

REFLECTIONS
BY ALTA NYE OXENDINE

IN MEMORY OF
COLONEL LOCKLEAR, SR.

BORN MARCH 7, 1905
DIED MARCH 6, 1988



PSALM 23
The Lord is my shepherd,
I shall not want. He
maketh me to lie down
in green pastures: he
leadeth me beside the
still waters. He
restoreth my soul: he
leadeth me in the paths
of righteousness for
his name's sake. Yea,
though I walk through
the valley of the shadow
of death, I will fear
no evil: for thou art
with me; thy rod and
thy staff they comfort
me. Thou preparest a
table before me in the
presence of mine
enemies: thou anointest
my head with oil; my
cup runneth over.
Surely goodness and
mercy shall follow me
all the days of my life:
and I will dwell in the
house of the Lord
for ever.

Mr. Locklear was
married to Macie Trixie
B. Locklear. They had
nine children: Otis
(deceased), Reddy,
Alfonse, Julious,
Yvonne, Charlie,
Colonel, Jr., Bernell
and Austin.

SALMAN RUSHDIE
Unfortunately for him, the name
"Salman Rushdie" has become a
household word. As I watched,
listened to, and read the news about
the Muslim reaction to Rushdie's
new book, I kept wondering what
kind of person he really was.

A few days ago, as I happened to
glance at some books in the living
room bookshelf, I found myself
shuddering with shock. I walked
closer. Once more the words jumped
out at me:

Salman Rushdie
The Jaguar Smile
A Nicaraguan Journey
So I do know a little about the
author of Satanic Verses, after all.

**THE FOURTH BOOK
ON CENTRAL AMERICA**

Along with others in the area,
Wanda Kay and I bought several
books at the LRDA Bookstore last
fall. In an effort to learn what has
really been going on, in & around
Nicaragua, I had already read three
books on Central America, which
provided varying viewpoints on the
Sandinistas and the Contras. But
Salman Rushdie's book, *The Jaguar
Smile*, gives a first hand account of
the trip he took through Nicaragua in
the summer of 1986. Quoting from
the front jacket:

"This brilliantly focused and
haunting portrait of the people, the
politics, the land, and the poetry of

Nicaragua comes from the pen of a
great novelist who is also one of our
most discerning political journalists--
and it comes just in time. The reality
of Nicaragua has been all but
submerged in a flood of distorting
and confusing headlines, but *Salman
Rushdie's book brings the palpable,
human facts of the Nicaraguan
experience to the forefront--where
they belong--As el escritor hindu
[as the Nicaraguans called him], a
"Third World writer" himself, Mr.
Rushdie had a different vantage
point on these issues, and on Central
America in general, than the predic-
table ones of North Americans and
Europeans [of both West and East]."*

THE SANDINISTAS

I remember having two personal
reactions to Salman Rushdie's "Nica-
raguan Journey." First, I thought
that Daniel Ortega must have been
pleased with the account of his
government. Second, it seemed that
Salman Rushdie had never really
enjoyed an organized religious
service until he attended one in the
Riguero barrio of Managua, Nicara-
gua. Somoza was cast as Pharaoh.
The Sandinistas were likened to
Moses.

FORMER SANDINISTA

I had just stumbled upon
another account of Nicaragua in an
old October, 1985, *Reader's Digest*.
In his story, *El Tigrillo: Portrait of a*

Contra, author Trevor Armbrister
tells why Encarnacion Valdivia de-
fected from the Sandinistas to the
Contras.

After taking part in the overthrow
of the "corrupt" Somoza govern-
ment, Valdivia was trained in
infantry tactics and told that a U.S.
invasion was imminent. However, by
1981 Valdivia had come to realize
that the Sandinistas seemed more
interested in cooperating with advi-
sors from such Soviet-bloc states as
Cuba and North Vietnam than in
carrying out the promises made to
the Organization of American States
before coming into power.

Actually, according to the author,
Valdivia's disillusionment began
when, as a "Devout Catholic in a
Catholic Country, (he was at first
confused, then offended by Sandi-
nista priests of the 'Peoples Church,'
who opposed the traditional church.
These priests never mentioned God
or Jesus Christ; their homilies
referred instead to martyrs of the
revolution.

When Easter 1980 drew near,
Carlos Morales, the Cuban-trained
company commander, declared that
anyone who renounced God would

receive a six-day pass. Soldiers who
defended God began getting a red M
in their record books. After the third
M, they would disappear. The letter
M was short for *muerde*-death.
Valdivia began to see the revolution
for what it really was." (*Readers
Digest*, October, 1985, pp 99-100)

THE JAGUAR SMILE

On the back cover of Salman
Rushdie's book, *The Jaguar Smile:
A Nicaraguan Journey*, is an account
of his dream on his last night in
Nicaragua. Afterward, lying awake,
he decided that the limerick about a
young girl from Nicaragua riding a
jaguar could have either of two
meanings:

The young girl could be the then
seven-year-old revolution and the
jaguar, "geopolitics" or the United
States. This is the "leftist" interpre-
tation, Rushdie said.

