

Children Are Back In School, Motorist Drive Safely

The Minority Voice

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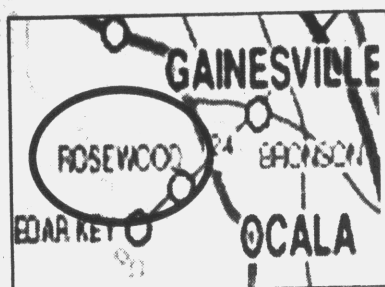
August 12, 1999 - August 20, 1999

Free!

Without aim, one's life cannot register a bull's eye. - B.C. FORBES

Rosewood massacre remembered

Special to the Tri-State Defender



where at least six Blacks were killed and the town destroyed when a White mob set upon the predominately Black enclave in 1923.

The *Tri-State Defender* first reported on it in 1995, and many Memphians questioned its validity. However, worldwide coverage later revealed the horror of the 1923 massacre.

Now, seventy-six years later, the wounds of the attack still remain, even for those who did not live through it.

"I know what I feel now and I was not even there," said Mrs. Maxwell, now 52.

Dozens of descendants, survivors and relatives, some in their 80s and 90s, still meet each year to remember the massacre, and to honor those who helped win reparations for remaining victims.

This weekend, the annual reunion is being held in Miami. The mood of the gathering is characterized by the logo emblazoned on the red T-shirts worn by attendees: "Although justice was slow, victory is sweet."

The 1923 horror began New Year's morning 1923, when a married White woman, Fannie Taylor, emerged bruised and beaten from her home and accused a Black man of beating her without giving a name, descendants said.

Witnesses Sarah Carrier and her 11-year-old granddaughter, Philomena Goins, watched silently as a White man, believed to be Mrs. Taylor's lover, left the house. They told a sheriff, but he admonished them and told them to go back home to Rosewood.

As word spread, angry Whites besieged the town of about 120, burning nearly every structure in week of destruction. The number of people killed during the massacre remains controversial. State records say six Blacks and two Whites were killed while descendants

speak of mass graves containing as many as 37 bodies of women and children.

Today, Rosewood is little more than a marker on State Road 24, southwest of Gainesville, although it once was a place where Black families owned acres of land, black women taught school, and Black men worked as engineers.

"They had the luxury life that a lot of Blacks would like to have today," said Mrs. Maxwell. "And then for all of it to be taken away for a lie. Totally wiped out on a lie."

Like Mrs. Maxwell, Rosetta Bradley Jackson, was born a year after the massacre, and also heard whispers when she eavesdropped on adult conversations.

But they didn't answer her questions: Why did her brother have only one eye? Why did her father have such a distrust of White people? She would not know the answers nor the extent of the killings until some 50 years later.

"I found out he had a reason," she said of her father.

Mrs. Jackson learned her brother had been shot in the eye at the Carrier home. He died never even telling his own children what had happened.

When Ms. Goins grew up and became a mother, she told the story of Rosewood to her 5-year-old son Arnett Doctor in 1948, against the wishes of his father.

Since then Doctor has kept true to what he said has been his duty: remembering Rosewood.

Doctor, along with other families, helped fight for state hearings that resulted in the Florida Legislature approving a \$1.5 million bill that awards nine survivors as much as \$150,000. The remaining money was used for scholarships.

Lawsuit: Microsoft links Black couple to monkeys

A lawsuit accuses Microsoft of including a "racially charged" message linking Black People to monkeys in its Publisher 1998 software. The company has agreed to alter the program.

John Elijah, 32 filed the suit in San Diego (Calif.) federal court, claiming users will see images a Black couple sitting on monkey bars when they type "monkey" to access pictures of the animal.

"I felt the blood rushing out of my whole body", said Elijah, a Black construction worker who was shown the image by a co-worker. "I was humiliated."

Microsoft spokesman Greg Shaw said the company already has offered a software update to anyone who requests it. He said the Publisher 2000 software itself does not contain the image.

"We regret any offense or inconvenience," Shaw said. "We are deeply committed to doing every thing possible to prevent this in the future."

Elijah attorney, Harvey Levine is seeking approval of a class-action lawsuit for the estimated 4 million customers who bought the software.

Levine suspects the picture was specifically programed to appear as "some sort of sick insider joke."

But Shaw said the link was unintentional. He said the software contains images that can be accessed by using several key words. A computer user who searched for "couple" may have accessed the photo as well as someone who typed "bar."

In this case, "monkey brings up an assortment of pictures including monkeys in trees, a gorilla and the closely-cropped photo of the Black couple.

Elijah, who is married and has two children, said his wife was extremely upset over the incident.

"Her biggest fear is that maybe skinheads or people like that will face off with me," he said. "She's afraid people will think I'm doing this for the money, and I want it fixed."

Daycare Shooter turns himself into police

LAS VEGAS (CNN) -- The U.S. Attorney's Office has filed a criminal complaint charging Buford O. Furrow Jr. with the murder of a federal employee -- a Postal Service letter carrier shot and killed an hour after a gunman wounded five people at a Los Angeles Jewish community center. The complaint also charged Furrow with violating the federal firearms act.

Furrow was taken to the federal court building in Las Vegas by a convoy of FBI and ATF vehicles. He was wearing a bullet-proof vest as he was hustled into the building by federal agents.

Furrow, who turned himself into the FBI in Las Vegas after fleeing a California manhunt following the shooting, faced arraignment Wednesday evening in U.S. District Court in Las Vegas, FBI Special Agent Grant Ashley said.

Additional charges could be filed in either state or federal court at a later date, Ashley said.

The U.S. Postal Service letter carrier, Joseph Ileté, 39, was killed eight miles from the North Valley Jewish Community Center, about an hour after the attack there injured three children, a teen-ager and an adult.

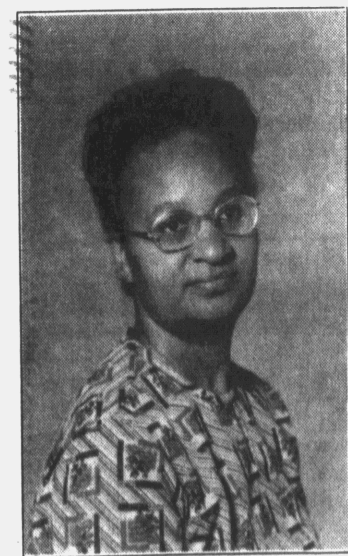
Investigators from the Los Angeles Police Department, FBI, Bureau of Alcohol, Tobacco and Firearms and U.S. Postal Service flew by helicopter from Los Angeles to Las Vegas on Wednesday to interview Furrow and decide on jurisdiction.

Leyden said Furrow was giving hand-to-hand combat training and his specialty was knife warfare. He said Furrow's philosophy was "hardcore Christian Identity" -- that is, that "the Jews are evil, that the whites are good and the good have to go kill the evil."



Enjoying a day in the sun, The "M" Voice was on hand to catch this trio as they brought to a close a week long educational seminar on the importance of healthy communities, healthy babies and a healthy start, the event ended with a celebration cookout!

Photo By Steve Johnson



Mr. Annie M. Brown

RETIRED CONLEY COUNSELOR RECOGNIZED

Representatives of the National School Public Relations Association presented the 1999 Eugene T. Carothers Human Relations Award to Mrs. Annie M. Brown, in Baltimore, MD., at its Celebration of Diversity Breakfast, recently.

Mrs. Brown a retired guidance Counselor was selected for her work at D. H. Conley High School, which was one of the first schools built in Pitt County to serve an integrated student population. As a result of the general racial unrest during that time, Brown saw a need to develop within the students a sense of responsibility and to get them involved in something larger than themselves.

To achieve this goal, she started a JROTC program, and not long after, black and white students were drilling, marching and learning together in a course that ultimately spread to all of Pitt County's high schools and is ongoing today.

Mrs. Brown also worked as an activist to end discrimination, and to secure Ayden, North Carolina.

This coveted award is presented to a person for outstanding service in the fields of human rights and race relations. It is given to leaders who foster justice and equal opportunity to all people, regardless of race, religion, national origin, economic status, sex or age, and who develop respect, mutual understanding and civic cooperation between people of all backgrounds.

More than 600 school leaders --superintendents, principals and schoolpublic relations professionals--from the United States and Canada were present to honor Mrs. Brown, who was the first from North Carolina to receive the Eugene T. Carothers Human Relations Award.

Be Sure to read this issue of the Minority Voice, some contain two free tickets to Gospel Labor Day Sept. 6th 1999.



