...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 *********



AS I SEE IT

Bruce Barton



NCAI: PARANOIA IN ACTION

If you want to see a classic case of paranoia, observe the National Congress of American Indians (NCAI).

The 34th annual convention of the National Congress of American ndians began September 19 (Monday) in Dallas, Texas and ends Friday september 23, 1977.

The theme, according to a publicity blurb released by NCAI is TODAY'S CHALLENGE: UNITY THROUGH LEADERSHIP.

According to our sources, NCAI sent out two seperate mailings; one federally recognized (sic) tribes and another to non-federally recognized tribes. But, as NCAI contends, the Lumbees have friends in high places. One of our friends sent me a copy of the news release the Lumbees did not receive. I don't blame NCAI for not sending it to the Lumbees. The news release is partly scurrilous and rampant with half truths and misconceptions.

onestly believe that NCAI is paranoid about Lumbees in g ugh many of the administrators and members of NCAI wor gnize a Lumbee if said Lumbee bit them on the fibula

Indians in general, whether they be non-federally or federally recognized, have a self-destruct buttonplanted within their breast plate. And Indians always self destruct under pressure, or when they feel threatened.

n the publicity blurb (intended for federally recognized Indians only), AI articulates ignorance of a kind I seldom have encountered, secially on the subject of 'Indian Recognition.'

NCAI began in the 40s truly as a congress of American Indians, all Indians. NCAI, in the early days, before foundations recognized NCAI as the token of the century, recruited Indians from wherever they could find them. Indian recognition was left to the tribe to define for themselves. One of the incorporating members of the forerunner of NCAI was the Slowan Indian Council of Robeson and adjoining counties. The Jate Lavy

Alas! NCAI is no longer a national congress of American Indians. It is a provincial forum for federally recognized tribes and organizations. Non-federally recognized Indians have been discounted, NCAI has rejected individual membership of Lumbees in NCAI. The rejection of Lumbees has caused the greatest furor in non federally recognized circles and has made NCAI the target of a massive publication campaign led by Indian author, Vine Deloria, Jr.

NCAI notes ... "This is not to say that 'racism' does not exist as a consideration in Indian recognition concerns. TO SOME, ALLEGED ABSENCE OF INDIAN CHARACTERISTICS, TRIBAL LANGUAGE AND TRADITIONS AMONG THE LUMBEE PEOPLE IS SECONDARY TO THE CONSIDERATION THAT A NUMBER OF THE LUMBEES CARRY NEGROID FEATURES."

NCAI like many of my non-Indian friends, define "Indians" the samway John Wayne and the federal government does: They must wear feathers and Uncle Sam must have taken something of value from them, usually their land.

The old axiom holds true, "keep them (Indians) fighting among themselves and we shall steal their land, vote, and sense of self." Conservative beaurocrast, in high places, sincker smugly and arch an incredulous brow. NCAI notes, "...the relatively high proportion of Title IV funds going to non federally recognized groups continues to cause an outery among tribal leaders who charge that Washington based OIE (Office of Indian Education) and other related offices are being run by THE LUMBEES and other interests."

Can you believe that? NCAI is mostly concerned that the funding sources in Washington have expanded to include non federally recognized Indians. What is the difference between a federally recognized and a non federally necognized and an one federally necognized that is the difference between a federally recognized and a non federally object is the federal government has recognized one and not the other. In other words, all assumptions voiced byp(CA] are founded on the premise of a government that has systematically discriminated against all Indians federally and non federally recognized. In other words, the U.S. Government has determined who we are while, at the self same time, they are working diligently to destroy us. The government is in the same business. It is important that one be defined, have a name, be logged in on the computer card. NCAI is, as I see it, mostly concerned about retaining their place on the computer print out. How sad!

ninds me, according to a book I once read, that Crazy Horse, t



Warnings for alcohol

Man's attempt to ounces of alcohol per mix" alcohol has been an on-going comedy, except for one thing. It's not funny. Ask the victims of drunk drivers or broken homes. More recently, epidemic numbers of our school-age youth are consuming alcoholic drinks, and many are becoming alcoholic.

holic.
The latest alcoholic warning concerns expectators. Three

PEMBROKE DRUG DRUG DRUG DRUG



YOUR PHAR Howard Brooks



great Sioux Warrior, was killed by a soldier. The interesting thing is that two Indian reservation policemen were holding his arms while he was shot down in cold blood.

