

## Joseph F. Brooks Is Speaker

Joseph F. Brooks, Emergency Land Fund President and Director of the National Association of Landowners was keynote speaker for the third annual spring meeting of the Student Committee on Land Loss of Blacks, held at A&T State University, Greensboro on March 26th.

"Black land ownership in the South has declined precipitously since 1910. Over 330,000 acres are now being lost each year. If this massive outflow of land is not halted, not a single acre of black-owned land will be left in thirteen years," Brooks said.

He stressed the fact that "Black people are not only forced to sell their land to rid themselves of debt, they are also losing their land to unscrupulous realtors and fast talking lawyers. Tax sales, partition sales, and hasty foreclosures are separating families from their homesteads - 'legal' maneuvers making a mockery of contract law and justice."

"Aggravating this problem," he asserted, "is the inactivity of the Department of Agriculture agencies, most notably the Farmers Home Administration (FmHA). These agencies, mandated by Congress to protect the family farm, have failed time and time again to provide black farmers and landowners the finance capital and other supportive services to which they are entitled."

It is the purpose of the National Association of Landowners to give assistance to needy farmers in all areas. SCOLLOB, INC. is working in North Carolina to give educational assistance to farmers.

Miss Debra A. Buie, rising senior in Political Science and Urban Studies at UNC at Greensboro was elected SCOLLOB, Inc.'s new president; Miss Evelyn M. Gwynn, rising senior and Student Government Association secretary, A&T State University, Greensboro was elected secretary.

Ms. Mildred B. Payton is executive director.

## Head Start Recruits The Handicapped

Operation Breakthrough, Inc., Head Start Program is recruiting handicapped children for the next program year to be mainstreamed into the classroom.

Mainstreaming is expected to give all the children a valuable experience in learning to understand and respect difference among people. Congressional directive defines handicapped as mentally retarded, hard of hearing, deaf, speech impaired, visually handicapped, seriously emotionally disturbed, crippled, or other health-impaired children requiring Special Education and related services.

Children are being enrolled to use the full range of Head Start Education, health, nutrition, and other program services under a congressional mandate providing 10 per cent of Head Start enrollment nationwide for the handicapped. This program has a resource classroom for children with special needs, maintained with two Special Education Teachers on the pre-school level. Also, the program employs a full-time Speech Pathologist and a part-time Mental Health Consultant.

For further information or to enroll a child for the next program year, please call Yvette Baucum, Handicap Coordinator, at 688-8111, ext. 31 or 34, or come by Operation Breakthrough, Inc. 811 West Main Street, Durham.

## AZALEA GARDENERS ENJOY "SHOW AND TELL"

The members of the Azalea Garden Club met at the home of Mrs. Sallie Harris on Rosewood Avenue for their March meeting. The president, Mrs. Roxie Barnes, presided over the business session which included some committee reports.

Mr. and Mrs. James Schooler conducted a "Show and Tell" about fifty or more plants that they brought from their new flower house. The show was interesting, enjoyable and informative.

Mrs. Harris served a delicious repast. The meeting closed with the Mizpah.

The April meeting will be with Mrs. Lola Horton on Concord Street.

## Salongo Week Featured On Reel Prospective

SALONGO week, the climax of the Durham Recreation Department's Cultural Enrichment Program is to be featured on this week's "Reel Perspectives" on WTVD-TV. The segment will be aired on April 3 at 12:30 p.m. The theme means "We come together to make something beautiful out of love."

The week symbolizes the attitudes shared by program participants and the effects of having these twelve arts paraprofessionals exhibit their skills and instruct their crafts.

Vic Wade, an NCCU Theatre major, who coordinates the Cultural Enrichment Program states "The time and patience these people have put in was the key ingredient in

## Twelve To Be Honored Upon Retirement

Twelve North Carolina Central University faculty and staff members who will retire from the university at or before the end of the year will be honored at a reception Sunday, April 24 at 6 p.m. in the W.G. Pearson Cafeteria.

Two of the retiring faculty members have been associated with the university since the administration of its founder and first president, Dr. James E. Shepard. They are James R. Butts, assistant professor of chemistry, and Dr. Helen G. Edmonds, distinguished professor of history.

