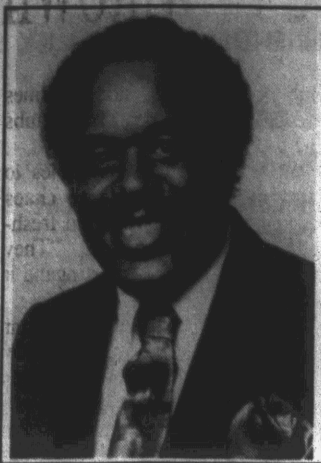


Spiritual Thoughts



Dr. George Hawkins

A Form of Godliness But No Power

2 Timothy 3:1-7-This know also, that in the last days perilous time shall come...

Greetings in the name of our Lord Jesus Christ:

In 2 Timothy 3, Paul has written to Timothy informing him of a growing time of apostasy and wickedness in which men and women will be increasingly susceptible to empty religiosity and false teaching. Arrogance and godlessness will breed further deception and persecution but Paul encouraged Timothy not to waver in using the Scripture to combat doctrinal error and moral evil. We too must do likewise because I truly believe we are

living in the last days and these are the perilous times in which Paul is speaking about. Day after day all you hear about is trouble, trouble, and more trouble. Satan has launched an all out attack against everyone. No one is exempted. He is not even playing around with "his own" any more. He has to get them out of the way in order to focus more on the true believers of Christ.

You hear of many people claiming salvation. It seems to be the going thing and the right thing to do. They go to church. They read the Bible. They quote Scriptures. They sing. They dance. They praise the Lord and even have a form of worship. You really can't tell who's who unless the Lord allows you to see through discerning of spirit. It's just like the ten virgins. All were called but only five were chosen and went in to the marriage, but the point I am getting to derives from verse 5; Having a form of godliness, but denying the power therefor: from such turn away. The Word clearly tells us to get away from a church, a body of believers, a fellowship, or whatever you prefer to call it, that has a form of godliness but denies the power. The Holy Spirit inspired Paul to tell Timothy to turn away, get away from it.

I know of many people that have practically lived in the church, so to speak. They have been going to church for 10, 20 & 30 years or more. They should be spiritual giants, seasoned saints in the Word and in Christ, but when God allows them to be tested with

situations and when some are attacked in their flesh with terminal illnesses, do you know what happens? They give up their will to fight! These are supposed to be pioneers for Christ. I am talking about people 50 & up. The first thing you hear out of their mouth is doubt fear, and unbelief. These three stooges move in and zap everything out of them. They forget about all that Word they have heard. Instead of coming forth with the Word it's the complete opposite. It is sad and brings tears to my eyes because these saints are supposed to have substance. It's easy to talk about Jesus and what He can do when everything is going well, but will you be able to talk of His goodness and what He can do when testing time comes? When things like this happen it denotes one thing, you can hear the Word and it never becomes a part of you. If it is never quickened or joined to your spirit, it is unsuccessful. The Word is not for reading only. It is supposed to become a part of us and eventually overtake us. We are flesh becoming Word.

Jesus was the Word in the flesh and now we are to become Word people living epistles. We are to conform to the image of God's son, Jesus Christ. When we speak we are to speak life. The Word is first of all spirit and then life (John 6:63). Whatever the condition your spirit man is in will be manifested when you speak, out of the abundance of the heart the mouth speaks (Matthew 12:34). It shall be known by the fruit of the lips. The Word administers life

whenever it is spoken.

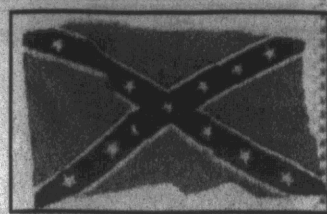
Beloved people have filibustered in the churches for a long time. Exposing time is at hand. God is going to allow people to see what's in them and He's also going to allow us to see what's in them. It doesn't pay to play with the Lord because when you get through playing on the devil's territory, you are going to need Jesus. He will be the only one that can bring you out. It's not about religion but it is about relationship. Jesus is real. People are denying Jesus and going to false doctrines. They are deliberately following the spirit of error. These are people that once knew the way of righteousness. 2 Peter 2:21 says "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

Satan is attacking everyone that names the name of Christ. He doesn't care whether you are a phony or not. Just name the name of Christ and you are his target but the Lord is my light and my salvation. Whom shall I fear? The Lord is the strength of my life of whom shall I be afraid? When the wicked, even enemies came upon me to eat up my flesh, they stumbled and fell; with so much turmoil, trouble, pestilence, diseases, sicknesses, agony, doom and gloom all around, Jesus is my safety net! I can and will have the peace of God that surpasses all understanding. It goes beyond natural understanding because Jesus gives us this peace! It is an eternal peace! It is a supernatural

peace that goes beyond human understanding! Saints of God with all that is going on around you, get the peace of God! Get it in your spirit, in your soulless realm and in your body! Get the sure enough peace of God because we are going to need it! Maintain the joy! Get the genuine joy! Not the joy that comes from being gratified in the natural because when things are not going right in the natural then that joy will be depleted, but draw from the strength of the Lord in order to maintain the supernatural joy, when you get the supernatural joy, it won't matter what's going on around you! You will have God's peace and you will have His joy! I know it to be true! Nothing and no one will be able to disturb you! If we keep our mind on Jesus, He will keep us in perfect peace. The devil knows that if he can rob you of your joy and peace he has you. Love, joy, and peace are what we get from God. It is a fruit of the Spirit. The devil tries to rob us of the things of God, but I encourage you to stand fast, therefore, in the liberty wherewith Christ has made you free, and be not entangled again with the yoke of bondage.

Yours in Christ
Pastor George Hawkins

Dr. George Hawkins is the Pastor of Tabernacle Church of Deliverance in Greenville



Confederate flag rhetoric begins to get nasty

COLUMBIA, S.C. - Southern civility has rapidly dwindled in the battle over the Confederate flag atop the Statehouse. Ads featuring the Ku Klux Klan have been taken out, boos echoed at the GOP presidential debates when questions on the flag were brought up, and a state senator has said lawmakers shouldn't bow to the "National Association for Retarded People" on the issue. The National Association for the Advancement of Colored People has imposed a tourism boycott on the state, saying the flag is offensive. Legislators starting the 2000 session this week began crafting an answer to the problem. I've been saying we need to get the flag issue resolved or it would degenerate into what we now have-we have friends calling friends names," said Darrell Jackson, a Black senator who promoted the ads which juxtaposed the Statehouse, the flag and a hooded member of the Klu Klux Klan. While many South Carolinians- especially Blacks- consider the flag a racist symbol, Southern heritage groups and other flag supporters say me died for the banner and it deserves a place above the dome. That's an insult to every soldier who ever fought in World War II, Vietnam, Korea and all the rest of the wars," said Senate President Pro Tem John Drummond. The war of words over the flag has grown fiercer since last Saturday, when Sen. Arthur Ravenel, a Republican and former congressman, made his remark about the "National Association for Retarded People" at a pro-flag rally attended by about 6,000 people. Responding to reports about his comments, Ravenel this week said he "apologized to the retarded folks of the world for equating them with the NAACP." Ravenel, who has a 40-years-old son whom he describes as retarded, said he mis-spoke and that while his apology to retarded people was genuine, he owed no apology to the NAACP. Lonnie Randolph, a state NAACP official, said: "Most of us are smart enough to know what the organization is and what the organization stands for. We don't dignify ignorant comments and ignorant statements with a response." During a recent presidential debate here, a Republican crowd booed when George W. Bush was asked his views on the flag, and cheered when he said it was up to the people of South Carolina. A poll released over the weekend said 57 percent of the 600 South Carolinians questioned wanted the flag down, and two-thirds favored moving it to a memorial on the Capitol grounds. The poll, commissioned by the Heritage Roundtable of Greenville and taken by Clemson University political science professor Dave Woodard in mid- and late December, had a margin of error of 4 percentage points. "I think a lot of people are dealing with flag fatigue...and would like to see it resolved," Woodard said. As support grows for the flag's removal, flag advocates are likely to ratchet up the level of rhetoric get attention, said Bruce Ransom, also of Clemson University. "That, perhaps, is why we have seen some of the sharp comment," he said.

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Even though there were no other Black funeral homes in Pitt County at the time Walter still ran into opposition, primarily because Black residents were being serviced by local White funeral homes. Walter spent a great deal of time sitting near the bridge that crosses the Tar River at Greene Street, patiently waiting for passers-by who had need of burial services. Finally Walter received the support of a local Black Physician, Dr. J. A. Battle, who became an instrumental part of his gaining acceptance in the community.

