

Results of the Primary

| Pitt County Sheriff | |
|---------------------|-----|
| Mae Manning, Jr. | 57% |
| Billy Vandiford | 43% |

| Pitt County Commissioners | | | |
|---------------------------|-----|------------------|-----|
| District 1 | | District 5 | |
| David Hammond | 45% | Terry Shank | 57% |
| Bobby Hardy | 39% | Charles S. Ward | 30% |
| Farney Moore | 16% | Calvin Henderson | 11% |
| | | James Richardson | 2% |

| Pitt County Board of Education | |
|--------------------------------|-----|
| District 4A | |
| Mike Barnette | 67% |
| Josephine Williams | 33% |

| State House | |
|---------------|-----|
| District 8 | |
| Edith Warren | 51% |
| Jeff Savage | 35% |
| Rufus Huggins | 14% |

| Carter Puts In Strong Showing Against Martin!! | |
|--|-------------|
| R.L. "Bob" Martin | 9,945 Votes |
| Ed Carter | 6,979 Votes |

| District 3 | | District 6 | |
|-------------|-----|-------------|-----|
| Tom Johnson | 61% | Glenn Bowen | 56% |
| Dan Wynne | 39% | Ed Bright | 44% |

| District 5A | |
|---------------|-----|
| Richard Tomie | 56% |
| Marc Whchard | 44% |

| District 9 | |
|----------------|-----|
| Emmett Floyd | 51% |
| Robert Wheeler | 49% |

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ISSUE WEEK MAY 6-MAY 11, 1998

Election Results Stun Black Voters...

Did the black community defeat itself...?

by Kitty J. Pope

County Commissioner Jeff Savage lost the race for State House District 8 to Edith Warren after a rigorous campaign. Also in the race was Rufus Huggins, who entered the race at the last hour.



Mr. & Mrs. Jeff Savage

Warren carried 51% of the vote; Savage followed with 35%; and Huggins got only 14% of the vote.

Warren is White. Savage and Huggins are black. Huggins and Savage votes were split, leaving the black community wondering if it had created its own defeat.

Could Savage, who is well respected in the black community because of his commitment to service, have won the primary if Huggins had not entered at the last hour unexpectedly? These questions were the subject of concern of the radio forum, hosted by Jim Rouse of WOOW - JOY 1340, on the eve of the election.

Present for this forum were newly elected Rev. David Hammond, Elder John Barns, Bishop Randy Royal, as well as the two House District Candidates - Jeff Savage and Rufus Huggins. People from all

over the community called in to comment on the election.

Rev. Hammond spoke on the need for strong, solid leadership from the black community. Hammond said that he only entered the race after he was encouraged to do so by many leaders and community members.

Huggins explained that he had the right to run because he was qualified. Royal expressed that running was not the issue; but rather, winning was the issue.

"We thought that we (black leadership) had put in place a system to ensure black representation in government (having the black community to support one qualified candidate). Evidently we have more work to do," said Royal. "I refuse to believe the rumor that a pay-off was involved to split the black vote. If this is found to be true, I will see the at the black

community comes down really hard on the person who 'sold out'.

Many callers expressed how well Savage had served the community. Most agreed that one candidate running from the black community would be the most effective way to ensure victory.

Bishop Royal said that he was not surprised at the Savage defeat. "Tradition has shown that this would happen. Huggins played the spoiler role because figures showed that he could not have won.

Savage expressed disbelief in Warren's victory. "Ms. Warren has never taken a position on any issues during her political career, so I am completely taken that she would have enough supporters for a victory," said Savage. "It is unfortunate that I didn't win because I do believe that I represent the best vision for the 8th

District. I think that she had political machinery behind her that was well-financed and that she simply out paced me on the votes. "But she certainly cannot match wits with me on issues that are pertinent to the 8th District."

Savage conveyed that, first and foremost, he would like to thank supporters for unity and for rallying together behind leadership. "The race was lost, but we won the victory in that unity was shown from the black community. What we have accomplished gives us a sense of direction and shows that we must continue to stand to-

gether... to be ready to face the 21st century," explained Savage.

Savage said that he would continue to serve the people to the best of his ability as County Commissioner. He said that he will continue to work on getting the "message" out to the people. "The loss of the election should only be viewed as an obstacle on the pathway to personal, political, and economic empowerment. This election should not be looked upon as a defeat. The unity among the majority of black people is the greater victory."

