

Editorial And Opinion Page



AS I SEE IT

Bruce Barton

EDDIE HATCHER: Life without parole

LUMBERTON-Word came down Wednesday morning (May 23) that a Robeson County jury had recommended life without the possibility of parole as the punishment for Eddie Hatcher's latest skirmish with the law, his conviction for the murder of Brian McMillian, a mere lad of 19 when he was so carelessly and thoughtlessly shot in the head with an SKS assault rifle during a drive-by-shooting on May 31, 1999.

My first thought is for the wasted lives, the unfulfilled lives of Brian McMillian and Eddie Hatcher too. I certainly extend sympathy and condolences to the McMillian family. Losing a child, a brother, a grandson, a cousin, is a heartrenching and traumatic event that sears one for life. A life taken cannot be given back; that is the real tragedy here. If given the chance, Brian McMillian could have lived a long and fulfilling life. Life was taken from him without rhyme or reason. It is a tragedy and without a name that can placate our broken hearts.

On the other hand, Eddie Hatcher is a charming and charismatic fella. He is very, very bright too. He could have been anything he put his mind and heart to, including a college professor, a legislator, a preacher, and a real community activist: roles where he could have had a soapbox to really change life for the better. These roles could have provided real forums where He could have moved mountains and caused the blind to really see ... and changed life for the better. He chose another forum, and all of us are the losers ... especially Eddie Hatcher!

Still, life is redeemable as long as breath is in our body. Hope rings eternal and I pray that Eddie Hatcher will find a way to speak to our surviving young Indian children, especially our males, who are dying in great, shocking, and sad numbers. Who will help us save our Indian children?

If Eddie Hatcher is not guilty, as he maintains, then, of course, this is a great travesty of justice. On the other hand, if he is guilty, as the jury says he is, then, of course, it is still a great loss, and a life without parole.

OBITUARIES

Margie Freeman Sanderson

FAIRMONT-Mrs. Margie Freeman Sanderson, 70, of 1177 Collins Mill Road, died Tuesday (May 15) at home.

The funeral was held at 3 p.m. Friday (May 18) at New Bethel Holiness Methodist Church in Rowland, the Rev. James H. Woods officiating. Burial followed in the church cemetery.

Mrs. Sanderson was born Feb. 19, 1931 in Robeson County. She was a homemaker and a member of New Bethel Holiness Methodist Church.

She was preceded in death by her parents, Willie Freeman and Lenora Mitchell Freeman; three brothers, James, Willard and Jessie Freeman; three sisters, Velma Strickland, Thelma Hunt and Sarah Hunt.

Mrs. Sanderson is survived by two sons, Christopher Sanderson and Leroy Freeman, both of Fairmont; a sister, Zelma Hunt of the home; three nieces and caregivers, Barbara Hunt of the home, Lillie Moore and Cynthia Hunt, both of Fairmont; and four grandchildren.

Cynthia "Cindy" Oxendine

PEMBROKE-Mrs. Cynthia "Cindy" Oxendine, 44, of 3401 Evergreen Church Road, died Monday (May 14).

The funeral was held at 4 p.m. Thursday (May 17) at Union Chapel Community Church, the Revs. Tucker Dial and Jimmy Strickland officiating. Burial followed in the Oxendine Family Cemetery on Oak Grove Church Road near Lumberton.

Mrs. Oxendine was born Feb. 9, 1957 and was preceded in death by her father, Charlie Lee Locklear.

She is survived by her mother, Margie Locklear of Pembroke; a son, John Kristopher Oxendine and wife, Kim, of Pembroke; two daughters, Ethel Cheree and Charlie Nicole Oxendine of Pembroke; a sister, Jeanette L. Cummings and husband, Dugle; a granddaughter, Cyntriska Oxendine; four grandsons, John Dakota, Kristopher Levi, Nick LaRhette and Rick LaBraun Oxendine; two uncles, Lee Edward Locklear of Michigan and P.D. Locklear of Pembroke; special relatives, Sarah Frances Hardin, Linda Ruth, Bryan Keith, Jeffrey Wayne, Sarah, Kenny, Shaun, Bryan Jr. and Taylor Hardin; very special friend, E.J. Cummings of Lumberton; and a host of relatives and friends.