"But what if the young girl were
Nicaragua itself, and the jaguar was
the revolution?" he wondered.

"There was a young girl of Nic'ragua
Who smiled as she rode on a jaguar.
They returned from the ride
With the young girl inside
And the smile on the face of the
jaguar.

Anon.

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ANNOUNCEMENT

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THE PEMBROKE RECREATION COMMITTEE
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OF CLEANUP
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SPIRITUAL MEDITATION

by Violet Locklear

I was really proud to be back in
church on Sunday after being out for
six weeks due to illness. I entered
Southeastern General Hospital on
Tuesday, January 24th, 1989 in
serious condition. There were need-
les in my arms for six days and I
required a constant supply of oxy-
gen, etc. Sickness can undermine
your feelings of worth and useful-
ness. You can become sick in Spirit,
especially at a time when you need to
feel close to God. However, no
matter how low or abandoned I felt,
I would get a little spiritual nudge-
a reminder of all the people in my
church and community who were
praying for me. On this occasion, in
addition to my asthma and other
problems, I required double sinus
surgery. That was quite an experien-

ce. Something that I had to tolerate.
There are times when it seems that
life throws the entire book at you.
But is it unworthy of a Christian to
say "Well, I've had it. This problem
is too much for me. I can't handle it
anymore." I learned a new way to
hand defeat...I quoted it many
times during my stay in the hospital.
That is Philippians 4:13 "I can do all
things through Christ which streng-
theneth me." That verse will knock
defeatism out of you.

Life is not easy. Everyone has
some hardships, sorrows, and heavy
problems to face in one way or
another. Right now we have many
more people from our community
and church, Mt. Airy, who are sick.
God help us to keep bitterness out
and not envy those who enjoy good
health. Help us to accept it with

fortitude and hope that it is not a sign
that thou hast withdrawn thy love.
For even when we are asleep, the
Great Physician is at work within the
Creation He has made-- not forget-
ting the responsibilities when I
returned home which were left to
other hands. I am grateful for the
numerous friend who came daily,
sharing their love in preparing
meals, and various chores. My
memories of you, my friends, are the
kind that don't fade. I can only thank
God and trust Him to relay all that I
feel in my heart but can't say in
person. Especially to all my visiting
friends at home and during my stay
in the hospital.

Thanks again!

IN LOVING MEMORY

Mrs. Velma Lowery Mitchuson
departed this life Saturday, Feb. 25,
1989. Velma was a former sister-in-
law of our family. She was married to
our oldest brother, Governor. They
shared a brief life together before his

departure. A very close relationship
always existed between our family
and Velma. She really had high
regards for our family. She visited
Mom frequently before her passing in
1980.

To all her relatives: Remember:
Death is just a gateway our loved
ones pass through. On their way to
the Land where we're all born anew.
And while we can't see what is on
death's other side. We know that our
Father will richly provide. All that He
promised to those who believe. And
His kingdom is waiting for us to
receive. Velma's absence will live
deep in the hearts of many who
passed her way. Sleep on now!
Read Romans 8:18.

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INDIAN ART CONTEST

WHEN: March 16, 1989
WHERE: Fourteenth Annual North Carolina Indian Unity Conference, Bordeaux Inn and Convention Center, 1707 Owen Drive, Fayetteville, NC 28304
PURPOSE: To recognize the talent of American Indian artists in North Carolina.
SPONSOR: United Tribes of North Carolina
WHO MAY ENTER: Any Native American six years old and older.
ENTRIES: Entries will be judged according to the following age groups:

	1st place	2nd place	1st place	2nd place
6 - 12 years	\$10.00	\$ 5.00	Over 22 non-professional	\$25.00
13 - 17 years	\$10.00	\$ 5.00	Over 22, professional	\$15.00
18 - 21 years	\$10.00	\$ 5.00		

CATEGORIES: Original drawings, paintings, bead work, carvings, basket work.
PRIZES: Cash and Certificates for the winning entries.
HOW TO ENTER: Entries will be accepted through local Indian Organizations, Indian Education, Title IV Programs and the N.C. Commission of Indian Affairs. Deadline is March 10, 1989.
For the name of the nearest organization authorized to accept artwork for this contest, Contact: Wanda Burns-Ramsey at (919) 839-1552 or Craig Wilkins at (919) 733-5998.
Entries will be judged March 16, 1989, at the Indian Unity Conference in Fayetteville, the Bordeaux Inn and Convention Center.

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