

EDITORIAL AND OPINION PAGE

...the voice of the drum is an offering to the Spirit of the World. It's sound arouses the mind and makes men feel the mystery and power of things.

-BLACK ELK



JESUS: THE GREATEST EMANCIPATOR IN THE WORLD TODAY

by Rev. Charles McDowell

"He brought him to Jesus. Jesus looked at him and said, 'so you are the son of John? You shall be called Cephas' (which means Peter)."

The Black American has always believed that Jesus is the emancipator. The Greek word behind the English word "emancipator" is rich in meaning. It can be translated "ransom," "redemption," "liberation," "freedom," "liberation." We have so many times expressed this deep conviction in our old song, "Go Down Moses, way down in Egypt land, tell old Pharaoh let my people go." Yes, Black Americans have always believed that Jesus was on our side.

cause of the sword of oppression, or some demonic idea of race superiority. He does not want us to be assimilated into a mush of distorted precepts. He does not want us to be squeezed into conforming with the image of a super personality, no matter what the color of the face happens to be. He wants us to be as Cephas of our text who came not as James or Matthew, but as himself so that Christ could make him the very best person he could be like Jesus.

There is a big difference between education and indoctrination. And if Black Americans are to be the people God has promised to help become the best people we can, we must be educated.

The fact is, Simon would remain Jesus, the unique one, with all of his potentialities and characteristics even when he became Cephas. For Simon becoming Cephas is Jesus the Emancipator's way of enabling one to become the very best person he can.

Simon not only stood before Jesus the Emancipator as a unique personality, but as a person with a history. He stood before Jesus with fragments of home clinging to him for he was Simon the son of John. He stood before Jesus as a product of historical events that produced him, determined his existence, shaped his outlook, and developed his character. Simon was a product and a part of a larger whole, and to obliterate the history that had produced him, to alter, or to use it to destroy his own personality, or to use it to imprison him within the framework of his present existence would be a tragedy. Simon was aware of his history, proud of his heritage, grateful for his racial identity, and even boastful of the craft which he had mastered. All the historical forces which were imbedded in him, Jesus the Emancipator could and would use Jesus did not need Simon to be a Luke, but a Simon because Cephas, the best Simon is.

Simon's personality, his heredity, his history, the influence of his environment were all there in him. But it was Jesus the Emancipator who took them and showed Simon how to use them. What, you ask, was it that turned the scale which compelled him to place all the treasures into the hand of Jesus? It was God's grace-grace which took the form of a prophecy. It was a prophecy which contained a high calling, a sudden worth, and even fame if he would fulfill that prophecy by accepting Jesus as Emancipator. "Thou

shall be called Cephas (the rock man)." Simon suddenly found himself the possessor of an ideal of his life pronounced over by Jesus, the Emancipator. He believed Jesus. He trusted him. There remained nothing for Simon but becoming Cephas, the best that Simon could be.

Black Americans are beginning to know who they are as Simon knew who he was. "You are," and "you shall be," presents to us the contrast between what Simon was and what he would become under the emancipating touch of Jesus. The Emancipator takes us just as we are and promises us something nobler and grander that we can become. Never another image of finitude, but bigger and better persons because of him. Let us be who we are, with all our history, with all our community, our environment, forced or otherwise. Let us be who we are, hide nothing from our eyes. We have seen the worst in others. We can hear to see our faults, our successes. Let us hear the noble words of Nat Turner who said in his lynching, ("It was that because we had no trial") when asked to what means had his cause come, he said, "was not Jesus crucified?" Let us be who we are in history and in the present. No societal orientations can change us, only Jesus. And why should we be who are not to please mere men who have failed themselves, society and God? Why should we be who are not to please men's egos and build false self worths for them? No! We shall not be conformed to the image of any. We will not be squeezed like silly putty to the pleasures of others. We shall not be reduced to the image of any earthly pigmy.

No! We shall not be brainwashed into thinking the thoughts of others. We will not be severed from our roots and ingrafted into a tree that is dying of its own poison. We will not be steved into compromise and lose our self-identity. We will not come to the Christ of history and the Emancipator of the present wrapped in the gray robe of hypocrisy. We will come to him, but we will come as who we are. We will come to him as Blacks, with our heritage and not another. We will trust him. He will make us the very best persons we can be. Not to please others, but him. I am calling on all today. Come to Jesus the Emancipator as you are and who you are. He will do the rest with your cooperation and obedience. Come as you are. That is really all Jesus requires.

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AS I SEE IT
Bruce Barton

Glenn Maynor is a friend of mine...

Glenn Maynor is in trouble, if what one reads in the area papers is true. He has been in trouble ever since he toppled the late Hilton Oxendine by a mere two votes and a couple of court suits in the race for the Lumberton City Council from the predominantly Indian 7th precinct. Some people in Lumberton and Robeson County have never forgiven him for winning that city council race. His enemies have long and vengeful memories.

