

Mt. Calvery Goes To  
The Pocono Palace  
Page 8

From The Desk Of  
Mrs. Beatrice Maye  
Page 11

Remembering  
Rosewood  
Page 12

# The Minority Voice

What You See Is What You Get What You Read Is What You Know And Save

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April 1 - April 12 2002

Free !

## School Choice....Then & Now

School Choice.....Then & Now  
By: Casey J. Lartigue, Jr.

When religious liberty activist Barry Lynn reminded the audience at a recent Cato policy forum that racists used school vouchers to evade the 1954 landmark *Brown v. Board of Education of Topeka* decision, the woman seated next to me let out a loud sigh. Virginia Walden-Ford, executive director of DC Parents for School Choice, said she clearly recalls those tumultuous days-----and believes they are irrelevant to the current discussion about school choice.

During the 1960s she attended Central High in Arkansas, where the Little Rock Nine integrated the school in 1957. Around the country, white parents used voucher programs to flee public schools when integration loomed at their neighborhood schools. Some schools were shut down in defiance of the *Brown* decision. According to Stetson Kennedy in the 1959 book, "The Jim Crow Guide: The Way It Was", both Arkansas and Virginia went ahead with their plans to close all schools affected by integration orders. I in the latter state 13,000 students were left without instruction by the closure

of nine schools.

Walden-Ford notes with both regret and pride that Black families united to teach children in makeshift schools and their homes. But when she hears critics argue that school choice is inherently racist, Walden-Ford is blunt. "That's nonsense," she said.

"That was then. Right now we're talking about opportunities for kids."

Some public school defenders hearken back to segregationist academies from the 1960s, but they don't discuss the discriminatory roots and history of public schools. That starts with lawmakers cutting off money to public schools after the influx of Catholic immigrants in the 1840s. It wasn't until 1916 that there were as many Blacks in public high schools as there were in private schools-----and Blacks in all public schools were in separate and unequal facilities. The *Brown* decision itself was a response to a century of segregated public schools.

Choice opponents who cite the segregationist academies of the 1960s also avoid mentioning the 1925 *Pierce v. Society of Sisters* case. Oregon's

Compulsory Education Act required that parents send their children between the ages of eight and 16 "to a public school for the period of time a public school shall be held during the current year." The Supreme Court, in a 9-0 decision, concluded that the Act, "unreasonably interferes with the liberty of parents and guardians to direct the upbringing and education of children under their control." Among the biggest boosters of the Act forcing all children into public schools? None other than the Klu Klux Klan.

The King Kleagle of the KKK hailed the ballot initiative when it passed in 1922. "(The KKK) with its White-robed sentinels keeping eternal watch, shall for all time, with its blazing torches as signal fires, stand guard on the outer walls of the Temple of Liberty, cry out the warning when danger appears and take its place in the front rank of defenders of the public schools," he said.

Another Klansman leader stated, "I believe that our Free Public School is the cornerstone of good government and that those who are seeking to destroy it are enemies of our Republic and are unworthy of citizenship."



"HIP HOP COMES TO GVEGAS !!!"

Shown above at a recent concert held at Club Dynasty here in Greenville....the owner of "SOUL 92" Mr. Chuck Johnson, Soul 92 crew, rappers..Petey Pablo & Magoos. (Photo by Jim Rouse)

## Who Benefits From Prison

Prior to 1967, rehabilitation and other New York State prison programs served as viable instruments for behavioral modifications of prisoners. During these same years good time (the reduction in the amount of time a prisoner had to serve for good behavior) availed as an incentive to prisoners. That is rehabilitation and good time served its purpose: it alleviated overcrowding, motivated prisoners to change deviant behaviors to those behaviors that were socially acceptable, and it facilitated their return to society. (Yet, it is important to keep in mind that the prison population was predominately white; and hence, rehabilitation was a plausible solution for white prisoners who would return to the general or white society upon release). Rehabilitation provided prisoners with the basic skills, trade or education that would enable them to become functional elements of the general society.

Within the last 34 years, however, the complexion of NY State prisons has changed from White to Black to Latino, but rehabilitation and other obsolete, prison programs have not changed to accommodate the occurred are the demise of good time as an incentive for positive prison adjustment, harsher sentences for

the same crimes that whites committed, the denial of parole, the denial of higher education, the denial of Prisoners' Legal Services, not being recognized in the courts, etc. Today, most blacks and latino prisoners come from specific racial communities that are infested with crime, drugs, homelessness, welfare, and other social ills. The same rehabilitation that was designed to give the prisoners the basic skill, trade, or education to function as an element of society does not hold true in prison today. The conditions have not been improved and degenerates each day as Black and Latino prisoners are constantly being snatched from their neighborhoods and housed in these warehouses. The present alternatives for prisoners are 1.) to accept the present conditions that exist. 2.) to remain neutral about the conditions that exist, or 3.) develop unity among the prisoners (black and white) to bring about a change in these Prison Industrial Complexes.

The latter is an imperative option for many prisoners, in that more and more evidence is starting to reveal that prisoners from Black and Latino communities are nothing more than commodities to provide employment for the expansion of prison enterprise.

Evidence is also revealing that precincts and courts in black and latino communities are conveyor belts for the criminal justice assembly line. Indeed there is a direct relationship between Black and Latino communities and the NY State prisons.

The numbers alone, (85% Black/Latino in state prisons; 75% from seven neighborhoods in NY City), establish the direct connection between the communities of these seven neighborhoods and the prisons. Each feeds off the other and is affected culturally, socially, economically, and in many other ways by one another. This influx is now 25,000 per year, going and coming.

The seven New York City neighborhoods that produce 75% of the states total prison population includes Harlem, South Jamaica, South Bronx, Crown Heights, East New York, Brownsville, and Bedford Stuyvesant. The remainder to the state prison population of color comes from Buffalo, Syracuse, Rochester, Albany, Poughkeepsie, Beacon, Newburgh, Westchester County and Long Island.

These are the communities where 85% of New York State prisoners come from and will return, and these prisons continue to do nothing about it.

## Maggie Edwards



MAGGIE EDWARDS IS 46 years old and a J.H. ROSE HIGH SCHOOL GRADUATE with a A.A.S. FROM PITT COMMUNITY COLLEGE. SHE IS A MOTHER OF SEVEN CHILDREN, HOMESCHOOLER & BUSINESS OWNER. WHY SHE IS A CANDIDATE FOR COUNTY COMMISSIONER DIST.#2 IS THAT SHE IS AN ADVOCATE FOR ECONOMIC JUSTICE...(Flood Recocery, Remove unsightly structures, etc.) SHE WANTS TO ENSURE APPROPRIATE USE OF TAX DOLLARS....DEVELOPMENT THAT WILL ENHANCE QUALITY OF LIFE AND SHE SUPPORTS QUALITY EDUCATION FOR ALL CHILDREN.



### HIV/AIDS: A Killer on the Rise in the African American Community

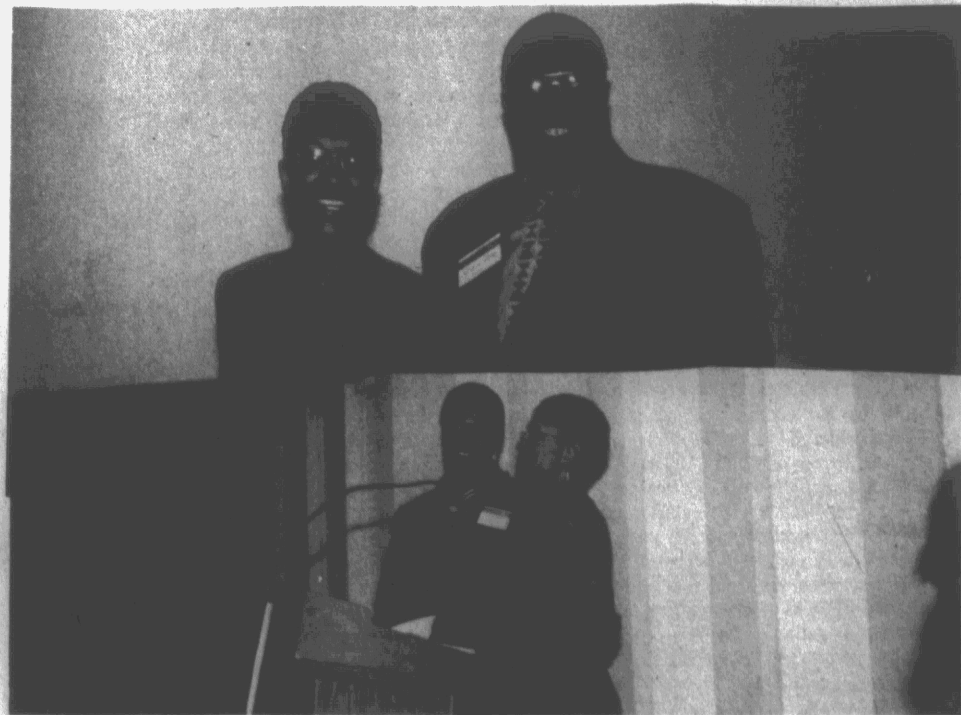
On March 21, 2002 Hydeia Broadbent was the featured speaker at the 2nd Annual Spring Youth Forum "Keeping it Real". This event will occur at the CM Epps Recreation Center, Thomas Forman Park beginning at 4:00 pm. At 17 years old, Hydeia is a nationally and internationally known youth HIV Educator and Activist. Born HIV positive, Hydeia has dedicated her life to the goal of bringing HIV Awareness and Prevention messages to young people.

According to the Center for Disease Control (CDC), states in the South and along the eastern coast have the highest number of adolescents with HIV. It is estimated that of the 40,000 cases of new HIV infections that occur in the US each year, half are among young people between the ages of 15-25. Since HIV may take up to 10 years to produce symptoms, adolescents with HIV may not feel sick until they are in their 20s. Meanwhile young people unaware of their HIV status may without intention transmit the infection to others during this period.

The 2001 North Carolina HIV/STD Surveillance Report indicates that in Eastern North Carolina the number of new HIV infections of young people 13-29 was 402 or 25.1% of the total number of reported cases. This number is a substantial increase

over last year and represents a wake up call for parents and community members. It is important to add that these are only the numbers of young people who have been tested; there are other adolescents and young adults who are unaware of their HIV status.

## ECU SALUTES FIRST BLACK GRADUATE OF ECU



"ECU SALUTES FIRST BLACK ECU STUDENTS...."

Shown above is the Director of the Ledonia Wright Cultural Center, Ms. Nell Lewis, along with Vice-Chairman of the Diversity Committee of ECU, Mr. Na'im Akbar. Also accepting an award for being the first black ECU graduate....Ms. Fearing. (Photo by Jim Rouse)

# GET OUT AND VOTE!



# Listen To Bev Smith 10:00 PM - 2:00 AM On Joy 1340 AM

## Enough to make you sick: Racial disparities in health care

Encouraging, but perplexing, news from the U.S. health front: from 1990 to 1998, the breast cancer rate among Black women declined four percent, but it saw a 13 percent downslide among Hispanic women and an 18 percent slippage with White women.

Why the disparity? That old standby, racism, could be blamed, but there are other culprits, too: a lack of adequate medical care, economics, geographical differences, social and behavioral factors, education and the lot.

But whatever, the case, something must be done by the medical community, patients and just people themselves to correct the aberrations that offer a telling synopsis on American medical care, circa 2002.

The tuberculosis rate for Blacks is eight times greater Blacks than for Whites, and six times as high for Hispanics. Homicide is 10 times as high for Blacks and four times as high for Hispanics; syphilis, more than 30 times as high for Blacks and three times for Hispanics, and so on. Other inconsistencies continue, despite many modern medical advances.

"In many ways, Americans of all ages have better health today," the outgoing head of the Centers for Disease Control, David Satcher said recently.

"But our work isn't done until all of our infants have the same chance to thrive, all mothers have the same access to prenatal care and all Americans are equally protected from cancer, heart disease and stroke," Satcher said.

That too, is our American dream.

## Turning away from the death penalty

Darby Tillis should have been dead by now. So should have Anthony Porter and Gary Gauger.

All three men were convicted in the state of Illinois of murder and sentenced to die in its electric chair. If they had been put to death soon after their convictions, some would have trumpeted their executions as proof of the proper working of the criminal justice system.

Fortunately, these men found tenacious legal help which proved that their convictions were wrong — that they were innocent of the charges against them. In recent years, after spending up to 19 years on Illinois' Death Row, they were freed.

According to a March 11 Washington Post story, the three were among the participants at a conference of death-penalty opponents who gathered at Chicago's DePaul University last weekend to discuss what comes next in the nationwide effort to abolish the death penalty in Illinois and the 37 other states which now have it.

The National Urban League has always opposed the death penalty. We believe it is morally wrong, and that its practice has been irredeemably tainted with racial and class bias. We oppose it for every inmate on the death rows of America's prisons, not just the ones who, like these men, are innocent of the crimes for which they've been convicted.

These cases have helped to throw a harsh light on some egregious flaws of our criminal justice system: Defendants, who are most often poor, being saddled with incompetent or uncaring or just overworked attorneys who can't provide adequate legal representation. Evidence being handled carelessly by police lab technicians — or mishandled by police and prosecutors in such ways as to raise suspicions of deliberate misconduct. Judicial rulings which improperly favor the prosecution and in some cases push the jury toward sentencing the defendant to death.

As Rob Warden, director of the Center on Wrongful Convictions at Northwestern University Law School, remarked last year to the New York Times, "When we see the vast numbers of errors that occur in these relatively few DNA cases, what does that say about the rest of the system?"

"We can only wonder," Professor Warden continue, "about how many innocent people we've executed and how many hundreds, thousands of people are languishing in prison for crimes they did not commit."