Arrangements by Revels Funeral Home, Lumberton.

Annie R. Locklear

JACKSONVILLE-Mrs. Annie R. Locklear, 72, of 136 Williams Road, died Sunday (May 13) at New Hanover Regional Medical Center.

The funeral was held at 11 a.m. Thursday (May 17) at Mt. Airy Baptist Church, the Revs. Michael Cummings and Steve Strickland

officiating. Burial followed in the Locklear Family Cemetery.

Mrs. Locklear is survived by three daughters, Loys Anne Locklear, Genia Locklear Webb and Billie Jane Padgett, all of Jacksonville; three brothers, John H.

and George Locklear, both of Lumberton, and Sam Locklear of Gastonia; five sisters, Lula J. Smith of Cary, Dot Kennihan of Pinehurst, Ruby Hammonds of Lumberton, and Ella Mae and Melba Locklear, both of Pembroke; eight grandchildren; and nine great-grandchildren.

Arrangements by Locklear & Son Funeral Home, Pembroke.

Memorials may be made to NHRMC Foundation, 8 South, 2250 17th St., Wilmington, N.C. 28401.

Julia Mae Jacobs

LUMBERTON-Mrs. Julia Mae Jacobs, 60, of 2508 Shannon Road, died Monday (May 14) at Southeastern Regional Medical Center.

The funeral was held at 4 p.m. Friday (May 18) at Mt. Airy Baptist Church, the Revs. Michael Cummings, Steve Strickland, John Locklear Jr. and Charles Maynor officiating. Burial followed in the church cemetery.

Mrs. Jacobs is survived by her father, the Rev. Sanford Locklear of Pembroke; a son, Garry Ray Jacobs of Lumberton; a daughter, Priscilla Jacobs Maynor of Raleigh; four brothers, Ovie Locklear of Rowland, Sanford Locklear Jr. of Pembroke, Carlton Locklear of Red Springs and James Earl Locklear of Lumberton; a sister, Judith Ann Wilkins of Lumberton; and two grandchildren.

Arrangements by Locklear & Son Funeral Home, Pembroke.

Howard Franklin Zeigler Jr.

PEMBROKE-Mr. Howard Franklin Zeigler Jr., 67, of 520-A Lowry St., died Thursday (May 17) at Southeastern Regional Medical Center in Lumberton.

The funeral was held at 2 p.m. Saturday (May 19) at Revels Funeral Home Chapel in Lumberton, the Rev. Steve Jackson officiating. Burial followed in Floyd Memorial Gardens.

Mr. Zeigler is survived by a former wife, Della Clark of Fairmont; four daughters, Dorothy Oxendine of Pembroke, Della Cervantes of Bladenboro, Mary Hunt of Proctorville and Catharine Bryant of Maxton; two stepdaughters, Jessie Clark of Buffalo, N.Y., and Jessica Lynn Clark of Fairmont; two sons, Howard Zeigler III and John Zeigler, both of Fairmont; two sisters, Ann Zeigler and Mary Home, both of Charlotte; 14 grandchildren; and a great-grandchild.

Cecil L. Bullard

PEMBROKE-Mr. Cecil L. Bullard, 47, of 822 Albert Road, died Friday (May 18).

The funeral was held at 3 p.m. Tues. (May 22) in Bear Swamp Baptist Church, the Revs. Timmy Chavis and Anthony Locklear officiating. Burial followed in the

Bullard Family Cemetery. Arrangements by Thompson's Funeral Home, Pembroke.

Mr. Bullard is survived by his wife, Janetta Bullard of the home; four sons, Bryan Revels of Greensboro and Ernie Barton, Edward "Ed" Locklear and Cecil A. Bullard, all of Pembroke; two daughters, Natasha Bullard and Cecilia Locklear, both of Pembroke; his parents, Wolfhealy and Eva Mae Bullard of Pembroke; two brothers, Randolph Bullard and Glenn D. Bullard, both of Pembroke; and a grandchild.