Enjoying Retirement, (pictured) Mother Mary Taft, SEANC district 65 retiree Chairperson, ECU employees and local Pitt County Retirees enjoying a banquet held at East Carolina University's Willis Building to honor retirees and some employees. Photo By Steve Johnson

SEANC Host Retirement Banquet

By Stephen Johnson
Minority Voice Editor

Mother Mary Taft who has been involved with SEANC for over 26 years coordinated the banquet. As well as being a retiree herself she is Chairperson of SEANC retirees. SEANC is the State Employees Association of North Carolina. The Committee is comprised of several leaders of the community Bobbie Austin, Darlene Peazko, Lucille Sharpe, Linda Nelson, Mary Taylor, Evelyn Hinnant, Debbie Gladson Ann Huggins and Lisa Ormone. Treva Matthews is Chairperson of SEANC and Beverly Teller Vice Chairperson. Speakers at the banquet included Spillman Grice, Inez Fridley, Tonie Blood, and Michael Holloman. Every 3 rd Tuesday at 5:30 PM in the Willis Building small conference room meetings are held that are open to all SEANC members. "All retirees are welcome to come to Board Meetings", explained Mary Taft she continues "It's nice to belong to, please get involved."

Richard R. Eakin ECU Chancellor unfortunately could not be there but sent a letter to be read. *I regret that I can not be with you on this important occasion. I made a commitment several Months ago to attend the AASCU Summer Council of Presidents Meeting in Vail, Colorado during this week. I would like to express my appreciation and gratitude to each of you for your dedication and outstanding service that you have given to East Carolina University. The University has greatly benefited from your talents and skills that you have provided for many years and it is much richer for it. I offer my congratulations to all of you and wish you the very best retirement years possible*

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BARBARA'S BEAT

NAACP Boycott of TV Shows Should Extend to All Media

Television is neither black and white nor is it in living color anymore. It has degenerated into a drab shade of gray.

Thankfully, the National Association for the Advancement of Colored People (NAACP) is attacking the shading out of people of color in the fall lineup of sitcoms and dramatic programming. And, it is backing up the rhetoric with threats to call on blacks to turn off the tube and to boycott the advertisers that are fueling the "black and brown-out."

While the NAACP is urgently needed, it is not going far enough because virtually everything being said about network programming can also be said about television news, radio and the print media.

At the NAACP convention in New York a few weeks ago, Kweisi Mfume showed how the ongoing erasure of black faces in the media are affecting the fall lineup. Not one of the 26 new shows set to air on ABC, CBS, NBC or Fox star an African American. Blacks, as well as Hispanics, aren't playing many secondary roles either. "When the TV viewing public sits down to watch new prime-time shows scheduled for this fall, they will see a virtual whitewash."

Mfume said, "This glaring omission is an outrage and a shameful display by network executives, who are either clueless, careless or both." Unfortunately, the trend of erasing blacks has been gaining momentum for several years as advertisers both in the print and broadcast media as well as news officials chase the so-called upscale demographics. For example, last season's top five entertainment shows: "ER," "Friends," "Frasier," "Veronica's Closet" and "Jesse" were principally white shows with a sprinkling of prominent minority characters. Advertisers generally regard "upscale" white males aged 18 to 49 as the most desirable—and for some crazy reason—disregard the \$650 billion that blacks gross annually.

In recent years, sitcoms with a positive message such as "Amen," "A Different World," "227," "Fresh Prince," and "The Jeffersons" have been canceled. In fact, one of the ways I knew a show didn't have much of a chance was if I liked it. For a long-time I viewed the changes as personal. I live in fear that network devils at CBS pull the cord when they figure out that "Touched by an Angel's" high-ratings are partly because of the superb acting of Della Reese.

Mfume is calling on blacks—who are becoming the vanishing species on television—to turn off the tube. Actually they are already turning off network sitcoms anyway and going to cable. Only six of last season's networks shows ranked in the Top 20 among black households. Conversely, the top rated show in black households, "The Steve Harvey Show" on WB, ranked No. 154 in white households, according to BBDO, a New York ad agency that studies viewing habits.

In attempting to break the colorline, the NAACP shouldn't stop with network programming. It should forcefully call on the networks' news departments, public TV shows and cable stations to drop their ban on black talking-heads, the punditocracy. On major talk shows like CNN's "Capital Gang" and public television's "Washington's Week In Review," black faces are also scarce. Public affairs or news shows have been ethnically cleansed of black and brown viewpoints. Unless there is a black-oriented issue or an issue whites want to associate with blacks such as crime, black experts are rarely used. Monitor "Nightline," for example, to see how that rule is enforced. Moreover, when there is a White House news conference look to see how white the news gatherers are.

TV news-talk is a matter of whites talking about white-folks affairs with blacks only able to listen over the back fence. In the workplace, the racial situation is just as bad. A recent American Society of Newspaper Editors (ASNE) showed that 48 percent of newspapers hire no people of color. Many of the major newspapers employ no black or Hispanic editorial writers, and those they do hire are pressured to pen conservative opinions.

If Mfume's rhetoric is not empty, he will include broadcasters in his threats to go to the source—the advertisers—who are allowed to disrespect the \$650 billion blacks spend annually on consumer goods. The Federal Communications Commission recently released a study showing that advertisers are discriminating against broadcasters and stations that serve minority advertisers. Data for 3,745 radio stations across the country concluded that those who program for minority audiences earn about 29 percent less revenue per listener than stations that air general market programming.

People of color should back away from advertisers who won't play fair and who sponsor shows that exclude them. Maybe only the time-honored tactics used in the nearly yearlong Montgomery bus boycott can save blacks from becoming invisible in the nation's media.

(Dr. Barbara Reynolds newest book, No, I Won't Shut Up: 30 Years of Telling it Like It Is, can be purchased by sending a check for \$17.95 plus \$4 postage to 4806 St. Barnabas Rd., Suite 598, Temple Hills, Md. 20757.)



KLEAVER'S KLIPPINS The Story of a Good Man Who Never Made It

In all probability, there are only a few folk around today who will remember Dan Anderson. Dan was the foreman at the woodshop operated by Watts Manufacturing Company, out of El Segundo, a little more than 30 years ago.

Anderson was a man of inordinate talent. He had presence, strength, intelligence (this is an issue which may be argued later.) And the ability to command men.

His career at Watts Manufacturing began with him working as a laborer. In less than a year, Jim Woods, the founder and chairman of the board at Watts, moved him steadily up the ladder. Both Jim and Roy Bingham, who had been the foreman, recognized Dan's ability and promoted him accordingly.

There was a problem, however. Despite all of these good things, Dan Anderson had bent towards the fast lane. He had come to Watts shortly after being released from prison. This seemed to have been a kind of pattern with him.

Regardless, he worked his way up. He was a sight to behold. Approaching six feet in height, he was built proportionately. Muscles ripped beneath his shirt sleeves and the girls in the office all tried to find an excuse to go out into the wood yard, just to see Dan Anderson.

During his tenure at Watts Manufacturing, there were initially two women with whom he became involved. One of them was a registered nurse, who recognized the inherent problems with the man and changed the relationship into one of a more platonic nature. The other

was a relatively young woman, who is now a social worker. She too had the courage and the wisdom to ultimately pull away.

Both women paid an emotional price for their precarious flings with Dan Anderson. In the meantime, however, they both maintained a friendship as well as an admiration for him.

After a couple of years or maybe a little less, Dan decided that he was not making enough money there and decided to strike out on his own. Somehow, he managed to find enough cash to buy a truck and started hauling produce, I think, from Northern California.

This was the beginning of the end for Dan Anderson.

Along the way, he met and teamed up with a young woman from Appalachia. She became his constant companion. As Dan's business began to dwindle, and it has never been clear why, he apparently became desperate. He and his white female companion began committing robberies. Gas stations, convenience stores, the whole nine yards, or so we are told.

Then, one dark and chilly night in the Nevada Desert, according to police reports and other sources, they robbed a couple near or at the California border. They took all of their cash, their car and forced them to totally disrobe.

They left them at the scene and drove back to Los Angeles in the stolen vehicle. It was here that the most tragic aspect of his life took place.

The couple who had been robbed reported it to the police and the

car's license number went on the hot sheet. On the day after the robbery, Dan and his girlfriend came to near the Eastside.

Vigilant police officers recognized the plates as those reported on the hot sheet and pulled the car over. According to records, Dan got out of his car and walked back to the police car. Both officers were out of the patrol car, standing on the street and on the sidewalk respectively.

Dan's companion was still at the stolen car. When it became apparent that the officers were going to take Dan into custody, the woman produced a handgun, (we are told it was a .357 magnum) and began firing at the officers.

One officer immediately returned fire, but as he did so, Dan attempted to wrestle his gun from him. The second officer joined the fray and Dan was mortally wounded. The woman was shot in the head. Anderson was taken to the morgue and woman was taken to County-USC Medical Center, where she was listed in grave condition.

A day later, the woman's mother came from Kentucky, or Tennessee, or wherever she was from. No relative claimed Dan Anderson's body. This reporter, a former girlfriend and handful of people who had worked with him at Watts Manufacturing were the only people who cared about him. He had an uncle who lived in the Los Angeles area. He refused to offer any assistance. It became fairly clear that Dan had been somewhat of the "bad seed" and had burned all of his bridges behind him.

We all pooled what money we

had and I went to the late Leon Harrison of Harrison and Rofs Mortuary and explained the problem. Leon donated the embalming services and a casket. We were able to finagle a burial plot at a local cemetery.