These words, and the cases behind them, underscore the growing alarm about just how widespread are the flawed criminal justice procedures which produced these unjust sentences.

Illinois Republican Governor, George Ryan, who was at the DePaul conference, has been in the forefront of the governmental reconsideration of the death penalty — in part because the examination of death-penalty cases there by advocates of abolition and newspapers has produced stark examples of injustice.

Two years ago, Gov. Ryan declared an indefinite moratorium on executions in the state after DNA testing proved 13 death-row inmates were innocent of their accused crimes. (Since it re-established the death penalty in 1977, Illinois has executed 12 men.) For most of the men, the testing came years after the initial date for their executions.

That moratorium remains in effect while a special 14-member commission he appointed reads its report on the death penalty, which is due this spring.

But even as he awaits that study, Gov. Ryan, who leaves office next January, said earlier this month that he'd review the cases of all 159 inmates on death row in Illinois, and suggested that he might commute some or all of the sentences to life in prison.

Meanwhile, bills seeking to impose moratoria on executions have been filed in 21 states; a growing consensus is forming to bar execution of those found to be mentally deficient; and last year in Illinois, which may be the bellwether state as far as repealing the death penalty goes, a bill was filed to replace the death penalty with a sentence of life without the possibility of parole.

All these developments may be the harbinger of a turn away, again, from the death penalty, a recognition that our justifiable anger against those who commit murder and threaten the safety of all law-abiding citizens should not become a rationale for tolerating practices which are themselves unjust.

(Guest editorial by Hugh B. Price, president of the National Urban League.)

## Too few Black scientists in human genome research

The human genome project, called by some, the most important scientific endeavor of the last century, is flawed.

Thousands of biologists, geneticists and other researchers are working on what's become known as the book of life, the human genome. They're deciphering the complete human genetic map.

Yet something's wrong. Here are the project's two worst flaws.

With the exception of a few lab technicians, only a handful of African Americans participate in the government's gene sequencing project. The International Genome Sequencing Consortium, comprised of thousands of scientists from 16 research universities, include no African-American professionals among its researchers, who work under the auspices of the U.S. National Institutes of Health (NIH).

In the private sector, only a few African Americans take part in the work of Celera Genomics Co. in a project that will yield dizzying large fortunes to scientists, company shareholders and executives who will sell benefits of their genetic research to the health care industry.

This dearth of Blacks at work on genome research is doubly galling, if not ironic, since its breakthroughs promise to end sickle cell anemia, a malady that affects 8 percent of African Americans.

Genetic research reveals worlds of discovery, including genetic analysis showing that of 99.9 percent of human DNA is identical.

That means it's next to impossible to determine race through a person's DNA. As a result, mapping the human genome can be pivotal in promoting the enlightened concept of one race, the human race.

It an do so by eliminating any remaining retrograde public perception of racial superiority or inferiority, which is the basis of racism, says Dr. Harold Freeman, a Celera executive.

Craig Venter, Celera CEO, finds that differences between members of a given racial group may be greater than the average differences between members of different racial groups.

NIH is trying to increase participation of African Americans in research that will be needed as a result of access to the human genome, The Journal of Blacks in Higher Education reports.

NIH has 22 African-American scientists among its 3,000 researchers, and is working with Howard University to get greater support from the Black community and to recruit more Blacks in NIH research.

## The Minority Voice Newspaper



### COMMENTS

## Paying homage to the legacy of Bayard Rustin

by Norman Hill

At the A. Philip Randolph Institute, we are very proud of our organization's two founders. The Institute is named, of course, after the greatest Black labor leader in American history and one of the most important leaders of the civil rights struggles during the 1940s, 1950s and 1960s. But this time I would like to focus on our co-founder, Bayard Rustin, whose birthday falls in March.

Bayard, with whom I had the honor to work for many years until his death in 1987, was a courageous civil rights activist who participated in the first freedom rides in 1947 — for which he served time on a North Carolina chain gang. He advised Martin Luther King on the philosophy and strategy of Gandhian nonviolence during the Montgomery Bus Boycott of 1955-1956, conceived and organized Dr. King's Southern Christian Leadership Conference in 1957, and was one of King's key advisers for years afterward.

He also was a close associate of A. Philip Randolph. In 1963, Randolph initiated and Bayard organized the great March on Washington for Jobs and Freedom held in August of that year.

In the two years after the March, the civil rights movement won two great victories. One was the passage of the Civil Rights Act of 1964, which banned Jim Crow segregation, prohibited race and gender discrimination in employment, and barred federal aid to institutions engaging in racial discrimination. The second momentous triumph was the adoption of the Voting Rights Act of 1965, which for the first time since Reconstruction assured Blacks, particularly in the South, of the right to participate in the political process.

Once Blacks and their White supporters had secured this legislation, Bayard believed that the movement for Black equality had reached a new stage where the emphasis must shift from securing equal legal rights to securing economic justice for African Americans. As he once said, "What good is it to win the right to sit at a lunch counter if you can't afford lunch?" And the two keys to economic justice, Bayard stated, were the union card and the ballot box.

For 300 years, African Americans had been the most exploited segment of the workforce. Therefore, to raise their economic level, they needed desperately to have union representation. To protect their right to join unions, they had to cast their ballots, along with other workers, for candidates who support a fair, level playing field for union organizers.

The years have proved Bayard right. Unionized Black workers earn far more than their nonunionized counterparts: in fact, the gap is even greater than for White workers. And with their votes, Blacks have helped to secure such programs as Medicare and Medicaid; and legislation banning discrimination against women, the elderly, and disabled.

But so much remains to be done. In recent decades, union membership has declined as a proportion of the workforce has a growing minority component. One reason is the disappearance of so many unionized, manufacturing jobs in the late 20th century. Another is the aggressive anti-organizing campaigns of the corporations over the last 20-odd years, encouraged by a resurgent radical right.

During the past seven years organized labor has fought back. Under the leadership of John Sweeney, the AFL-CIO has increased its spending for union organizing and encouraged its constituent unions to do the same. Last year trade unions held the line: the proportion of workers belonging to unions remained the same as in the year 2000. But this is just a start in the right direction. With the workforce increasingly composed of minorities, Black trade union activists who make up the A. Philip Randolph Institute will remain to our Rustin legacy by continuing to support union organizing drives.

The Randolph Institute, following Bayard's emphasis on the ballot, has promoted a growing Black turnout through its voter participation programs, which have consisted of three components: voter registration, voter education, and get-out-the-vote drives. In this year's election, to make sure that the Florida electoral fiasco of two years ago does not reoccur there or in any other state, we are also taking steps to inform Blacks of their rights as voters so that they are not again deprived of the franchise that the civil rights movement fought so hard to win. And we have been pressing our legislators to pass measures that will eliminate confusing ballots and make it possible for even the poorest communities to acquire the most modern, mistake-free voting machines.

We can think of no better homage to Bayard than doing this work. And if we step up our efforts — which we fully intend to do — perhaps we can increase the Black electorate enough in this year's Congressional elections, and then again in the 2004 Presidential election, so that friends of the Black-labor alliance are in control on Capitol Hill and in the White House. Then we can move toward a society consistent with Bayard's legacy, a society where racial equality and economic justice prevail, thanks to a strong trade union movement and a government committed to the well-being of all.

(Hill is president of the A. Philip Randolph Institute.)

## Progressive Baptists rebuff Cincinnati for confab

by Don King

It was to be the largest convention in Cincinnati this year, pouring in between 8,000 and 18,000 members with an economic impact of \$8 million to \$18 million in its week of teaching, preaching and celebrating the greatness of God.

But when the Progressive National Baptist convention told the city of Cincinnati, "Thanks, but no thanks," to its offer, it sent a message that resonated across the country — and may even have helped strengthen the goals and strategies of the civil rights movement.

The PNBC's action came as a result of a movement by the Black United Front and the Coalition for a Just Cincinnati, two groups that have been urging outside groups to boycott Cincinnati because they believe that the city has not done enough to improve police community relations or the economic status of African Americans.

Those comments, quite frankly, reflect negatively on the leadership of Cincinnati Mayor Charlie Luken. Ever since the boycott of Cincinnati began last July, Luken has engaged in steps that have been viewed by many as polarizing, rather than healing. In his mayoral race against African-American Courtis Fuller, Luken used the boycott as a campaign tool — obviously to gain the support of White voters.

Earlier this year, he said that he was refusing to negotiate with the boycotters, and called their action "economic terrorism" — a coinage he later claimed to regret, but which stood of the hateful actions of Osama bin Laden.

Cincinnati has already been wounded significantly by the "hostile racial climate" referred to by the Progressive National Baptist. We see their action as the rearing of a powerful weapon that the movement has used into he past — economic sanction against those who operate in a manner which does not benefit the African-American community.

There will always be those who claim that such measures "hurt the very people we are trying to help." But so, in many ways, did the Montgomery bus boycott 46 years ago. But it required a short-term pain to experience a long-term gain: the destruction of a system of American-grown apartheid that was being fueled financially by the very people who were suffering from it.

The city of Cincinnati has experienced severe economic loss because of the perception that it is hostile to its own African-American citizens, and therefore likely to be inhospitable to those African-Americans coming in. Now may be the time when the city of Cincinnati can sit down with the boycotters, and all those who have a concern about the future of the city, and talk about meaningful, measurable change in how the city addresses the 43 percent of its citizens who are African American.

(King is the publisher of the Call and Post newspaper in Cincinnati.)

# WOOW JOY 1340 AM

## America must do better by its Veterans

Dear Editor:

When we watch the news and see the respect and honor given to the dead military men and women being returned from the battlefields, many things come to mind. I no longer feel pride in the rituals in the military.

America cares for its dead service people only. But when it comes to caring for the men and women that put their lives on the line to protect the nation and its world wide interest, America becomes a miser.

Veterans have to march and demonstrate to get the attention of government. While we are rushing troops to hot spots in the War on Terrorism and talk about taking war to even more locations, we are closing veterans hospitals and increasing the co-payments for drugs and to see a doctor.

It is a pitiful sight to see veterans waiting long hours in crowded waiting rooms. There is something amiss when the cost of Veterans affairs fail to be considered when the cost of war is calculated.

Were it not for the help given by private veterans' organizations, the suffering would be even greater.

America can and must do better in caring for her own.

Hollis Chester,  
Chicago, Ill.

## Time everybody supports the 'War on Ignorance'

Dear Editor:

We have had a "War on Poverty," a "War on Crime," a "War on Drugs," and now a "War on Terrorism." We have lost those wars and now I suggest a "War on Ignorance," because ignorance is the root cause of the world's problems.

No matter how many degrees or titles you hold, if you teach hate, preach hate or practice hate, you're ignorant.

Dr. Martin Luther King Jr. said "Nothing in the world is more dangerous than sincere ignorance and conscientious stupidity."

If a White person hates a Black person because of the color of his skin, he is ignorant. And if a Black person hates a White person because of the color of his skin, he too is ignorant. "Lord what fools these mortals be" said Shakespeare.

No single group holds an exclusive monopoly on bigotry and hatred because hatemongers and bigots come in all sizes and colors. Hatemongers speak in many tongues. Hating an entire group for the behavior of a minority of that group is bigotry and stereotyping.

Every Sunday, I hear the venom of hate spewed from the pulpits by pastors of pessimism and deacons of despair. They too are ignorant. If anyone who knows the difference between right and wrong and if he chooses to do wrong he, too, is ignorant.

"He that hideth with lying lips and he that utters a slander is a fool," Proverbs 10:8 states.

If ignorance was a felony, a large segment of the world's population would be on Death Row. "Better to be unborn than untaught, for ignorance is the root of misfortune" — Plato.

Robert Wilson,  
Englewood, Calif.

## Lock the cloning genie

Dear Editor:

There is a pagan world view that sees human lives as simply cattle. This meant manager mentality never ceases to plague us with new and more perverse assaults on human dignity and societal ethics. The scientific arm of meat management is now trying to con us that there's a difference between a cloned human embryo intended for implantation ("reproductive" cloning).

The overwhelming arrogance of these self-styled witch doctors and their "bio-ethicist" enablers is revealed in their assertion that the difference lies not in the nature of the embryonic entity but in their intended use of it.

So-called "bio-ethicists" want to define human value based on brain functions. But they have forgotten why the loss of brain waves first became accepted as a criterion of death. It was the irreversibility of the loss with existing medical technology that justified a pronouncement of death.

However, brain waves and all other functions will be irreversibly present once conception (fertilization) has occurred, whether by natural or mechanical means in the lab. The same criterion of irreversibility of the onset or loss of brain functions can be used logically to mark the beginning or end of a human life.

"Bio-ethics" is rapidly becoming the Black art of rationalizing the unconscionable. Let's at least lock the cloning genie in the bottle before we suffer new waves of ethical nightmares from which we may not recover without horrific social convulsions.

Alfred Lemmo

# 1340 AM Gospel Radio



# NABOB ANNUAL CONVENTION 2002







**"The Making of the City  
of Greenville  
Mr. Jesse Harris  
Deputy Human  
Resources Director**

Before Jesse arrived in Greenville in 1972, the City of Greenville was viewed as a small, rural community with a small, state-supported college known as "East Carolina Teachers College." Except for farmers bringing their tobacco crops to the market, few knew the city existed outside of its citizens. But then, he came!

A well-trained, good-looking Black man, he was hired as the Director of Human Relations. He brought his leadership experience from high school, college, and the military (Vietnam) with him. He was anxious to make a civic contribution to this community, working among a diversified workforce. But he was not surprised to learn that he was the only minority on the management team!

In 1977, he transferred to the Planning and Community Development Department, where he assisted staff and local leaders

service and commitment to human rights, dignity, and equality for all citizens.

