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 mind and makes men feel the mystery and power of things. -BLACK ELK

LETTERS TO

see a hill much larger than a canal

I hear there are some leaders in some schools who don't like the way the IEA Program is operated now. I don't think their personal feelings toward the IEA Program should justify them to not let the parents of the children in those grades know about the trip and let the parents decide whether they want their child to go or not.

idents would have went, if they ould have had the opportunity

THE EDITOR

Parent lambasts

schools for IEA Stance



AS I SEE IT





A RESPONSE, OF SORTS, TO A MILD REBUKE

get a lot of criticism and rebukes: some of them are justified and so them are just good old fashioned caterwaulings. One's success is bas part on how he (or she) responds to criticism and rebukes.

I know some people who simply fall to pieces over the least bit of criticism. I call these people waiters on the dark side of the moon. They are to be avoided at all costs. They are dangerous folk, unable to accept even the kindest rebuke. Avoid them like the Bubonic Plaque.

I know others who reek from self pity, and take great pleasure in being rebuked. They are machochistic, and love to be bandled about. They don't particularly like themselves and gladly accept deadly darts from

I fall somewhere in the middle. I do not like criticism and like to be praised to the high heavens. I like to be parted on the back and told what a wonderful fellow I am. I figure I get about one accolade for every five 'You dawn scondrel you." That is a pretty good record. I have been to the mountains several times with my family, and I am sure most of you. have. But there are a lot of children in these grades that have not been and cannot afford to go. And some of them will die before they complete school and never

What one must do is learn from criticism. Cynics like to say that rifficient is the unconscious tribute mediocrity and stepidity pay to access. I would not dare apply that faulty maxim in my case. I most likely lesers a lot of the critism I set. I don't like it but I probably deserve it.

One of the readers of The Carolina Indian Voice wrote me last week and said, "I enjoy most of your paper...sometimes you seem to get hung up on one subject and can't get off.

"The editorials I enjoy most are those where you let your better self show through...your kindness and concern for all men..."

Now that is the best kind of criticism. When one criticises or rebukes another he or she should include something good as part of the general critique. I appreciate that kind of criticism. I learn from it.

I assume the reader was talking about my seeming preoccupation with the issue of race in Robeson County. I admit quite freely that it is an issue that tascinutes me I believe in the brotherhood of man, but I am not blinded to man's frailties either.

lalso believe that one cannot know where he is going if he does not know where he has been. Robeson County Racism is an evil thing, laced with condescension and a lack of respect in many instances.

I try to hold to the poet's theory that "hope is an echo, hope ties itself yonder, yonder..." I believe that we are making progress in Robeson County but I also know that we have a long way to go before equality is a reality in our backward county.

But the even handed@riticism and mild rebuke will make me more aware of the good I see about me in Robeson County. The are many people-Indian, Black and White--who do not believe the lessons taught by our elders. More and more ability and savy are over riding issues in electing candidates and appointing people to responsible positions.

But I did not invent the unlamented and now dismantled Double votir the lack of Indian and Black representation on boards and commissions did not create the economic stranglehold that some folks hold on others Robeson County. I sincerely believe that Indians and Blacks general have been left out of the money counting end of things. I oppose that case in rount is the Indian Bducation Act monies that thate been coming.

Can it be Indian Education Act monies if it does not go to a bank that is predominately owned by Indian stock holders? I think not, It (IEA monies) is actually White Conservative monies, not Indian Education Act

I honestly believe that Indian Education Act monies should be depo-in the Lumbee Bank. I am not a majority stockholder in Lumbee Ba-actually own one share of stock valued at twelve dollars. But the sto-owned (at least a majority of it) by the Indian critizens of Robeson Co and elsewhere. How can they deposit the monies elsewhere? Where i logic?

More than this, 80% of the pupil enrollment of the Robeson County school system is minority-60% Indian, 20% Black. Why not put all the monies in the Lumbbe Bank of That would be the right thing to do. Anything less than this is mere tokenism, as I see it.