Leon B. Jones

LUMBERTON-Mr. Leon Bill Jones, 77, of 569 Beam Road, died Sunday (May 20) in Southeastern Regional Medical Center.

The funeral was held at 2:30 p.m. Wednesday (May 23) in Rock of Ages Church, the Revs. Cleo Norton and Marshall Strickland officiating. Burial followed in the Jones Family Cemetery.

Mr. Jones is survived by his wife, Mary L. Jones of the home; two sons, James J. Jones and Marvin Jones, both of Lumberton; two daughters, Lillie J. Hunt and Billie J. Jones, both of Lumberton; four sisters, Ruby Jones, Cora Duncan, Lula J. Barnes and Betty Jones; a brother, Joseph H. Jones; and three grandchildren.

Arrangements by Revels Funeral Home, Lumberton.

Kenneth R. Locklear

PEMBROKE-Mr. Kenneth Ray "Kenny" Locklear, 38, of 1434 University Road, died Friday (May 18).

The funeral was held at 3 p.m. Wednesday (May 23) in St. Anna Baptist Church. Burial followed in the Locklear Family Cemetery.

Mr. Locklear is survived by a son, Kendrick Tyler of Pembroke; three daughters, Kenya D. Locklear, Kristy J. Locklear and Keisha B. Locklear, all of Pembroke; his parents, R.L. and Jewel Locklear of Pembroke; three sisters, Patsy Locklear, Paula K. Locklear and Ann Marie Locklear, all of Pembroke; and a grandchild.

Arrangements by Revels Funeral Home, Pembroke.

Martha B. Hunt

ROSE HILL-Mrs. Martha B. Hunt, 90, of 3791 N.C. 903 South,

died Sunday (May 20) at the Brian Center in Wallace.

The funeral was held at 2 p.m. Wednesday (May 23) at the Padgett Funeral Home Chapel, the Revs. Millard Maynard and Rollie Jones officiating. Burial followed in Riverview Memorial Park.

Mrs. Hunt was born in Robeson County, and was the daughter of the late Ed and Dora Malone Brewer. She was preceded in death by her husband, L.B. Hunt, a son, Ernest Lee Brewer and a stepson, Claudie Hunt.

She is survived by four daughters, Joyce Jones and husband, Rollie, Marcella Rivenbark and her husband, Clayton, both of Rose Hill, Marie Pierce of Wallace and Grace Hunt of Lumberton; a son, Sammy Hunt and wife, Phoebe, of Kelly; 27 grandchildren; several great-grandchildren; and several great-great-grandchildren.

Pallbearers were: Felton Lee Brewer, Jamie Kelly, Roland Jones, William Usher, Eric Hunt and Jason Kelly.

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(NAPS)—A single-use device, often called SUD for short, is a medical device to be used only on one patient for a single procedure. In recent years, however, hospitals have been cleaning, disinfecting or sterilizing SUDs and then reusing them. This practice lets hospitals cut down on disposable medical waste and save money. The Food and Drug Administration (FDA), wants consumers to know that hospitals do not reuse SUDs. For information on reuse of SUDs, go to FDA's reuse Web page www.fda.gov/cdrh/reuse/index.shtml.

While Godiva is not giving away its chocolate factory like Willy Wonka did, the chocolate-maker is treating one lucky consumer to a lifetime filled with luscious chocolate indulgences. In addition to this decadent Grand Prize to last a lifetime, 75 First Prize winners will each receive a year's supply of Godiva chocolate in honor of the company's 75th anniversary celebration. To enter the "Lifetime of Godiva Choco-

Along The Robeson Trail

by Dr. Stan Knick, Director, UNCP Native American Resource Center

(Author's Note: This is a transcript of the presentation which I made to the NC Commission of Indian Affairs on the event of the first NC Indian Health Summit, 16 May 2001.)

In his letter to the Colossians, St. Paul wrote: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that you might be filled with the knowledge of His will in all wisdom and spiritual understanding (1:9)." Knowledge, wisdom, and understanding are three things which have always been important in Native American culture. Today I want to talk to you very briefly about three other things which, at first glance, might seem to be unconnected: diet, sassafras and isolation. What could these three things — diet, sassafras and isolation — possibly have to do with each other, or for that matter with knowledge, wisdom and understanding? The connection is Indian health. If you listen with your heart, you will understand.