He also sought the help of the Human Relations Council and local community leaders to address the growing numbers of homeless people. Together, they started the City's homeless shelter.

Jesse knew from the start that he had his work cut out for him, and that he would eventually end up in Human Resources to help the City "do the right thing." He likes to recount his first experience in helping out an employment interview back in the early 70's.

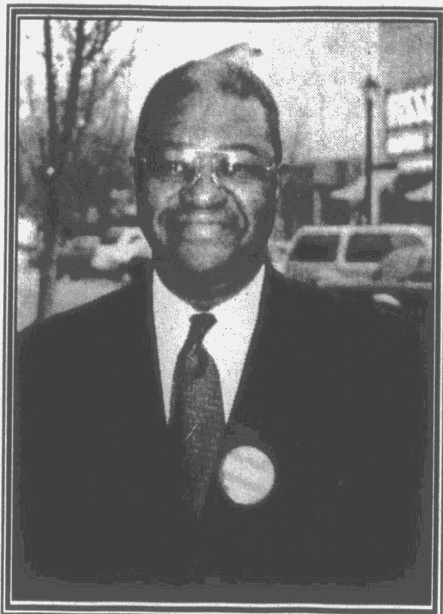
As the story goes, the City Manager at the time was a retired military officer with a "no nonsense" manner. He asked Jesses to sit in on several interviews and to offer any suggestions for improvements.

The first candidate had long, blonde hair. The City Manager immediately asked the young man if he would cut his hair. The young man said no. The City Manager told him that he would not hire him if he didn't cut his hair. The young man replied, "You won't hire me because I have long hair? Don't you know that Jesus had long



Vote For...

# JIM ROUSE



## House Seat District #8

PAID FOR BY THE COMMITTEE TO ELECT JIM ROUSE  
HOUSE OF REPRESENTATIVE, DIST # 8



## Rent-A-Center settles sex bias lawsuit

**ST. LOUIS, Mo.**—Attorneys for more than 5,000 women in a national multi-million dollar sex discrimination class action suit and the United States Equal Employment Opportunity Commission (EEOC) said March 7 that they had reached a tentative settlement in principle with national rent-to-own chain, Rent-A-Center.

The settlement covers two pending cases with a potential class of more than 5,000 women, Wilfong, et. al. and EEOC v. Rent-A-Center in the U.S. District Court for the Southern District in East St. Louis, Illinois and Equal Employment Opportunity Commission v. Rent-A-Center in the U.S. District Court for the Western District of Tennessee in Memphis, Tennessee. It includes a cash settlement of \$47 million and an agreement on the part of the rent-to-own giant to make significant changes to its hiring, firing and promotions policies and to create and maintain a Human Resources Department, which had been dissolved when Renters Choice acquired Rent-A-Center in 1998, the lawyers said. This is the largest nationwide employment sex discrimination case for a company of this size, they added. Rent-A-Center has 2,294 stores nationwide. The plaintiffs in the suit are repre-

sented by the law firms of Sedey & Ray and Schlichter, Bogard & Denton of St. Louis. The EEOC, which is a plaintiff/intervenor, is represented by attorneys Donna L. Harper, Anne Gusewelle and Andrea Baran.

**'This settlement provides significant benefits for the women who brought this case of sex discrimination and creates genuine opportunities for all women at Rent-A-Center in the future.'**

—Mary Anne Sedey

"The women of Rent-A-Center will finally obtain well-deserved justice," said Mary Anne Sedey of Sedey & Ray. "This settlement provides significant benefits for the women who brought this case of sex discrimination and creates genuine opportunities for all women at Rent-A-Center in the future."

# WOOW

**Professional • Dedicated • Fair**



## Terry Vines ★ SHERIFF ★

Paid for by the committee to elect Terry Vines

in sprurring business growth in the community. As a result of this concerted team effort, several major manufacturing companies relocated to Greenville and federal funding was received from the Small Cities Community Development grant programs. A key element for funding success was citizen participation.

Once in the HR Department, Jesse further expanded his valued role within the organization. He initially focused on recruitment, selection, and promotion. He became recognized as an expert in the development and administration of assessment centers for selection, and was called upon frequently to assist other cities in conducting their assessment centers.

His open door policy allowed employees to seek his advice on how to resolve their problems or concerns. He always handled these situations confidentially and diplomatically.

Still involved in community relations, Jesse created the Best-Irons Humanitarian Award to recognize outstanding individuals and businesses that exemplified

hair?" The City Manager stood up to escort the young man out of his office and said, as he pushed him out, "Yes, I do. And Jesus was unemployed, too!"

Life was never the same for Jesse after that! It was from that time that Jesse pushed to formalize the interview process and to use only valid testing instruments in candidate selection.

He gained the support of the City Manager and the department heads in developing fair employment practices. He added non-traditional recruiting sources such as the military bases, historically Black colleges and universities (HBCU)s, and national trade associations. Since then, the City has significantly increased the number of minorities and women hired and promoted in every department.

Jesse matter-of-factly states that this effort alone has resulted in saving the City of Greenville a minimum of \$50 Million in potential lawsuits.

## Hope of Glory Ministries

- ◆ April 13-Evangelist Joseph Sasser
- ◆ April 19-20 Adult Conference "Wings of the Spirit"
- ◆ April 20-Miriam Tyson in Concert
- ◆ April 26-Scott Bircher in Concert
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## “You Can’t Does Not Exist For Me” By Cynethia Griffin

Recently, a concerned citizen of the Greenville, NC area asked me why I attend American and know that my fellow brothers and sisters are making things happen for themselves. But that doesn't mean I'm limited. True, it may be harder for me; I may hit some roadblocks along the way, but I AM going to reach my goals, no matter what anybody says. So, to all of the young Black students who plan to attend college, I say, “Don't let anyone stomp on your dreams. No matter where you choose to go, you can do anything you want to do. Don't let ‘I can't’ OR ‘you can't’ be a part of your vocabulary.”

East Carolina University. This gentleman made the assumption that I chose to go to a “white” school because I wanted to be white, I wanted to surround myself with white people, and because I felt that the only way I could succeed was by going to a “white” school. Of course, I had

to disagree. I chose to go to ECU, number one, because I wanted a university education without leaving home. Also, I knew for a fact that ECU provided excellent programs for my intended major at the time, computer science. This gentleman also made the statement that the majority of successful blacks graduated from historically Black colleges. He insinuated that I would not be successful in life because I chose not to go to one of the Black schools. I heartily disagreed. I informed this brother that, although I don't dare to diminish the many advantages of going to an all black school, I would NOT fail in life because I did not attend one. I let him know that my success in life depends on me, on achieving the goals I set for myself. It doesn't matter what school I go to, I can do all things through Christ who strengthens me. I will NOT be limited by any man. Instead of encouraging

me to be an exception, this older, well-known citizen, who also happened to be African American like me, decided to try to discourage me. I am here to say that he failed miserably. Yes, historically Black schools tend to produce highly successful African Americans; I am very proud to be African American and know that my fellow brothers and sisters are making things happen for themselves. But that doesn't mean I'm limited. True, it may be harder for me; I may hit some roadblocks along the way, but I AM going to reach my goals, no matter what anybody says. So, to all of the young Black students who plan to attend college, I say, “Don't let anyone stomp on your dreams. No matter where you choose to go, you can do anything you want to do. Don't let ‘I can't’ OR ‘you can't’ be a part of your vocabulary.”

## Black Churches Attacked For Voting Project

*“Any religion that professes to be concerned with the souls of men, and yet is not concerned with the economic and social conditions that strangle [and] ... cripple them, [is wrong].”* Dr. Martin Luther King, Jr., Civil Rights Leader.

Saying that African American churches for years have become “appendages of the Democratic Party,” a North Carolina conservative thinktank has blasted a new voter project mounted by at least six of the state's Black denominations.

For years, politicians have made political speeches at Black churches, taken up collections for political causes, and otherwise trampled over the very real boundary that does and should exist between tax-exempt religious organizations and partisan political activity,” John Hood, president of the conservative Raleigh-based John Locke Foundation, wrote in the March 18 edition of *The Carolina Journal*.

“[There's] a new effort by Black religious leaders to make sure the delay in North Carolina's primaries this year doesn't result in a low Black turnout,” Hood continued. “The political import of their activities is obvious, though not owned up to.”

The white conservative was referring to the “Making History Not Just Remembering History: A Time For Action Voter Empowerment Summit” held last Saturday in Raleigh, where over 50 ministers from across the state met to discuss nonpartisan strategies on how to educate, register and mobilize the Black vote for this year's primary and fall elections.

The summit, endorsed by the AME, AME Zion, General Baptist State Convention, Bible Way Churches Worldwide, the Church of God in Christ, and the Church of

past elections, particularly the presidential election in Florida last year,” Rev. William Barber, civil rights activist, and pastor of Greenleaf Christian Church in Goldsboro, told *The Wilmington Journal* Monday.

“The Bible sets our public policy agenda.”

Beyond the alleged Black voter disenfranchisement that took place in the 2000 Florida presidential election, the summit also discussed the legality of voter participation programs in the church, and how to empower pastors to organize congregations in nonpartisan voter education, registration and get-out-to-vote campaigns.

As the African-American community's anchor institution, organizers say the Black church always has, and continues to be the hub of political activity.

“The church has always been a sanctuary of hope where ordinary people could congregate and receive spiritual and moral guidance,” Rev. Barber said. “It is only natural that the church would sound the trumpet for political awareness, irrespective of party affiliation.”

“It is everyone's responsibility to be a molder and shaper of our communal futures,” Rev. Gregory Edmonds, representing the African Methodist Episcopal denomination, added.

According to a 2001 survey of 1,900 Black churches nationwide by Morehouse College in Atlanta, Ga., two-thirds of those houses of worship have assisted with voter registration in the previous ten years. At least half of the congregations queried organized rides to the polls in their communities on Election Day.

“The pastor sets up a system where everyone 18 and older

votes,” Rev. Barber said, “but he doesn't tell them for whom to vote. In some cases, only 30 percent of the Black vote comes out. That's an insult to all of us, and especially those who died and suffered for that right.”

Bishop Darnell Dixon, the summit's host pastor, agreed.

“At the beginning of the last century, African Americans were forced out of political representation,” he said. “Today we can participate without restriction and we must honor the struggle by upholding our obligation.”

The Masonic Lodge statewide will also join the effort, Rev. Barber added.

Though they criticize the political activism of Black churches, Hood and other conservatives have a hard time explaining how Pat Robertson's Christian Coalition and other conservative religious groups have adroitly undergirded the Republican Party for the past 15

years.

In 1999, while a federal judge struck down a 1996 Federal Election Commission lawsuit against the Christian Coalition for allegedly “aiding” Republican candidates by distributing partisan voter guides to churches, that same judge did rule, according to *The Associated Press*, “that the coalition in 1994 improperly assisted then-Rep. Newt Gingrich [R-GA] and IranContra figure Oliver North, then the GOP Senate nominee in Virginia, and should pay a fine.”

The Internal Revenue Service later ruled that the religious organization was not entitled to tax-exempt status as a result, causing it to break up.

A year later, after announcing the formation of “People of Faith 2000” to register 10 million voters in time for the presidential primaries, “Moral Majority” leader Rev. Jerry Falwell, after denying allegations that he was trying to ensure that a Republican took the White House, later admitted to *The Associated Press*, “You know and I know that the churches and pastors who allow me to assist them in this effort probably are not connected closely with Al Sharpton, Jesse Jackson or Al Gore. That's reality.”

All three Falwell mentioned are liberal Democrats.

“Conservatives are quite hypocritical,” Rev. Barber told *The Wilmington Journal*. “Black churches are conservative biblically, but compassionate when it comes to advocating for public policy. The very nature of the Black pastor and the Black church is not only to care about the poor, the sick and the powerless, but to challenge conservatives to do more about poverty, inadequate healthcare, a lack of affordable housing.”

Barber told *The Wilmington Journal* that a special 40-page voter information booklet, detailing the history, law, county-by-county voter statistics, along with steps to start nonpartisan voter education registration and get-out-to-vote programs, is being made available to churches that are either part of the ecumenical alliance, or would like to join.

Ironically, the booklet is similar in concept to one the conservative Christian Coalition distributes. The manual makes it clear, Barber says, what churches can, and cannot do. Political donations or endorsements, for example, cannot be directly given to any candidate for office. Three more regional Black minister summits are tentatively scheduled to be held starting next month in Kinston, Charlotte, and down east.

For more information call Rev. William Barber in Goldsboro at 919-735-9059.

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# Reflections Expressions And Reviews



**Suejette Jones**

## A Lesson About Ministry

Mack Timberlake who died recently at his home in Creedmor, N.C. was known as one who brought boldness to ministry. Timberlake was known as the founder of the Christian Faith Center. He was an architect of a new trend among black Christians. He wanted to move the church beyond denomination and racial division. By taking a small group of black Baptists, he started what became one of the most influential congregations on the East Coast. His members came from Raleigh, Durham, Burlington, Greensboro, Fayetteville, and Virginia. He was loved for being bold enough

Some folks were surprised by the number of people who attended Christian Faith Center (3000 members). Some pastors claimed that the people were just vulnerable, and being suckered into what ultimately was man-made religion. But Timberlake met a need that wasn't being addressed by those who stood in pulpits. The people were needy. They wanted something different. Timberlake met them where they were.

What is it that Timberlake saw? He was able to break the mold of traditional church leadership. He redefined what it meant to be the leader of God's people. The people wanted strong leadership what stood outside the safety zone. They wanted a person who would talk about the issues that touched them day after day. They had heard enough sermons about the great life after death. They wanted instructions to help them deal with the reality of today.