Community expresses hope in new leadership...



Rev. Dave Hammond



Mac Manning

Rev. David Hammond was victorious in the Pitt County Commissioners District 1 race defeating 10-year commissioner Farney Moore and challenger Bobby Hardy. Hammond, who has campaigned for a commissioner's seat before, said that his community service helped him to win and complimented both of his opponents for running fair campaigns. Hammond, who faces no Republican opposition in November said that he will support funding for new school construction and the conducting of review of all county agencies.

Shirley Evans, secretary of Holy Trinity United Church feels that Hammond's leadership will be an asset to the black community. "Farney Moore has served well for 10 years now, and it was time for a change," she adds. Bishop Randy Royal feels that the Hammond victory is an indication that the citizens want to move forward in the 21st century with innovative leadership.

"I feel that Rev. Farney Moore didn't actively campaign. It is cruel to say that he was too old for the job. Many leaders beyond his age are very actively involved in civic and community activities. I feel that the Daily Reflector may have hurt Rev. Moore's campaign when they printed that he was a follower more than a leader," commented Royal. Royal also expressed excitement about the Bobby Hardy campaign adding that Hardy is a sharp and promising leader. "I hope that this election won't shatter him," he added.

Former Sheriff lieutenant Mac Manning upset Billy Vandiford in a victorious campaign for Sheriff in the Democratic primary. Manning won with 57% of the vote. Manning will face Republican challenger Donnie Henderson in the November election. He feels that the momentum that his campaign gained during the primary is going to carry him through in November. He is confident that he will win big over Hudson in the November election.

Vandiford expressed disappointment and said that the congressional race postponement might have confused voters. He said that some of his supporters might have thought that he would easily win and did not come out to vote.

Bishop Randy Royal said that he was surprised by the Manning upset and that he assumed the race would be closer. "I still look forward to working with Manning. He does however have a different approach (from Vandiford) to policing the county and jails.

Civic activist Keith Cooper feels that the Manning campaign was just a bigger campaign than the Vandiford campaign. "The red, white and blue colors always get the attention of voters. The patriotic colors stand out in people's minds. Manning painted a picture of Vandiford as not being tough on crime and that was the winning message for Pitt County," said Cooper. "But we, the citizens, must hold candidates accountable for making improvement in the communities."

Dr. Julius Mallette, of East Carolina University expressed concern about the low voter turnout. "Apathy among voters somewhat guarantees the incumbent a victory. I am pleased that new candidates ran which should help in bringing new issues to the table. New candidates should have ignited public interest causing a larger voter turnout."

Runoffs ahead in Beaufort

by Russell Woolard, Staff Writer-Washington Daily News

The race to succeed Nelson Sheppard as Beaufort County sheriff is down to its Final Four as the survivors of Tuesday's primary prepare for a runoff election next month.

Neither of the front-runners in Tuesday's balloting - Democrat Alan Jordan and Republican Redden Leggett - got enough votes to win their respective party's nomination outright, which permits the runner-ups to call for runoffs, and apparently, they will.

Bryan Edwards said on Wednesday he will call for a runoff in the Republican primary.

According to unofficial returns, Edwards' showing came as something of a surprise to some, including the candidate himself.

"I was surprised I got as many votes as I did," Edwards said. "I guess more people know me than I thought.

Jerry Langley didn't return a phone call seeking comment on Wednesday. But in a televised interview Tuesday night, he said he

would call for a runoff in his race with Jordan for the Democratic nomination.

The two ran a close race in a crowded Democratic field; Jordan led the pack with 30 percent of the vote, while Langley was second at 28 percent.

Edwards and Langley won't be able to formally call for a runoff until early next week. They must wait until the official canvassing of Beaufort County's returns on Friday after that, they have to wait until Tuesday to submit a call for a runoff in writing to the Beaufort County Board of Elections.

Edwards said there is little he will change about his campaign in the runoff, except to try to meet the people in the county. One reason he was surprised at his showing on Tuesday was the limited time he had to campaign in person. Edwards also expressed the hope that the runoff will be high-toned and issues oriented.

"I'm pleased with the way I've been treated by other candidates,"

Edwards said. "They've been very gracious and respectful towards me, and I've tried to treat them the same way. The man I am going to be running against, I think a lot more of him the more I've gotten to know him.