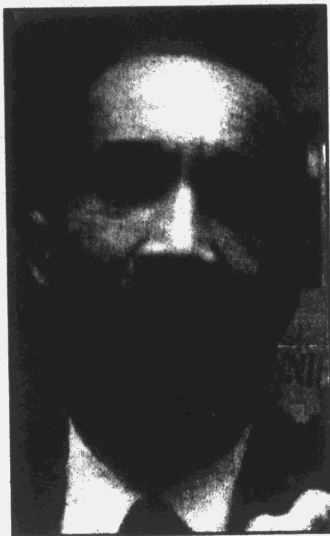
There was a graveside service and I delivered the eulogy, such as it was, and we sent him on to meet his maker. He was in his early 30s and he had already spent nearly two-thirds of his life in one penitentiary or another.

We never learned if Dan's girlfriend lived or died. We took her mother to the hospital to see her and the girl was little more than a vegetable at that point.

One of the things that stands out most in my memory was the Saturday when the mother arrived. Without going into any detail, we took her to the old "Murray's" on Broadway, where "Georgia Boy" was the chef. She ate like food was going out of style.

When she finished, she leaned back in her chair, wiped her mouth, crossed her hands across her ample stomach and said, "By God, that sho was some good eatin' I can't thank y'all enough."

The bottom line, of course, is that Dan Anderson was dead, and her daughter was seriously wounded. There is no way to know if anything could have saved Dan. But he had the ability to do great things. Each time I see a youngster headed down that same path, and I see too many of them, I think about Dan Anderson and wish he could be here to tell them the folly of their actions.



KWEISI MFUME
NAACP President



URBAN PERSPECTIVE Examining Community-Building Initiatives

There is much talk about the present and future condition of urban America. Most of this is a euphemism for the country's dilemma about what to do about the inner cities, which are virtually entirely African American and Latino. A thought-provoking report, albeit from the Rockefeller Foundation, examines community building as an important component of urban renewal. Community building does not have a tight definition, but is currently viewed as continuous, self-renewing efforts by residents and professionals to engage in collective action aimed at problem solving and enrichment that creates new or strengthened social networks, new capacities for group action and support, and new standards and expectations for life in the community.

The term, community building, may include capacity-building, which involves assisting local residents to improve social conditions or political effectiveness, often through organizing. Joan Walsh, writer of the report, believes that one's point of view is critically important, and that community-building initiatives link a wide range of people across lines Americans rarely cross—race, class, ethnicity, geography, profession—and they require partners to be honest about what motivates their work.

Frustration with government poverty programs found vivid expression in the dramatic 1996 welfare reform, which abolished the 60-year-old federal entitlement to aid for poor families. Community-building is at least in part, a response to new urban poverty that has emerged in the last decade. Its goal is overhauling the nation's anti-poverty approach and creating communities that work for low-income families.

What's different about community building? It rejects a programmatic approach to poverty in favor of efforts that catalyze per-

sonal relationships and social networks to improve community life. Community-building initiatives are diverse and locally tailored.

The report highlights five community-building programs: Chatham-Savannah Youth Futures Authority; The Comprehensive Community Revitalization Project in the South Bronx; the Atlantic Project; Baltimore's Community-Building and Partnership; Oakland's Urban Strategies Council. Despite the newness of community-building efforts, the report finds that the new urban reform initiatives are having an impact in many cities. Some describe community-building efforts as a "seedling pushing up through the cracks in widespread public cynicism about whether we can save our inner cities."

Community building is complicated in theory and practice. It analyzes urban poverty not simply as a lack of jobs or income, but as a web of interwoven problems—poor schooling, poor health, family troubles, racism, crime and unemployment—that can lock families out of opportunity permanently. Thus, one watchword in community-building is "comprehensives." The urban agenda is obviously very complex. Supporters of community building, however, believe that the insight of their effort is simple and powerful: persistent urban poverty is not just about money, but also about relationships. Community builders recognize that the chronically poor today lack not just jobs or incomes, but positive relationships with people and institutions who can help them improve their lives.

While community building is more an art than a science, research shows that relationships are key to turning lives around. Mentoring programs that link at-risk youths with caring adults, for instance, have been proven to help young people avoid drugs and pregnancy and complete school. Community builders know inner city neighborhoods cannot rebuild them-

selves alone when race and class discrimination and generations of disinvestment have done so much to fray the social fabric of urban communities. Thus, these new initiatives seek to build relationships between the poor and the powerful, to develop a sense of mutual obligation and reciprocity, a new social contract that keeps the urban poor from simply being the discards of a volatile, changing and uncaring economy.

Community builders recognize there is no magic bullet to win the war on poverty. In fact, they reject the war metaphor. Where war is about destruction, they say building is about creation. Its partisans have committed themselves to the very difficult, long-term work of creating vital communities based on strong, reciprocal relationships and thriving local institutions.

Community builders conceded that the war on poverty failed to eradicate poverty, but not for the reasons articulated by Ronald Reagan and his crew. They saw three factors—economic, social and political—as key to why poverty resisted the 1960s-era approach. First, deindustrialization consigned a larger portion of the workforce to low-wage jobs or unemployment. At the same time, the end of legal segregation meant the black middle-class could leave core urban neighborhoods and they did so in significant numbers. The third reason is that very few people care about the poor. And, the poor themselves, for many historical reasons, have rarely been able to marshal the resources to demand effective programs that provide opportunities for self-sufficiency.

Community building initiatives thus try to address the economic, social and political marginalization that locks the urban poor into poverty. Hopefully, these initiatives will be sustained and constitute a significant alternative to the historically ineffective efforts assist the urban poor.



BETWEEN THE LINES Holocaust, Slavery: Conflict on How Society Acknowledges Cultural Suffering

I read a couple of articles recently that ran within a week of each other. Each article was about remembering suffering as a basis for advancing cultural esteem and unity. One asked the question, "Is it time to interject suffering as part of a 'sanitized' historical period?" The responses were as conflicted as the questions.

The Jewish community, preparing for a day of fasting in remembrance of the Holocaust (and other historical calamities), reacted to claims of the Jewish people pushing too much suffering on society through its religious observances. "Making a point of remembering utter evil has always been a part of Jewish history and experience... to be blindly optimistic is to be foolhardy," the Los Angeles Times quoted Simon Wiesenthal Center founder Rabbi Marvin Hier.

On the other hand, Colonial Williamsburg, a 70-year-old his-

torical theme park (a living replication of the state of Virginia's original capital) finally got around to incorporating the social, moral and political realities of slavery into their recreation of 1775 Virginia society even though records show half the city's population of 1,800 people were free and enslaved blacks. "It's important in history to explore the racial interactions between whites and slaves and free blacks and slaves... And until now, we haven't taken a hard look at what happened in the slave community itself," USA Today quotes Christy Mathews, director of interpretive planning and development for Colonial Williamsburg. So, the "theme" for this year is "the slave experience" whereby the public gets to see some re-enactments of the behaviors acted out upon black families including slave whipping (39 lashes, the maximum allowed under Virginia law), family separations (auctions) and the in-

terfamily/community conflict that resulted from having to live a subordinated lifestyle, whether blacks were slave or free. Not quite the stuff we choose to remember (and in fact, are discouraged to remember) on a regular basis.

How is it that two cultures in the same society can be so conflicted about how it recognizes suffering as part of its healing and advancement? Part of the reason is that this (American) society has two different modes of engagement in the suffering of black and Jewish cultures.

There is little resistance to the constant bombardment of Jewish suffering, from the Museum of Tolerance to educational dialogues in multi-cultural forums, because America had little hand in the direct imposition of the suffering. Particularly with respect to the Holocaust, the degree of American culpability is limited to "the world not acting quick enough" in Germany's

desire to eliminate non-Aryan cultures. So, there is an indifference to remembering Jewish suffering because it is removed from American society directly and the burden of guilt for it occurring is not directly at the feet of Americans.

On the other hand, there is (still) a great resistance to any public discussion of African American suffering because it is seen as "digging up" a very evil, immoral and wicked period of America's past—part of which has many circumstantial remnants associated with it are in existence even today and it is perceived as counter-productive to "moving on."

This resistance can be directly attributed to Americans' level of guilt in having a direct hand in the manifestations of slavery and the inhumane practices associated with it. The cause and effects of slavery are directly at the feet of Americans, most of whom chose to ignore that it ever happened. That way it

never has to be reported, as the Jewish nation (at home and abroad) continues to be. So the remembering of black suffering, that occurred twice as long as black Americans have been free (270 years to 135 years), is discouraged and, in most cases, forsaken for the sake of improved race relations and societal healing.

Remembering and acknowledging is healing. Forgetting and ignoring (particularly wrong deeds) is scarring. That is why African Americans and whites are so scarred. Neither has really healed from this 18th-century experience, the remnants of which carried over into most of this century.

Now you have more blacks than whites trying to forget about slavery, and many have been convinced that slavery has no bearing on the race disparities that exist today in American society nor on the status of race relations in America as it presently exists.