Timberlake talked about family and marriage. He helped people figure out why they were having problems in their marriages. They discovered that other couples had the same issues. They discovered that it is appropriate for a person to want to be blessed on Earth. Black Christians have spent more than 100 years singing songs about life after death. It was time to deal with life in the here and now.

Mack Timberlake didn't look like

the typical minister. He wore flashy clothes and he shared leadership with his wife. He wasn't afraid to be himself. He did things his way. His boldness touched those fed up with business as usual. Church had become irrelevant. The people weren't connecting to the message or the work. The people trusted Timberlake. He talked about building God's kingdom on Earth. They opened a school (300 students) because they didn't trust the public school system. He

believed it is necessary to reach the youth at an early age.

In response to this need, he opened a child development center (35 children). Not only is it necessary to take care of the needs of our youth, we need to provide a place for our seniors. In response, he opened a senior citizens retirement center (28 older people in residence).

To get the message out he started a television broadcast. He did everything first class. To assure the best production possible, he built a television studio. Many were employed by the Christian Faith Center. Not only did he talk about the importance of economic development, he did something about it by creating work for those within the church and in the community.

Mack Timberlake will be missed. Many loved him. Some feared him. But he taught us a lesson about ministry that will never be forgotten. From an article by Carl Kenney II

Note: The following quote was taken from News and Observer staff writer, Rah Bickley:

"Timberlake forged an international

coalition of about 100 churches with a

similar bent, and mentored hun-

dreds of

their pastors. He and his wife, Brenda were

invited to come minister to their churches all over the United States, and in Africa, Europe,

South America, Europe, South America and the

Philippines"

## Observing Black Press Week: Reflecting Black America's Goals

By Todd S. Burroughs

WASHINGTON (NNPA)--The black press in America was and is the growth of the movement for blacks to define themselves, their purpose, their friends and their enemies.

In *The Shaping of Black America*. The concept of a black America was starting to develop. A newspaper was needed to link Africans in America together. The heart of African communication--the drum and the word, the voices of the village--needed to meet the technology of the European-created printing press, hopefully with empowering results.

The black press was created to give black America's "founders" a unified voice to publicly air their grievances, black press historians Clint C. Wilson II and the late Armistead Pride in their book, *A History of The Black Press*, wrote about how blacks were viewed by the white Northerners: "In all walks of life, free Negroes in the antebellum North were regulated to positions of inferiority; they had their assigned places in society regardless of station or means. The poverty stricken found themselves locked in a vicious cycle. Proof of their alleged unfitness to associate with the rest of society lay in their confinement to mental occupations and their lowly condition. Their lack of access to jobs, the ballot, even the schools and the churches, deprived them of minimum needs to realize a measure of success."

A primary mission of Freedom's Journal was to add a black -controlled voice--and perspective--to the largely white abolitionist movement. It also showed the world black achievements and aspirations.

Freedom's Journal sought to counter the racial stereotypes of blacks presented by the *The New York Enquirer* and its editor, Major Mordecai Menassah Noah, "Whatever mention the editor made of the Negro usually came in the form of ridicule of diatribe," wrote Wilson and Pride. "As an example, soon after its founding, the paper carried an indecipherable, highly unintelligible letter dubiously credited to 'Nigger Hannerbal' and 'his troo lub...Dina Hannerbal.'" One of the Enquirer's editorials, they wrote "cheered the news of the deaths of the balck colonizers who were on their way to Liberia from Boston."

Russwurm and Cornish wrote letters to the paper protesting such treatment. The Enquirer refused to print them. They created a newspaper so that their voices would never be silenced. Freedom's Journal, Bennett writes, listed six priorities that last to the present day:

*Defending the black image from attacks--Economic development of the black community--Black America's self-assertion--Attaining civil and political rights--Access to equal education; and The creation of an "African renaissance."*

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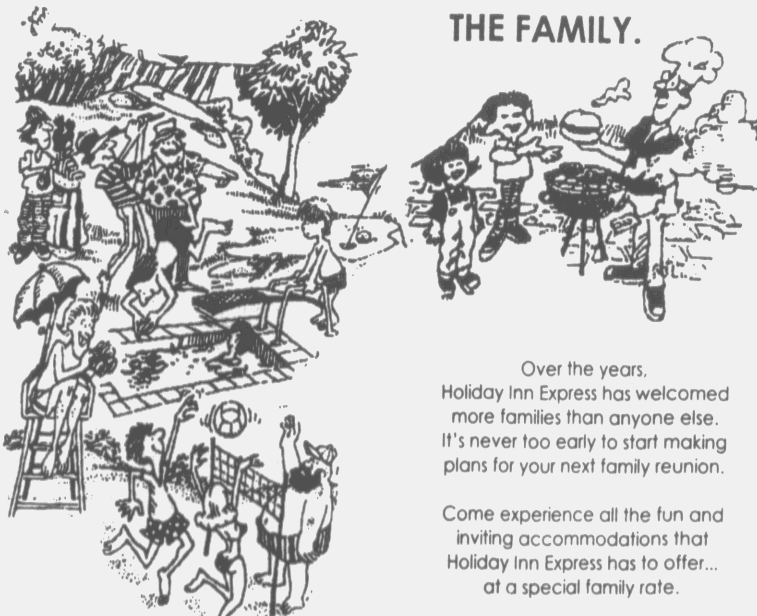
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Pictured from left to right are candidates for the next election, Na'im Akbar for Tarboro City Council, Roy Gray for North Carolina Senate, and Kathy Taff for North Carolina Senate.

photo by Jim Rouse

## READ THE MINORITY VOICE NEWSPAPER



Shelly Willingham NC House of Representatives is shown at Edgecombe Democratic Convention in Rocky Mount along with other young brothers being apart of the Democratic process. The "M" Voice newspapers salutes all the contributions of African American representatives.

Photo by Jim Rouse

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## East Carolina University's African-American Firsts

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| <p><b>Sunday Ajose, PhD*</b><br/>Professor in the Department of Mathematics<br/><b>Na'im Akbar</b><br/>Cofounder and chair of the Minority Student Coalition (1998)<br/><b>Jeri Barnes</b><br/>Homecoming queen (late 1970's)<br/><b>Robert L. Beeman II</b><br/>Football player received the University Award (1991)<br/><b>Edwin Bell, PhD*</b><br/>Chair of the Department of Educational Leadership, School of Education<br/><b>Andrew A. Best, MD*</b><br/>Member of the ECU Board of Trustees (1972)<br/><b>Theresa Pierce Blount</b><br/>Student in the Department of Home Economics, Institutional Management (1964-70)<br/><b>Doris Bowden</b><br/>Services for the deaf and hard of hearing<br/><b>Delores R. Brown</b><br/>National Student Exchange Program coordinator<br/><b>Jeffrey Brown*</b><br/>Swim team member and member of the Colonial Athletic Association championship team (1983-87)<br/><b>Rhonda Brown*</b><br/>Immigration specialist (1992)<br/><b>Samuel Douglas Bryan*</b><br/>Graduate from the School of Allied Health Sciences (1970)<br/><b>Sheila Grant Bunch</b><br/>One of three who organized the first official black alumni gathering which led to the Black Alumni Chapter (1981)<br/><b>Arlene Burke-Morgan*</b><br/>Master of fine arts in ceramics (1983)<br/><b>Virginia Carlton-Gaynor*</b><br/>Outstanding Resident Award in Jarvis Hall (1982)<br/>Female graduate of the Department of Psychology (1985)<br/>Helped establish and became president of a student chapter of the NAACP (1982)<br/><b>Rachel Cherner</b><br/>Administrative secretary II in the Dean's office, School of Education<br/><b>Dennis Chestnut, PhD*</b><br/>Elected to the Student Government Association legislature<br/>Chair of student judicial board<br/>Outstanding Graduating senior award in the Department of Sociology (1969)<br/>Head resident adviser in Tyler Hall (1970)<br/>Received a master's of arts in clinical psychology<br/>ECU graduate to receive a PhD to graduate to be hired as a full-time faculty member<br/>President of the Organization of Black Faculty and Staff<br/><b>John B. Clark*</b><br/>Member of Phi Mu Alpha Fraternity<br/><b>Matthew Clark, PhD</b><br/>Received a PhD from the Brody School of Medicine<br/><b>Vincent Colbert*</b><br/>Athlete in basketball and baseball and professional athlete (1966-1968)<br/><b>Nataleat Collins MD</b><br/>One of two females to receive an MD from the ECU School of Medicine<br/><b>Tarrick C. Cox</b><br/>Director of the Legislators' School for Youth Leadership Development<br/><b>Carroll V. Dashiell Jr.*</b><br/>Member of the music faculty (1989)<br/><b>David Dennard</b><br/>Member of the history department faculty<br/><b>Renee Moore Duckenfield</b><br/>One of the three who organized the first official black alumni gathering which led to the Black Alumni Chapter (1981)<br/><b>James Ebron (deceased)</b><br/>Graduate student in chemistry<br/><b>Katina Eley</b><br/>Bachelor of science in physician assistant (1999)<br/><b>Laura Marie Leary Elliott</b><br/>Full-time undergraduate student (1963)<br/>Bachelor's degree in business (1966)<br/><b>Joyce Evans</b><br/>Female graduated from the Department of Communication and Broadcasting</p> | <p><b>Dan Faison-Bell*</b><br/>Bachelor of science in health information management<br/><b>Sam Fisher*</b><br/>Member of the tennis team (1993)<br/><b>Curtis Frye*</b><br/>Assistant track coach and assistant soccer coach (1974)<br/><b>Cary Goette*</b><br/>Assistant football coach (1977-79)<br/><b>Deborah Hall*</b><br/>Position analyst in the Department of Human Resources<br/><b>Kenneth Hammond*</b><br/>Senior Class president (1972-73)<br/>SGA secretary of external affairs (1972)<br/>Professional staff member in the Division of Student Affairs (1973)<br/><b>Gloria B. Harrell*</b><br/>Secretary in the Department of Communication and Broadcasting (1990)<br/><b>Mary Harris-Dunn*</b><br/>Director of the Eastern Area Health Education Center (2001)<br/><b>Tony Harris</b><br/>Member of Phi Sigma Pi honor fraternity (1972)<br/><b>Lilla Holsey</b><br/>Gained tenure at ECU in home economics (School of Human Environmental Services)<br/><b>Cynthia Johnson*</b><br/>Master's degree program in the Department of Child Development and Family Relations (1973)<br/>Chair of the Department of Child Development and Family Relations (1995)<br/><b>Hinnie Johnson-Anderson</b><br/>Resident administrator for women, Student Services (1972)<br/><b>Tonja Howell Jolly</b><br/>Miss East Carolina University (previously called the homecoming queen) (1986)<br/><b>Patricia A. Jones</b><br/>Female graduate in the Department of Occupational Therapy<br/><b>Darlene J. Keene, MD</b><br/>Received the C.W. Kalmus Scholarship (1982)<br/>Completed the Neonatal Fellowship (1998)<br/><b>Jennifer King-Congleton</b><br/>President of Women's Residence Council (1978)<br/><b>Sheryella Williams Lacwell*</b><br/>Staff member in the Circulation Department, Joyner library (1980's)<br/><b>Dottie Laughinghouse-Leary*</b><br/>Spearheaded the establishment of the first black sorority at ECU, Kappa Sigma chapter of the Delta Sigma Theta (1973)<br/><b>Thomas Lee</b><br/>Male graduate, occupational therapy program<br/><b>Betty Liverman</b><br/>Captain of the Pure Gold Dancers (1986-87)<br/><b>Valeria Oliver Lovelace, PhD*</b><br/>ECU graduate to serve on the ECU Board of Trustees<br/><b>Julius O. Mallette, MD</b><br/>One of two males to graduate from the ECU School of Medicine (1982)<br/>Started the Office of Minority Affairs at the School of Medicine<br/>Assistant dean for student affairs in the School of Medicine<br/>Senior associate dean, Brody School of Medicine (2001)<br/><b>Annette Mallock-Keyes*</b><br/>Administrative assistant in the School of Computer Science and Communication (2001)<br/><b>Rev. Ronald Maxwell</b><br/>Student Union president (1981-82)<br/>Media Board chair (1981)<br/><b>Linda McLamb-Corham</b><br/>Black homecoming queen (separate) (1971)<br/>Student worker for Chancellor Leo W. Jenkins (1969-72)<br/><b>Kathy McLeod Allen</b><br/>Varsity cheerleader (1971-73)<br/>Charter member of the first black sorority, Delta Sigma Theta, Kappa Sigma Chapter (1973)<br/><b>Brenda Mills-Klutiz, MD</b><br/>One of two females to receive MD from ECU<br/><b>Garrie Moore, EdD*</b><br/>Vice chancellor, Division of Student Life<br/><b>Clarence Morgan*</b><br/>Faculty member in the School of Art<br/>Coordinator of the painting and drawing program</p> | <p><b>William J. Morris Jr.</b><br/>Disc jockey for campus radio (1964)<br/><b>Jacqueline Hawkins Morton</b><br/>One of three who organized the first official black alumni gathering which led to the Black Alumni Chapter (1981)<br/>Admissions recruiter<br/><b>Joyce Mourning-Mitchell</b><br/>Editor of the student union newsletter, The Entertainer (1978)<br/><b>Jerome A. Murdoch</b><br/>Chair of the homecoming committee (1996)<br/>Emerging Leader Award (1996)<br/><b>Naomi Newton*</b><br/>Charter member of Kappa Sigma chapter of Delta Sigma Theta sorority (1973)<br/>Bachelor of science in medical terminology (1975)<br/><b>Ion Outterbridge*</b><br/>Greek coordinator of the Interfraternity Council (2000)<br/><b>Glenda Palmer-Moultrie</b><br/>Member of the pom pom squad of the Marching Pirates (1976-79)<br/><b>Yvonne D. Pierce</b><br/>ECU Alumni Association<br/>Distinguished Service Award (1996)<br/><b>Joyce Pettis PhD*</b><br/>English professor<br/><b>Harriette L. Powell-Nichols</b><br/>Graduate of the Department of Biology (1970)<br/><b>Sharon Pruitt, PhD</b><br/>Art history teacher<br/>Introduced courses on African and African-American art<br/>Encouraged Dr. James Lankton to donate the first African art collection to ECU<br/><b>Harold Randolph*</b><br/>Linebacker to make the most tackles in ECU history, still holds the record (1974-77)<br/><b>James L. Read, MD</b><br/>One of two males to graduate from the ECU School of Medicine (1982)<br/><b>Walter Rhodes (deceased)</b><br/>Member of ROTC program and ROTC drill team (1963)<br/><b>Loirene Roberson*</b><br/>Student in deaf/hard of hearing services<br/><b>Judy C. Rodgers*</b><br/>Permanent, full-time employee in the Department of Theatre and Dance (1999)<br/>Office assistant IV in Medical Records (Health Information Systems/Services) (2001)<br/><b>Willie Seille*</b><br/>Degree in physical therapy (1974)<br/><b>Velma Spreight, PhD*</b><br/>Chair of the Department of Counselor and Adult Education in the School of Education<br/><b>Angelo Stiggs</b><br/>Male graduate of the Department of Physical Therapy<br/><b>Robin Yolanda Taylor, MD*</b><br/>Inducted to Alpha Omega Alpha honor society in the School of Medicine<br/><b>Bennie Earl Teel (deceased)</b><br/>First male admitted to ECU<br/>Managing editor of the East Carolinian<br/>Member of the Men's Glee Club<br/><b>Rosie Thompson*</b><br/>Leading career scorer and rebounder in ECU basketball history (men or women)<br/>Female to have her basketball jersey retired (1980)<br/>Female to be named to the ECU Athletics Hall of Fame (1990)<br/>Head coach of women's basketball (1992-95)<br/><b>Anne Tillman*</b><br/>Administrative assistant in admissions<br/><b>Jeffrey Warren</b><br/>Record for most tackles in a single season (1980)<br/><b>Reginald Watson, PhD*</b><br/>Male on tenure track in the Department of English<br/><b>George Whitley*</b><br/>Football player (1968-70)<br/><b>Mary Williams*</b><br/>Faculty librarian (1970)<br/><b>Grace Whitley-Edwards</b><br/>Residence hall resident (1956)<br/><b>Kerold Woods</b><br/>Degrees in Communication Sciences and Disorders (BS 1995, MS 1997)<br/><b>Ledonia Wright*</b><br/>Department bears her name, the Ledonia Wright Cultural Center</p> |
|---|---|---|