In 1926, Walter became interested in real estate. After excellent successes in the Greenville market, he decided to expand his investments to Raleigh, and eventually to New York, Washington, and Baltimore. Although real estate proved to be lucrative for Walter, it also did not come easy because of his color. He was often forced to assume the role of a painter or carpenter to gain access to certain real estate he wished to purchase. In 1932, the Depression came and found Walter in the position of being an unofficial loan agency. He made interest-free unsecured loans to assist his friends and neighbors to save their homes.

While real estate had been very good to Walter over the years, he felt that he needed to concentrate on first love: the funeral home business. With a reputation for providing a high quality service, Walter slowly expanded his services from the Greenville-Pitt County area to the point where he now has offices in the following neighboring communities: Bethel, Robersonville, Vanceboro and Williamston.

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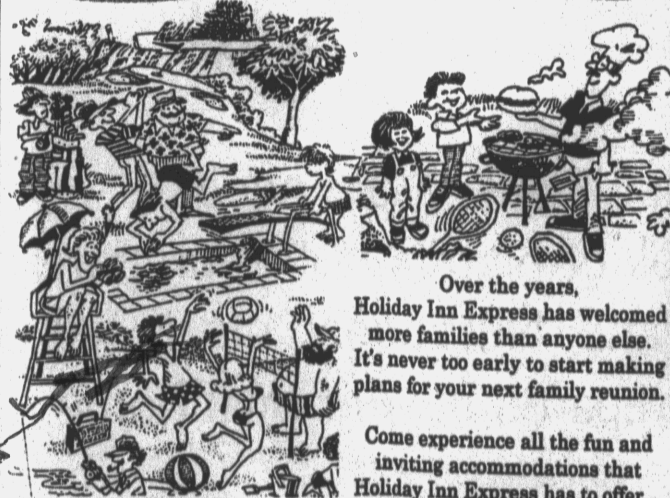
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Words of Faith



Suejette Jones

As the Wind

Nicodemus was unable to comprehend the idea of being "born again," even though Jesus used the wind as an illustration to help make it plain. Nor does the illustration reveal fully to our finite minds just what a spirit being is like, although it does help us realize some of the capabilities of those who are "born of the Spirit." The wind is both powerful and invisible. "It moves about," Jesus said, and while we may hear the sound or see the effects, we cannot tell from whence it comes, or whither it goeth - "So is everyone who is born of the Spirit."

Jesus experienced Spirit birth in His resurrection, and in keeping with the illustration which He had used, He did come and go as the wind, and even His most intimate

disciples could not discern from whence He came, or whither He went. On one occasion He entered into the room where they were eating, when the door was locked.

On another occasion when Jesus appeared to his disciples after his resurrection, they were "terrified and affrighted, and supposed that they had seen a spirit." But Jesus said to them, "A spirit hath not flesh and bones, as ye see me have." (Luke 24:37, 39)

This does not contradict the scriptural fact that Jesus, after his resurrection, was a glorious spirit being, for the disciples did not actually see Him "as He is;" they did not see Him as "one born out of due time," as Saul had the privilege of seeing Him.

John gives us the clue as to just what occurred on the occasions of the Master's appearances to His disciples after He was raised from the dead. After relating the circumstances of one of these appearances, John said, "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book." (John 20:30) Note that John speaks of these appearances as signs, which means that they were not realities.

The disciples did not see Jesus as He really is, that is, as a spirit being. Let us remember that it was John who later wrote, "It doth not yet appear what we shall be: but we know that, when He (Christ) shall appear, we shall be like Him; for we shall see Him as He is." If in the case of these appearances, John had seen Jesus as "He is," he would have known what we would be like when in the resurrection

we are made like Him.

Yes, there were "signs" in which Jesus appeared as a human, for this was the only way, under the circumstances, they could comprehend the fact of His resurrection.

Even so, He did not always look the same. Many saw Him as a gardener. He walked and talked with the two disciples on the way to Emmaus, and they thought Him to be a "stranger in Israel." So the fleshly body in which He appeared was different on each occasion, proving that in no instance was it His real body, but merely one in which He manifested His presence to them, as angels had appeared to servants of God on various occasions in the past.

Jesus was now "born again," not to be known henceforth "after the flesh." He was now a glorious, a divine, spirit being, a "quickening spirit," exalted to the right hand of the throne of God and qualified to rule in His coming kingdom, and through His rulership, to provide everlasting human life to all who believe and obey. And it is the hope of every Christian to be exalted with Him, and through spirit birth, also to be a "partaker of the divine nature." Paul speaks of this as "Christ in you, the hope of glory."

(Colossians 1:27; II Peter 1:4)

Suejette Jones is currently enrolled in a religious studies program at Pitt Community College

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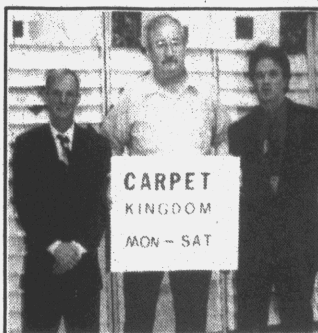
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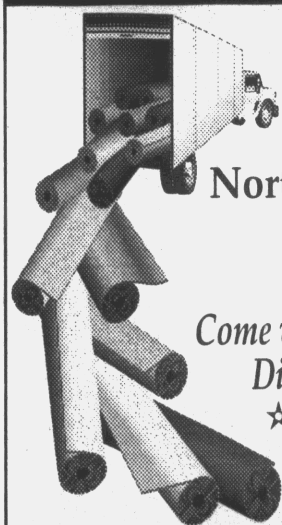


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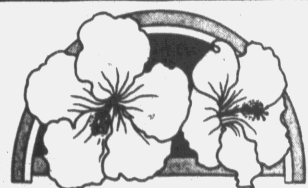
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From the Desk of Mrs. Beatrice Maye



To The Editor:

HOPE FOR THE MILLENNIUM IS ROOTED IN FAMILIES

When any year comes to a close, people inevitably begin reflecting on the past twelve months and envisioning the future. Make that year 1999 and the impact of the approaching millennium leaves many overwhelmed as they recall moments from throughout their lives and begin charting a map for the future.

Families and schools have gone through many changes in the past century. Families have become more unstable in the past 100 years as evidenced by the increases in divorce and domestic violence. They also have become more diverse with the emergence of the single - parent families, blended families, grandparents rearing grandchildren, and interracial and multiethnic families.

Schools are also quite different today. They have become more

high tech, larger, and impersonal. Both families and schools have experienced a dramatic increase in stress during the last century, particularly during the last 30 years. How will these trends continue to affect children?

What do children most need from their families? These six qualities represent some of the most important needs of children.

1. Children need commitment. They need the security and the stability of knowing that someone cares about them and is committed to promoting their welfare and happiness.

2. Children need time. Children need time with their families to talk, to play, to work, to dream and to just hang out. Quality and quantity time are equally important.
3. Children need communication, someone with whom they can talk, and share their feelings in a safe environment. Good communication reduces loneliness and isolation.
4. Children need to feel appreciated. Too much time is spent criticizing, complaining, or fussing. Expression of appreciation builds self-esteem and makes them feel valued.
5. Children need to learn stress management skills, make no mistake they are affected by the hectic pace of life just as adults are affected. They are pressured to learn faster, and at an earlier age.
6. Children need spiritual well-being. Spiritual faith is a major strength, providing a positive, confident outlook.

Children will continue to need these six things from their families through the next millennium, regardless of diversity in families or changes in our culture.

TO THE EDITOR:

People who stay at a task with reliable regularity, are not restless flashes in the pan - here today, gone tomorrow, who impact others, are real to the core, solid and genuine, notice the needs and reach out to help, honestly concerned about others' welfare, using these least words, "I," "my" and "mine", with determination, they refuse to quit, pressing on regardless of the odds, who are actually like pioneers resilient and rugged, are the people who impact lives because they are consistent, authentic, unselfish and tireless. They help solve problems instead of being one of them. CHUCK AUTRY, I believe, is characteristic of these.

Beatrice Maye

Practice Healthy Anger

Expression

Anger is a natural part of being human. Learning to express anger appropriately can be comforting and healthy.

- Use direct communication.
- Exercise
- Practice relaxation techniques.
- Pray or meditate.
- Use humor, not sarcasm.
- Avoid sugar, caffeine and nicotine.
- Think before you act/speak.
- Count to 10.
- Write down your thoughts and feelings.
- Use positive reinforcement.
- Forgive and apologize.