Clearly the events of the day show a much different perspective.

Blacks have been convinced that the past is irrelevant when Jews know better. But what is so remarkable is how this society chooses to be so diametrically conflicted over remembering cultural suffering. But then societies (and people) are always quicker to remember the wrong that others do, and choose to forget the wrong that they themselves do. The difference is not in the suffering; the difference is in who and what one chooses to remember.

In American society, the suffering of slavery will always be a forgotten footnote in early American history. And as conflicted as it is, America will also be first in line with Jews observing and reminding the rest of the world, "Never again." We can't say the same. If we don't remember slavery, no one else will. And no matter how "foolhardy" many blacks think, it can happen again.

By A. ASADULLAH SAMAD

Around The Nation

Henry Frye Named First African American Chief

★★ Justice of Supreme Court ★★



JUSTICE HENRY FRYE

RALEIGH - Gov. Jim Hunt Monday, August 2, named Justice Henry E. Frye to replace Chief Justice Burley Mitchell on the North Carolina Supreme Court. With Hunt's appointment, Frye becomes the first African American to serve as Chief Justice in the state's history.

Mitchell announced his retirement July 29th, to become effective September 1st.

Tradition holds that the governor appoint the most senior associate justice to the chief justice's. "Justice Frye's experience in the judicial system runs far and deep," said Hunt. "As a lawyer, he

prosecuted and defended. As a legislator, he helped make laws, and since being on the Supreme Court, he has interpreted laws. As Chief Justice, he will have the opportunity to make contributions on an even larger scale. I am certain that he will continue to improve our justice system. He will stand for the right things. And he will represent the best interests of North Carolina."

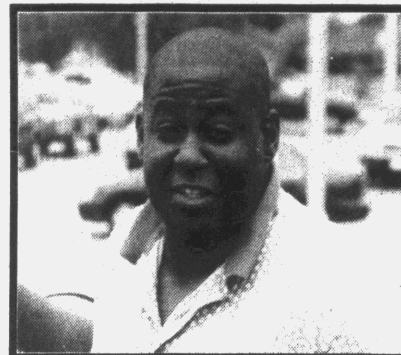
In 1968, Frye became the first African American elected to the N.C. House of Representatives this century. He served in the State House until 1980 when he was elected to the N.C. Senate, serving until 1983, he was appointed to the N.C. Supreme Court. This appointment-made by Hunt-made him the first African American to serve on the Supreme Court. He successfully ran for an eight-year term on the Supreme Court in 1984 and 1992.

In addition to Justice Frye's experience as an Associate Justice, he practiced law from 1959 to 1963; 1967-1983; and served as a professor at the North Carolina Central University School of Law from 1965 to 1967.

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Wings Too Small

by Myra Wooten

Once, when walking through the woods a man saw a butterfly struggling to emerge from a cocoon. Her stood motionless as the new butterfly twisted and turned, trying to fit through the tiny opening in the cocoon.

The man, his heart heavy for the butterfly tore the opening until it was large enough for the butterfly to fit through.

The man stepped back and smiled, believing that he had helped this beautiful creature emerge. The butterfly fell from the opening and immediately hit the ground.

His body, still so much like a caterpillar was fat and slow and his wings, while perfectly formed were small, to small to allow him to fly. And so the butterfly continued to crawl as though he was still a caterpillar, with too small wings.

The man was hurt; he couldn't understand why the butterfly didn't take off in flight or why his body was still so much like a caterpillar. Everything was perfect the man thought. The butterfly was ready. But what the man failed to realize was that one element was missing, the struggle.

Had the man allowed the butterfly to continue to struggle through the tiny opening, all the extra fluid from his body would have been forced into his wings. So without the struggle the butterfly will never know his full potential. And the man's help turned out to be harm.

Someone once said anything worth having is worth working for. Let me add to that and say anything worth having is worth working for and struggling for and crying for.

So often in life we want to help each other, and make the road easier. We want to fix situations and remove problems but what we must realize is that some things in life require a struggle. Sometimes we have to take the road less traveled and suffer a little pain before we can be conquerors in the end.

And as a past caterpillar with too small wings I have come to appreciate the struggle, and to enjoy the bliss that comes from having succeeded where it seems like failure was the only option.

There is much to be said for success. For success is as individual as each person is. It is not based on a set formula or rules. It is unique and dependent on individual ideas, potential and the desire to succeed. But for every man there is a measure of success. So what may be viewed as success for one person may be viewed as failure for another.

In order to succeed we have got to make certain choices. There is a choice between working hard or doing just enough to get by or putting things off until a later time.

But the struggle does not end there. Because even though we work hard and make good choices we must still maintain our integrity, our honesty, our dignity, and our self-respect. If you have to live with yourself wouldn't you like to be fit for yourself to know? Wouldn't you like to be a gentleman or a lady? An honest man or a good woman? A good friend or just a decent person?

So often at holidays we give cards that say things like, "World's Greatest Dad!" "My Best Friend!" "My Wonderful Husband", "The World's Best Son" and so many others. But how often do we live up what Hallmark describes about us? How often are we the best and the greatest anything? How many times have we settled for, took the easy way out of, chickened out, punched out, gave up, gave in, threw in the towel, let it go, decided not to or just plain quit?

We must always be working. Working and moving toward something we wish to accomplish in a way that gives us self-respect and dignity. We must set goals and then work towards them. Whether it's at work or school, in our churches or even on our homes we have to want something bad enough that we struggle for it.

Start fresh today, look at today and say "Today is the first day of the rest of my life" and begin. Begin to struggle, and work and make choices, but all the while know that:

"Not all men are called to specialized professions, many are called to be laborers in factories fields and streets, but all labor that up lifts humanity has dignity and should be undertaken with painstaking excellence. If a man is called to be a street sweeper he should sweep streets as Michaelangelo painted, Beethoven composed music or Shakespeare wrote poetry. He should sweep streets so well that all the hosts of heaven and earth will pause to say, here lived a great street sweeper who did his job well."

Martin Luther King

Myra Wooten

SUN SAFETY FOR KIDS

A child's skin is especially sensitive to the harmful rays of the sun. Talk to your doctor to make sure your child's medicines don't cause sun sensitivity. Make sure children wear sunscreen while playing outdoors, and keep them in during the middle of the day. When they go out, dress youngsters in protective clothing such as sunglasses, hats, shirts and long pants.

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Faith & Inspiration

From the Desk of Mrs. Beatrice Maye



To the editor

Communication is the most important skill in life. We spend most of our waking hours communicating. We have spent years learning how to read and write, years learning how to speak, but what about listening? If you want to interact effectively with anyone, to influence one, your spouse, your child, your neighbor, your boss, your coworker, your friend, you first need to understand the person. Most people do not like to listen with the intent to understand; they listen with the intent to reply.

When another person speaks, we're usually "listening" at one of four levels. We may be

ignoring another person, not listening at all. "We may practice pretending." Yeah, huh. Right". We may practice selective listening, hearing only certain parts of the conversation, or we may even practice attentive listening, paying attention and focusing energy on the words that are being said. But very few of us ever practice the fifth level, the highest form of listening, "emphatic listening", listening with intent to understand.

Empathy is not sympathy. sympathy is a form of agreement, a form of Judgment. Emphatic listening is understanding emotionally as well as intellectually with your ears, your eyes and your heart. It's necessary to spend time with your children now, one on one. Listen to them; understand them. Look at your home, at school life, at the challenges and the problems they're facing, through their eyes. Give them air.

Go out with your spouse on a regular basis. Have dinner or do something together you both enjoy. Listen to each other; seek to understand. See life through each other's eyes. The time you invest to deeply understand the people you love brings tremendous dividends in open communication.

In business listen to your

employees, understand them. Watch people communicating. What emotions are being communicated that may not come across in words alone? Base

Often we hear the expressions, "Grow up", "Get a life". "How immature you are". Maturity expresses itself in many ways. Christ tests your maturity when He says, Love the Lord your God with all your heart and with all your soul and with all your mind" (Matthew 3:37).

Perseverance is maturity, finishing /completing your work once started. The adult who is constantly changing Jobs, changing friends, and changing mates is immature. Maturity is keeping promises; it is also living by faith, taking risks, stepping out of the familiar into the unfamiliar. Maturity is obedience, trust and faith, the ability to control anger and settle differences without violence or destruction. Controlling the tongue is surely a sign of maturity. A responsible person exerts maturity and this means being dependable, keeping your word. Too many of us can't be counted on. We seem to not be there when needed. The ability to make a decision and stand by it is maturity. The mature person respects the adage, "Good, better, best, never let it rest until

good becomes better and better becomes best". In other words, the mature person never settles for mediocrity. Living peaceably is the utmost sign of maturity. Accept that you cannot change

courageously. Be a peace-loving person. Compromise if you must.

Finally, maturity is humility, being big enough to say, "I was wrong".

How mature are you?

The 7 Secrets of Likable People

Here are 7 surprisingly simple ways to turn on the charm.

1. When you first meet folks, treat them like good friends. Use your eyes, your smile and the ever helpful light touch on the arm to say, I'm glad we met".