But Glenn Maynor is my friend. So was the late Hilton Oxendine. I admired Hilton Oxendine and said so on many occasions. Oxendine was the most astute businessman I ever met. He taught me a lot about the business world and the art of survival. But Glenn Maynor is my friend too. The irony of Indian politics is that many contend that I cannot like both Maynor and Oxendine. They, in essence, say "if you like Glenn Maynor then you cannot conversely like me etc. etc. etc."

Glenn Maynor needs his friends to rally around him during these difficult times. I admire him immensely. He is brash, young and audacious. And if he said, as the reporter for the Fayetteville Times quoted him as saying, "My philosophy has always been to help the people from my area any way I can...politically this is good for me. The people in my area will know who to go to to get a ticket fixed," so be it. Tuesday Maynor denied making the statement. Now, according to the Fayetteville Times again, they have a transcript of him saying what they said he said and what he said he did not say.

So be it; if he said what they said he said...well, the devil, he didn't mean it like it sounded. Maynor is not a crook. He is a decent and ambitious young man. He did what all politicians do: help the people in their precinct or their district or ward or whatever the case might be. It is a universal practice. Maynor did not invent the political rules that abide in Robeson County. Even I have gone to county officials in attempts to have speeding tickets taken care of. Everyone does it. But that does not make so called ticket fixing morally right.

I say let's stop it but let us not brand the Glenn Maynors of the world for practicing political art of a very low form as they have been taught by their elders.

Those who have followed politics on the Lumberton scene know that the council is split between a liberal faction and a conservative faction. I notice that those accused of ticket fixing are mostly of the liberal persuasion: to wit, Glenn Maynor, Frank Benton and Rev. E.B. Turner. I cannot believe that conservative politicians are virtuous creatures above taking care of a ticket for a constituent. I just can't believe it.

And why has the city manager, Timothy Woods, given the accusatory policemen immunity?

I don't know. I just know that I am a wee bit paranoid and suspicious about Robeson County politics. Politics in Robeson County is dirty and vicious and as low life as I have ever seen. Politicians play rough in Robeson County.

I only have questions and a public affirmation of my friendship for Glenn Maynor. Friends need friends in times of trouble, not when everything is going rosy and well. I am Glenn Maynor's friend through thick and thin. I would not like myself very much if I could not declare my friendship now that blood has been drawn from my friend's side.

Blue Ridge Gospel Quartet Coming to St. Pauls

The Blue Ridge Gospel Quartet is rated as America's #1 Gospel Quartet. They have never appeared in Robeson County before, so we at WLAB are bringing them to town for a FREE concert—no admission charge—They are such a fine gospel group we just want the people of the area to have a chance to hear them and see them in person.

Thanks to this long friendship, I have been able to get them to come to St. Pauls at a price we can afford, and we are so proud of these fine singers we are happy to do so just so everyone will have this opportunity to hear them. And it really is a free concert—no tickets needed to get in. Advance tickets are available from WLAB for reserved seats, but they ARE FREE.

I have known these fellows for more than 20 years and have worked many gospel concerts with them and have sung with them on many programs. I also write for them, and they have recorded several of my songs.

Appreciate anything you can do to promote this for us—and please be our guests to see this great singing group—I promise you'll enjoy them greatly!

Dole Brooks, Mgr. WLAB Radio, Rt. 3, St. Pauls, N.C.



Howard says:

Neither Holy nor Roman nor an Empire

Like the Holy Roman Empire — which was neither Holy, nor Roman, nor an Empire — the so-called Health Care System in this country is neither Health nor Care nor a System. Today, 97% of the medical effort in the United States goes to Disease, not to Health. It deals with Cures, not with Care. And it is not a System, but a haphazard

conglomeration of red tape for patients, pharmacists, and doctors, alike. It's a frustrating mess, that's what it is! When will our leaders channel this nation's health expenditures into sensible disease prevention programs, greater health education and a reduction of computerized fumbling?

YOUR PHARMACIST
Howard Brooks



LETTERS TO THE EDITOR

Strange things happen to leaders

Dear Sir:

When a Manhattan Jew helps an Israeli Jew, he is a Hero. When an Israeli Jew helps a Russian Jew, he is a Hero. When an Irish Catholic helps and Ireland Catholic, he is a Hero. When a Cuban refugee living in the United States, helps a Cuban, he is a Hero. When a Black or white American helps Native Americans (Indians), he is a trouble maker. And under the Hoover Plan, strange things happen to leaders: murder, assassination, propped up charges, strange letters in the mail, and the firing of individuals for doing a good job. The assassination of President Kennedy is still a mystery. And the mysterious deaths of people involved. The assassination of Martin Luther King, the unexplained sophisticated travel arrangements for the assassin before his capture. The system will stop at nothing to destroy leaders of human rights.

The simultaneous firing of two Blacks, one in South Carolina and one in North Carolina, who were involved in a program to help Native Americans — poor whites, and Blacks in South Carolina, is another example of the extent the system will go to

continuously destroy Black or white citizens in America that speak out for human rights.