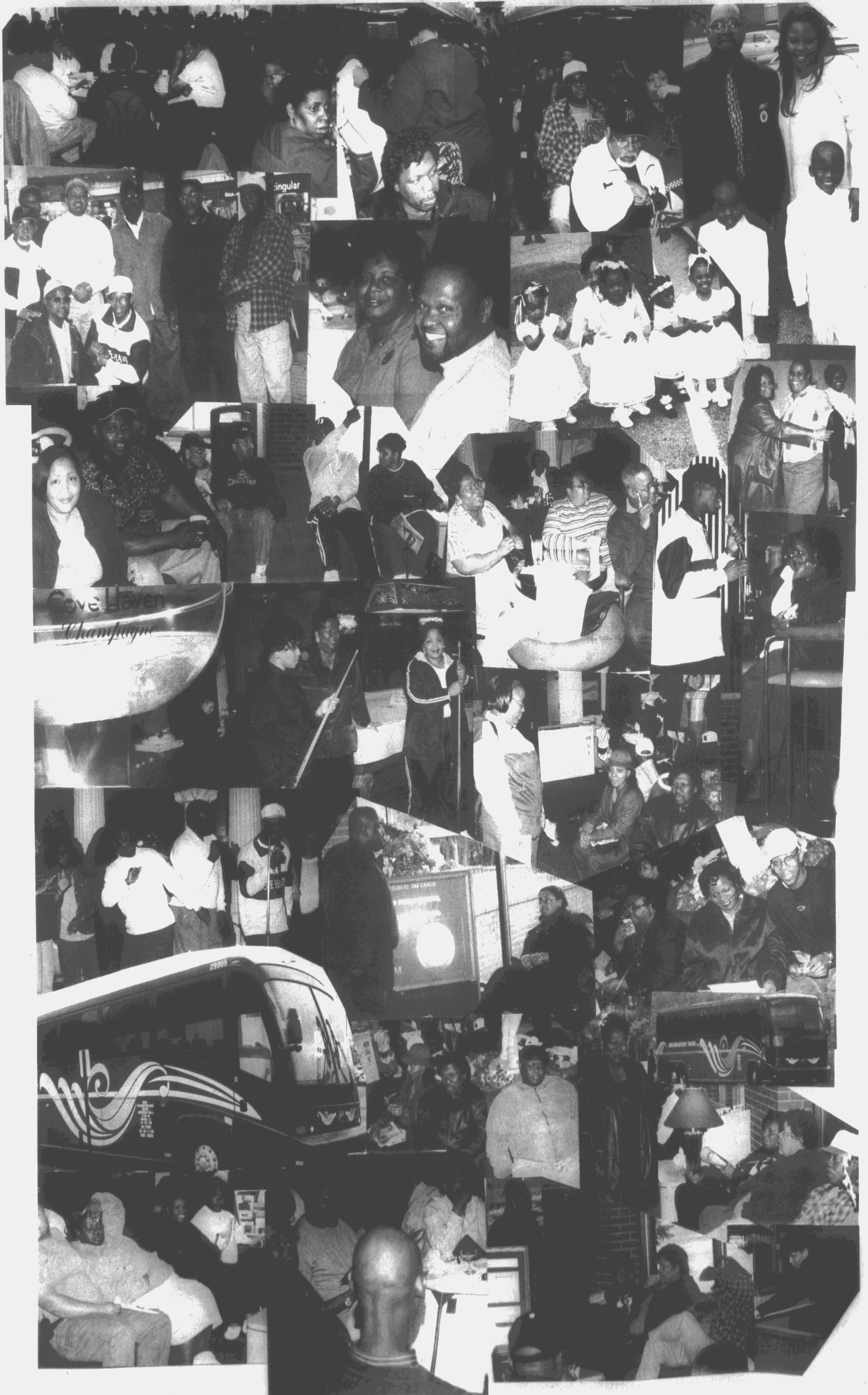
## East Carolina University Alumni Community Firsts

- |   |   |   |
|---|---|---|
| <p><b>Wanda Bennett</b><br/>Honored by the N.C. Occupational Therapy Association<br/>Executive board of the N.C. Occupational Therapy Association<br/>Administrator, Outpatient Rehabilitation Services, Pitt County Memorial Hospital<br/><b>Karen Belcher-Shields</b><br/>ECU graduate to become a judge<br/><b>Theresa Pierce Blount</b><br/>Clinical dietitian employed by Wilson Memorial Hospital (1972)<br/>Public health nutritionist employed by Martin-Tyrell-Washington District Health Center (1975)<br/><b>Ernell Fonville-Thompkins</b><br/>Female principal in New Bern (1991)<br/><b>Marcus Goodson</b><br/>Housing authority director of Sanford, N.C.</p> | <p><b>Dansie Hart Flood</b><br/>ECU alumni to author and publish a children's book (2002)<br/><b>Brenda K. Jones</b><br/>Chair of the Beaufort County Hospital and the Beaufort Regional Hospital Authority<br/><b>Alyce Reed-Hawkins</b><br/>Interior design field (1983)<br/><b>Eve Rogers</b><br/>TV talk show host-Together With Eve on WNCT (1972-1976)<br/><b>Roy Rogers</b><br/>Banker in Greenville, N.C.<br/><b>Benjamin Eric Smith</b><br/>Certified on-air meteorologist, for WNCT TV 9 (1996)<br/><b>Vernita Alice Staton</b><br/>Female officer, 1/330th Regiment, 84th Division (IT), Army Reserves</p> | <p><b>Evelyn Sweatt-Dawson</b><br/>Director, Halifax County Department of Social Services<br/><b>Norris Kirk Taylor</b><br/>Male kindergarten teacher in North Carolina<br/><b>Janie A. White</b><br/>Established a preschool at a predominantly white church<br/>Teacher at Friendship Christian School and Ravenscroft School in Raleigh<br/><b>Robert White</b><br/>Alumnus to become a lawyer<br/><b>Johnnie Lee Williams, MD</b><br/>ECU undergraduate to receive an MD from Howard University</p> |
|---|---|---|

\*These firsts have been independently verified as of January 15, 2002. The list is a work in progress. Individuals with additions for the list or further information about those already on the list should contact the Ledonia Wright Cultural Center at [lucc@mail.ecu.edu](mailto:lucc@mail.ecu.edu).



# Mt. Calvary Church Trip To The Pocono Palace





# Spiritual Reflections

## Spiritual Warfare: The Battle

Greetings,

We are in a spiritual battle, a spiritual war, a spiritual fight, a spiritual wrestling match, a spiritual struggle.

THEREFORE ENDURE HARDNESS (or hardship), AS A GOOD SOLDIER OF JESUS CHRIST

NO MAN THAT WARRETH ENTANGLETH HIMSELF WITH THE AFFAIRS OF THIS LIFE (or civilian affairs), THAT HE MAY PLEASE HIM WHO HATH CHOSEN HIM TO BE A SOLDIER--2 Tim 2 3,4 As a follower of Jesus Christ, you are in a war That war is against Satan It is against the forces of darkness

This battle never ends until we die. If we are on Satan's side, the Lord may deal with us to get us to repent. If we are on the Lord's side, Satan tries to cause us to fall, as the SOW THAT WAS WASHED returned TO HER WALLowing IN THE MIRE--2 Peter 2 22 Do not underestimate Satan and his powers to deceive. As it is written, BE SOBER, BE VIGILANT (be on your guard, be alert), BECAUSE YOUR ADVERSARY THE DEVIL, AS A ROARING LION, WALKETH ABOUT, SEEKING WHOM HE MAY DEVOUR--1 Peter 5 8

Do not underestimate Satan and his powers of deception. His ability to put obstacles in your path is great. He deceives some that are going to hell into believing there is no hope. He also deceives others that are going to hell into believing they are really going to heaven. Those that are saved, Satan often tries to deceive them into thinking they are not.

An army that is going to war that teaches nothing but victory, health, and success will lose the war. An army that is prepared for the battle will win. The army needs to know about the enemy, they need to know who the enemy is. The army needs to know

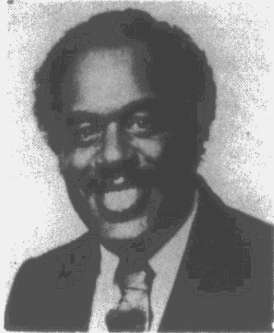
how the enemy will attack and what weapons he will attack with. The army needs to know when the enemy will attack and where, and to be ready at all times. The army needs to know, if they get wounded, what they must do to get free. The army must know what weapons they have available and how to use them. This comes from first being trained, then practice, and finally engaging the enemy, and on to victory.

All facets of warfare must be taught and practiced, lest the enemy gain an advantage and win the war. We need to know who the enemy is and all there is to know about him, his tactics, and his capabilities. We also need to know our own weapons and capabilities. We need to know the consequences of surrender to the enemy. We need to know when to use our weapons and when not to. We need to be ever vigilant, for our enemy the devil goes about as a roaring lion seeking whom he may devour or conquer.

A person that is never taught about the battle he is in will probably lose. A person that is taught nothing but victory, success, health, and prosperity will go forth with great zeal but little knowledge. He will be unprepared for the onslaught of the enemy. You may go forth with the most advanced and powerful weapons, but these are of little value, if the enemy successfully sneaks up behind you and takes you by surprise. This is exactly what the enemy is planning to do.

Jesus had the victory, but do you? Will you hold firm to the end, or will you fall into Satan's cunning deceit working in your mind? Will you be defeated and never realize it till the judgment? Beware, lest it happen so slowly that you never recognize you are backsliding. THROUGH KNOWLEDGE SHALL THE JUST BE DELIVERED--Proverbs 11 9 "MY PEOPLE" ARE GONE INTO CAPTIVITY, BECAUSE THEY HAVE NO KNOWLEDGE. THEREFORE HELL HATH ENLARGED HERSELF--Isaiah 5 13,14

Beware. Satan will try to keep you from reading your Bible, as it is your spiritual warfare instruction manual. It covers everything you need to know. Read it, study it, hear it, meditate on it, and obey it.




Dr. George Hawkins



## LOCAL WOMAN TAKES TOP POST by Ginger Livingston - The Daily Reflector


It was a sight that turned drivers' heads all along N.C. 43--a dozen matching red Pontiacs traveling caravan style with a few Cadillacs, painted an unmistakable shade of pearlized pink. The drivers were Mary Kay sales consultants and directors on their way to honor the woman who brought them into one of the nation's most successful cosmetic companies. Greenville's Ann Brown is one of the most successful saleswomen in that company. She recently earned a national sales directorship and is the 11th black woman nationwide to reach that position and the first from North Carolina to do so. She has been with company 21 years. "When I had the decision to be a national, I decided I would be a role model, and I can't walk around scared," she said. "I love America--the idea you can start with nothing and work your way up." As a national director, Brown will serve as the voice of the company's founder, Mary Kay Ash, who died Nov. 22, 2001. She'll train consultants and help design policy. A person has to recruit 18 directors and meet certain milestones to become a national sales director, she said. Brown works with 35 directors in North Carolina, Texas and Maryland. More than 170 women worldwide have attained National Sales Director status. There are about 750,000 Mary Kay beauty consultants and sales directors in 35 countries. Recently, a film crew from Mary Kay corporate offices spent two days documenting Brown's routine. The video will be shown when she is formally introduced during the company's national seminar in Dallas in July. During filming, 25 of the 35 directors Brown supports gathered at Rock Springs Center to display their red Pontiacs and signature Cadillacs. The crew also filmed Brown speaking at a new consultants training session, with her family.