The NCAI release (for federally recognized Indian eyes only) rails out against Vine Deloria, Ir. the articulate and independent minded Indian author. The news release neglects to mention that Deloria was once executive director of NCAI back in the 60s. He encouraged all Indians to joinNCAI. Why is NCAI mad with Deloria?

Well, as I see it, here is why NCAI mad with Deloria?

Well, as I see it, here is why NCAI mow has Deloria on its enemies list.

Deloria is independent and does his own thinking. He is a philosopher, author, and a man, who has read a book or two. "Teach a man to read a book and he will refuse to be a slave." Deloria refuses to be a slave to emotion, history or cockeyed Indian policy.

Recently Deloria wrote a Manifesto entitled "A Better Day For Indians" for the Field Foundation.

We regularly receive issues of the Carolina Indian Voice I would like to commend you on the quality and the positiveness of your publication and let you know that we enjoy your paper very much, I believe that papers of this type do great credit to the American Indian community.

He said , in part,"...In recent years the Lumbee Indians of North Carolina ... have attempted to get full federal recognition ... When the Lumbee legislation came before Congress, other Indians, most particularly the National Congress of American Indians, attempted to block it...

"All of the arguments advanced by the BIA, the NCAI... are frivolous and demeaning. Most of them project a shortage of federal funds caused by the admission of new groups to federal services. The criteria alleged as distinguishing marks of Indian identity, if applied justly and consistently to existing federal tribes and individuals, would decimate the ranks of the Indian community. A majority of the officers of the NCAI do not speak their own tribal languages and have mixed Indian blood. Demanding, therefore, that the Lumbees ... meet standads which they themselves cannot meet is hardly a safe argument to make.

"There is an additional consideration in the case of the Lumbees. They have been accused of having black ancestors, indicating an attitude of raced discrimination among the opponents of Lumbee recognition. Several other tribes have notably mixed ancestry, although not necessarily black. No Indian tribe today can claim a pure stock, as if this requirement necessarily guaranteed Indian-ness. This reason for opposing the recognition of the Lumbees, therefore, is discriminatory, simplistic and without precedent in Indian policy, and against the basic values of both Indians and non Indians.

"A policy of full services to all dependent Indian communities would immediately eliminate present discriminatory practices. It would simplify eligibility requirements and, in that respect, cut administrative costs. Most of all, it would force the now eligible tribes to share the resources of the federal government with all intended recipients, restoring to them the opportunity to practice the Indian tradition of sharing with the less fortunate.

"Such a policy would be rational and just, but it would be politically controversial for a time. And herein lies the challenge to a new administration. Can it break with discriminatory practices of the past and create a new, simple and comprehensive Indian policy in spite of temporary controversies? Can a new administration bring justice to all Indians in the face of criticisms which will be brought by a select group or

And that, my-friends, is why NCAI (National Congress of American Indians) has put Vine Deloria, Jr. on its Llama Dung list. Although he was once the executive director of NCAI he is now, in NCAI's words, "(one of those) growing forces of critics ... who attempt to paint the tribal leaders pawns of federal establishment ... The prime target of Mr. Deloria's well published wrath is the National Congress of American Indians.,"

Deloria has broken out of the pack. He has arrived at his own conclusions by the most obvious sort of way, by opening up his mind and thinking for himself. NCAI would do well to take some of Mr Deloria'a conclusions

I am saddened and distillusioned. Isolation was good for the Lumbees we had had an active dialogue with NCAI and her adherents in the past, we would not have built a university and learned how to survive. We would not have been able to raise up doctors and lawyers and teachers and thinkers. NCAI would have taught us, incorrectly, that Indians are not smart like other px i.e.

It is interesting that NCAI spends more time combatting Lumbee Indian initiative than they do calling Pressident Carter and the infamous Bureau of Indian Affairs to task. Lumbees are a good people, proud and resourceful. I am proud to be a Lumbee, a unique and singular people.