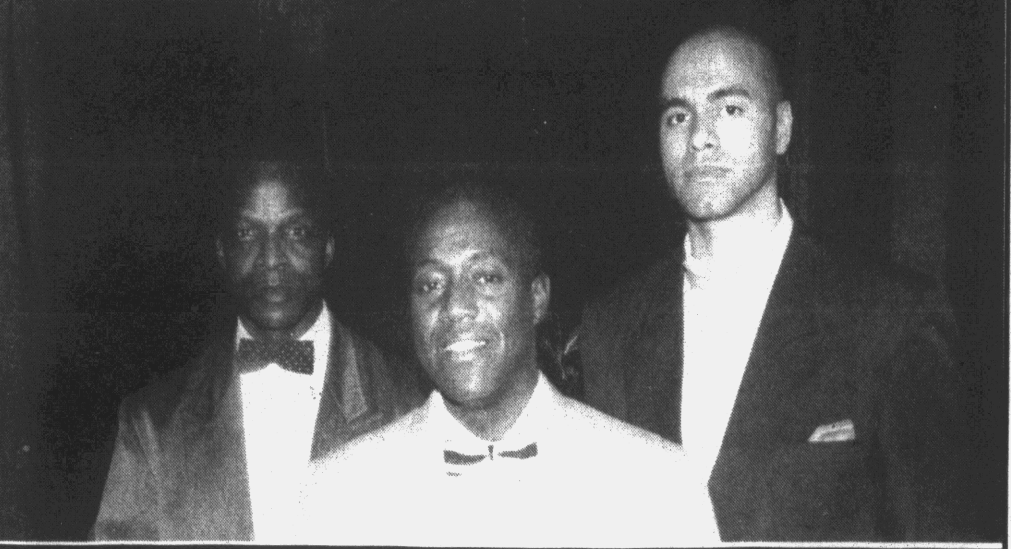
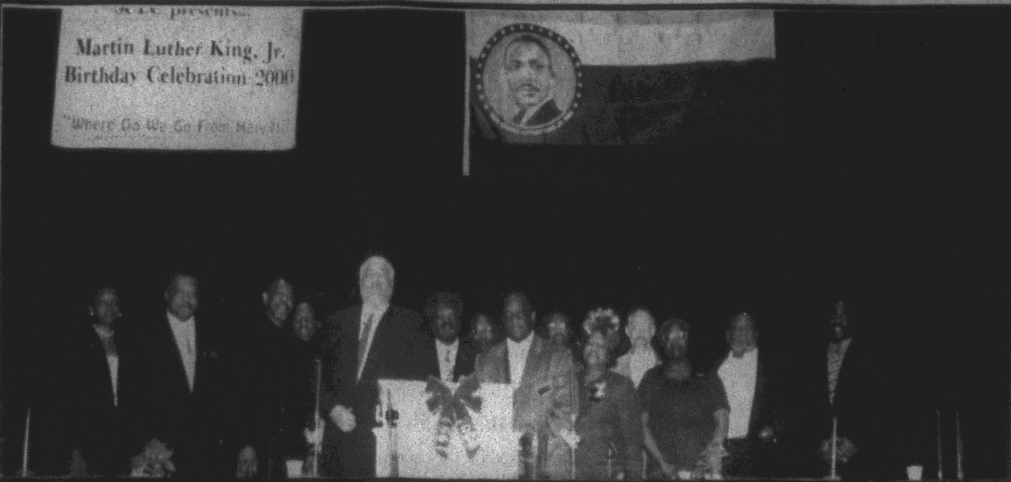
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Fellows hanging out, while in Rocky Mount the "M" Voice camera was crusing the late night scene and ran into some of our friends hanging and shooting the breeze.
Photo By Jim Rouse

Racial discrimination reported downtown

BY Angela Harte

ASSISTANT NEWS EDITOR
(the east carolinian)

Alleged discrimination against black students downtown clubs has finally been addressed by officials. Dr. Garrie Moore vice-chancellor of Student Life, City Manager Ron Kinble, Charles Hinman, chief of police Earl Phipps, head of Downtown Police Patrol; Les Robinson, attorney for the Bar Association and Mark Saied, the owner Pantana Bob's (PB's) met earlier this month to discuss accusations of discrimination in some downtown clubs made by students. Moore continues to keep an eye on the situation. Moore has received 12 reports from Minority students stating they had not received equal treatment from club owners.

"I received the reports from students and became very concerned", Moore said "Students claimed that they, as black students, were not being treated as fairly as white students." Moore said due to the excessive amount of reports providing similar accounts of students being denied entrance into clubs, he called Kinble to update him on the events going downtown. Moore said Kinble helped him set up a meeting with downtown club owners. Chief Hinman said he felt discrimination was not the necessary word to use. "I do not agree with the discrimination allegations," Hinman said. "I was told students were turned away due to their attire, not their race. I felt the meeting went well and everyone left on a positive note."

Moore also said the meeting went well but he thought discrimination was the reason for the meeting. "All present at the meeting were very respectful and concerned with the accusations of discriminating against minorities", Moore said. According to Moore, Robinson said actions would be taken to put the alleged discrimination to an end. "I felt Robinson was concerned about the issues discussed and was very serious about taking action," Moore said. "Robinson agreed to talk to all club owners. He claimed to set standards for all clubs where all will be treated fairly. Supposedly all students with their proper ID and proper attire will be admitted." Proper attire is a subjective term, however "I was told attire varies from club to club," Moore said. "Though it was anonymous that sunglasses and baggy pants were not permitted." Representatives of the cellar who which had one report filed against it, denied discriminating against anyone. A worker at the cellar who wished to remain anonymous said proper attire is at the bouncer's discretion, though it does not vary from night to night or person to person. He said hats needed to be worn correctly, and pants could not be baggy due to possible concealment of weapons or booze. A student whose name was withheld claimed she once went to The Cellar with her friends and a male student who was with them was wearing his hat backward and was asked to leave because it referred to a gang symbol. She also said that she personally has seen The Cellar deny marines entrance into the

club. One student said marines needed to be banned from clubs due to their improper actions. "Marines seem to be the ones to start bar fights and cause chaos throughout the clubs", said freshman Brooke Harrison. "They overstep the lines of Flirting and it is truly unnecessary." According to staff at the Cellar they had been informed by Robinson about the new Standards now in play and the accusations against them. The Cellar would not discuss the issue further. PB's received eight reports of alleged discrimination acts, but the owner Saied unable to be contacted. According to Moore, Saied seemed concerned with the accusations at the meeting and said he would make special effort to talk to all his employees. Moore said Saied promised he would take immediate action and discuss the issue with other club owners. How much has actually been accomplished remains to be seen. "I feel the new year will bring change," Moore said. "But one can't be too sure until time passes by, for only time can tell." Moore said if discrimination continues he needs to be informed immediately by students so actions can be taken to the next level. "I inform students to make me aware of any continued discrimination," Moore said. "If I receive any more reports I will be contacting Robinson the minute it's in my hand. Students need to be sure reports are informative with the club name, the date, the time, the situation, and, if possible the bouncer's name."

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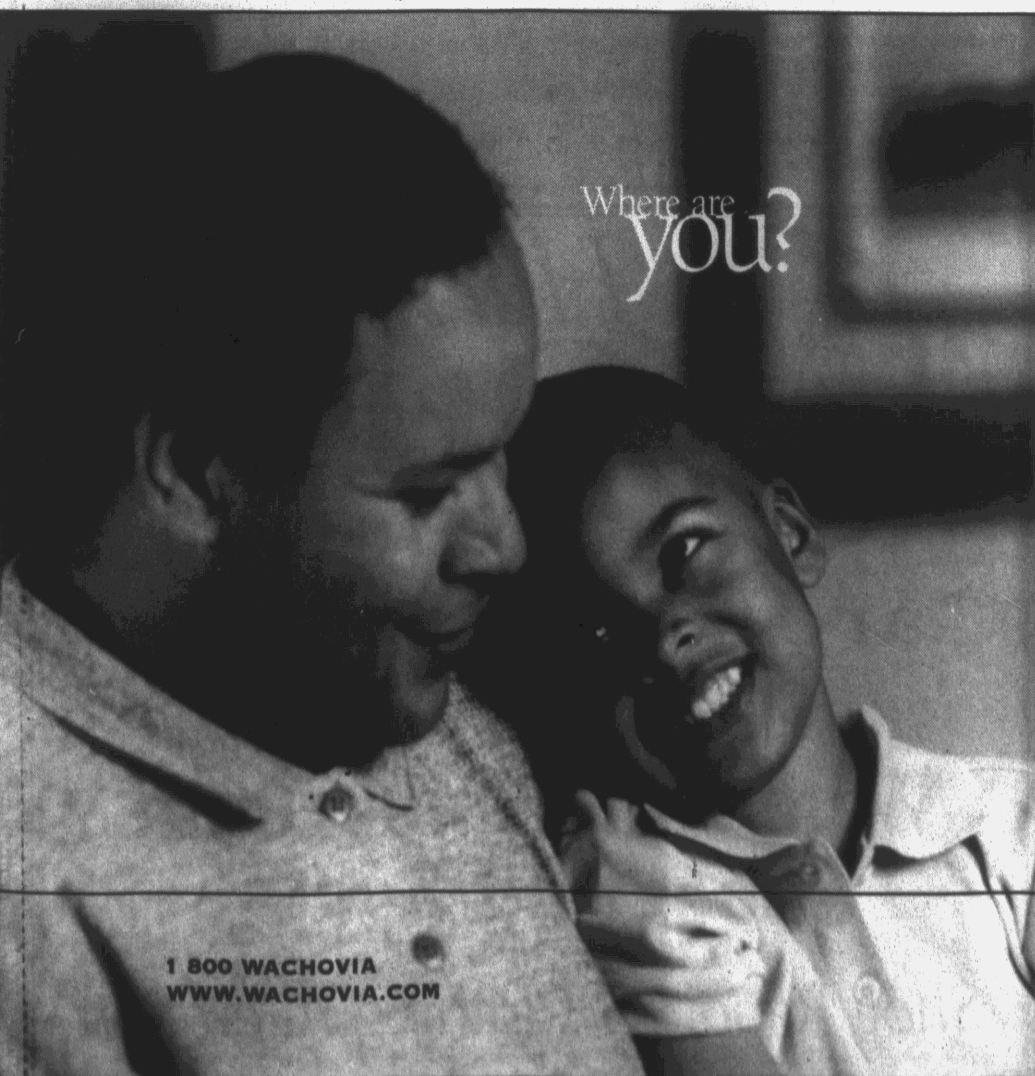
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PEOPLE