Also on Wednesday, one of Dr. Zeno Edwards' opponents in the 2nd District N.C. House Democratic primary urged Democrats to rally behind the retired dentist in his race against Republican Edwin M. "Sandy" Hardy this fall.

The Rev. Robert Clayton said he would encourage all who have support him to vote for Edwards in November.

Wachovia Bank Hosts Luncheon for Businesses and Community Leaders



Wachovia Community Development Corporation held a Roundtable Luncheon for various community and business leaders. The luncheon was given to explain community development opportunities that are available through Wachovia.

The black community was well represented at the meeting comprising the majority of the attendees.

Leaders present for this luncheon included Barbara Fenner, Executive Director of the West Greenville Community Development Corporation; Dr. Brian Haynes, assistant Vice Chancellor of Student Affairs at East Carolina University; Gaston Monk, Pitt County NAACP; Ron Kimble, City Manager; Jerome Ramey, Attorney at Law; Robert Wadell, Director of Business at Pitt Community College and others.

For more information on loans for housing and business opportunities, contact Gene Briley, Wachovia's vice president and luncheon organizer at Wachovia's main office in Greenville.

It's been a LIVING HELL,' says an embattled Lyons...

It's been an absolute nightmare... a living hell! That is the way the Rev. Dr. Henry J. Lyons, the embattled president of the National Baptist Convention USA Inc., summed up his stormy ordeal over the past nine months.

"But I've been able to cope, despite the constant flow of ongoing issues. It hasn't been easy. It's been a living hell trying to stay focused and keeping the National Baptist Convention afloat. But I've prayed each and every day and night.

"We all agree that there are two sides to every issue and you've only heard one side. My lawyers would kill me if I told my side, but I want you to know that I anxiously wait for that day, that day in court when the truth will be known and my name will be cleared.

A federal grand jury has indicted Lyons on racketeering and theft charges. Lyons said he was disappointed and hurt that dozens of protesters, including members of Mt. Olivet Baptist Church in Philadelphia and their supporters blocked the entrance to the church and prevented him from addressing the Recognition Services of the Independent Ministers Conference of Pennsylvania and Vicinity.

He was able to deliver his address an hour later when the Rev. M. Lorenzo Sheppard, pastor of Mt. Olivet and a founding member of the new ministers' group, was able to come up with a conference room several blocks away.

Carey Sims, chairman of the Mt. Olivet Deacons Board, said it was the will of the congregation that Lyons not be allowed to appear at the church. Protesters used a van to block the front doors.

"This was their vote," he said. "They did not feel it would be in the best interests of the church at this time."

"We didn't think he should be here, especially with all the controversy surrounding him," said one member. "The group should have selected a site where he was more welcomed. (See Living Hell - Page 3)

OPINIONS

COMMENTS

Editorials

Credo of the Black Press

The Black Press believes that America can best lead the world away from racial and natural antagonisms when it accords to every person, regardless of race, color or creed, full human rights. Hating no person, fearing no person in the firm belief that all are hurt as long as anyone is held back.

Letter to the Editor

IN SEARCH OF THE AMERICAN DREAM...

My Dream Deferred or a Deliberate Conspiracy...?

First of all, let me start by thanking you for having time to listen to the words of an angry and hurt-heart of a victim searching for "America's Dream". I find myself tangled in between the red and white stripes of justice among the 50 stars deep in space... wondering why there isn't any blackness in the word "Liberty" for a lot of us African-Americans (A.A.) who are shackled by the American flag.

Greetings to the reader of this cry for help. My name is Abdullah Rasool Shakoor. My intention in this letter is to express the feelings of a lot of brothers who are trapped within this booby-trap of America's justice; and also, in hopes of getting the attention of our big brothers and sisters to help us diffuse this conspiracy law and misrepresentation of counsel bomb that is triggered to explode and destroy the race of the African American males here in this "Land of the Free" and "Home of the Brave," where our proud Americans, who aren't racists. I might add, hide behind the white sheets of justice and judge and convict a black brother for his action within a ten-year period of his past life, while ignoring the burning crosses of tracks that are traced in their own blood line that hold a conception in their minds to continue the traits of destruction of the original man.