What is the answer to NCAI's delimma? Their conclu what is the answer to NCAI's delimina? Their conclusions are based on ignorance and their mistaken impression of "what a Lumbee is." I challenge the NCAI leadership to come to Robeson County, North Carolina and see and talk to the Indians here. We could teach them a few things. And, if they come to Robeson County they will have to rethink all their position papers on Lumbee Indians after they return to Washington. But, as I see it, they ain't coming.

One final note: It would be an insult to Black people to refute th argument that "Some Lumbees have negroid features". It is a stupi-assumption and not worthy of rebuttal. To condescend to NCAI's level, would be racism in its most rank form.

MAYNOR'S OUTLET STORE

Union Chapel Road, Pembroke, NC

•New Shipment •Different Assortment Jean Suits for Men!

•Also a Table of Men's Walker Shoes only **\$6.00**

Come See Us

MAYNOR'S **OUTLET STORE**

Union Chapel Road

Open 10 a.m. - 7 p.m.

Closed All Day Wednesday

Phone 521-2880



We Hear From Indian Life

In a recent issue of you publication, there were eigh pictures of young Lumbee ladie who were vying for the position of Miss Lumbee. I know that thi of Miss Lumbee. I know that this contest is over and I would like to know who the winner of the contest was. I would very much like to run a picture and an article on the winner of this contest. If you would agree to this, I would like it very much if you would send a black and white glossy of the winner, plus the name, address and all information on the woune ledy. the young lady.

Also in the August 21 issue of your paper there was a letter to the editor under the title, "A Different Drummer" relative to Adolph Dial. This letter and the accompanying poem by Ruth and Lomine Revels were very well done. I would also like to have your permission to publish this letter and the poem in the November/December issue of Indian Life.

Indian Life is published by CHIEF, Inc., a Christian evangelical organization. We endeavor to present to the

American Indian community across our nation and Canada those news articles that are positive and uplifting. We have a mailing list of approximately 100,000 across the United States and Canada.

and Canada.

If you will grant permission for the utilization of these two articles in our next issue of Indian Life I would appreciate it very much. I will be writing to Professor Dial for a picture of himself. Adolph has been a close personal friend of mine for the last ten years. If has been my privilege to conduct a revival meeting at Prospect United Methodist Church and also to have visited Pembroke on two occasions. The Reverend Simeon Cummings is also a close friend of mine. I have always been impressed with the quality of leadership that has been evident among the Lumbees in my enjoyable visits to the Lumbee community.

I will look forward to hearing from you at your earliest convenience.

Very sincerely, your friend,

Raymond G. Baines Christian Hope Indian Eskimo Fellowship P.O. Box 2600 Orange, California 92669

Tuscaroras Plan Pow Wow

Tuscarora Indians in Robeson County-We are having a cookout Friday, September 23-24. At our First Pow-Wow, Tuscarora Indians will be at Clark's Landing on the old Maxton Road. We are inviting all Indians to come and fill out applications for federal recognition. We are the Tuscarora Tribe of Robeson County, North Carolina.

We are proving that we have treaties' rights.

grants and maps dating back as far as 1732 and 1738. The Tuscaroras should be proud of their American Heritage.

It was handed down from father to son through land titles generation after generation.

From James Lowery and Henry Berry Lowery descended the Tuscaroras on Lumber River for the past 200 years. We can prove it by history and by the constitution

Sincerely, Mr. and Mrs. Vermon Lockles



BIRTH, DEATH AND REBIRTH

ng born again, not of cor-

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof affelte haway. But the Word of the Lord endureth for ever, and this is the Word which by the gospel is preached unto you" (I Peter 1:23-25).

Our Lord emphasized this arme fact to the Pharises Nicodemus. "That which is born of the flesh," He said, "is flesh."

Marvel not that I said unto thee, re must be born again" (John

ligious, and he even recognized Christ as "a teacher come from God" (John 3:2). But he was not saved. He had not been "born of the Spirit," and "that which is born of the flesh is flesh" even though it is "religious flesh," and must die. Nicodemus, like many sincerely religious people today, needed to be born again — of the Spirit, by faith in the Word, of which the Spirit is the Author.