2. Don't spill your secrets soon, keep it short and sweet until you know a person well.

3. Put away your little black dress. People respond to warm to colors black is the color of power and intimidation. Go for orange, yellow or pink. You don't have to wear these shades from head to toe. I look for them in scarves or tops.

4. Remember, no one made you the judge. Try to overlook people's flaws. You don't need to say anything at all, for them to pick up on your critical vibes and feel rejected.

5. Stop talking and start listening. When it comes to social skills, being a good listener is much more important than being wise and witty. Nod encouragingly and make eye contact when a person is speaking, and don't say a thing until she is done. Then, instead of responding with a comment about yourself, ask a question that draws her out further (good one); ("How did you feel about that?")

6. Dare to be your own biggest fan. People who feel liked to agree more with others, which in turn actually does make them more popular.

7. Give up trying so hard people know when you are trying to buy their friendship, and it's very unattractive. It makes you look as if you have nothing more to offer others than always picking up the check at lunch or volunteering for car pools. Even if it works, it's not the basis for a balanced relationship. You've set yourself up as the person who's willing to give all the time without getting

back anything and you'll probably end up feeling resentful.

Seven Minds

1- Mind your tongue. Don't let it speak hasty, cruel, unkind or wicked words.

2- Mind your eyes. Don't let them look at degrading books, pictures or objects.

3- Mind your ears. Don't let them listen to evil songs or words.

4- Mind your lips. Don't let strong drink enter your mouth.

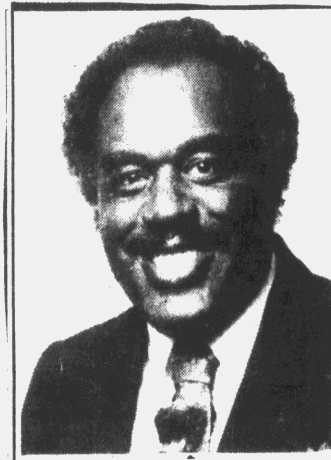
5- Mind your hands. Don't let them do evil to others.

6- Mind your feet. Don't let them follow in the footsteps of evil.

7- Mind your heart. Don't let the love of sin dwell in it. Ask Jesus Christ to make it His throne.

Educate your children encourage them to read.

Spiritual Thoughts



Dr. George Hawkins

CHRIST'S RETURN

(NOTE: The millennium is the term given to the thousand-year period of holiness during which Jesus and His faithful followers are to rule the earth-- a hoped-for

period of Joy, Prosperity and Justice. The number seven is significant in Biblical numerology. It is the number of completion. It is God's number. The Book of Revelation refers to the Seven Seals, the Seven Trumpets, the Seven Golden Candlesticks-- the visions which were given to John in connection with Christ's return.

This ministry set aside the month of July, which is the seventh month, to hold the "Seventh Month of Assurance Seminars". The theme was: "Holy People Preparing for the Next Millennium." The seven seminar topics of discussion were:

- 1) Sure that God hears you when you pray
- 2) Sure about the Word of God
- 3) Sure about where you stand with God
- 4) Sure about your salvation
- 5) Sure about being filled with the

Spirit of God

- 6) Sure that you have passed from Him when He comes.)
- 7) Sure that you will go back with Him when He comes.)

After Jesus' resurrection, when He appeared to His disciples for the last time before returning to heaven, they were much concerned over their hope for the kingdom. However, Jesus then gave them a commission to be His witnesses; and when He left them, two angels appeared and gave them assurance that Jesus would return to them. (ACTS 1:6-11)

In a sermon, Peter preached shortly after Pentecost, he spoke of Christ's return and associated the event with what he described as "times of restoration of all things." (ACTS 3:20, 21) The hope of the return of Christ to establish His kingdom and to reward His followers was very real to the members of the Early Church. It was a source of

comfort and spiritual strength to them as they sought to bear witness concerning Jesus to a hostile world. (TITUS 2:13; I THESSALONIANS 4:16)

The brethren of the Early Church did not understand that the return of Christ was many centuries away. The general expectation then was that He would return very soon. They did not take into consideration that the promises were based upon the divine viewpoint of time. (II PETER 3:8) Jesus taught His disciples that the world of mankind would not see Him after His death and resurrection, but that His disciples would see Him because they, in the resurrection, are to be made like Him. Because human eyes are not able to see the resurrected and exalted Jesus, He is able to return secretly, while the world goes on with its ordinary affairs of life. (REVELATION 16:15)

Jesus explained that it would be necessary for His followers to watch the signs which would denote

the fact of His second presence on earth and that, for a time, His presence would be unknown to all who did not "watch". Jesus likened this to the days of Noah before the Flood, when the world went on with its ordinary affairs of life, not knowing the real significance of the times in which they were living. To be "watchers", as this term is used in the Bible, does not mean to gaze into the sky to see Jesus returning, but rather to watch world events for the fulfillment of the prophecies pertaining to the time of our Lord's return. Peter speaks of the "sure word of prophecy." (II PETER 1:19)

Eventually the whole world of mankind will "see", or discern, the fact of our Lord's second presence. The Bible says that they "see" Him in the "clouds", meaning in the confused, dark, distressing experiences relative to the breakdown of earthly rule and the establishment of the kingdom of Christ. The people of the world will never see Jesus in a literal sense.

(II THESSALONIANS 1:7-10)

The world of mankind will discern Jesus in much the same manner as Job saw God. After his faith was severely tested by the afflictions which the Lord permitted to come upon him, Job said in prayer: "I have heard of thee by the hearing of the ear; but now mine eye seeth thee." (JOB 42:5) Job did not see God literally but had gained a better understanding of Him.

I THESSALONIANS 4:16 has this version of Christ's return: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."

Dr. George Hawkins is the pastor of the Tabernacle Church of deliverance in Greenville

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Obituaries

The Dred Scott Decision

A look at what it required to gain freedom for Blacks

By Courtney Cannon Scott

Recently as I pondered our celebration of America's Independence, my thoughts wandered to some of the greatest, but least known pioneers of freedom in this country. Like many people I had heard of the Dred Scott Decision, but didn't really know what it was or why it was important. Curious about the man and his legacy, I decided to find out for myself.

At a time in U.S. history when people of color were treated as less than human, Dred Scott stood up for freedom - for himself and his family. He was not well educated, but used the legal system to over period of many years to seek freedom. In the early 1800's, as states were accepted into the union, controversy often arose when deciding whether or not they would be "free" or "slave" states. Final states was based upon what was needed to maintain a balance of senators in Congress for equal representation.

Scott first traveled to a "free" territory in Missouri while with his owner John Emerson. With the help of abolitionists there, he sued for his freedom in a St Louis circuit court. His lawyers argued that since slavery was illegal in Missouri, Scott should be considered as free when he began living there. The court declared him free in 1850, but the decision was appealed by Emerson to the Missouri Supreme court. The decision was reversed and Scott was once again enslaved!

Even after this disappointment, Scott's continued to fight within the legal system for his freedom, taking the case to the federal court! The appeal to the Supreme Court- The highest court in the land- was decided on March 6, 1857. The Vote was 7 to 2 against Scott. The case was decided as invalid, because. Scott was a slave and slaves were not citizens and therefore had no legal rights to sue. Eventually though, Scott and his wife, Harriet were freed after their master's death. The following time line provides an over view of the famous Scott case and some of the events surrounding it:

1793: the Nation's first fugitive slave law was passed allowing a slave owner to chase an escaped slave into another state and {with court approval} take the slave back home. This law made it a federal crime to hide or help a runaway slave or to prevent their arrest.

1823: A U.S. circuit court in Washington D.C. decides that a slave becomes free when he/she enters or territory where slavery is illegal. This same year, in Mississippi, it was forbidden to read or write. Punishment was 39 lashes.

1848: Dred Scott files a lawsuit in St. Louis to gain his freedom.

1850: The fugitive slave law of 1850 is enacted. California becomes a state. According to the U.S. Census Bureau, over 15 percent of the entire population of the 3,638,808 African Americans there, 434,495 are free. A male field hand in good health brought a sale price of \$1600.

1857: The Dred Scott case is settled May 5 by the U.S. Supreme Court. Its decision states that African Americans are not citizens, that residence in a free state does not make an enslaved person traveling there free and that slavery cannot be excluded from new western territories.

Because of this the U.S. land office denies African Americans public land grants in the west because they are not citizens. In opposition to this decision, the states of Maine and New Hampshire grant freedom and citizenship to African Americans.

1866: the nation first Civil Rights Act is passed in Congress over a presidential veto. The law gave citizenship to people of African heritage and assured all citizens of equal rights under the law. The 14th Amendment guaranteeing these rights overturned the Dred Scott decision nine years earlier.

Scott, and many others make up our rich heritage. It is because of their sacrifices that we are able to do the things we do today - reading this article for example. Learn about him and other prominent people everyday, not just during Black History Month! Be a positive voice and know you are important too! And when you have the opportunity to add your voice to others seeking to improve the communities in which we live, do so with the knowledge that you are making a difference!