This is the kind of thing that fascinates me about race in Robeson County. Condescension rules the roost, Some criticised an article I wrote an issue or so ago about this same issue. Some time ago the assue surfaced at a meeting of the 40 member parent committee that is responsible for the Indian Education program in the county system. One of the Indian parents actually made a motion to place the monies of the IEA program in the Lumbee Bank. He received four votes, according to information shared with this columnist. To me, there is something terribly wrong when 40 Indian parents cannot agree on a substantive issue like this one. Would the world come to a sudden end if the mones were placed in a predominately Indian owned bank? Even though it is purportedly an Indian Education Act program? Where is the logic? Are we psychologically degrading ourselves when we allow Indian Education Act monies to be spent with non-Indian venders and deposited in banks not owned by minorities?

If there was not a bank owned by Indians I would not even consider the natter. But it is patently wrong when Indians cannot put monies from an Indian program in a predominately Indian owned bank. I can hardly believe it. It smacks of the craziest kind of racism imaginable. Indians seem to be saying, "we have an Indian owned bank but we are not going to put monies set aside for an Indian enterprise in it." Wow!

es, these kinds of issues will cause me to raise my horns and holler igh heavens. Condescension, whether it is practiced by Indians indians is evil and demeaning.

But please understand me; I am not saying that Indians cannot bat where they want to. Heaven forbid! All I am saying is monies allocated f Indian programs by the state or federal government should be deposited a bank that is predeominately owned by Indians.

The Carolina Indian Voice is committed to the improvement of racial relationships in Robeson County. It is necessary if Robeson County is to survive and join the twentieth century. Because Racism does own the roost in Robeson, Robeson County ranks near the bottom in nearly every caregory, including wages paid to workers and quality of school systems.

Robeson County has six separate and distinct school systems. That is the stupidest thing I ever heard of, and smacks of racism in its most rank form. In essence, Robeson County has to have six of everything, including six supplies of toilet paper. What waste! What stupidity! What Racism!

Forget what you have done for your friends, and remember what they have done for you. Disregard what the world owes you, and concentrate on what you owe the world. I cannot ignore these kinds of things. They are part of the fabric of life in Robeson County. When you are faced with a decision, make that decision as wisely as possible - then forget it. The moment of absolute certainty never arrives.

Now some Indian and Black political operatives have a saying, "Hey, let's not activate the opposition!" I do not hold to this theory. I believe one must activate his (or her) supporters or nothing will ever change, things will remain as they are

And above all, remember that God helps those who help themselves as if everything depended upon you, and pray as if everything dependency God.

Robeson County is one of the 39 counties in North Carolina subject to - If all of us do these thing, everything will turn out all right in the end

Needs Activity Bus

The Green Grove-Hilly Branch School is involved in an effort to purchase a used activity bus.

You have always demonstrated your interest in the efforts of the school to better serve the students and community, may your kind

If you will, please help us by giving or pledging any amount of money you choose on or before October 30th.

Yours for children.

H.S. Davis, Sr.

P.S. If you have a friend who is generous toward a good school, please direct that person our way.

Johnny Porrazzo. to appear at PSU



Johnny Porrazzo

all-country, rock
all and blues
love ballads who students of the contemporary love ballacs, something for everyone-will perform at PSU Tuesday, Oct. 18 in the PSU Performing Arts in the PSU Performing Arts Center. This Lyceum Series attraction begins at 8 p.m. cept PSU students with I.D. rds who will be admitted free.

It looks like we as Indians I to wait for some idiot to get logs out of the river, then chiefs will do the fishing

Cart Moore Route 3 Maxton, NC 28364

These things are real and of paramount concern to me and all right thinking people. Someone must speak out when accessary to let people know that, in many instances, evil still lurks in the hearts of man.

But I agree with the reader: one should not be blinded to the good that is aking place. The universality of man is the answer. We should be kind and generous to one another. That is the goal that we are working toward.

But until that time comes, I will speak out when I feel that I must. But will not speak out in rancor or resentment or ill will. I will try to look for the best in all men. Honestly! I will!

Another reader wrote and called me "a blame fool." What can I say! Daddy taught me another valuable lesson. He said, "Why get upset when someone calls you an S.O.B. for worse!? You either are or you are not. Saying you are not will not change the opinion of the one who labeled you thusly. Just go on about your business and do the very best you can."

But, like I say, criticism is a good thing if one learns from it. The statut f a man is proportionate to the size of the thing it takes to geta goal

Live each day to the fullest. Get the most from each hour, each day, and each age of your life. Then you can look forward with confidence, and back without regrets.