Conspiracy, a plot, a treasonable combination. This is America's most commonly used weapon today -- to hang the African American males by the rope of the American flag; to divide and conquer us. The government is kidnaping our brothers from their families and charging them with conspiracy to sell invisible drugs. Even if a brother has changed his character of the past and become a better man in society today, he's still held accountable for his action played yesterday.

So, tell me, why aren't the Caucasians' participation in enslaving, kidnaping, raping, and slaughtering generation of African American families treated the same way as well in this conspiracy. Even though the present Caucasian isn't the past Caucasian who committed these acts, the traits of their forefathers, the mental thinking of destroying the black man of their forefathers, the land, the possessions and the money that came from all the criminal acts against the African Americans of their forefathers was passed down to the ones of today; which they use to live in luxury and also to keep us down in poverty. Why haven't the land, possessions, and money of these criminals been seized by the government? Is it because they are the great-great-grandsons of these wicked people, or is it because African Americans are not entitled to the same justice as the Caucasian behind the black roles in America?

I find that "equal justice" is not practiced here in America. Even after all the years our forefathers and mothers spent shedding sweat and blood to build this land into what goodness and pureness that exist today, the justice system still doesn't acknowledge us as being equal. Constantly, we're being manipulated in the courtrooms across America by the judges, D.A.'s, and lawyers. The ones who are appointed to protect our rights are the ones who are denying us our rights the most. Why is that?

There is so much going on being this conspiracy law that is not seen by the concerned ones in the public. For instance, federal agents get indictments on brothers for what they may have done in the past, then round them up like cattle, and put them in a roughed-up environment with no privileges. Then they threaten them with life sentences, promising them that freedom will not be in their sight for a long time... unless they agree to cooperate with the government for a time-cut at sentencing.

If agreed upon, which is nearly never rejected because of one's fear of "life," the brothers are forced to sign a plea bargain that consists of 5-to-40 years or 10-to-life for exchange of a list of statements or lies on other brothers to put them in the same position to cause a domino affect of our race of men today. Because of the ignorance that lingers in the younger generation, no other alternative is seen by them. They accept the swap as a favor from the government for a less-than-life sentence. The very few that do have enough courage to fight for their freedom are then misrepresented by their court-appointed attorney and paid lawyers in this big money scheme.

Convicted drug dealers, who wrote the statement and lies to start the conspiracy on a person, testify to seeing this invisible dope for the same of another time cut. What convicted felon wouldn't lie under oath for his freedom. What type of credibility to these inmates (who are not even a part of society today because they have broken the law) have? Yet they are used as a piece of evidence by the government... as key witnesses for a conviction. How can one win in a no-win situation -- when the guardian of your rights possesses fangs in its mouth and slithers around you hissing advice to you to bite into the "forbidden apple"

I trust that you will take this cry for help seriously and get back with me about your feelings towards this letter. I'll be eagerly anticipating a response from you. Thank you and may God bless you.

Sincerely,
Abdullah Shakoor

Achievement is Cool

By Hugh B. Price
President, National Urban League

Achievement is cool. That's one way of characterizing the goal of our Campaign for African-American Achievement, the national effort we and a broad-based coalition of black religious, professional, fraternal, and civic organizations have launched to inspire more African-American youngsters to strive to do well in school.

Recently, we held our inaugural induction ceremony for the Thurgood Marshall Achievers Society, our campaign's honor society, which, of course, is named after the late civil rights hero and United States Supreme Court Justice.

In twenty-seven cities across the country, local Urban League affiliates joined with our partners' local representatives to honor more than 2,200 elementary and high school-aged youth. Each youngster received a certificate attesting to their induction in the Achievers Society and a jacket with the Society's logo designed by the talented young fashion designer, Karl Kani.

We want our youth to believe that achievement is cool. As in "hip." As in desirable. As in good. Millions of black youth already know that, and are acting on it. They're the ones who are doing well in school -- who are flexing their intellects and developing the discipline and scholastic skills they need to prepare for their future.

Our emphasis on educational achievement, of course, is hardly something new. Its zealous pursuit has been both a cornerstone and a guiding star of African Americans' very existence in this land.

But we want to emphasize that it must become even more so if African Americans as a group are to prosper in the twenty-first century. More of our youngsters must understand the full meaning of the expression found in so many 19th century memoirs of former slaves who had educated themselves: I studied because I found that knowledge is power. The meaning of those words is even more profound now.