(Scott resides in Atlanta, Ga)

Read
Today's News
it's
Tomorrow's History

Hyman Jim Hardy

Simpson - Mr. Hyman Jim Hardy, 84, 309 Moore St. died Sunday, June 27, 1999. Funeral service Saturday noon, Phillippi Missionary Baptist Church Simpson. Burial in Homestead Memorial Gardens.

Mr. Hardy, A Pitt County native, was retired from the tobacco industry where he was a supervisor. He was a member of Bright Star Masonic Lodge No. 385. He was a member of Philippi MB Church where he served with the Christian Aid Society and the Deacon Board.

Surviving; his sons, Jimmie Hardy of Long Island, N.Y.; daughters, Ethelene Hardy Stover and Waverly Daniels, both of Greenville, Peggy Hardy of San Bernardino, Calif

Laverna Lewis of Philadelphia, Janice Howard of Jacksonville and Vickie Powell of Raleigh; brother, Leonard Hardy of Simpson; 12 grandchildren.

Arrangements by Roundtree & Associates Funeral Home, Greenville.

for any questions or concerns, please call 757-2067

Kristoff J. Dudley

Kristoff Jamal Dudley age 2 of 2145 Stokes Road, died Tuesday, Funeral service Sunday # P.M. at Sweet Hope Free Will Baptist Church, Simpson. Burial in church cemetery. Kristoff was born in Pitt County. Surviving: his father, Walter Pratt of Greenville; mother, Angela D. Dudley of Greenville; grandparents, Marvin and Erma Roberson and Darrell German and Dorothy Pratt, all of Greenville; great-grandparents, Ruth Dudley, Mable Moore and Helen and Thelma Roberson and Ellis Loftin, both of Greenville. Viewing Saturday 2-5 P.M. at the funeral home. Arrangements by Roundtree & Associates Funeral Home, Greenville.

Mrs. Sarah Elizabeth Arts

Mrs. Sarah Arts, 79, of Route 1, Box 14, Burnside Village, Hookerton died Thursday, July 29, 1999 at Lenoir Memorial Hospital, Company Funeral Home, Ayden.

Mrs. Arts was born in Beaufort County where she attended public school. She was a member of Maury Chapel F.W.B. Church. Survivors include five sons, Leslie Earl Arts and Carroll Tucker Arts both of Grifton, NC, Oliver Lee Arts of Ayden, NC, Claude Arts of Hookerton, NC and Jesse Jr. Arts of Bronx, NY; Seven daughters, Lula Mae Ellis, Joyce T. King, Marilyn Dianne Arts all of Snow Hill, NC, Helen Louise Arts, Sarah Elizabeth Sutton, Patricia Bynum and Gail Marie Jackson all of Hookerton, NC, Two sisters, Mildred Maye and Dallas Jean Smith both of Grifton, NC; 42 Grandchildren, 60 Great-Grandchildren and 8 Great-Grandchildren.

Mr. Noah Golett

Mr. Noah Golett Sr. 86, of 1102 Colonial Ave. died Thursday, July 15, 1999. Funeral services Saturday 11:00 a.m. at English Chapel Free Will Baptist Church. Burial in Brownhill Cemetery. Mr. Golett was a native of Pitt County and a member of Arthur's F.W.B. Church where he served with the Senior Usher Board. He was a self-employed farmer before his retirement. Surviving: his sons, Noah Golett Jr. of Greenville, Bernard Golett of Hyattsville, Md., and Johnny Johnson of Dudley; daughters, Patricia Bayward of Columbia, Shirley Smith and Evelyn Whitaker, both of Greenville; several grandchildren.

The "M" Voice
Newspaper

Laura Lee Tucker Mitchell's

Cove City - Mitchell's Funeral Home announces the death and funeral service for Mrs. Laura Lee Tucker Mitchell's age 72 of 1165 Dover Road, Cove City N.C. who died at Craven Regional Medical Center in New Bern, NC Tuesday, July 13, 1999.

Funeral service were held Sunday July 27, at 4:00 P.M. at Mitchell's Funeral Home Chapel in Winterville, NC with Elder Levy Brown, Sr. officiating. Burial will follow in the Piney Grove cemetery in Grifton, North Carolina.

Mrs. Mitchell's a native of Craven county where she attended county schools. She served as a member of the board of trustees with the James Historical Society. She is Survived by her husband James Obie Mitchell's; four daughters, Mary Loftin and Eleanor Chris" Mitchell's both of Brooklyn, NY; Brenda Arrington of New Bern, N.C. and Vanessa Mitchell's, Sr. of Cove, NC Delgen L. Mitchell's Sr. of New Bern, 24 grandchildren 1- great-grandchild a number of nieces, nephews, other relatives and friends

Miss. Dorothy Nelson

Mitchell's Funeral Home announces the death of Miss. Dorothy Nelson age 73 of 301 Arbor Drive Greenville, NC., who died at Greenville Villa Nursing Home in Greenville, NC., Sunday, April 25, 1999. Funeral arrangements are incomplete at Mitchell's Funeral Home in Winterville, NC.



People Making a Difference, (Pictured) Ms. Jackie Harper and Mr. Carnell Burney (Neighborhood Services Coordinator), at the Parent Effectiveness Training Banquet at Monte's Dinning on June 25th. Mr. Burney was presented with an award for his tireless efforts in providing transportation for P.E.T.

How to talk to half-pints about half pints.

Moms and dads never seem to have trouble talking to their kids about what movies to rent. What clothes to wear. Or even what music to listen to.

Then there are those subjects that many parents find somewhat difficult to discuss with their children. Like underage drinking. So Anheuser-Busch offers Family Talk About Drinking.

From straightforward communication to actual sample dialogues, this guide helps parents talk

to their children about peer pressure, drinking and driving, self-esteem, and how to make responsible choices.

Choices like not drinking until they're of legal age. And if they choose to drink then, to do so responsibly.

Developed by authorities on child development and family counseling, the Family Talk About Drinking guide is yours free. Just give us a call.

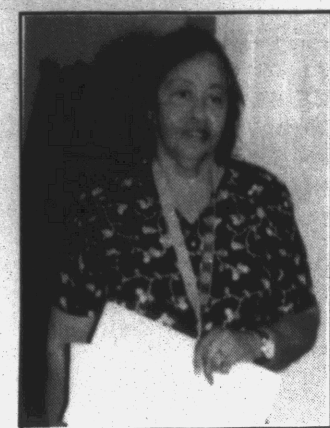
Because talking to your kids about drinking shouldn't leave you speechless.



Let's stop underage drinking before it starts.

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ROUND N ABOUT WASHINGTON



By Audrey Braxton-Williams

Hello Washington
This is our first column. This column will be dedicated to issues and people who live in the Washington area. I am going to need your help. If your church, club, sorority, fraternity, child or community has something going on that we all need to know about pass it on to me and let me

put into print. You can send all of your information to: **Sister. Audrey Braxton-Williams, PO Box 2463, Washington, NC 27889.** I'll be happy to hear from you.

This is the beginning of July and believe it or not school will be opening soon. I would like to share something with you. Regardless to the age and grade your child will be entering this year there are something's parents need to do to prepare themselves for the upcoming year. I taught in the Beaufort County School District for twelve years. It was a rewarding experience but, I always wanted to encourage our parents. I've put together a little school list for parents. Preparing for an excellent year:

Parents School List

◆ 1. Pray for your child, you and the teacher to have a rewarding year.

◆ 2. Promise yourself that you will support your child all year. Go to all PTA meeting or at least seven to ten. Go to meet the teacher before the year begins, to introduce yourself and your child. Get the class supply list while you are there. Go over it with the teacher.

◆ 3. Remember supporting your child does not mean "Saying lie/she is right, when you have not heard both sides of the story."

◆ 4. Encourage your child to tell the truth. "Yes, you may have been wrong but, I love you". Children lie out of fear.

◆ 5. Let the teacher know the little things that help your child to be successful or prevent your child from being successful. (He isn't cooperative if you yell)

◆ 6. Teach you child to respect adults and that includes the teacher.

◆ 7. Let you child know that you will speak to the teacher not

him/her. (I don't mean, I'll get her straight) go and listen. Have your child present so that everybody hears each side of the incident, your child can be wrong and so can the teacher. How you handle the situation will teach your child a lot.

◆ 8. Be honest have you seen this behavior at home, or have you heard about this behavior every year. Think about what you think should be done and use the teacher to help you change negative behaviors.

◆ 9. Promise yourself to pray with your child every night and morning. The best breakfast is prayer and the best way to end the day is to pray.

◆ 10. Prayer was taken out of the schools not our hearts or the home.

◆ 11. If things get really rough and you don't know how to handle things, speak to God and then to your Pastor.

◆ 12. Buy the required school supplies. Start putting money

aside now to purchase what is going to be needed. Have a joyous behavior when you shop for supplies. When you child hears you complain and fuss, he/she will feel the same way about the school supplies.