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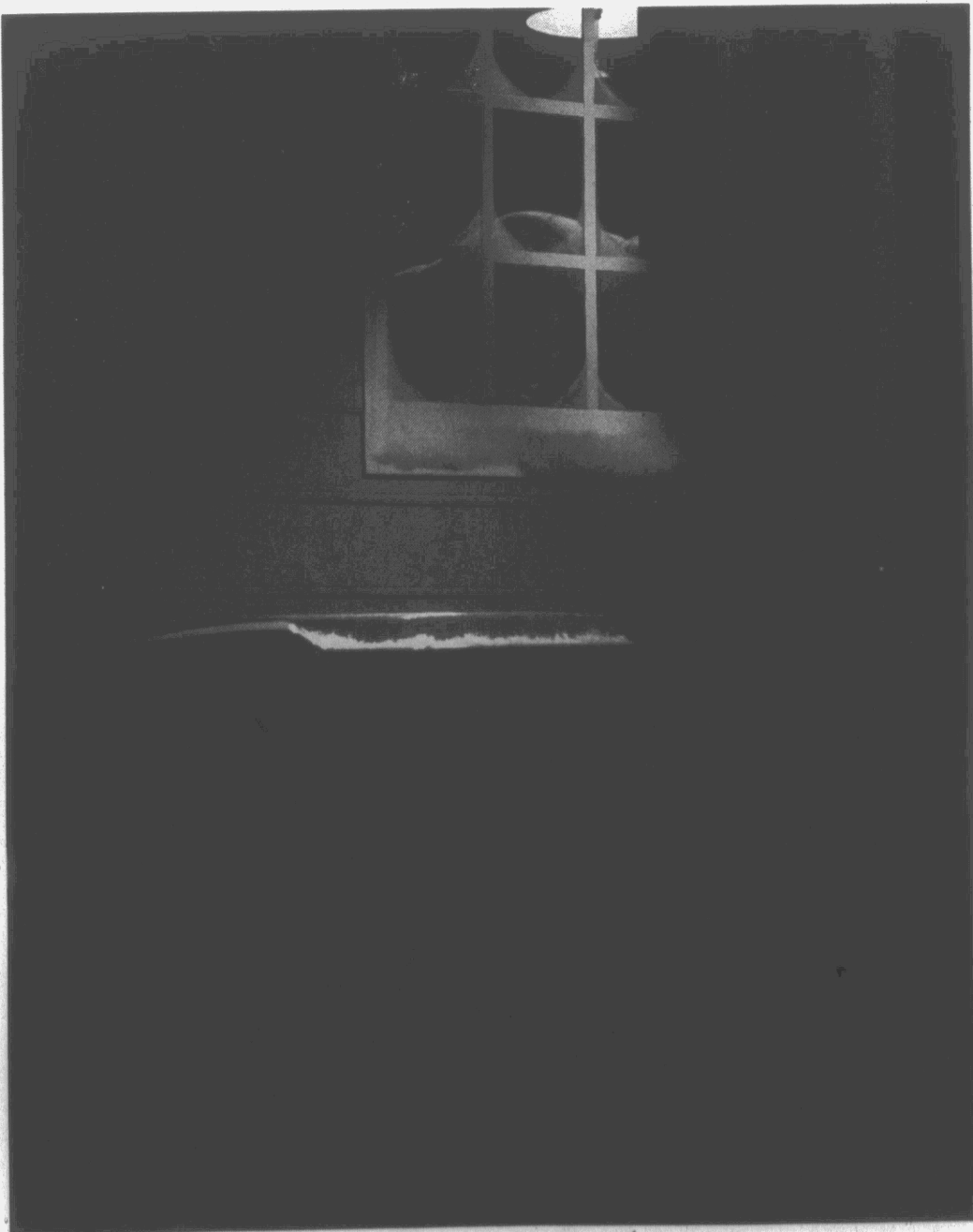
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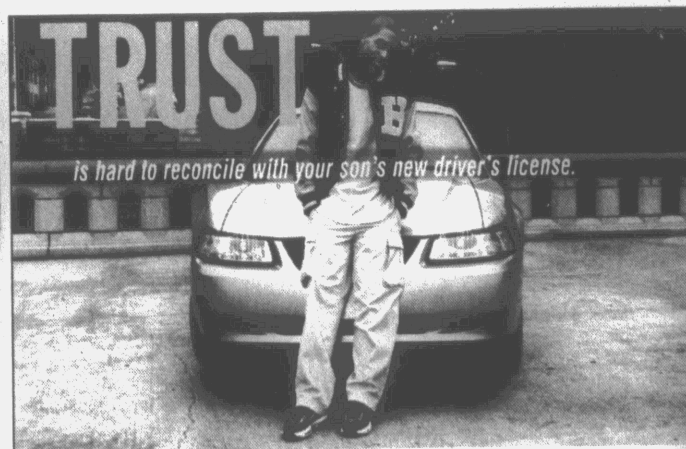
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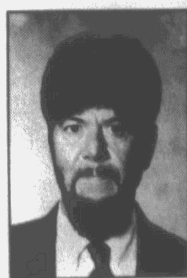


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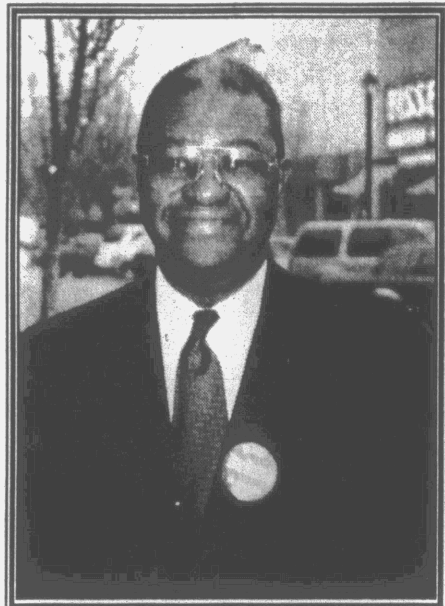
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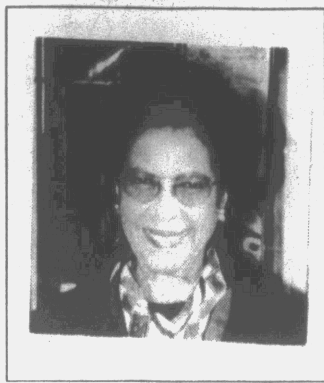
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# From The Desk Of Beatrice Maye



"I am willing to give everyone a fresh start".???????

## Women of Distinction

These women in Sycamore Hill Baptist Church were cited by Beatrice Maye, Chairperson, Courtesy Committee, worthy of extolling during Women's History month, Sunday, March 10, 2002: Vernida Bowman, Rosa Bradley, Dr. Hazel Brown, Dr. Janet Bullock, Dede Carney, Patricia Clark, Carolyn Ferebee Edwards, Shirley Carraway-Folks, Majorie Gatlin, Vina Hassell, Ella Harris, Dr. Mable Lang, and Dr. Monica Diane Weathers.

1. Trustworthy (honest, promise-keeper, loyal, has integrity)
2. Treat people with respect (courteous, nonviolent, non-prejudiced, accepting)
3. Responsible (accountable, pursues excellence, self-restraint)
4. Fair (just, equitable, open, reasonable, unbiased)
5. Caring (kind compassionate, empathic, unselfish), and
6. A good citizen (law-abiding, community servant, protective of environment)

## Confucius, Book of

### Rites:

Miss Oceola McCarty, the humble washerwoman who became the university of southern Mississippi most famous benefactor, passed away September 26, 1999, after a bout with cancer.

Southern Mississippi has appreciated hearing from persons around the nation who inspired by "The Gift" offered by Miss McCarty.

Stephanie Bullock of Hattiesburg received the first scholarship.

Not willing to travel by air at the beginning of the activities surrounding her gift, Miss McCarty's early travel was by Amtrak train.

The value of hard work and a saving ethic gives rewards is the lesson she leaves.

## Looking for Decent Men

You'll not find them in bars, but look for the man who teaches in Sunday School, who serves dinner at the homeless shelter, who's at the gym three afternoons, who love to read and can be often found at the book-stores or library. If available, women, look in the right places. Now, if they don't find you, they will at least be attending church, helping the homeless, getting exercise, ex-

panding their minds and staying out of the bars.

William Bennett in his book, The Book of Virtue, states his Ten Universal Values: Self-discipline, compassion, responsibility, friendship, work, courage, perseverance, honesty, faith and loyalty.

## Six Pillars of Character

To the editor,

"No investigation. No right to speak." (Confucius)

Very often we find ourselves in conversation of the "he said, she said" variety. We may not know the parties involved or we may have heard some other version of the same story from another source. The sad thing is we use this information as the basis for our opinions and interactions with the people involved. There's an old African saying, "Ears don't pass head," which means we should never let what goes into our ears override good common sense. Common sense

tells us we should accept people for who they are based on our individual experience with them. All too often the side of the story that is not told is the other person's side. It is in our best interests to give everyone a fair start, regardless of what we have heard about him or her. We should make our own mental inventory; identify any negative experiences we have had. If there are none, we should commit ourselves to be open and deal with people as they deal with us.

## Lawsuit filed on behalf of detainees

Civil liberties advocates and three publications in New Jersey have filed a lawsuit seeking a ban on secret hearings for people detained following Sept. 11 attacks. The lawsuit, which challenges the unprecedented secrecy, was filed by the Newark chapter of the American Civil Liberties Union, the New York-based Center for Constitutional Rights on behalf of New Jersey Law Journal and North Jersey Media Group, publisher of The Record of Hackensack and the Herald News of West Paterson. Lawyers say journalists from the publications were barred from courtrooms where the fate of detainees was decided.

Hundreds of detainees have been let go since the attack and 326 people remain in custody as part of a terrorism investigation launched after Sept. 11, the Justice Department said. The civil liberties advocates argue the public is skeptical of secret trials and what happens in court belongs to the public.

## Miami-Dade police under investigation

A decision about whether Miami-Dade police should undergo a full investigation will be decided in three months, a Justice Department official said March 8. Driscoll, deputy assistant attorney general for the Justice Department's Civil Rights Division, announced the inquiry at a hearing sponsored by a Black congressman. Rep. Carrie Meek (D-Fla.) convened the hearing. She was disturbed by several police shootings of young men, minorities over the past year.

At the hearing, advocates for the community, lawyers for the victims' families and civil rights called for full investigation of the police department.

## Mentally ill man given life sentence

A Seattle jury couldn't decide to give Kevin Cruz, a paranoid schizophrenic, the death penalty—instead he will serve a life sentence without parole for allegedly killing two people and wounding two others at the Northlake Shipyard.

The 32-year-old man's lawyer believes an incoherent, rambling statement Mr. Cruz gave kept him off death row. The disjointed speech gave the jury a chance to see the extent of Mr. Cruz's mental illness, the attorney said.



## Rob and Grace Priest

Rob and Grace Priest came to Greenville last summer from Asheville where they were very active in several ministries and full time students at the community college there. They worked, individually, with children, adolescents, the homeless, and the addicted through a motorcycle ministry, a rescue mission, and a diverse, inner-city church, the Body of Christ. They believe they were called to Greenville to attend the School of Social Work at ECU and gain the credentials that would allow them to take their ministries to a higher level.

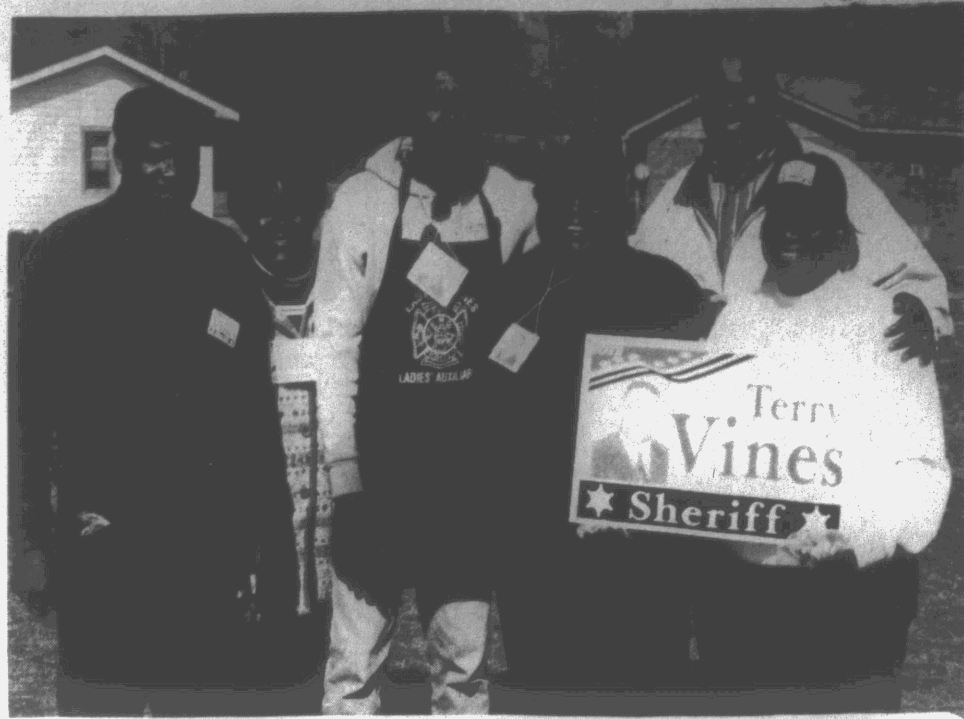
Here, in Greenville, the Priests are members of Faith and Victory Church and are both active in the Recovery Ministry. Rob is also in the Men's Leadership Ministry. Grace is a member of the Pitt County Literacy Council and both serve on committees in the Student Minority Coalition at ECU.