Our coalition, which includes the eight denominations and 65,000 churches of the Congress of National Black Churches, has made a start in expanding the efforts many of us have carried on individually for years. The Campaign coalition also includes such organizations as the Pan Hellenic Council of black fraternities and sororities, the National Alliance of Black School Educators, the Congressional Black Caucus Foundation, the National Bar Association, and the National Black Child Development Institute.

The honors group is modeled on the McKnight Achievers Society established a decade ago by Dr. Israel Tribble, Jr., present of the Tampa-based Florida Education Fund and an Urban League trustee. That program has inducted a total of 14,000 black youngsters throughout the state.

I was in Washington, D.C., along with General Colin L. Powell, (U.S. Army-Ret.) and Justice Marshall's son, Thurgood Marshall, Jr., at the ceremonies at Metropolitan Baptist Church, a pillar of strength for its inner-city neighborhood. We all saw the excitement on the faces of the 24 students we inducted and witnessed their acceptance of the responsibility General Powell charged them with.

"We didn't work this hard," he said, holding the students' rapt gaze. "We didn't come this far. We didn't pile generation upon generation of achievement to fail now. Achievement is what I want you to get. It's yours for the asking. It's yours for the dreaming. But it will only come if you're willing to work for it."

Our inductees, from schools in and around the District of Columbia, told us they got the message. Melody Shaw, a ninth-grader at Washington's Patricia Roberts Harris Education Center, said, "I think we are setting a good example for students who come behind us. We're showing them that if they want to excel in school, they really can."

Heavenly Hyder Houston Hicks, a junior at Central High School in Prince George's County, Maryland, called the ceremony "a very moving experience for me. The (Achievers) Society is a good place for young African Americans to be able to excel."

The responsibility of us adults -- parents, educators, and religious, civic and political leaders -- is to make sure that we build, as General Powell told the inductees, "a community of adults who will help you achieve to the best of your ability."

That idea, as I've written before, is the other pillar of the Campaign for African-American Achievement. We adults intend to help young people follow their natural inclinations to try to do their best by improving disorganized learning environments where necessary and improving disorganized community environments where necessary, and by indicating to our youth that we expect the best of them.

The students that we've inducted into the Thurgood Marshall Achievers Society are evidence that many of our youth expect no less of themselves.

THE PROBLEM WITH POLITICIANS: TRUTHFULNESS

Kleaver's Klippings by Jim Cleaver
Los Angeles Sentinel

Forty Acres and a Mule The Lord Giveth, but Andrew Johnson Taketh Away

There is an adage that says that politics makes strange bedfellows. Politics also makes people tell lies more politely, make misstatements. The case which immediately comes to mind, is the recent statement by gubernatorial candidate, Al Checchi. Checchi claims to have marched for civil rights with the late Dr. Martin Luther King, Jr. Perhaps he did. Perhaps his statement needs some clarification. The Civil Rights Movement evolved more than 40 years ago. The primary push taking place in the mid-'50s.

The emergency of Dr. King began in the second half of that decade and as the '60s came along, so did the major Civil Rights Movement. That was nearly 40 years ago. The question then arises as to what if anything, could this candidate have done in the movement, considering his present age of about 50. Ron Owens, of KABC Radio first brought this issue to the forefront several weeks ago. He finally determined that Checchi had indeed gone on the civil rights marches, but not on his own. It was explained that he had accompanied his father. Checchi himself was a young boy at the time. The moral dishonesty of this campaign ploy is fairly clear. He is seeking the minority vote. There is nothing wrong with wooing a particular ethnic vote. It happens all the time. It becomes angering however, when the candidate insults the intelligence of the people he seeks to enlist in his campaign. Please note. This is not a personal issue. I would not know Al Checchi if he came into my office and sat down next to me. My only frame of reference is a series of television ads.

My sense of outrage should be clear. It appears he is seeking the black vote and the surest way to get the attention of the black community is to claim some interaction with the greatest civil rights leader imaginable. Hence, he chooses to make points with the idea that he marched with Dr. King.

From a purely political perspective, he has no functional track record. The facts of the matter may be that he is totally capable of being the best governor California has ever seen. The problem is with the methodology he engages to get the attention of the potential voters of a particular ilk. If he is willing to go to this length, then where will he stop? It brings to mind the matter of essential honesty. What can the people believe? If he stretches the truth at this juncture, how do we know when to believe him? That is the problem with politicians.