PUFFY COMBS

New evidence links gun to him



Sean "Puff Daddy" Combs' problems continue to pile up. According to *The New York Post*, a handgun that was alleged-

ly tossed from the Bad Boy company car (earlier reports say the gun was found on the front seat) was supposedly thrown from the rear right window, which is where the "luffster himself was sitting.

Combs, along with Jennifer Lopez and bodyguards were fleeing the scene of a shooting at a New York nitespot. This means that prosecutors have even more ammo in the building case against him. Puffy could face up to 15 years in prison. In addition, Puffy is also allegedly considering hiring O.J. Simpson's dream team lawyer Johnnie Cochran to represent him if he is indicted on felony gun charges. "Sean is innocent," Puffy's lawyer, Harvey Slovis said. "He didn't throw any gun."

DIANA ROSS

Ross, Wilson may team up?

Are we on the verge of seeing the reunion of three Supreme divas? Are we ready to see the resurgence of an era? Are we worthy? Are we going to calm down? Of course, but the possible reunion of Diana Ross and Mary Wilson is something to shout about. According to the *LA Daily News*, Diana and Mary have patched up their differences, and along with Cindy Birdsong, are planning a tour sometime this spring.

JAY-Z

Seagrams in wait-and-see posture



Jay-Z's parent company, Seagram, has said that it will take a "wait and see" stance in his criminal situation. But if he is

convicted of a felony, sources said Seagram could cut ties with his company, claiming a breach of the implied covenant of good faith and fair dealing in their contracts.

Under that clause, no party to a contract can do anything that will impair the rights of the other party to receive the fruits of the contract. With all this going on one would think that Jay-Z has enough drama in his life, but apparently he needs some mo'. He has been accused of copyright infringement and plagiarizing lyrics from Wash., DC based Go-Go band Rare Essence.

The song in question is the single *Do It Again (Put Your Hands Up)*, on Jay-Z's newest release "Vol. 3... *Life and Times of S. Carter*." Attorney's for the group (Rare Essence) allege that a large portion of the song *Do It Again* was lifted directly from *Overnight Scenario*. Rare Essence has been performing *Overnight Scenario* for most of the late 1990's, and it remains one of their most popular routines.

MILE DAVIS

Miles, Coltrane in wax

The mighty jazz partnership of Miles Davis and John Coltrane is being documented on wax in a six CD box set from Columbia Records.

The Complete Miles Davis Featuring John Coltrane is set to drop on April 11. The Davis-with-Coltrane set will span the years 1955-61 and will include 58 tracks.

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HOLIDAY DEBTS Can Take up to Thirteen Years to Pay Off

Paying just the minimum on holiday credit card debts could stretch out monthly payments to as many as 13 years, according to Debt Counselors of America, the first Internet-based credit and financial counseling agency. In a recent survey, Debt Counselors found that the average person planned to spend \$841 on gifts during the 1999 holiday season.

To help people get a handle on their bills, Debt Counselors is offering free Debt eliminator reports during this month. Debt Eliminator calculates a step-by-step plan that shows people how to get out of debt in the shortest period of time—without increasing monthly payments. Hundreds of people have saved thousands of dollars by following the easy-to-read report. The first 200 people to mail a Debt Elimination form and a photograph will receive the free service, which is valued at \$30.

"The beginning of the year is a great time for people to take action and change their credit habits," said Steve Rhode, president and co-founder of Debt Counselors. "Paying more than the minimum credit card payment should be at the top of everyone's solution list."

Rhode encourages people to talk with their creditors if they run into debt problems. "Don't hide from your creditors. In most cases they already know that you're having trouble. Call and work out a plan of action together."

Other tips for dealing with bills include:

- Open and read all of your bills as soon as they arrive.
- Talk with your creditors about your situation;
- Stop going further into debt until you get a grip on your situation;

tion; and

• Get professional help early to keep things from getting out of control.

To receive the free service, visit GetOutOfDebt.org and download the special free Debt Eliminator report data form. Mail the completed form to Debt Counselors—Free Debt Eliminator Report, P.O. Box 8587, Gaithersburg, MD 20898-8587. People can request a form be mailed to them by sending a self-addressed stamped envelope. In order to receive this free service, people must send a photo of themselves or their family, which may be displayed on Debt Counselors' website or in its brochure.

Complete rules, which are posted at GetOutOfDebt.org, are as follows:

1. No purchase of any type is required.

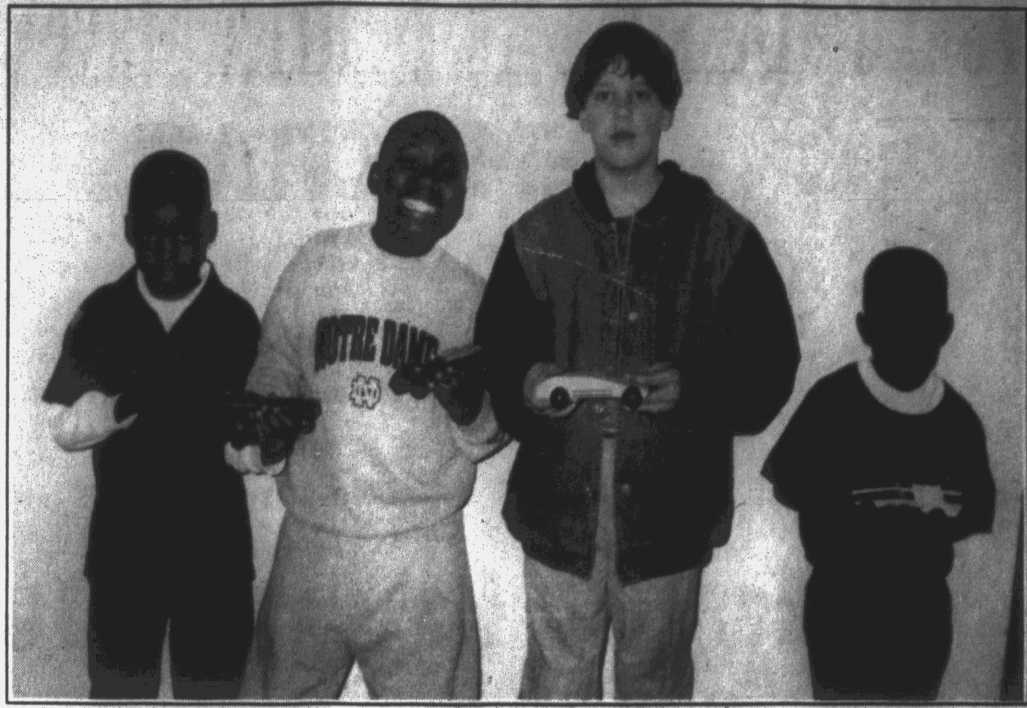
2. This offer is valued at \$30 and is limited to the first 200 consumers who send in their completed report and photograph.

3. No employee or family member of Debt Counselors is eligible for this offer.

4. All photos will become the property of Debt Counselors and will not be returned.

5. The Debt Eliminator report can be downloaded from the Web at GetOutOfDebt.org. Consumers can also request a report by sending a self-addressed stamped envelope to: Debt Counselors—Free Debt Eliminator Report, P.O. Box 8587, and Gaithersburg, MD 20898-8587.