Some suppose that Paul did not teach the new birth, but they are wrong. He taught it consistently, and nowhere more clearly than in Titus 3:5, where he wrote by divine inspiration:
"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration (re-birth) and renewing of the Holy Spirit."

Otha Swett 521-4692



THE CAROLINA

Prime Time

The Lost Minority Widowers

widowhood.

Some action can also be taken during the course of a marriage, when partners can communities to each other their expertise. In formation about wills, insurance policies, bank accounts, real estate holdings, and so forth can be discussed.

policies, bank accounts, real estate holdings, and so forth can be discussed.

Beyond this are the routine chores that can make life pleasant—until the partner who handled them is gone. A couple who can appraise each partner's needs for the information of daily living in effect are bequeathing to each other much of what they have spent a lifetime learning.

As death is part of life, so widowhood is part of marriage.

The more the phenomenon is discussed, the more easily we-as a society and as individuals—will be able to deal with it.

(Harriet Miller is the executive director of the non-profin, non-partisan Notional Retired Teachers Association of the American Association of Retired Persons in Washinston. D.C.)

**Peggy Sampson, Rout Peggy Sampson, Route, Peggy Sampson, Route

Aunt Manda



INDIAN VOICE

Thursday, September 22, 1977 WAGR Radio Comments on Pembroke Housing

Widowers

by Harriet Miller

Two million people who share a problem do not seem to be many in the national scheme of things. Too few to warrant much attention, as individuals they often cannot even identify other members of their problem-wracked minority. Many are reductant to ask for help. And those who want help somehow slip by the wayside in our national eagerness to satisffirst those who shout the loudest about their needs.

This lost minority is the two million widowers among usmany of whom find widowhood even more difficult than some of the women who face a similar situation.

A typical widower has been married for most of his adult life to a woman who satisfied his needs on the homefront. While he took for granted the cooking, cleaning, washing, and other chores, she spent years in some cases improving or perfecting her skills. Without her, he suddenly realizes that making a simple grilled-cheese sandwich takes a familiarity with cooking cleaning, washing, and other chores, she spent years in some cases improving or perfecting her skills. Without her, he suddenly realizes that making a simple grilled-cheese sandwich takes a familiarity with cooking cleaning, washing and other chores, she spent years in choosing the right kind of cheese. A few days ot confusion in the kitchen can lead to a steady diet of TV dinners or unbalanced, hastily prepared meals and a subsequent physical deterioration.

Difficulties in handling the tasks of daily life lead many steady diet of TV dinners or unbalanced, hastily prepared meals and a subsequent physical deterioration.

Difficulties in handling the tasks of daily life lead many widowers back to the altar. This is fair neither to the new wife nor to the man himself, who may find that while remarriage alleviates some problems, it can cause others that can be even more painful.

The lonetiness many widowers experience is sometimes exacerbated by a stubborn pride which does not allow them to reach out to others. One 71-year-old man who had lost his wife a year before we talked was shocked to learn that other widowed people—both men and women—in his partment building were just as much in need of companionships as he. In fact, he insisted that the widowed women he saw were always happy and that their social lives were far more interesting than his. When he finally pursued some conversations beyond the point of pleasantries, he discovered that these were more as much as he was beginning to welcome theirs.

There is no question that widowhood—for both men and women—can be the loneliest period of a lifetime. Yet, there are things that can be done to east hat printing that ca

According to Scripture

Evangelist Ted Brooks Box 339, Pembroke, NC

Verse 8: "Fear not, neither afraid; have not I told thee for that time and have declared in are even my witness, is then God beside me?"

though he were dead, ye live. As I was with Mo will be with thee: I will thee, not forsake thee."

Yours in Christ,

Verse 5: "Fear not for I am with thee, I will bring thy seed from the east and gather them from the west."

BORN THIS WEEK

Joseph Valechi

September 22, 1903 One who decided to go along with the U.S. Justice Dept.; "The Valechi Papers" consisting of a history of his underworld caroer and his association with the Cosa Nostra.