When Europeans began to arrive here 500 years ago, one of the first things they noticed was how healthy the Native Americans were. In one of his earliest letters back home, Christopher Columbus wrote about the excellent health of Indian people. And throughout most of the colonial period, even when Native Americans were dying "in large percentage of their numbers" in the widespread epidemics of smallpox and measles brought by Europeans, numerous colonial writers continued to note how healthy Native Americans in general were (presumably they were talking about the ones who weren't dying in the epidemics).

John Lawson wrote in 1705 that diabetes was completely absent among Indians in North Carolina. But nowadays diabetes is extremely common among North Carolina Native Americans. And on the national level, Native Americans are three times more likely to suffer from some form of diabetes than are European Americans. Changes in Indian diet since European contact must be considered as one of the important links to the high incidence of diabetes among Native Americans.

What do we know about the diet of the Ancestors of North Carolina's Native people — the Ancestors of most of the people in this room? Fortunately, we have very good information — both from written colonial records and from archaeological discoveries. Two things stand out about the Ancestors' diet. The first is diversity. Their daily diet was dominated by vegetables, grains, fruits and nuts. They ate several varieties of corn,

several kinds of beans and several kinds of squash, as well as peas and a variety of root vegetables and leafy vegetables; plus sunflower seeds made into bread and soup, at least five kinds of nuts and three kinds of berries, and two varieties of grapes. They also ate, in smaller proportions, a variety of meats and fish: deer, squirrel, bear, rabbit, turkey, dove, crane, goose, crab, oyster, scallop, and several species of both turtles and fish. Now that's a diverse diet!

The other thing that stands out about the Ancestors' diet is technique. They never fried anything. Everything that was cooked was either roasted, stewed or baked. And remember, they had no diabetes. The fact that some people today think that fried food is good old traditional Indian cooking just shows how long it has been since European culture and European ways of cooking arrived in North Carolina.

We also know from various historical sources that these same Ancestors had a very highly developed traditional medical knowledge. There were specialists in every Indian tribe and nation who knew the medical uses of hundreds of plants. For every ailment, there was an appropriate treatment.

Arthur Barlow recorded in the 1580s that among Indian people in North Carolina one of the most commonly used plants was sassafras. A hundred and twenty years later, John Lawson reported (in 1705) that the most commonly used medicinal plant among North Carolina Indians was still sassafras — used as an effective treatment for a variety of things, from cuts and bruises to reduction of fevers and even purifying blood. Two hundred and eighty years after that, my research among the Lumbee showed that sassafras was still the most commonly reported traditional plant remedy, although only about ten percent of the Lumbee said they still use it.

We also know that one of the ways Native Americans in North Carolina stayed alive through the colonial period was a survival by isolation. Being an Indian in colonial North Carolina was a very unpopular thing to be. Native people were driven off their lands, enslaved and even killed just for being Indian. Native communities were able to survive into modern times in many instances because they remained geographically and culturally isolated — in The Meadows in the land of the Saponi; On The Swamp in the land of the Lumbee; In The Pines in the land of the Waccamaw; In The Hills in the land of the Cherokee. And while being isolated helped

them to survive, and to remain the vibrant Native American communities they are today, that same isolation also had some negative consequences on their health. Health care was limited. Health education was limited. The common Native American diet became less and less diverse, and often very high in sugar and fat. Poor economic conditions were common in these isolated rural communities, conditions which had their own negative effects on health and nutrition. The overall health of these surviving Indian communities suffered, and Indian people became more and more susceptible to diseases which in traditional times they had not experienced — for example, diabetes. Isolation was good in some ways, but very bad in other ways.

So what are we supposed to understand from all of this? What does it tell us? First, it reveals that there are important lessons for us to learn from looking at Indian health today with a traditional and historical perspective — lessons for the good health of living Native Americans in North Carolina. What do you think would happen to the high rates of type II diabetes among North Carolina Native Americans if more people returned to the diverse diet and healthy cooking techniques of the Ancestors? It could be done, you know. We know what they ate, and how they cooked it. This same kind of traditional and historical perspective can be useful in understanding other modern Indian health problems — hypertension; substance abuse; fetal alcohol syndrome and others.