This community has been subjected to just about every conceivable political ambition we have... Why are so many American citizens confused by the strong and increasing white opposition to affirmative action? Because enemies of affirmative action have lied repeatedly, saying that affirmative action calls for "preferential treatment on the basis of race" and that it abuses white people, usually white men. Many white people seem to believe this false statement repeatedly made by Gov. Pete Wilson of California, Sen. Orrin Hatch of Utah, and other enemies of affirmative action. Some blacks have been confused and were fooled into the same line of reasoning. How can black people fight against this false statement concocted by conservative politicians and racists? Black people can say that they want, need and legally deserve repair of damages they have suffered since they became citizens of the United States, and restoration of all rights they lost over the years because the U.S. government allowed others to deprive them of intangible as well as tangible assets including farmland on one hand and safety, pride of citizenship and many intangible benefits on the other. The 13th, 14th, and 15th amendments to the Constitution provide for equality of all citizens regardless of race, religion or previous condition of servitude.

Black people should accept whatever benefits they can get from today's "affirmative action." But with the lack of a clear and accurate definition of affirmative action, a new and more accurate term, "repair and restoration," should be used because it denotes damages and indicates a need for repair of those damages. African Americans can base their claims for "repair" of physical and tangible damages and for restoration of mental, intellectual and psychological injuries on the following losses:

The government failed to provide Homestead land to the freed slaves who were legalized citizens with "sweat equity" in American soil. President Andrew Johnson, the South Carolina born pro-slavery president who succeeded Lincoln, canceled Gen. Sherman's promise of "40 acres and a mule" and left the former slaves homeless and landless, trying to force them back into slavery.

The government's deliberate failure to provide land for the freed slaves resulted in the former slaves' being arrested for vagrancy and sentenced to pay fines by working back on the slave plantations.

[While at the same time], the government gave or sold millions of acres of rich midwest farmland to hundreds of thousands of white European peasants who were not citizens and had no "sweat."

In Retrospect...

BLACKS MUST REGISTER TO VOTE FOR CRUCIAL ISSUES

Editor's Note: In lieu of this weeks election, The "M" Voice Newspaper once again has chose to repeat the following editorial from last weeks publication. Now that the primaries are done and over with, black voters must now look carefully at those candidates before them and whether their political mandates will stunt or affect the growth and emotional development of their communities. They must now prioritize and "vote" yea or nay for those issues that will effect them the MOST!

"Power concedes nothing without a demand, it never has and it never will"

Those powerful words, spoken many, many years ago by the great orator and abolitionist Frederick Douglass, still ring right today. But, apparently they are not being heeded by many in the African-American community when it comes to empowering themselves at the voting booth. Is it apathy, laziness, or have major numbers of people moved out of the city? We speculate a little bit of all those things occurred, and maybe those numbers will improve after the general election in November. Primaries traditionally draw little interest, but there are several key candidates and key contests in next month's primary that should have drawn more interest in the African-American community. Maybe many African-American voters are holding back until the big contest eight months from now. We hope that's the case. There are far too many important items on the political and social agenda in America for African Americans to take a pass on registering to vote and then voting. Too many people died for African Americans to have that right.

We must use it and use it often and wisely. Voting is one of the most profound ways to demand respect and change.



U.S. Census release information about African Americans

Here are a few interesting bits of information about African Americans released by the U.S. Census.

EDUCATION

In 1995, 74 percent of African Americans aged 25 and over had at least a high school diploma and 13 percent had at least a bachelor's degree, up from 51 percent and 8 percent, respectively, in 1980. The proportion of African Americans aged 25-29 who had completed high school improved significantly from 1985 to 1995 -- from 81 percent to 87 percent, while the share of young adult whites in the same age group remained unchanged -- about 87 percent.

High school dropout rates for African American and white students in 1994 were around 5 percent.

INCOME AND POVERTY

Between 1994 and 1995, the median income of African American households rose 3.6 percent in real term to \$22,393, while the median income of white households increased 2.2 percent. (The difference between these percentage changes was not statistically significant.) The income of Asian and Pacific Islander households was unchanged; the small sample sizes for this population do not allow us to determine that there are any differences in their income changes from those for other racial or ethnic

groups. The poverty rate for African Americans declined between 1994 and 1995, from 30.6 percent to 29.3 percent.