Debt Counselors of America is a nonprofit credit and financial counseling organization headquartered in Rockville, Md. Founded in 1994, Debt Counselors is committed to helping people resolve past financial mistakes.



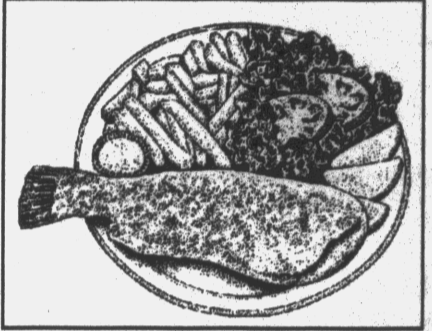
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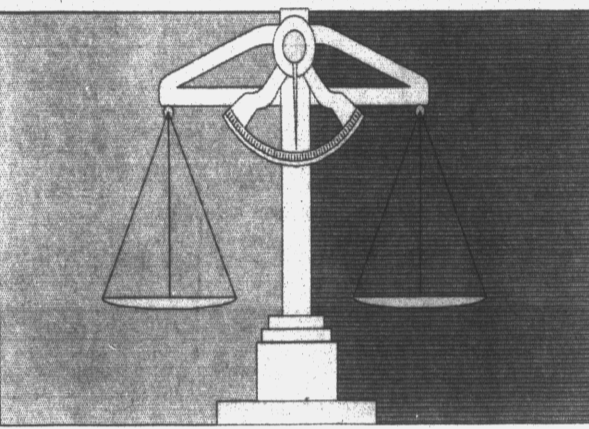
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Keith W. Cooper

In December 1999, I met with Mrs. Shirley Carraway, Assistant Superintendent of Curriculum and Instruction, Michael Dixon (school board member), and Jill Camnitz (also a member). My purpose was to encourage them to promote and pursue the implementation of a multicultural studies (mcs) program. I argued that there's a gross lack of knowledge and understanding of various cultures (traditions, unique qualities, etc.) within this county of over 120,000 citizens. Also, the many racial and ethnic stereotypes and misconceptions perpetuate ignorance and encourage hostility, alienation, and exclusion.

I commend Mrs. Carraway for agreeing to research the matter expeditiously. I wish the Pitt County School Board had done this many years ago. Certainly, minority board members should have taken the bold initiative.

Why should a mcs program be infused within the curricula of the school system (K through 12)? Due to changing demographics in

America, diversity must be accentuated. According to recent U.S. Census Bureau statistics, between 1990 and the year 2030, the European-American population will grow by 25%. In that same period, the African-American population will increase by 68%; Asian-American, Pacific-Islander American, and Native American populations will increase by 79%; and the Hispanic-American population will grow by 187%. These demographics necessitate the adjusting of the traditional classroom framework to the changing society.

Secondly, we must acknowledge historical gaps in the curriculum and address the imbalance in the way history is taught. Ethnic voices typically have been buried in a sea of "European-Americanism." Textbooks and lectures should reflect the rich cultural diversity, which has made America what it is today. Moreover, we should cease teaching that Christopher Columbus discovered America in 1492 when he only stumbled over it in the company of blacks. Instead, an African-American Cultural Infusion Initiative, a major component of a comprehensive mcs endeavor, would teach students about the exemplary, often neglected exploits of blacks.

Benjamin Banneker, black Indians, blacks who courageously fought in the Revolutionary War, the Civil War, Spanish-American War, World War I and WWII, Korean War, and Vietnam to secure the success and survival of liberty and democracy were real heroes. Without black participation in the War of Rebellion, we might be experiencing the horrors of that "peculiar institution", slavery.

A mcs program should be infused in the Social Studies Curriculum. Cultural infusion projects should be implemented one at a time until all schools within the school system get a healthy dose of mcs medicine potent enough to turn dry bones and complacency into culturally well-rounded students and constructive dialogue.

I propose the establishment of a Community Advisory Committee—perhaps the Pitt County Human Relations Council could adopt this to scrutinize the curriculum and suggest recommendations for improvement. A project coordinator would also be helpful. Additionally, schoolteachers must be encouraged to attend periodic diversity training workshops to improve their communication skills in this multicultural school environment.

A cursory, "hit-and-miss" presentation of multicultural studies in a geography or history class will not suffice. In-depth analyses must be the rule of thumb if we are to enlighten, educate, and cultivate brilliant young minds in this new century. Remember, "a journey of a thousand miles begins with one step." We must be persistent if we are to succeed and meet the aforesaid challenge. President Calvin Coolidge was right when he said, "Nothing in this world can take the place of persistence. Talent will not. There is nothing more common than unsuccessful men with talent. Genius will not. Unrewarded genius is almost a proverb. Education will not. This world is full of educated derelicts. Persistence and determination are omnipotent. The slogan "press on" has solved and always will solve the problems of the human race."

Black businessman gives \$1 million each to 4 colleges

Special to the Tri-State Defender

(NNPA) — Four colleges in Atlanta, including three historically Black universities, are recipients of a \$1 million donation from a prominent Black businessman.

The \$4 million gift from Herman J. Russell — owner of one of the city's largest construction and real estate companies and a founder of The Atlanta Inquirer and his wife Otelia, has been called the largest single gift promoting Black entrepreneurship made by African Americans.

"Herman Russell is a dream maker," says Carl V. Patton, president of Georgia State University, one of the awardees. "He believes that anything is possible."

The remaining awardees are three of the Southeast's best known Black higher learning institutions: Morehouse College, Tuskegee University and Clark Atlanta University.

The gift will go to establishing faculty endowments, scholarships, and other support in promoting business. The institutions in turn, plan on raising an additional \$1 million in matching funds.

"Many of these opportunities will be made available to minority students and to those whose dreams might not otherwise be achieved," said Russell during a press conference where the donation was announced.

"My goal is to provide additional resources to encourage (these) students to become entrepreneurs...If my family and I can help them grow and build on their already strong foundations, it may be the greatest building project we have ever undertaken," he added.

The donation will fund various business-based projects at the four schools. Tuskegee will develop its architectural studies, while Clark Atlanta will endow an academic chair in the name of

the Russells. Georgia State University will use the funds for doctoral grants and will name its International Center for Entrepreneurship after Russell. Morehouse will establish entrepreneurial leadership programs.

In addition, all four institutions plan to fund an annual lecture series, as well as look for ways to create a combined internship program for their students.

Russell, a 1953 Tuskegee graduate, said he has followed the work of the four schools for decades.

"You will find no finer colleges than Clark Atlanta, Morehouse, Tuskegee and J. Mack Robinson College of Business at Georgia State," he said. "My wife and my two sons both have degrees from each of these colleges. I am proud to have my name associated with them. I look forward to sharing in the bright future of these institutions."

The respective presidents of Morehouse, Tuskegee and Clark Atlanta had high praise for their new benefactor.

Tuskegee president Benjamin F. Payton said Russell's "spirit of caring and benevolence mirrors the principles" of his alma mater.

Clark Atlanta president Thomas Cole Jr. called the Russell family "wonderful," while Morehouse president Walter F. Massey said his college was proud to have Russell's name associated with its efforts to produce business leaders.

Russell also announced he was donating \$50,000 to establish a foundation honoring the memory of 100 Black Men President Jim George, who recently died.

H.J. Russell and Co. has consistently ranked in the top 10 of *Black Enterprise* magazine's Top 100 Minority Black Enterprises in America."

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URBAN PERSPECTIVE

An African American Retrospective of the Millennium

Last June, five distinguished black men and women got together to reflect on events and issues that have affected the African American community during the past century and to look at future challenges. Participants were Manning Marable, moderator, professor of history and director of the Institute of Research in African American Studies, Columbia University; Kathleen Cleaver, fellow, Center for Scholars and Writers of the New York Public Library, one of the early leaders of the Black Panther Party; Marc P. Mealy, staff economist for the U.S. House of Representatives' International Relations Committee, community youth activist and poet; Dr. Alvin Poussaint, professor of clinical psychiatry and associate dean for student affairs, Harvard Medical School and director, Media Center of the Judge Baker Children's Center in Boston; E.R. Shipp, Pulitzer Prize-winning columnist and assistant professor, Columbia University Graduate School of Journalism, and ombudsman for the Washington Post.

The group was hosted by the American Legacy magazine in New York City. A summary of the discussion is provided in this and next week's Urban Perspective.

Marable: W.E.B. DuBois said that "the problem of the 20th century is the problem of the color line." He made that statement in 1900 at the First Pan African Congress. Will the color line remain

the problem of the next century? Or are there now other issues that overshadow race? In other words, are we dealing with the same issues that we did at the beginning of the 20th century?