Second, it tells us that traditional Native American cultural knowledge and cultural wisdom have not entirely disappeared — even if they have been partly hidden by the passage of time and the invasion of other cultures. Traditional knowledge of plant remedies like sassafras and willow; and traditional wisdom about health — for example that the health of the whole person and the whole community requires spiritual balance as well as physical balance — such knowledge and wisdom about health are still available to us.

That traditional Native American cultural knowledge and wisdom can be used to promote better health among Indian people now and in the future — if we understand, and apply, what we can learn from the past.

For more information about American Indian health, visit the Native American Resource Center in historic Old Main Building, on the campus of The University of North Carolina at Pembroke (our Internet address is www.uncp.edu/nativemuseum).

Reflections

by Alta Nye Oxendine

Here is a LETTER TO THE EDITOR, that I sent to our United Methodist, NC CHRISTIAN ADVOCATE:

ABOUT ALCOHOL AND GAMBLING

As a junior high Epworth Leaguer, I counted 19 saloons in our fair town of 3,000 (Red Lodge, MT). My brothers and I benefited, since the revenue from legalized liquor gave us above-average schools. But by high school, kids turned to bars for recreation. (And adults were ALWAYS ready to buy them a drink.)

MY first date ended up in a bar, with drunk men wanting to buy ME a drink. It sickened me. I had already made up my mind never to take even ONE drink. But, for one brother, that first drink gave him a unique sense of pleasure. He and beer became lifelong buddies, even though, as an expert pilot, he never drinks before or during a flight.

To me the LOTTERY is like legalized drinking. Both can enhance education. But both are addictive, and can destroy entire families!

Thank God that our UM church is still standing tall in opposition to a state lottery. Like Bishop Edwards, I believe there must be some BETTER way to make up our state's shortfall!

"DESPERATE PEOPLE DO DESPERATE THINGS."

Have you ever heard this saying? How true it is, in SO many situations! BUT the actions we take out of desperation (when we can't see ANY other way out of our circumstances) may lead to regret for the rest of our lives!

BUT you and I are still mere HUMAN beings. We cannot see the entire picture, only a tiny segment at one time. We look at life through our wee peephole, and decide there is only one course of action available for us at this stage of the game. So, whether we approve of that action or not, we make the decision to follow THAT course.

Sometimes it turns out okay. But, very often, we find ourselves in a WORSE condition than we were in before. This certainly applies to backsliding away from the Lord, to going back to drugs, alcohol, or some other addiction we thought we had already conquered. To giving in to temptation for the first time, to losing our temper and/or doing irreparable damage to another human being, within our family or outside. Or even to becoming SO depressed that we start thinking of taking our own life.

From what I have seen and heard, I believe this same principle of desperation will apply if we, as citizens of North Carolina, resort to a legally-sanctioned lottery to solve our state's money woes.

CONSOLATION CORNER

I ran into Margie Locklear at the doctor's office. She is another grieving mom, following the death of her daughter. During the past 21 years, I've discovered there are a LOT OF US. We don't usually pay that much attention until it hits home. Her family is one of many who need our

prayers at this time. However, she does have the assurance that her daughter is now at peace, after suffering with cancer for so many years. When we look at it this way, we realize that it is the rest of the family who want them back. But we have to let them go.

"Miss Margie" reminded me that she first saw me as a patient when I was going to Dr. Mohr, my main obstetrician. Even though I went to him for prenatal care for all my children, for one reason or another, he did not deliver even one of my three babies. (For example, he was celebrating the Fourth of July when my daughter was born that evening, in '62.)

Let's also continue to remember all who are suffering from some kind of illness or injury. And every person, of any age, who is hooked on drugs, alcohol, or cigarettes, but wants to break free of the habit. Also their families, who, in many cases, have spent years struggling to deal with having THEIR lives disrupted. How I regret the fact that drugs have flooded our country (and so much of the rest of the world). In some ways they have made slaves of us all.



A group of foxes is called a skulk.



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