Butts joined the faculty in 1945. Dr. Edmonds in 1941. Dr. Shepard was president until 1947.

Other members of the instructional faculty who will retire are Mrs. Alice N. Farrison, instructor of English, a member of the faculty since 1948; Dr. Charles E. King, professor of sociology, a member of the faculty since 1951; and Mrs. Winnie P. Robinson, instructor of history and social science, a member of the faculty since 1967.

Mrs. Alma F. Biggers, who retired in December as director of student life for women, is to be honored as a member of the university's student affairs division. She has been with the university since 1962.

Members of the university's physical plant staff who will retire are John Alford of housekeeping, an employee since 1962; Mrs. Nellie W. Alston, housekeeping, an employee since 1969; William Carter, heating plant, an employee since 1964; Mrs. Juanita A. Jones, housekeeping, an employee since 1967; Mrs. Lillie McCall, housekeeping, an employee since 1970; and Mrs. Annie McCoy, housekeeping, an employee since 1968.

The reception which will also honor five employees who have completed 25 years of service, has been planned by the university's Retiring Personnel and Special Recognition Committee.

Members of the committee are Dr. Ila J. Blue, Mrs. Sadie Hughley, Mrs. Courtney Ferguson, Robert L. McAdams, Miss Aletha Reese, Alex Rivera, Miss Linda Smith and Mrs. Marion D. Spaulding.

The 25 year honorees are Floyd H. Brown, physical education; Dr. King, sociology; Mrs. Willa W. Lewis, physical education; Philip Marable, security; and Mrs. Thelma F. Smith, chancellor's office.



## Black Mind Rhythm

By Dr. Faheem C. Ashanti  
Department of Psychology  
North Carolina Central University

### PART 6

Walking always in the shadow of death, a black man finds that when he conquers that fear he has conquered



MIRIAM YVETTE THOMAS

SALISBURY — Miriam Yvette Thomas, a 20 year old junior English major at Livingstone College, Salisbury, recorded an historical first recently when she was judged first runner up in The Miss Salisbury-Rowan Beauty Pageant. The sole black entrant, Miriam's sponsor was Livingstone College. A 1974 graduate of Lanier High School, Montgomery, Ala., she is the daughter of Mr. and Mrs. Willy Thomas of 3507 Suwan Drive, Montgomery.

At Livingstone, Miriam is a majorette and director of the student government association's public relations. A dean's list student, she was chosen "Miss Sophomore, 1975-76" by her classmates. A Scorpio, Miriam is a statuesque 5'7", who weighs 120 pounds and measures 34-24-36. Her hobbies are singing, creative writing, baton twirling and reading.

## N.C.A.E.

[Continued From Page 5] day. Previously adopted resolutions will be reviewed and possibly modified. In addition, items of new business can be introduced during the convention.

Former Miss American Marilyn Van Derbur will speak to the delegates Friday evening on motivation. Winners of Terry Sanford Awards for excellence in teaching and of the state Human Relations Award will be presented Friday evening.

Eleven news media will be recognized for excellence in coverage and reporting of school news Friday evening. They will receive the coveted

## School Bell Awards.

The late Dr. J. Minor Gwyn, a professor of education at UNC-Chapel Hill, will be named to the Educational Hall of Fame.

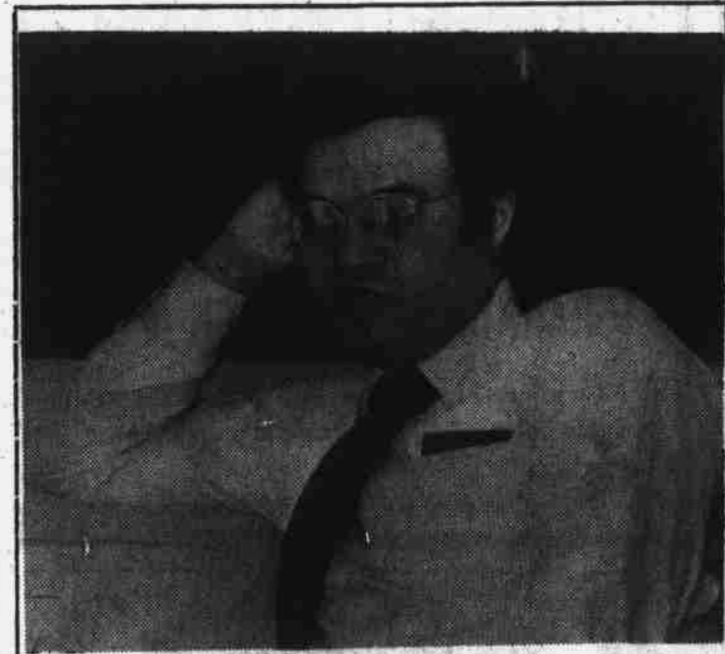
At the close of business on Saturday, officers for 1977-78 will be installed. Mrs. Linda I. Rader, an elementary school teacher from Gastonia, will become NCAE president for a one year term.