Both have a long history of drinking and drugging, but are four years clean and sober now. Rob and Grace attribute their recovery to "the grace of God and the healing powers of Christ." They say their experiences of addiction and recovery are the inspiration for their desire to serve humankind, "The miracle of God working in my life set me on fire to share these gifts with people

who are in need," says Rob. Grace adds, "I felt as low as a person could go. I had no hope and no will to live. If God can lift me above that, everyone can be saved."

When asked about race relations in the area, Grace said, "Discrimination is not as obvious as it once was. So many are lulled into believing that there is equality among races. Successful African Americans are often complacent and Caucasians usually will not recognize covert racism without education. White privilege is so taken for granted that we cannot see it without help." Rob emphasizes, "Talking about such things make everybody uncomfortable and we are conditioned to believe that it's rude to make other people uncomfortable, so no one wants to talk about white privilege or minority oppression. We've got to be open and honest with each other and talk about this stuff or it won't get any better. If you don't know, ask. If someone says something offensive, let them know and explain why."

This couple believes that "making the world a better place is all our business. Anyone who is a positive influence on just one other person has the potential to change the course of history."



Terry Vines is shown with his wife, mother-in-law and supporters. Mr. Vines is running for the Sheriff of Pitt County.

photo by Jim Rouse

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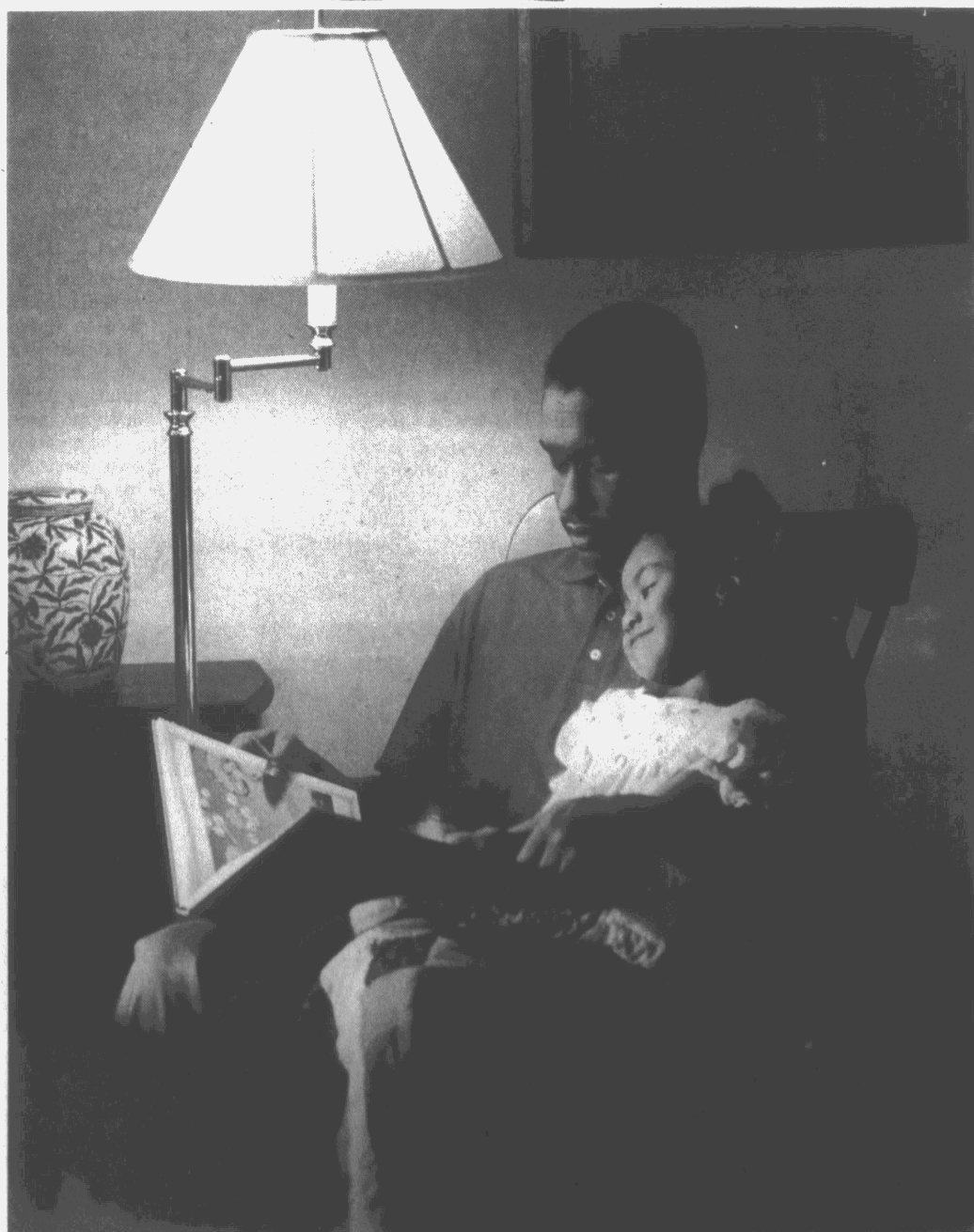
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A Beautiful Face to see at St. Luke Credit Union in Williamston, NC is Kathleen Askew Springs.



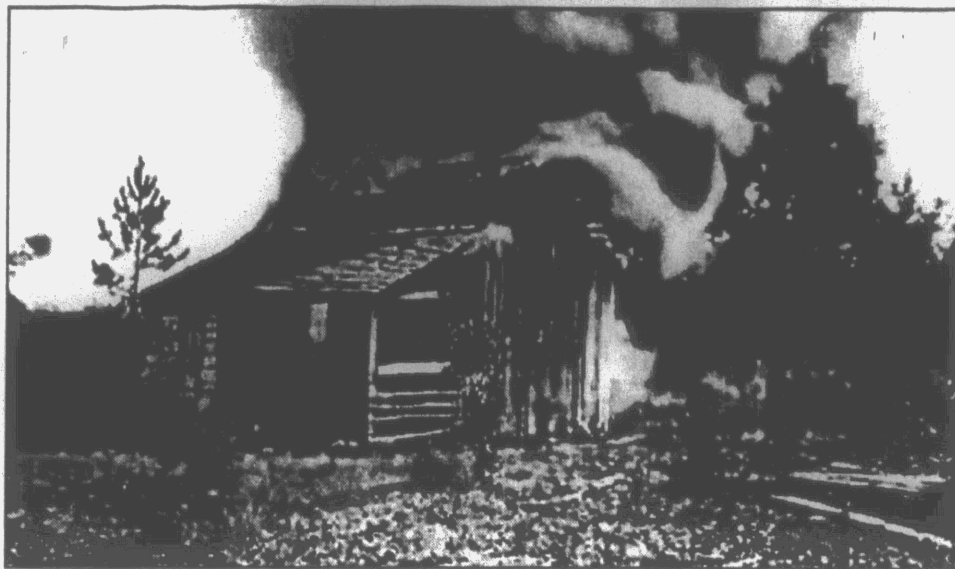
Shown above is Randy Warren Commissioner of the Jackie Robinson Baseball League. Mr. Warren invites all the young brothers to join the team. Children that participate in sports seem to do better in academics.



Pictured above is Henry Williams, N.C. Senate Candidate. He wants to remind everyone to get out and exercise their right to vote in the next election.

# Remembering Rosewood

The community that died at the hands of racial violence in 1923



The only surviving photograph of a burning home in Rosewood during the massacre.

In the early 1920, lynching had become so common in the United States, especially in the South, that in 1921 Representative L. C. Dyer of Missouri introduced a bill in the House of Representatives to make lynching a federal crime.

Dyer acted out of conscience but also at the strong behest of the National Association for the Advancement of Colored People.

The bill passed the House, but Southerners in the Senate organized a filibuster that prevented a vote, resulting in the measure's failure and leaving the states to deal with the lynching problem. Although the number of lynchings had declined from 64 in 1921 to 57 in 1922, the record was not a source of pride.

In the year just ended, 51 of the victims were Black and six were White. Texas led the nation with 18. It was followed by Georgia, 11; Mississippi, nine; Florida, five; Arkansas, five; Louisiana, three; Alabama, two; Tennessee, two; Oklahoma, one; and South Carolina, one.

It is doubtful that the handful of residents in Rosewood, Fla., ever read those statistics. Yet its citizens would be victims of racial violence in 1923 and several would be murdered.

In the first week of January, Rosewood was the center of what became known variously as a riot, a massacre, and a race war; a small hamlet of 25 or 30 families in Levy County. Rosewood was largely populated by Blacks.

Elsie Collins Campbell, a White woman of nearby Cedar Key, once lived at Rosewood, and was about three years old at the time of the disturbance. She remembered the village as one of green forests.

This view is shared universally by Blacks and Whites when they describe the community's dominant features.

Population estimates of the settlement nestled along the Seaboard Air Line Railroad vary, but none of them place it as being large.

Rosewood and nearby Sumner constituted a precinct of 307 people in 1910 (158 Whites, 128 Blacks, and 21 Mulattoes); by 1920 the population had more than doubled to 638, except now Blacks were a majority with 341 people, while White residents numbered 294.

The Rosewood voting precinct in 1920 had 355 African Americans.

Rosewood is located nine miles east of Cedar Key in western Levy County which was established March 10, 1845. What became the village of Rosewood—section 29, township 14 south: range 24 east—was first surveyed in 1847.

By 1855 seven homesteads were strung out along a dirt trail leading to Cedar Key and the Gulf of Mexico. The Florida Railroad connecting Cedar Key with Fernandina opened in 1861. Rosewood took its name from the abundant red cedar that grew in the area.

By 1870 the market value of cedar and the commercial production of oranges, as well as vegetable farming and limited cotton cultivation, justified a railroad station and small depot at Rosewood.

The cedar was cut in the Rosewood vicinity, shipped by rail to Cedar Key on the Seaboard Airline Railway, which had replaced the Florida Railroad, and processed there at two large international pencil mills. The finished timber was then sent by boats to New York factories and fashioned into lead pencils.

Prosperity meant the establishment of a post office and a voting precinct in 1870. Black and White families moved in, and although the hamlet became a small village, Rosewood was never incorporated.

The county opened a school for Whites, and soon a privately owned hotel for Whites began registering guests. Whites established a Methodist church in 1878, and Blacks followed in 1883 with their own African Methodist Episcopal church.

By 1890 the red cedar had been cut out, forcing the closing of the pencil mills at Cedar Key. The community had a Black majority by 1900, as White families moved out, leasing or selling their land to Blacks. The post office and school closed, relocating to the site of a new cypress mill that opened in Sumner, a village three miles west of Rosewood.

But Rosewood survived. Some of its male residents obtained work at the large saw mill in Sumner; a number of Rosewood's Black women worked at Sumner as part-time domestics for White families. Some men worked at a turpentine still located at Wyllly, a small settlement one mile to the east. Other Rosewood Blacks worked for the Black-owned M. Goins & Brothers' Naval stores company in Rosewood.

The company prospered by distilling turpentine and rosin obtained from the large tracts of pine trees growing nearby.

Housing for some laborers was in Rosewood's "Goins Quarters," and at its peak the Goins brothers' operation owned or leased several thousand acres of land. Other African Americans made their living by small scale farming and by trapping in the vast Gulf Hammock that surrounded the area. Gulf Hammock was also the name of a village six miles south of Rosewood.

Although some Whites moved away, others remained so that Rosewood was never exclusively a Black settlement. The village's largest total population was seven hundred in 1915; in 1923 Blacks made up the majority.

Facing a number of law suits from competing White firms over land rights, the Goins family terminated their operations, and by 1916 had removed to Gainesville in adjoining Alachua County.

Even so, Rosewood maintained its sense of community. A number of Black owned businesses continued to operate. There was a general store owned by a White family and another by a Black family.

One Black operated a sugar mill. Blacks organized a private school and hired Mrs. Mullah Brown as the teacher. The community baseball team, the Rosewood Stars, had their own playing field (near the depot) and played home games against teams in Levy and surrounding counties.

In 1920 Rosewood had three churches, a train station, a large one-room Black masonic hall, and a Black school. There were several unpainted plank wood two-story homes and perhaps a dozen two-room homes that often included a lean-to or a half-roofed room.

There were also a number of small one-room shanties, some of them unoccupied.

The events that culminated in the Rosewood affair began on the morning of January 1, 1923, at Sumner, the neighboring saw-mill village.

Residents would remember the winter as one of the coldest on record. Frances ("Fannie") Taylor, a 22-year-old married woman, whose husband James Taylor (30) had gone to work at Cummer and Sons sawmill at Sumner, was home alone.

Fred Kirkland and Elmer Johnson, two Whites who were young men in 1923, remembered 70 years later that Taylor's job at the mill required him to oil the equipment before the other workers arrived. It was his habit, once he got the mill started, to return home for breakfast.

Deed records do not indicate that the Taylors owned property in Sumner. Their residence, said to have been surrounded by a picket fence.

According to several versions of events, a Black male came on foot to Taylor house that morning and knocked. When Fannie opened the door the man proceeded to "assault" her.