Native Americans have tried to organize to help their own people and for 600 years their leaders have been constantly destroyed. I consider the firing of two Blacks only as a symbol of warning to Native Americans that they have no rights and anyone who will speak out or offer a lending hand will be punished or murdered politically. Someday, someday the political murder system must come to an end. The right to help human beings is superior to the dictatorship of any individual or groups of individuals.

The Fayetteville Cumberland County Citizens Association was formed to address itself to and help citizens who have human rights. The firing of one of its members is a direct attack on the entire organization and its efforts to help human beings. It is a total disgrace to the American system when human beings go hungry, are in need of clothing, are in need of housing and are in need of jobs, and if you speak out to help, or donate food to the hungry, you are fired for your efforts.

Clinton Davis
110 Chloe Drive
Fayetteville, NC 28301

Lady prisoner in need of prayer

Dear Sir:

I know this lady. Her name is Rozell. She is a very sweet and nice woman. You would have to see her and get to know her real well to know how good she really is.

She married a man and she loved him dearly. She suffered many heartaches with him. Then one day he died, but they blamed Rozell for his death. They sent her to prison and they even sentenced her to die in the gas

chamber. But the Lord said no. Why kill an innocent woman? So, she is still in prison. She plans to have a new trial. But before I tell you anything else, let me say this. The first time I saw her she was happy and now she is sad. She wants to go home to her children and begin a new life. So, pray for Rozell if you will. She needs all the help she can get.

Anna Dial
Route 1
Pembroke, NC 28372

Native Robesonian recalls life in the county

see Page 7 for accompanying article.

Dear Mr. Barton:

Please accept my check in the amount of \$12.00 for a two-year subscription to The Carolina Indian Voice. I enjoy reading your paper and want to congratulate you on a fine job you are doing. You do tell it like it is.

So, you can see why I left and changed my name so that I would not be treated in that manner. This was in 1929. Things are better now I'm glad to say, for the Indians here. I wasn't hoodlumped by a name and a race.

I was raised in the Dumfries Swamp Community and went to school at Union Chapel School, finishing the 9th grade in 1929. When I reached 16-years of age my mother gave me \$10.00 and told me to let it take me as far as it could for she did not want me to grow up in that environment. She said she wanted me to amount to something and the odds were against me there. Because of the way we Indians were treated then.

I remember going into Lumberton to get a hair cut. I got in the chair and the barber got about half through cutting my hair and said, "What is your name?" And I told him, "Albert Locklear." And he said, "You are an Indian, aren't you?" And I said, "Yes." He stopped cutting my hair and said, "I can't cut your hair here. You must go to an Indian barber shop." So I had to walk out with half a hair cut. I could not go into a store and buy a Coca Cola and drink it on the inside. I had to take it outside and drink it.

Enclosed find an article that concerns me written by a reporter for the local Times Dispatch. I thought some of my friends and relatives there might like to know what I amounted to in life. This will give them a little of my success here. Not bad for a country boy that did not finish high school. And I am so thankful to everyone who might have played a little part in it. And several are living in that area now. One who comes to mind is Mr. M. A. "Rhen" Chavis who was my teacher in the 4th grade. Sure would love to hear from some of my classmates of Union Chapel's 9th grade, May, 1929. Please write me at the below address.

Bruce, keep up the good work, and if you ever pass through Richmond, please look me up. Would love to meet you.

Sincerely,
Albert Locklear
Now James A. Locklear Sr.
Jim Locklear and Associates
Real Estate Company
2078 N. 3rd St.
Richmond, Va. 23219

When we think of Jesus as Emancipator, we must not stop at church only. He is the world's greatest emancipator, not only for what he did on the cross, but what he did and does to men to prepare them for living in this world and the world to come. He did great things to and for men during his earthly ministry. He gave them spirit so that they could do for themselves. He healed them of leprosy so that they could return to their families and communities and be men. He healed the paralytic at Bethesda's Pool and commanded him to take up his bed and walk, walk away from a life of begging, dependence, separateness and indignity to a life of hope and possibility.

When Jesus liberates a person he does so in order that the person may become. As the Emancipator he approaches a person from the point of what he might become. He is not concerned with what he can get out of a person. For what can any person give to the Creator of all things? What can a mere man do for God? Can he give him gifts? Or sacrifices? To this query He would answer, "If I were hungry I wouldn't tell you. The cattle upon a thousand hills belong to God." Yes, even the one in our freezers that we won't share with the hungry. God in Jesus is concerned with what he can do for men.

We stand before him as diamonds in the rough, and as disorganized lumps of worthless clay lost to ourselves, our community and to God.

This brings to mind the words of Michelangelo. When he saw a huge rock he said, "I must let the angel out of it." So it is with us. Jesus desires to save us to let the man out of us—the human man, a son of God, not a creature of another world and time, but a man freed from the death of sin. The sin that has distorted who we are. The sin of selfishness and pride. The sin that blinds us to the work of becoming the very best we can be in Jesus. We are born again in the likeness of Jesus, originals of the First from among the dead. Should we then live and die as copies of someone less than the man Jesus? He does not wish our character to be submerged in the image of any other than Jesus our Lord. We should not become a pale reflection of some dominant group, a group that is dominant

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