup. Top with potato chip crumbs and bake for half an hour.

Food Facts Prunes are a variety of plum that has a sugar content high enough so that the fruit can be dried without fermenting. Prunes is the ingredient that makes jams "jam" and jellies "jelly."

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Thoughts to correct a grossly deficient diet

Are the Nutritionalists correct? Is your diet "grossly deficient" in vitamins and minerals? If so, which vitamins and in what doses? Many people "play it safe" by routinely taking multiple vitamins. Yet, they may need to do more. First, multiple minerals taken along with the multiple vitamins will increase the body's absorption of both. Second, vita-

pembroke DRUG CENTER