Shipp: In many ways, we are still dealing with that issue, a fact that's brought home to me every time I attend the journalism conventions. The American Society of Newspaper Editors—responding to the riots and Kerner Commission Report—established a goal that by the year 2000, every newsroom would look like the community its newspaper served. There is no way it can achieve that goal by 2000. ... So, yes, in my field, I think the color question, the race question, is still going to be with us well into the 21st century.

Mealy: I would certainly concur with that. From my own vantage point as an economist, when I think of some of the issues around globalization, I look at reigns of color and where those communities are going to be ... issues of race and culture are going to be important globally. We talk about global commodities and the branding of cultures with McDonald's everywhere and Eurocentric points of view dominant throughout the global economy. I think those will continue to be matters of concern.

Cleaver: DuBois made his comment at the dawn of the 20th century, a time when most of Africa was colonized by Europeans and most people of color in North and

South America were subjugated under some form of segregation or apartheid or what I would call do-

line has to be dealt with has become much more complex and elusive. ... In the United States, we



mestic colonialism. There's been a move from direct colonialism into a sort of neo-colonialism mixed with a form of global interdependence. The way in which the color

pretend that we have a democracy, but acknowledge that there's a problem with race. But in Brazil, they don't even pretend to have a democracy, yet they pretend

they've solved the problem of race. The way our economic and political powers intersect with our color is much more complex than it was at the time of the Pan African Congress.

Poussaint: I see a problem with the color line, but in some ways it's no longer so sharply drawn. As the country contains more people of color, African Americans are still at the bottom, in a social and psychological way, in a hierarchy of races. That hierarchy may become more entrenched and persist in a much more complicated way where it's not by color per se, but by the ethnic group with which someone identifies. That will be an ongoing problem for African Americans. There are a lot of indications that this critical issue is going to be defined for us because of our race, but will be buffered by socioeconomic status. And, some of the upper and middle-class blacks will be able to function in ways that make them think there isn't a color line.

Shipp: But they're often reminded of that color line. I was recently at a conference about media coverage of race and ethnicity, and one of the pieces we screened was a "Dateline NBC" special about Matterson, Ill., a suburb of Chicago where houses sell for hundreds of thousands of dollars. When blacks started moving in—these were doctors and lawyers and university professors—white people started running because the idea of

blacks moving in meant, automatically, crime, drugs, lowered property values, poor schools. The documentary looked at the fears of whites and then looked at the facts. Property values were actually going up, crime was down and the schools were pretty much the same as they had always been. But these white people could not see that there are differences among black people based on socioeconomic conditions.

Marable: In effect, blackness becomes a construction of the projection of white folk upon us, rather than what black people are all about. One of the things that characterizes Eurocentric scholarship is the interpretation of African American people as victims in, rather than creators of, their own history. Let's say we are the creators of our own history, then in the last century, what have we been most successful in creating in American society? Are there creative ways that we dealt with problems?

Poussaint: the way we have created history is by struggling against great odds. We've had an effect on all areas, but our biggest accomplishment has been pushing through the civil rights movement and the black consciousness movement to bring about enormous political, socioeconomic and psychological gains. With the momentum, we've become more forceful in nearly every other area as well—arts, music, politics—in a very short period of time.



KLEAVER'S KLIPPINS

20th Century: A View Through the Eyes of a Young Black Man

As the century changes, so do the ideas of some young black men. Just recently, a young, highly intelligent black man came up with the idea that black people should not vote in the coming elections. He went even further by suggesting that all black people should align themselves behind the Rev. Jesse Jackson and elect him as president of the United States.

He even went so far as to ask several people that in the event that Jackson and Vice President Al Gore were the only candidates, for whom would they vote. He was obviously saddened when he learned that most of those queried chose Al Gore.

The basic premise behind his action was and is, that we should not allow white people to choose our candidates for us. As he talked on, it became apparent that he did not understand that nearly every major black leader we have seen emerge in recent years has been either created or endorsed by the dominant white needs.

His argument was persuasive to some degree. As he talked on however, it became reasonably clear there is much he does not know about the civil rights movement, the rise of African Americans in a variety of business ventures and enterprises, as well as the destruction of some of the barriers we have endured through the years.

Probably one of things that confounded him was the fact there is no such thing as a monolithic black community. We are in amalgam of the society in which we have been reared.

In this context, it does not matter whether we came here as slaves. From that perspective, if we are going to be angry, then our anger should start with the Africans who first sold us to the slave traders. But the facts of the matter are simple. Nobody wants to touch that issue. It seems easier to blame the white

slave traders. That is grist for another mill.

Getting back to the young man whose notions spurred this column. When it was suggested to him that there might be better candidates than Jackson at this point, he was confused and perhaps even taken a little aback.

The name of Gen. Colin Powell was thrown out. He immediately charged that Powell is a tool and the creation of the white imperialist system. But he could not coherently explain that system. It was suggested that if he believes there is a black candidate who can win a presidential election, then perhaps he should look at the current crop of major black intellectuals. Men like Henry Louis Gates could be courted and prepared for the race.

An attempt was made to make him understand that the national black community does not have the necessary numbers to elect a president. If a black candidate is to win, then it will take a collaborative effort, such as the one put forth by Jackson in 1984, when the Rainbow Coalition was founded.

Perhaps the hardest point to drive home was the fact that not all black people think alike. Therefore, not all black people are looking for the same thing. Over the past three decades, we have seen a large number of former black Democrats become active black Republicans. Not to confuse the issue, we even have at least one black Libertarian in the person of talk show host Larry Elder.

To go even further afield, we have the Ward Connerlys of the world. You remember him. He is the successful black man who fostered the plan to do away with affirmative action in the state of California and it is reported that he has been going around the country, trying to convince other states to put the issue on their respective ballots.

Now ask yourself this question: Could Jackson

represent Larry Elder or Ward Connerly? The answer is a true no-brainer. A resounding "No" ... but these are not the only ones to be considered. There is a coterie of black Republicans who would rather go to prison than to see Jackson in the White House.

Around 1966, Dr. Ron Karenga, head of the African American Studies program at Cal State Long Beach, founder of Kwanzaa as well as the founder and leader of the dormant Us Organization, made an important speech. In it, he pointed out that we might very dislike each other for a variety of reasons, but that it was important we develop what he called "Operational Unity."

We have failed to do that and as a result, there are hundreds upon hundreds of splinter groups all over the nation, each trying to make a mark in this convoluted society. One wonders what would happen if they put their differences aside and came together in a unified cause.

Perhaps one of the biggest problems is that the young Turks of today don't have a clue about the true history of African Americans in this nation. Conversely, ask any Jewish youth about the history of Jews all over the world. They can spout it off, book, chapter and verse. Rich or poor, they have a sense of pride about their history. The answer here is simple. Too many of our young people don't have it.

Maybe a hundred years ago, we could not see any immediately visible role models. Not so for the past 50 years from 1948, when Dr. Ralph Bunche was awarded the Nobel Prize for his work with the United Nations, we have seen black men and women overcome the astronomical odds and succeed.

The list of accomplishments of blacks in the American society would take up, 10 times as much space as a available. But our children don't know

and their parents have not taught them. ... The end result is that we have several generations who have not the slightest idea of what it takes to get from point A to point B.

As bright as he is, this young man never heard of William Venold Banks, a black lawyer and lodge leader, who took a country and western radio station in Detroit and turned it into the first black-owned television station in the country. He didn't know that one of the network TV affiliates in Jackson Miss. was black-owned. This information came out when the young man complained about blacks not have any communications venues.

Then he was informed that whatever the circumstances, the white man cannot be blamed for this entirely. One of the main reasons there is a dearth of communications businesses in the black community can be laid at the feet of the black people with resources who have failed to come together and create some of the things we need. There are some few, but not nearly enough.

Indeed, there are many people who would vote for a Gore over a Jackson. Not because they hate blacks, but because they realize that it takes a coalition to elect a president and so far, we have failed to form that coalition and create that sense of operational unity.

Further, we have failed to educate our children about the Successes of black men and women. And we continue in the vein of 100 years ago. ...

Hopefully, this young man will take the time to study the real history of blacks in this nation and understand that one day, there will probably be a black president of the United States. He will also have to understand that we cannot afford not to vote. Too many lives have been given or taken for us to take voting lightly.



BETWEEN THE LINES

The Underground Railroad: History Is the Clue to Finding Our Way Home

It is ironic that the last part of this series runs the first week of the 21st century. The 19th century freedom key to our freedom may very well open the lock to a 21st century dilemma; how do blacks in America find their way back home (to a culturally centered, economically independent existence). God makes all things new (if we allow him). Blacks, by and large, have a habit of throwing out the old, forsaking it for "what is new." But hidden in those "old things" are the secrets to "new life." Understanding the past helps us not repeat it.