From most White accounts the alleged intruder did not consummate the act of rape, although he beat her about the head and face. Some versions of the event claimed that she was both raped and robbed. Fannie Taylor's cries for help attracted the attention of neighbors, and her assailant fled, supposedly headed south for Gulf Hammock, a dense expanse of swamps covered with jungle-growth vines, palmetoes, and forests.

Although Fannie Taylor was not seriously injured and was able to describe what happened, the shock of the alleged assault rendered her unconscious for several hours.

Because no one ever disputed that some kind of physical attack took place, the incident was never referred to as an "alleged attack."

The White community was practically unanimous in its belief that the man who assaulted Fannie Taylor was Black. That view has been challenged in contemporary accounts, and a number of Blacks whose families were involved in the trouble disagree with the White version of events.

Lee Rebecca Davis, who was a month away from her ninth birthday when the attack occurred, lived in Rosewood with her father John Wesley Bradley and her brothers and sisters in 1923. She was the seventh of 9 children: Hoyt, Kellie, Bradley, Donarie, Marion, Sylvester, Ivory Lee (herself), Wesley James, and Clift. Virginia Bradley, her mother, was dead.

Davis based her account on stories told to her by her father (who was involved in the week's events), by her grandmother Sarah Carrier, her cousin Philomena Carrier, by other principals, and by her own memory.

According to Davis, it was a White man who visited Fannie Taylor that New Year's morning. Never identified by name, he supposedly worked for the Sea Board Air Line railroad. He got off the train and was seen entering the Taylor house by Sarah Carrier and her granddaughter Philomena.

Sarah Carrier was employed by Fannie Taylor on a weekly basis to do her washing and ironing.

That morning the woman and the young girl had, as usual, walked from Rosewood and arrived at the same time that the White man entered the Taylor house.

The White visitor reportedly remained a while, reemerged, and left sometime before twelve o'clock. It is not known if James Taylor came home for breakfast, but about noon he returned home (perhaps for lunch) and his wife told him that a Black man had assaulted her.

Fannie Taylor's version of the assault was the one accepted by the White community of Sumner, and the news spread rapidly.

Soon a posse under the direction of Levy County's Sheriff Robert Elias Walker, popularly known as Bob, was formed to search for the unidentified felon. Walker was a longtime Levy County resident.

According to the *Tampa Morning Tribune*, "The entire county is aroused, and virtually every able bodied man has joined in the search."

Sheriff Walker obtained a pack of bloodhounds from Captain H. H. Henderson at Convict Camp Number 17, Fort White, near High Springs in neighboring Alachua County. There is some evidence that the manhunt was begun before the dogs arrived, and that the posse used a single dog initially.

Although the lawman headed a deputized posse, the search was soon joined by numerous other men who converged from several locales.

By Tuesday night a crowd estimated at between 400 and 500 people combed the woods. It was logistically difficult, if not impossible, for all of them to be sworn in as deputies.

Many of the men were, in fact, independent agents who formed their own search parties and pursued their own extra-legal objectives.

Jason McElveen, a White resident of Sumner, would remember Sheriff Walker's concern. He told McElveen, "I don't know what to do." The lawman added, "this crowd wants blood, and they [are] going to have blood."

McElveen told the sheriff, "Bob, keep them [the posses] out of the colored quarters in the mill [at Sumner].... We knew if we could keep them niggers in the mill we could keep them straight, but we knew if we let them out of there the farmers [White posse members] would get them."

The assault on Fannie Taylor and the search for the Black man who she accused of committing the crime were the initial incidents in the story of the Rosewood tragedy.

What happened in the week of January 1-8, was reported across the state and nation by the *Associated Press (AP)*.

The accounts went out by telegram and telephone to various towns and cities where they were picked up and edited further to fit space and local interest needs. Beyond the *AP* dispatches, a number of newspapers reacted editorially.

Besides the *AP*'s coverage, the *Chicago Defender*, ran an account authored by Eugene Brown, and another unsigned story was used by a Black newspaper, the *St. Louis Argus*. Presumably both reporters were Black. Their versions of events were at odds with those of the *AP*.





## Faith May

### Shonice Pettaway

Shonice Pettaway, age nine, is the daughter of Jerome and Patrena Pettaway, born on June 21, 1992. She enjoys basketball, singing, playing the piano, and doing hair. Her father, Mr. Jerome Pettaway is employed at Collins & Aikman as a mechanic, where he was worked for 23 years. Her mother, Mrs. Patrena Pettaway is self-employed. She has been the owner and operator of New Image Beauty Salon for 13 years. Shonice is a fourth-grader at West Greene Elementary in Snow Hill where she is taking Academically Gifted subjects this year. She has been a straight A and B student since kindergarten. Her future plans are to become a cosmetologist like her mom, and a professional basketball player. Miss Pettaway is a faithful member of the Junior choir at St. Rose Church of Christ, where she attends diligently. She hopes to become the musician for her choir or one of the other

choirs of the church in the near future. We honor Shonice Pettaway for her achievements and say to her, "Keep up the good work! Continue to be a light to every one you meet."

### MAN'S NEED TO WORSHIP

Man was created in the image of God, and for His pleasure we were created (see Revelation 4:11). By virtue of man's disobedience to God, man's flesh became the governor of the spirit and soul of man. However, the spirit of man cries out to be restored to God. Although man fell in the garden, there still remained an innate need for man to worship because the spirit of man is from God. Yet when we fail to acknowledge God, we remain in a fallen state. The cries of the soul and the need to worship, love, and adore the true and living God become more faint. The flesh then becomes of more importance than anything else. Pleasing the flesh seems the natural thing to do. Pretty soon

you no longer hear of recognize the cries of your soul as a need for God. However, the need of the soul to worship still remains.

The spirit of man desires that which is true and honest and of good report. A perfect example of this is the lie detector test. This test actually monitors the spirit, the conscious of man. When the truth is told, there is no adverse response. Yet when a lie is told, the spirit, or conscious of man, responds in a different way. The spirit or conscious of the man who has not been completely darkened or hardened by sin will give warnings signals within (show remorse) when a lie is told.

The devil knows that even in man's fallen state, within his soul there is still a need, a hunger, and a longing for God. So the devil magnifies the needs of the flesh so as to keep you from filling the need within your spirit to worship God. He tries to harden the soul of man to the cry of his spirit and his need and desire for God. Without God's Spirit, we can't even know the things of God.

The Holy Spirit is the compass for our path. It is He who leads us and directs us into all truth. It is a hard to follow an unknown path without directions. The devil knows this, so he uses our flesh to be the compass of our entire being when we are not submitted to God. We then ourselves worshipping the god of our flesh. We are living in a time when it is very evident that man has a need to worship. Many religions and religious leaders have surfaced, including many who denounce the deity of

Christ. The need to worship may be met, but if the worship is not to the one true God, then the soul is still unfulfilled and undelivered from the bondage of the flesh, the devil, and sin.

Without the Spirit of God in us, we would be carnal minded, wordly, and unable to comprehend the things of God. Nor would we have a desire for the things of God. Without the knowledge of the Spirit of God, you walk as a natural man. 1 Corinthians 2:14

## Observing Black Press Week: Reflecting Black America's Goals

By Todd S. Burroughs

WASHINGTON (NNPA)--The black press in America was and is the growth of the movement for blacks to define themselves, their purpose, their friends and their enemies.

In *The Shaping of Black America*. The concept of a black America was starting to develop.

A newspaper was needed to link Africans in America together. The heart of African communication--the drum and the word, the voices of the village--needed to meet the technology of the European-created printing press, hopefully with empowering results.

The black press was created to give black America's "founders" a unified voice to publicly air their grievances, black press historians Clint C. Wilson II and the late Armistead Pride in their book, *A History of The Black Press*, wrote about how blacks were viewed by the white Northerners: "In all walks of life, free Negroes in the antebellum North were regulated to positions of inferiority; they had their assigned places in society regardless of station or means. The poverty stricken found themselves locked in a vicious cycle. Proof of their alleged unfitnes to associate with the rest of society lay in their confinement to mental occupations and their lowly condition. Their lack of access to jobs, the ballot, even the schools and the churches, deprived them of minimum needs to realize a measure of success."

A primary mission of Freedom's Journal was to add a black -controlled voice--and perspective--to the largely white abolitionist movement. It also showed the world black achievements and aspirations.

Freedom's Journal sought to counter the racial stereotypes of blacks presented by the *The New York Enquirer* and its editor, Major Mordecai Menassah Noah, "Whatever mention the editor made of the Negro usually came in the form of ridicule of diatribe," wrote Wilson and Pride. "As an example, soon after its founding, the paper carried an indecipherable, highly unintelligible letter dubiously credited to 'Nigger Hannerbal' and 'his troo lub...Dina Hannerbal.'" One of the Enquirer's editorials, they wrote "cheered the news of the deaths of the balck colonizers who were on their way to Liberia from Boston."

Russwurm and Cornish wrote letters to the paper protesting such treatment. The Enquirer refused to print them. They created a newspaper so that their voices would never be silenced. Freedom's Journal, Bennett writes, listed six priorities that last to the present day:

*Defending the black image from attacks--Economic development of the black community--Black America's self-assertion--Attaining civil and political rights--Access to equal education; and The creation of an "African renaissance."*

The black press had another function. The Freedom's Journal founders used it to record births, deaths, marriages and all other aspects of free black American life the white press chose to ignore.

This duality of purpose--to explain and defend black life while documenting its everyday happenings--would become black media's permanent raison d'etre. The black press would create and recreate black America. The six priorities would emerge again and again as the 19th century yielded to the 20th.

The crusading journalist Ida B. Wells in 1895 published the pamphlet "A Red Record," her investigation into lynchings of blacks. She castigated whites who felt they could treat freed slaves and their descendants in the post-Reconstruction era as though they were still slaves:

"The white man had no right to scourge the emancipated Negro, still less has he a right to kill him," she writes. "But the Southern white people had been educated so long in that school of practice, in which might makes right, that they disdained to draw strict lines of action in dealing with the Negro."

## Place Your Ad In The Minority Voice Newspaper

### "Furl That Banner"

## What would Confederate heroes think of this display?

In 1962 a Confederate flag was raised over the capitol of South Carolina, supposedly in commemoration of the Civil War Centennial then under way. But it has been there ever since, becoming an increasing source of controversy.

The National Association for the Advancement of Colored People, for example, has called for a boycott of tourism to South Carolina. The Southern Christian Leadership Conference has canceled a meeting in the state as well.

South Carolina's gesture seems curiously ahistorical. I can find no record of any state capitol regularly flying a Confederate flag during the existence of the Confederate States of America. After all, the whole point of the Confederacy was to enable constituent members to turn their backs on what they saw as unconstitutional aggrandizement of national power in Washington. It was designed as the loosest possible alliance that would still allow for credible mutual defense.

And Confederate archives are filled with hundreds of letters of recrimination between President Jefferson Davis and state governors (including the governor of

South Carolina) promoting their states' prerogatives over Davis's attempts at national "dictatorship."

The blue-backed crescent and palmetto that was adopted as South Carolina's state flag in 1861 was based on South Carolina's Revolutionary War flag. Interestingly enough, a resolution was later introduced into the General Assembly to change the background color from blue to purple, as a memorial to Confederate dead. That was in 1899. The resolution was rejected.

Even more curious, the flag over the capitol dome in Columbia today is not one of the Confederacy's national flags like the Stars and Bars. It is, of all things, a Confederate naval jack. What representative government in the world flies the flag of its military forces over its buildings? Such a display is the antithesis of civil society.

So what is going on in South Carolina is impossible to defend on historical grounds. And the more one thinks of a naval flag flying high and dry in the midlands of South Carolina, miles from the seacoast, the funnier it might become.

Unfortunately there's nothing funny about the symbolism.

That naval jack today has taken on a life of its own. It is an emblem --like the swastika -- that is now sported by some members of the Ku Klux Klan, outlaw motorcycle gangs and German skinhead neo-Nazis. One year before the naval jack was first raised in Columbia, Freedom Rides were broken up by mobs in Alabama. The year it was raised, President Kennedy had to send U. S. marshals in to protect James Meredith, a black man who was admitted to the University of Mississippi.

At the time, Southern governors fro George Wallace to Ross Barnett were dusting off some of the old states' rights arguments that had led to the Civil War -- this time in defense of segregation and again in defiance of the federal government. There is little doubt about the reason this flag was raised, or what winds of sentiment keep it aloft today.

Does this conduct "honor fallen Confederate heroes," as some supporters have claimed? What would real Confederate heroes think?

Two of the most respected Confederates gave their

opinions within a few months after the Civil War ended. One of them, Father Abram Joseph Ryan, was a Jesuit priest who served in the Confederate Army. He was also a popular poet. Ryan composed a verse that read: "Furl that banner, softly, slowly! Touch it not, unfold it never."

And Robert E. Lee stated: "I think it the duty of every citizen ... to do all in his power to aid in the restoration of peace and harmony." He repeatedly urged those who had served under him to go home and be good American citizens.

Perhaps, as George W. Bush said a few months ago, outsiders should "butt-out" of South Carolina's flag controversy. But how hard should it be for all local factions to agree to remove a flag that dishonors, by its misuse, the express wishes of those who served bravely under it in battle -- and which serves no purpose now but divisiveness?

Surely there can be no more inappropriate place to display this banner than over the heads of the men and women who make laws for all the citizens of South Carolina.



Christine Fitch is running for a congressional seat for the U.S. House of Representatives

Photo by Jim Rouse



Dorothy Norwood, a beautiful lady and a gospel legend is pictured here in concert at Progressive FWB Church, Tuesday March 19th 2002.

Photo by Jim Rouse

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