POPULATION

On October 1, 1996, there were an estimated 33.7 million African Americans in the United States comprising 12.7 percent of the total population. Their median age was 29.4 years.

It's projected that the African American population will grow more than twice as fast as the white population between 1995 and 2050. The African American population would increase 2 million by 2000, 7 million by 2010, and 17 million by 2030. By the middle of the next century, the African American population would nearly double its present size to 61 million. The African American share of the total United States population is expected to increase from 12.6 percent in 1995 to 12.9 percent in 2000, 14 percent in 2020, and 15

percent in 2050. After 2016, more African Americans than non-Hispanic whites are expected to be added to the United States population each year.

The number of African American-owned businesses increased from 424,165 in 1987 to 620,912 in 1992 -- growing 46 percent, or 20 percentage points more than United States businesses as a whole.

African American-owned business receipts increased from \$19.8 billion in 1987 to \$32.2 billion in 1992, an average of 63 percent. Receipts for African American-owned firms averaged \$52,000 per firm, compared with \$193,000 for all United States firms. Fifty-six percent of African American-owned firms had receipts under \$10,000. Less than 1 percent had receipts of \$1 million or more. The New York metro area had the most African American-owned firms, with 39,404, followed closely by Washington, D.C. (37,988) and

Los Angeles (32,645).

MARITAL STATUS

In 1980, 45 percent of all African American women 15 years old and over, were currently married by 1995, the figure had declined to 38 percent. For African American men, the corresponding figures were 49 percent and 43 percent.

CHILD CARE

In 1993, about four in 10 African American preschoolers were cared for by grandparents or other relatives besides their fathers while their mothers worked, compared to only about two in 10 white children. Care by grandparents was especially important to African American families, accounting for one-fifth of all arrangements used for preschoolers.

African American preschoolers were less likely to be cared for by non-relatives or organized child care facilities than white preschoolers (48 percent compared to 54 percent).

MARRIAGE FACTS

In 1994, 2.4 million marriages and 1.2 million divorces took place in the United States. That means 6,500 marriages and 3,300 divorces on a typical day. Nevada had both the nation's highest marriage rate (96.3 marriages per 1,000 population) and divorce rate (9.0 divorces per 1,000 population) in 1994.

In 1995, there were 118 unmarried men age 18-34 for every 100 unmarried women that age.

In 1995, 13.6 million persons age 25 to 34 had never been married, representing 33 percent of all persons in that age group.

Living Hell -cont from Page 1

Lyons admitted that he made "some mistakes" which led to his indictment by a federal grand jury, but continues to profess his innocence and said he is looking forward to his "day in court." "You've all heard only one side of the story," Lyons said. "I'm only asking we wait until I have my day in court. I'm hurt by this, but I understand that the people who are doing this really don't know me. If they did, this wouldn't have happened."

"I hold no ill will toward my brothers and sisters who saw fit to protest this meeting. But I anxiously wait for the day when I can clear my name."

Lyons said he was especially hurt by the demonstration because "my main supporters have been the lay people."

When Lyons was finally able to address the ministers he began by apologizing for the controversy that has plagued him since last July and the cloud that has been placed over the National Baptist Convention.

Later, during a press conference limited to only four representatives of the press, Lyons said his church in St. Petersburg, Florida, was still solidly behind him.

"Why? Because they know me," Lyons said. "The folks in Philadelphia do not know me yet, only what they have read or heard. 'For the misguided judgment and errors I did make I ask their forgiveness,' he said. 'But my plea to the deacons is 'Withhold your judgment until I at least have my day in court.'"

Lyons said the reason he remains president of the 815 million-member National Baptist Convention is that he has taken the largest black denomination to the unprecedented heights.

"To begin, for all of its first 117 years, this large organization never operated on a budget," he said. "When I became president, the International Headquarters in Nashville, Tenn., was literally empty, with only two employees. We now have 12 employees -- full-time staff -- and a full service bookstore."

He said the Convention has also contributed more money toward institutions of higher learning, including the American Baptist College.

But he said the controversy has hurt the flow of funds which go to various programs and also could affect the more than \$25,000 per month payroll for the staff in Nashville, along with other basic costs.