Right now, if you read the news and literature of a century ago, 2000 very easily could be 1900 from a social construct perspective. The doors that helped our recent ancestors escape slavery less than 150 years ago quickly closed on them some 30 years later, just as the doors that helped many of us escape segregation is also closing some 30 years later. The reason that history can repeat, and is repeating in some regards, is that we forgot how we got over—how we

fought, and broke, for freedom. In some cases, as the case with many of our youth and young professionals, we never knew how we got over because it wasn't passed down. What has since been discovered in the resurgence of the underground railroad sites is that the map is still there and the keys are still in evidence that social cooperation can bring about social justice. Escaping from slavery was about social justice for us. It may have been about economic justice for those who cooperated, but in the end social justice prevailed and economic justice become widespread (even for the runways).

The question now becomes, "How do we get future generations to pick up the key that holds the past but also opens the door to their future freedoms?" How do we change the mindsets of young professionals, many of whom take for granted their access in certain circles of industry and privilege, thinking they "got there" on their own talents? They mistake talent for privilege, and for access. Talent means nothing if you never get

the chance to use it. Their forefathers (and mothers) had talent too, but they didn't have the privilege of being able to compete, of having law on their side and of having the benefit of "equal access" (at least, in theory) that created the appearance of social parity and personal convenience. Freedom had to be taken, whether it was in 1860 or 1960.

Each time, the key was left in the door—the key being "our history," our struggle for freedom and our desire to be free. Freedom is now a metaphor since restrictive law has been abolished. But freedom never was about "where you could or couldn't go." Freedom was "what you could do or what you could be," given the desire (not even the opportunity). Most of our youth (and adults) wouldn't be able to find their way to freedom if somebody left the door open (which they [our recent ancestors] did).

Underground railroad tours can begin to prick the conscience of those "who don't know and don't know what they don't know." Tour

and museum sites can take our people to the places where our ancestors walked and hid and settled to make a way for them who now know little about the sacrifice that was made on their behalf. There are sites all over the country that allow you to look into the past, and see and understand what the desire to obtain real freedom was all about. To sit in situations, absent of conveniences and a secure future, whereby "walking by faith, not by sight," was the way of life—not just conveniently quoted scripture.

You just have to visit the Slavery to Freedom Museum in Cincinnati, or the National Underground Railroad Museum in Mayesville, Ky., or the Paul Lawrence Dunbar Home and Museum in Dayton, Ohio or the Afro-American Museum on the "old" Wilberforce University campus (now Central State) or the Ohio Historical Society's Wilbur Siebert Collection (the largest 19th century collection of first account slave and abolition narratives on the Underground Railroad in existence)

to know that something special had to happen for the institution of slavery to be broken up. Social change has never been legislated into decree (something we've obviously forgotten). It wasn't just about "an emancipation order." You only had to pass through Oberlin, Ohio, the only place in America where 40 acres and a mule came close to being a reality (every escaped slave who made it to Oberlin was given five acres to own; abolitionists wanted to prove the blacks could succeed if given education and had moral fiber), to know that there was a coordinated effort to make good in resolving the inequities caused by slavery.

You only have to visit the Charles H. Wright Museum of African American History in Detroit, or the Buxton (Canada) Historic Site and Museum to know how horrific the struggle was, but how rewarding successful escape (even though Canada had its own forms of racial discrimination). And you only had to see successful black townships like the John Freeman Walls Historic Site or the "Dawn

Settlement" (Josiah Henson's township) to know that self-determination is not only possible but it is proven.

The Underground Railroad tours are something our children need to see, to understand the realm of possibilities by virtue of what their forefathers did, escaped and endured. It, very well, could be the lost key our people need in this time of confusion and conflict about "where we go from here." They (the sites) are a testament to the moral rightness of men and women who truly believe "All men are created equal" and every person has a right to liberty and equality.

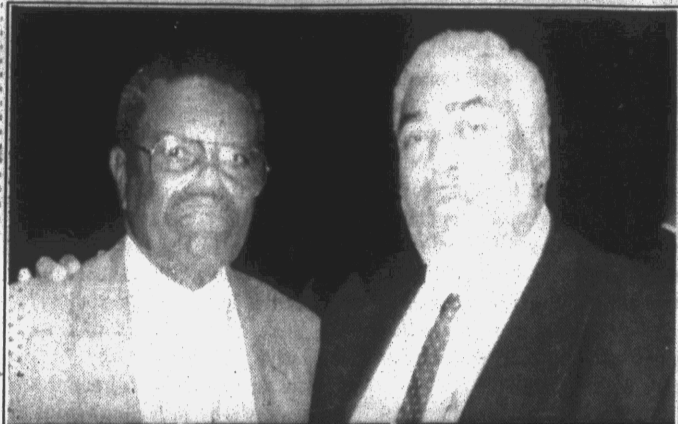
The Underground Railroad was the key that unlocked the safe for our ancestors. The safe that held their freedom, their liberty, their dignity and their hopes for equality. Something, we seven generations later are still pursuing. And can, one day, find ... if we will only pick up the key, unlock the door, and follow the paths our forefathers took (in history and in courage), to freedom.

The Minority Voice

Serving Eastern North Carolina Since 1981

January 28, 2000 - February 11, 2000

The Minority Voice Salutes the accomplishments of Black America Past, Present, and Future



Salute to Martin Luther King, shown is House Rep Attorney Toby Fitch who was the guest speaker at Rose high for the annual Martin Luther King program. Sponsored by the SCLC. Shown with Mr. Fitch is long time Civil Rights Activist Golden Frinks who walked and marched with Dr. Martin Luther King. Mr. Frinks was also a close friend of deceased Toby Fitch Sr. Shown below with Attorney Fitch is Pitt Co. Chapter president Phill Higgs

Photo By Jim Rouse

Local Beautician Celebrates 40 Years of Service



Photo By Jim Rouse

Brenda Weathington, born June 7, 1941, here in the city of Greenville, daughter of the late Lena W. Moore.

Brenda attended the now Sadie Saulter School graduated from Eppes High School in 1958 and further her education by attending the DeShazar's Beauty College, Durham, NC. Graduated March 10, 1960.

She chose this Profession out of the love for hair looking good in your appearance and feeling good about yourself. It takes effort, time and the right kind of pride that women should have about themselves. Loving the appearance of the total woman, it begins with a simple elegant, Soft, and very feminine hair-do.

I also chose this Profession because of the days of segregation. I wanted to be independent to our Counter peers. I always believe that a person was worth his pay and I always worked. I've been

working every since, I was about 10 years old. I worked in Green Tobacco during the summer months, handing tobacco, then I worked in domestic work, when I was 11 years old, I keep house, 2 children, cooked dinner for a family until I started school in September. I substituted working for my Mother, who worked the Tobacco Factory during the fall of the year. I was motivated from just working in the housekeeping job and tobacco and working as a Nurse's Aid in the hospital. Nothing's wrong with this kind job, because I was reared off this kind of work, because that's what my mother did, but I wanted a better job, which led me into this field of cosmetologist, plus having a Grandma at home when we came home from school. Saw the value in that, because I knew I would one day marry and become a responsible mother as I did and this career and job, you could have

Randall Robinson Demands Reparation from Federal Government for Blacks

By Sam Doku
(Washington Informer)

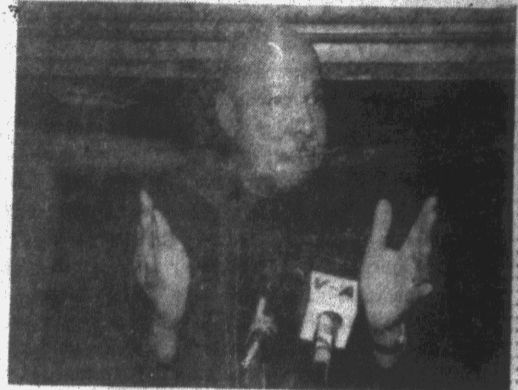
The pathos of the nearly 1,000 people, the majority of them African Americans, who converged on the Regency Auditorium at the Omni Shoreham Hotel, N.W. last Monday could at best be described as humble. They listened as Randall Robinson iterated the tactical refusal of past federal governments to pay wages to blacks whose slave labor was used to build America. Robinson, president of Trans Africa, Inc., an organization dedicated to ameliorating the lives of black people throughout the world, was the keynote speakers at the annual United Planning Organization (UPO) breakfast meeting commemorating the Dr. Martin Luther King, Jr. holiday.

Robinson's remarks addressed the theme: "King's life and what it should mean to use today." In a speech made powerful not because of its intensity but by the solemnity and profundity of its delivery, Robinson outlined the injustices wrought on African Americans by white America since the time of slavery. Robinson chastised white America for effectively limiting the history of African Americans to the time of slavery thereby erasing their cultures and traditions from the history books. He said among other things, "Slavery blocked our view to history. It made us lose our laws, customs and cultures."