◆ 13. Be wise when shopping for school supplies. If you don't have a lot of money, start now to put money aside. Use lay a way. You do not have to buy the latest fashions or the most expensive clothes.

◆ 14. Promise yourself you will spend one half hour a night talking to your child about his/her day at school and another hour helping with homework.

I don't want you to think that I believe I have the recipe for success. I don't but, I do know that these things help you and your child be successful this year. The North Carolina Retired School Personnel (NCRSP) meet September 13th, 11:30AM at Beaufort Community College God Bless You Rev. David

Moore and Metropolitan AMEZ Church, the Metropolitan Community Credit Union is about to open. Look for the news folks, there will be an Open House and the Community should be there. One of the next "Biggies" is the Agape Community Health Service. Yes, a community Health Service. Right in the parking lot of Metropolitan AMEZ Church. This health service is for everyone. There will be an Open House for the Health Service also. Watch and "Be There!!"

Next time I hope to share news about The Key Women, Washington Branch. They have a national convention coming up in Greenville.

Until we meet again, God Bless!

A Summer That Computes

These young adults have been spending their summer hours learning the insides and outs of modern day computing. Starting with "hardware", the inside of a computer that makes it all work, and ending with creating web pages, the JTPA students have really done a lot to raise their computing skill levels and gone a long way in making themselves more employable in today's high tech market place.

Sponsored by the Metropolitan AME Zion Church in Washington, North Carolina, Rev. David Moore has made available 12 new computers for use by these young adults. They have learned how to do spreadsheets using Microsoft's Excel, input databases using Microsoft's Access, and created publications using Microsoft's Publisher. They also honed their word processing skills by creating documents with Microsoft's Word and put it all together by making personal web pages dedicated to what they've learned this summer, their interests and where they see themselves in today's society. Their web pages are still in the building stages so we can not offer any web addresses at this time.

Quoting their instructor, Mr. Dion Polk,

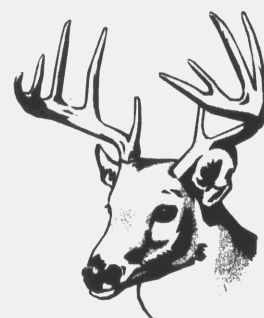
"These young adults have really been challenged this summer. The "software" they are using can be tedious to work with to say the least. Like all computing programs, they require preplanning, patience, and attention to detail, skills Black teens need to develop. As a whole, I feel Black America needs to get up to speed when it comes to becoming comfortable with computers and the Internet in general. This is my way of making that statement."

Mr. Polk plans to offer the same type of learning to adults beginning sometime in August.

The ten week JTPA program is due to end the last week of this month, just in time for the teens to return to their respective schools. Some of the software programs used by the group are required courses in their high school computer classes so they definitely have a head start on the rest of their counterparts.

If you're interested in participating in the adult classes offered by Mr. Polk and Metropolitan AME Zion Church, call 974-2319.

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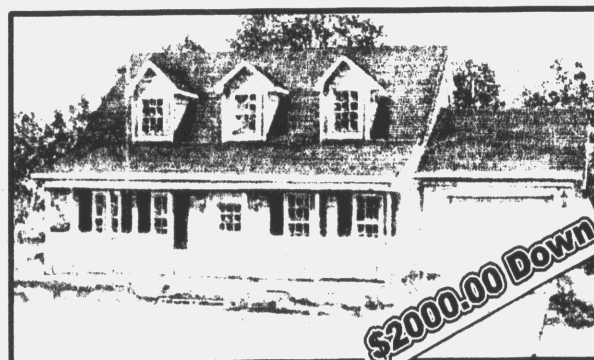
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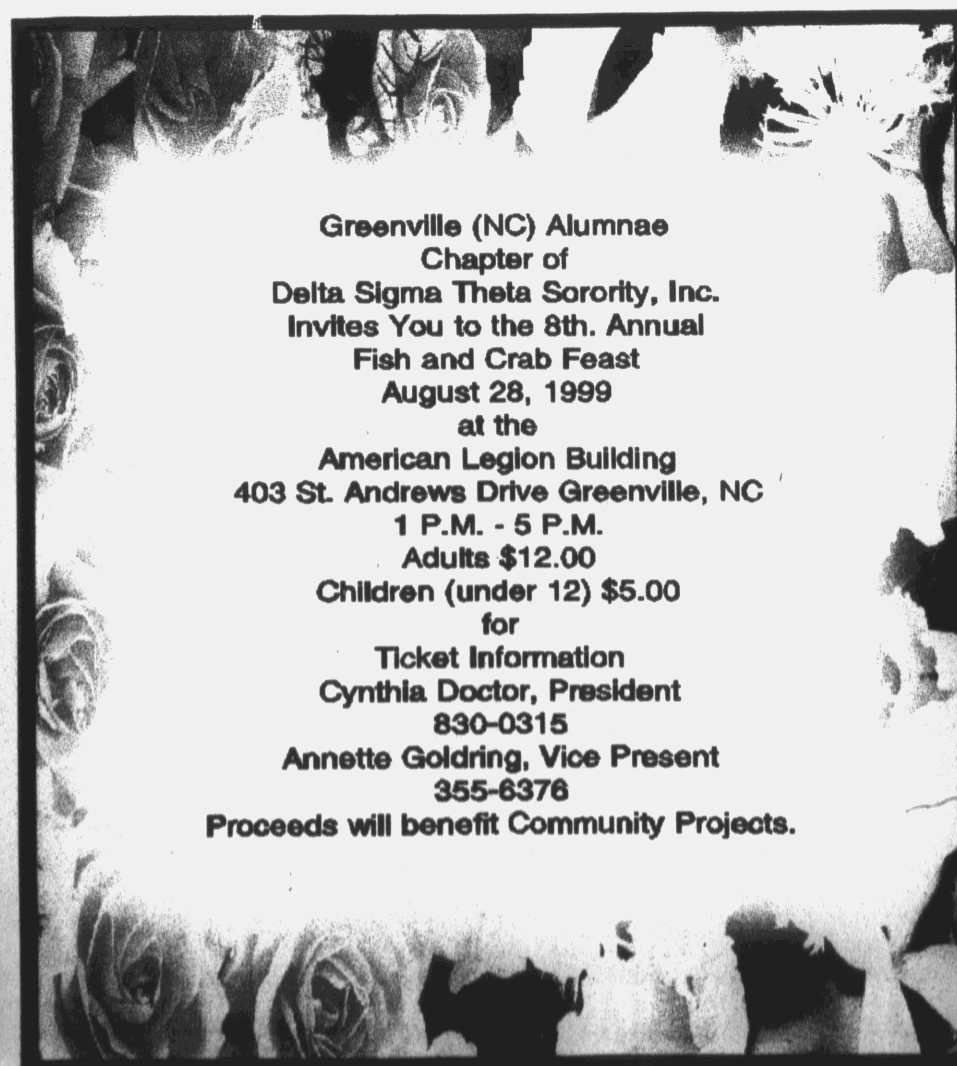
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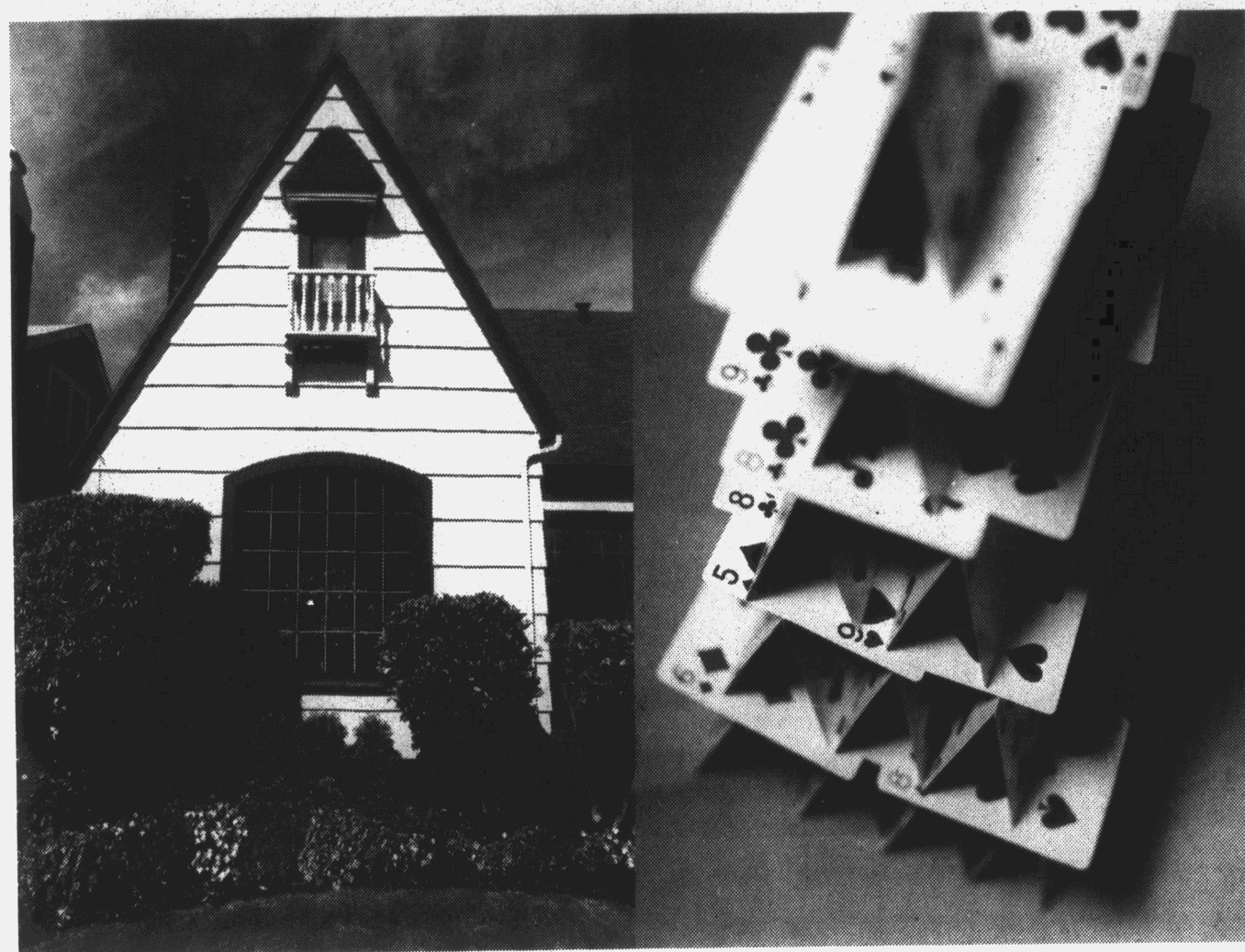
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CONSUMER ALERT