And don't be afraid to be happy. Enjoy what is beautiful. Love with all your heart and soul. Believe that those you love, love you.

Be yourself-but be your best self. Dare to be different and to follow

let's learn from criticism but do as this reader has done: criticis y and look for something good to throw in for balance.

Porrazzo has five new albums for every musical taste, including an album of piano interfudes. His talents include playing lead piano, arranging, conducting, singing and producing, singing and producing, confident of his identity" and supremely sure of his destiny of being a super star. In his own mind, he belteves he is already achieving this status.

He is said to be a charistinger-planist who "e over' every contemporary style from Elton John to Stevie Wonder to Barry Manilow to Barbara Streisand.

the 1965 Voting Rights Act. One does not become subject to this act by being magnanimous and fair and loving. Robeson County is subject to the act because of proven instances of infringements of the voting rights of Indians and Blacks. The 1964 Civil Rights Act was passed by congress howards of externatic acts of discrimination. Porrazzo reportedly has tal personality and charisma plus

promoters claim he will be super star of the 1980s that tra was of the 40s, Elvis ely of the 50s, the Beatles of the 60s and Elton John is

An Editorial Comment

INDIAN IDENTITY: A PROGRESS REPORT

The National Congress of American Indians, and other critics of the Indians of Robeson County and elsewhere, should have read last week's issue of The Carolina Indian Voice.

The Bureau of Indian Affairs is building (or repairing) houses for Indians of Robeson County. The BIA is trying desperately to satisfy a ruling in federal court whereby the Famous 22's rights were reaffirmed. Building or repairing the houses for the remaining 8 of the original 22 affirmed in the 30s as 1/2 or more Indian blood cements a certain fact: there is Indian blood in Robeson County

Are the remaining 8 of the Original 22 the only ones affected by the ruling? Yes! Unless the Indian peoples of Robeson County and elsewhere can present a united front to a wary federal beaurocracy.

Could the remaining 8 constitute a tribal council and in effect adopt the rest of us? Yes, as we see it, that is one way. It might also be the only way.

But there is a constitutional question to be resolved in the present Lumbee Bill that in the same bill names us and takes away the meaning all at the selfsame time. How can the congress name a people and take away the meaning of the name all at the same time? The bill says, in essence, that we are Lumbee Indians but that the name does not afford us any rights as Indian people. That is ludicrous and demeaning.

Who will raise the constitutional question?

Too, there is an existing Siouan Indian council still intact from the 30s. Could they not be activated and serve as a channel for redressing the wrongs done us as Indian people? Some say yes! resoundingly.

And, how about the state charter that established present day Pembroke State University in 1887? Was not a committee of Indians originally designated to screen and determine to their satisfaction who was an Indian and who was not an Indian? Would the

hundreds of rulings they made stand up in a court of law? Many say yes! resoundingly. Others hope fervently that the findings by the American Indian Policy Review Commission will clarify our status as Native Americans. One of the council members is Adolph Diel and of the council members is Adolph Dial, an Indian from Robeson County who is chairman of the American Indian Studies Department at Pembroke State University. Two of the task forces were headed by Indians of Robeson County. Helen Maynor Schierbeck headed the task force on education and Betty "Jo Jo" Hunt headed the task force on terminated and non-federally recognized Indians.

We will have to wait and see if the U.S.

Congress will accept the profound findings of the commission they funded and sponsored. History does not look favorably on their

deliberations.

Will we always be a people with a name without meaning? The consensus is yes! resoundingly until brave ones among us take one of these courses of action (and possibly there are others) and run the good race, and fight the good fight until we are a united people with a universal name with meaning. Being a Lumbee Indian, at the present time, is like being an American without the rights of citizenship.

According to Scripture

Thursday, October 13, 197

I Kin: , 17th Chapter

And Elijah, the Tishbite, who was of the inhabitants of Glead, said unto Ahab, as the Lord God of Israel liveth before whom I stand, there shall not be dew nor rain these years, but according to my word.

my word.

The Bible tells us that Ahab did more to provokethe Lord God of Israel than all the other kings. (I Kings 16:33). This came about because Ahab was a weak man. He was the tool of crafty and he was an unscruppulous man. I want you to know that the worse crimes that have ever been committed have been wrought by weak men at the instigation of worse, but stronger spirits than themselves. Ahab was this type man who was jealous of his people. He was seared the people much than the model of the words of the propie of the words of the people wight worship the Lord of Israel to a hay eating calf.