He also gave a terse anecdote to underscore the comprehensiveness

of southern segregation when he was growing up in Richmond and espoused the vision and industry of Dr. King noting, "The first time I sat by a white man in class was when I went to Law School at Harvard. Those were scary times but people like Dr. King came along to help put things right. King was a globalist, not just a civil rights leader because he believed in something greater than civil rights. He talked about Africa and its rich cultures." By way of advice, he told the audience, "We remember the past, but we don't have to live in it." Robinson then touched on the issue closest to his heart and that is reparations for the untold hardship and injustice slavery reeked on the black people

Continued Page 10.



THE LINKS, INC. MAKES PRESENTATION TO THE BONE MARROW FOUNDATION, INC.



Photo By Sam Doku

The Wilson-Rocky Mount-Tarboro Chapter of The Links, Inc. presented to the Bone Marrow Foundation a check from the proceeds raised in its 5th National Walk-a-Thon. The Links, in carrying out the goal of the organization, planned a Walk-a-Thon in Greenville in September. The Walk-a-Thon was canceled due to the Flood of the Century, but contributions from the community enabled the group to make a substantial financial contribution to the Bone Marrow Foundation, Inc.

The Links, Incorporated is non-profit international women's community service organization with

more than 10,000 members in 41 states; the District of Columbia; Nassau, Bahamas; and Frankfurt, Germany. The national organization was founded in 1946 in Philadelphia, PA, while the area chapter, Wilson-Rocky Mount-Tarboro Chapter was chartered in 1948. Women from Williamston, Roanoke Rapids and Greenville are also included in this chapter.

The major thrust in Greenville is National Trends and Services. The goal is to sponsor activities that will impact on economic, political, and social issues affecting the quality of our lives. The initiatives are education, legislative, and the

health and wellness linkage.

The Links in the Greenville/Williamston area formed a linkage with the Bone Marrow Foundation and through the pooling of community resources an impact was made on the community through this organization.

Members of the Greenville/Williamston group are: Jennifer Congleton, Carolyn Ferebee Edwards, Allegra Gross, Helen Harrell, Edith Leathers, Lillie Powell, Paula Wynn, and Gloria Hines, president of the Chapter.

GPD accused of misrepresenting crime statistics

Terra Steinbeiser

NEWS EDITOR

(east carolinian)

Greenville Chief of Police Charles Hinman is under the scrutiny of city council members for allegedly misreporting city crime statistics. According to Bill Gheen, a political consultant and former ECU senior class president, the Greenville Police Department was not calculating the city's annual crime report in the same way that every other city in America does, prior to 1998. "Misinformation was given," Gheen said. "I don't claim that it was intentional or unintentional, but it's a problem anytime government agencies misreport their facts to the public." The problem was first brought to light in April of 1998, when a comparison of the police department's 1997 figures and the Uniform Crime Report (UCR) indicated a significant discrepancy, even though both rely on the same information to determine the city crime rate. The police department's statistics showed a crime increase of 1.8 percent, while the UCR determined that crime was up by 7.5 percent, according to the SBI. Hinman had an explanation for the disparity, however. "The UCR is based on seven crime homicide, rape, robbery, aggra-

vated assault, motor vehicle theft, larceny and breaking and entering," Hinman said. "If we get a report of an attempted burglary, it goes in our statistics as an attempted burglary. The UCR takes that same crime and reports it as an actual breaking and entering so as to fit into one of those seven categories. This is why their rate turns out higher than ours." There was another problem with the way the department was calculating the crime rate that made it appear lower. If, for example, someone went and shot three people in a restaurant, the incident was recorded by the Greenville Police Department as one crime instead of three. The UCR would report the incident as three separate crimes. Since 1998, the police department has been computing crime the same way that the UCR is by the Department of Justice. "We play exactly by the crime report rules," Hinman said. "We don't make mistakes." However, more recent events and questions about crime reporting have put Hinman on the hot seat once again. Last week, as Greenville resident Kristi Gohi was leaving the tennis courts at Evans Park with four young children, an unknown person shot at her moving mini-van, shattering a back seat passenger window. No

one was injured. Gohi said it took several phone calls and 25 minutes for a police officer to arrive on the scene. "When the officer arrived, he looked at the window and determined that it had been broken by a bullet or pellet, but conducted no further investigation," said Scott Gohl, Kristi's husband who arrived at the park before the police. When the police officer filed the report, it was not classified as an assault, but as "simple property damage an offense that is not calculated into the UCR and could make the crime rate appear lower than it actually is." City council woman Arielle Morris said the police department's handling of the case was evidence of the under-reporting of crimes in the city. "The reason city council is really looking hard at Hinman's performance is because they are concerned with the lack of community policing, the quality of services and the 25 percent increase in Greenville's crime rate between 1994 and 1998," Gheen said. The official Greenville crime report for 1999 will be released in late March or early April. "Considering what happened in 1997, I don't think any public official or citizen should rely on the Greenville PD's statistics for 1999 if they report a significant decrease," Gheen said.

By Brenda Weathington



Office of the Mayor
City of Greenville

Proclamation

WHEREAS, for many years, February has been observed by an increasing number of Americans of all ethnic and sociological background as African-American History Month, and

WHEREAS, Black Americans have contributed immeasurably to the success of our nation from the days of early colonization to the present, despite hardships which included bigotry, disenfranchisement; laws which prevented them from owning land, and slavery itself, and

WHEREAS, Black Americans have excelled in every facet of life, including education, science, medicine, the arts, politics, and every profession; and

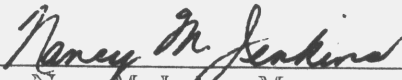
WHEREAS, the great state of North Carolina and the City of Greenville appropriately boast a rich and progressive history which includes numerous significant contributions made by Black citizens who clearly had in mind and demonstrated the laudable purpose of making our city a better place in which each person can live and develop; and

WHEREAS, it is recognized that there is a need for each of us to know and understand our past in order to better prepare for the challenge of our future.

NOW, THEREFORE, I, Nancy M. Jenkins, Mayor of the City of Greenville, North Carolina, do hereby proclaim the month of February, 2000, as

AFRICAN-AMERICAN HISTORY MONTH

in Greenville and commend this observance to our citizens.
his the 21st day of January, 2000.


Nancy M. Jenkins, Mayor

Noble Drew Ali Birthday
Celebration Held

The Moorish Americans celebrated the birthday of Noble Drew Ali, the Moorish Prophet, on Jan.



NOBLE DREW ALI

8. He was born in the state of North Carolina on Jan. 8, 1886.

Noble Drew Ali founded the Moorish Science Temple of America Inc., in 1913 in Newark, N.J. He later moved to Chicago, where he established his headquarters and chartered the organization in that state.

He set up temples for the dual purpose, as in ancient times, as a place of education, as well as for proper moral and spiritual development. These are things that are important in the redevelopment of the Moorish Americans.

The purpose of the Moorish Science Temple of America is to teach the Moorish descendants here in America about their time of slavery.

He taught the Moorish Ameri-

cans are the descendants of the ancient Mobites that inhabited the northwestern and southwestern shores of Africa, and that when we stopped practicing the creed and principles of our forefathers, we became a downtrodden people and fell into slavery and lost our free national names, nationality, religion, etc.

Ali taught the Moorish descendants these are the ties that bind every nationality of people together. The problem is a free national standard, by name and national origin.

After developing Spain for over 800 years, The Moorish disappeared and were written out of history around 1492, about the time that America was supposedly discovered. He taught the Moorish origin is not fragmented pieces of history distorted by slavery. The teachings do not hold the assumption that the slaves, here, came from miscellaneous tribes, from some nation that can't be related to a common origin. A root origin is still a root origin, no matter how many branches are on the tree.

His teachings were welcomed by many who welcomed becoming "free national citizens." This brought them in line with all other citizens of this government.

He set up temples all over the East Coast and Midwest during the 1920s, in New York, New Jersey, Philadelphia, Detroit, Pittsburgh, Virginia, Baltimore, Washington D.C., Cleveland and other parts of Ohio. Moorish Americans were chartered in the state of California Aug. 7, 1974.

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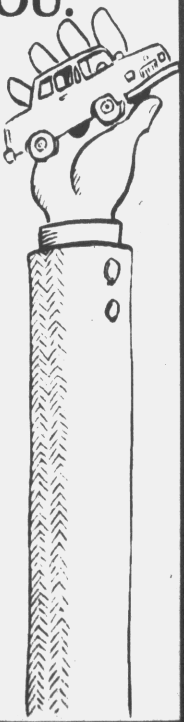
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