Don't let your home become a house of cards.

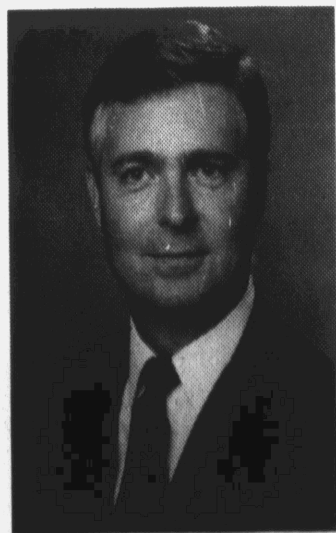
Your home is probably your most valuable possession. Borrowing money based on the value—or equity—of your home can sometimes be an option for consolidating credit card bills or paying for things like home repairs, medical expenses or college tuition.

Most banks and other financial institutions make home loans available with good terms, low rates and reasonable fees. But some unethical lenders offer mortgage loans that can strip the equity from your home.

These lenders act more like loan sharks, preying on seniors and low-income homeowners.

Attorney General Mike Easley's tips for avoiding home equity scams:

- **Always comparison shop.** Many lenders offer competitive rates and low fees.
- **Don't be pressured to sign.** Take your time and understand the commitment you are making.
- **Ask for help.** Read all items carefully. If you don't fully understand the terms or conditions, talk to someone you trust, such as a knowledgeable friend or an attorney.
- **Shop for credit locally.** Beware of unfamiliar or out-of-state lenders who call on the phone or visit your door.
- **Don't be "flipped".** Some lenders will ask you to refinance over and over, charging fees each time.
- **Beware of "packing".** Expensive extras like credit insurance can add thousands to the cost of your loan.



Attorney General Mike Easley

"Your home is your most important investment. Don't risk it with a quick decision on a loan that you don't fully understand. Don't let your home become a financial house of cards."

— North Carolina Attorney General Mike Easley



Beware of Home Equity Scams.

A Consumer Alert from

North Carolina Attorney General Mike Easley

For more information or to report a home equity scam, call Attorney General Mike Easley's office at 919-716-0001.

Faces & Places



Faces & Places



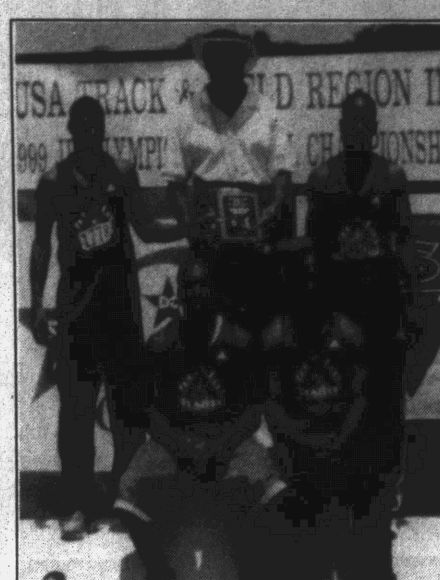
Quitting Time - After a long day of work sister Pat is ready to go home relax and tune in to WTOW, while she reads the latest issue of the "M" Voice.

WTOW



Sisters Making A Difference - (Top photo pictured from Right to left) are Sharon Jones, Barbara Williams, Billie Patrick, Mildred A. Council and Amy Hatten. These Women were in attendance at Healthy Babies, Healthy Community, and Healthy start Pig Out Celebration. The Celebration brought to a close a week Long seminar on the importance of healthy babies. (Middle) Checkers the Clown and Judy Ruffin, Judy who coordinated the event was very pleased with it's success and the turn out. (Underneath) volunteers who gave their time and energy to assure the event would be a success.

Photo By Steve Johnson



Blazing a Trail - D.H. Conley Demont Swinson, bottom right, was on the Tri-City blazers 400 meter relay team that won the regional title and will advance to the nationals in Omaha, Neb. Joining Swinson are Greg Walker, bottom left Detric Branch, back left, coach corbett, Back middle, and Robert Williams, back right.



Going on a trip - These young ones from Canaan Free Will Baptist Church prepare to go on a long Awaited field trip.



Just listening to WTOW - The "M" Voice caught this one tune in to the Gospel Sounds of WTOW Joy 1320 on her way home from work.

Does applying for a mortgage make you uncomfortable? Is there a bank that makes it easier? Is it possible that your dream house is closer than you think? We are here. To help make it easy with a lot of loan choices, including special loans with low down payments. We'll take the time to understand your situation and guide you to the type of loan that works best for you. And if you can't get to us, we'll come to you; just tell us where and when. Owning your dream house can be easier than you dreamed. Call your local mortgage consultant at 864-239-1985. We'd like to help.

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Sisters Working Hard, these two hard working employees at Jordan Enterprize found time to take a moment from there busy schedule to pose for the "M" Voice Newspaper before returning to work.

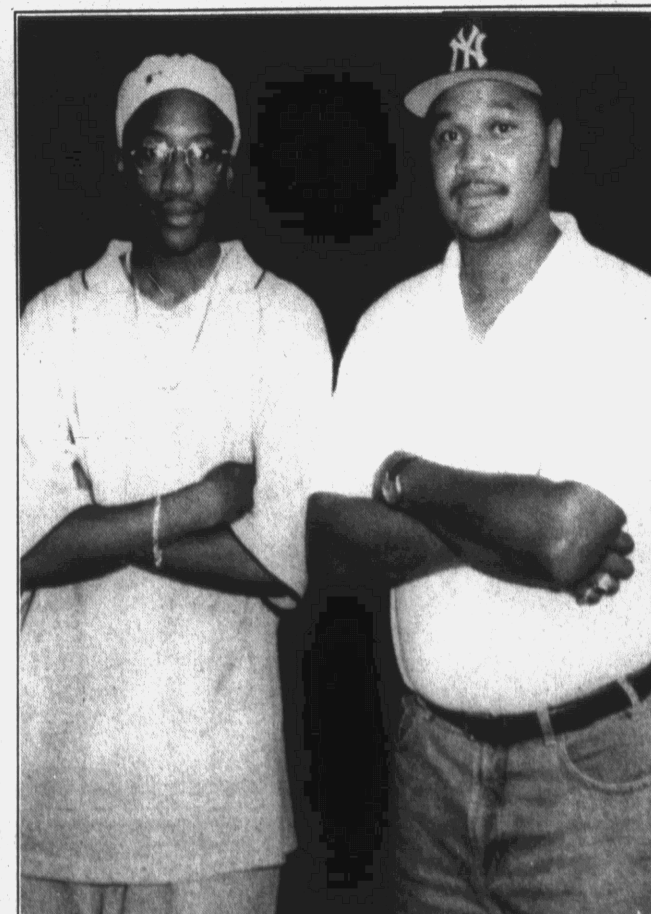
Photo By Brenda Rouse



Learning Something New ! This school year these young adults will have a jump on their classmates, since they've spent the summer learning the world of modern day computing.

Photo By Brenda Rouse

WTOW



Father Knows Best, shown posing for our camera is Greenville Utilities employee Brother Ray Barnes Sr., and Son Ray Barnes Jr. who was visiting his father for the Summer, young Ray wants to be just like his Dad, of course Dad is proud of his boy.

(PHOTO by Jim Rouse)

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