### THE

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DIFFERENT APPROACH — Assistant Attorney General Drew Days III, President Carter's top civil rights enforcer said the Ford Administration created public anxiety and insecurity by "harping" on hardships caused by court ordered busing. Days, the first black to head the Civil Rights Division, said the Carter Administration will not ignore problems created by court busing orders and other desegregation problems. (UPI).

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vaudou, voodoo, for instance, but it comes from Dahomey in West Africa, where it means 'genius, protective spirit.' It is applied especially to the beliefs and practices found in Haiti, whose inhabitants are, for the most part, descendants of slaves of West African origin, and by extension to similar practices in other Caribbean islands, Brazil and in the Southern states of America.

According to the Haitian scholar Jean Price-Mars, voodoo is a religion because the initiated believe in the existence of spiritual beings who live partly in the universe, partly in close contact with men, whose activities they control. These invisible beings form an olympus of Gods, the highest of whom bears the title "Papa" or Great Master and claims special veneration. Voodoo is a religion because the cult developed for its gods demands a hierarchical body of priests, a community of believers, temples, altars, ceremonies and finally an oral tradition... that has preserved the essential part of the cult.

Voodoo! Word of dark vowels and heavily rolling consonants! To Americans, the word usually denotes black magic and uncouth superstition, such as sticking pins into dolls, casting spells, lighting black candles in cemeteries, calling up the dead and being familiar with spirits, zombies and monsters.

The word is written in many different ways: vaudou,

These two aspects of voodoo make a whole, and it is not always easy to distinguish them because superstitions of voodoo provide a forcing ground for the religion, which in turn supports and develops their meaning. From the start, children are brought up to be good by being made afraid of the supernatural, and this fear leaves an indelible imprint on the minds even of highly educated blacks. They are taught not to get their heads wet, especially with dew, because water is both a solvent and a magnet for spirits, and a man's spirit lives in his head. And there is always the tonton macoute, the traveling magician with a satchel over his shoulder in which he has magical and medicinal plants, dried bits of wildcat, black candles, and other paraphernalia. Mothers threaten children that if they are not good, the tonton will take them away. The tonton macoute or voodoo priest also called upon to treat sick children, for example, the treatment given to a child suffering from a fever. The child is pale, fretful, wasted, and sometimes goes into convulsions; his mother is anxious, suspecting foul play, and her anxiety makes the child worse. The medicine man has only to kill one bird, and he does it with two stones. He discovers who the witch is - usually a

relative or a neighbor who is jealous and resentful of the mother - and works a magic to protect the child and send the magic back to its creator. But he also does the child with castor oil, because intestinal worms can produce convulsions in younger children. The child gets better, the mother is relieved, the witch confesses, and the poisonous atmosphere is dissipated.

Music, drums and dancing often accompany voodoo ceremonies when the members dance themselves into a state of possession and are ridden by the gods (loas). The importance of the genuine African polymetric foundation of this music is evident from a comparison with the forms of ecstasy that occur in American black churches. The participants are no longer ridden by several gods but only by one - Christ. Moreover, one priest or director is sufficient, while for voodoo several houngans (priests) are necessary. In the black churches a collective state a possession occurs, while in Africa several gods never manifest themselves at one time and the possession never leads to "wild dances," but usually to a quiet "sinking into oneself." Thus in its type of possession, voodoo stands midway between Africa and the black churches. [To be continued].

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