So God sent Elijah to Ahab to

So God sent Elijah to Ahab to warn him, to tell him that there shall be no rain or dew in these years I speak. We can imagine when God told Elijah that he mest warn Ahab and tell him what doth sayet God. Elijah knew Jezebel had all to eredats of God slatin. Net Elijah kazes ng God slatin. Net Elijah kazes ng knew that doth sayet God slatin. Net Elijah kazes ng knew that doth sayet God slatin. Net Elijah kazes ng knew that doth sayet God slatin. Net Elijah kazes ng knew that doth sayet god sayet saye ortfold slain. And Elijan kazen ne could also be slain. But I believe Elijah was a very religious man of God, a man who had read and remembered that. God said, "Take heed to yourselves that your heart be not deceived and ye turn aside and serve other gods, and worship them, and the Lord's wrath be kindled against you. And he shut up the heavens and there be no rain, and that the land yield not her fruit and less ye perish quickly from off the god land which the Lord hath given Det, 11:16-17.

You see, I believe this is why there is so much sickness today on our land. Today many have turned and are serving other gods. Our towns and our governments are serving sins. We are told to vote for the things of

Once it was said to vote beer and liquor in and it will help share the load of taxes. My friends, sin does not lift up burdens, but it brings them more grieveous than you can bear. You might as well get prepared, this country is going to face a living God's wrath.

going to face a living God's wrath.

Elijah knew it was best for God to shut up the heavens and there be no more rain, than for the people to think there was no God. Elijah knew he had to pray and to pray the prayer of faith. And he prayed carnestly. James 5:17. Elijah knew that if God did not fulfill. Det. 11:16-17 people would think his words were idle tales or that he was a myth of the rast, a dead tradition. Elijah knew this must not be so. It was better for the Lord to suffer the terror of famine and for the people to experience the bitterest agonies of thirst and that they be torn from limb to limb. It would be better for the people to face the physical woes than to think Jehovan for our Fathers is clead as the heathen. And so Elijah set himself to pray and he prayed earnestly that it would not rain. It was a terrible prayer, but Elijah knew it was more terrible for the people to forget God. God wrote the Bihle and God put the statues and God is the lawgiver. Do you think that God would write the law and yet not fulfill his word? You look around you. Stop and

You look around you. Stop and look at the soil which no longer yields the fruit. Man has sinned so great against God that Joel said in the last days, "the seed is rotten under their clods. The

You see, God has been he said he would move he did he would move he did he worth the 22nd verse he said tear you in pieces and tear you in pieces and be none to deliver. W saved? Those who their redeemer livesh, know him as their i And because he lives also live. John 14:19,

Praise God, I am goir You can go through his hand and hear his not. be strong, yea. We may have to go as by a dying brook. We that last drop but God place just as he did for may have to wat on if feed us, but we can have the cord is my strengthan is become my salvatic 118:14. 118:14.

THE CAROLINA INDIAN VOICE Published Each Thursday by The Lumbee Publishing Company

Second Class Postage Paid at Pembroke N.C. 28372



-ELECT-**Gus Bullard** to The Board of Directors of Lumbee River Electric Membership Corp. (AT LARGE CANDIDATE) Annual Meeting-October 18, 1977 Cumberland Memorial Auditorium Fayetteville, N.C. "Your Vote & Support

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Howard

Think of body as machine

The average working person needs re-habilitating — physical re-habilitating. Think of your body as a machine. Proper maintenance guarantees increased

life.

An important part of your body's maintenance is exercise. Sustained ex-voice 30 minutes per day at least three times per week throughout life promotes

w. Tod. Prombroke, NC. Dat 351-4805
strength and circulatory
fitness which, in turn,
leads to improved posture, greater nutrition,
less obesity, lower blood
pressure, fewer coronary
attacks and stronger
mental capacity.
Exercise in a sensible,
strain-free manner. Consult an expert, if you
wish, but get started,
soon—when you jog by
the Pharmacy, wave; you
won't be needing our

YOUR PHARMA Howard Brooks

DEMBROKE DRUG ANT