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Writer Makes Amends for Ancestors' Slaves Part One

CHARLESTON, SC. - On a peaceful bluff above the Cooper River a tall white man is raising the dead. Binah. Fortune. Angola Amy. Congo Joe. He whispers their names as he pushes through the thicket to a grove of White oaks. Beneath his feet lie their sunken graves.

There is nothing to suggest this is sacred ground, no markers, no hint of how they lived and died. The wooden shanties of "Slave Street" have long disappeared. The jail house has crumbled too.

The only memorial to the hundreds of lives that passed through this place is the remains of the big stone house where Edward Ball's ancestors celebrated life in the country.

Gazing out at the old rice fields where Fortune and Congo Joe and others toiled, Ball reflects on their contribution to his family's past.

"By telling their stories," he says, "I feel like I am calling them to life."

Growing up, Ball heard the tales, passed down at family reunions - of kind, benevolent masters and faithful, trusting slaves. The Ball plantations, the oldest and largest in South Carolina, were good place to live and work according to family lore. The horrors of slavery were never mentioned, except in connection with somewhere else.

But when Ball began to research the past, he discovered a terrible truth: family lore was an enormous lie. Thousands of slaves had been bought and sold, whipped and raped, torn from their families under generations of Ball ownership.

He found twin slave girls casually taken from their mother and handed as gifts to twin Ball babies; a slave laundress beaten by a Ball mistress and then sent to the workhouse for a "professional" torturer to finish the job; children of slave women banished from plantations as not to embarrass their White Ball fathers.

For reasons he is still trying to fully explain, Ball, a 39-year old freelance writer who has spent most of his adult life in New York City, decided to write their stories. He went knocking on doors of slave descendants, offering them a past - and an apology for the agony his family caused.

It has been a remarkable journey, this White man reaching out to his black past. And a painful one. Ball's recently published book, Slaves in the Family, strikes at the heart of the five things his father joked could never be discussed: "Religion, sex, death, money and the Negroes."

Ball has shocked the family elders by writing about "the last taboo" sex between Blacks and Whites - and not just in slave times. He has found distant Black cousins in Boston and Philadelphia.

He has reconstructed the Ball family tree. In doing so, he has torn his own family apart.

"To do this is to condemn your ancestors," cried one cousin, when Ball moved to Charleston four years ago to begin his research. "You are going to dig our grandfather up and hang him."

Other family members wrestled with their consciences, uneasy with the spotlight that was suddenly thrust upon them. When Ball apologized to a Black family on "Oprah" earlier this year, they cringed. Why should their family be held up as a national symbol of cruelty, ignorance and shame?

"Ed apologizes for something that happened five generations ago," says Jeff Ball who supports his cousin but questions one man's ability to repair the past.

"He doesn't apologize for me."

For others, Ball's apology is as soothing as a precious balm. It has changed the lives of Charlotte Dunn and her family who live on a remote stretch of John's Island, about 15 miles from Charleston. But the healing has taken time.

When Ball first ventured here four years ago and knocked on their door, he wondered if they would invite him in.

Dunn eyed him coolly. Your family has raped mine for generations, she thought. What are you planning to do to us now?

"I think our families are connected," Ball said, gently. "I've come to share our past."

Inside, he met her sister and their mother, 86-year-old Katie Roper, whose grandmother, Bright Ma, had been a slave on a Ball plantation. To this day, Roper tells him, she is afraid of water because she remembers how Bright Ma one jumped into an alligator-infested river to escape a beating from a Ball master.

Ball heard many such stories in his visits over the years. He offered information in return. He showed the family documents with an X marking Bright Ma's signature - slaves were forbidden to read or write. He accompanied them to the plantation where Bright Ma lives and watched Katie throw a rose of remembrance into the Cooper River.

(Continues on Page 5)

GOVERNOR PROCLAIMS MAY AS DISPLACED HOMEMAKERS AWARENESS MONTH

RALEIGH - Governor James B. Hunt, Jr., has proclaimed May as "Displaced Homemakers Awareness Month" in North Carolina, urging all citizens to support displaced homemaker programs.

In his proclamation, Governor Hunt stated that there are more than 500,000 displaced homemakers in North Carolina, many of whom are caring for children and living below the poverty level.

A homemaker, who has worked primarily without remuneration to care for the home and family, becomes "displaced" through the death, divorce or disability of the supporting spouse. Often the person has diminished marketable skills, or is unemployed

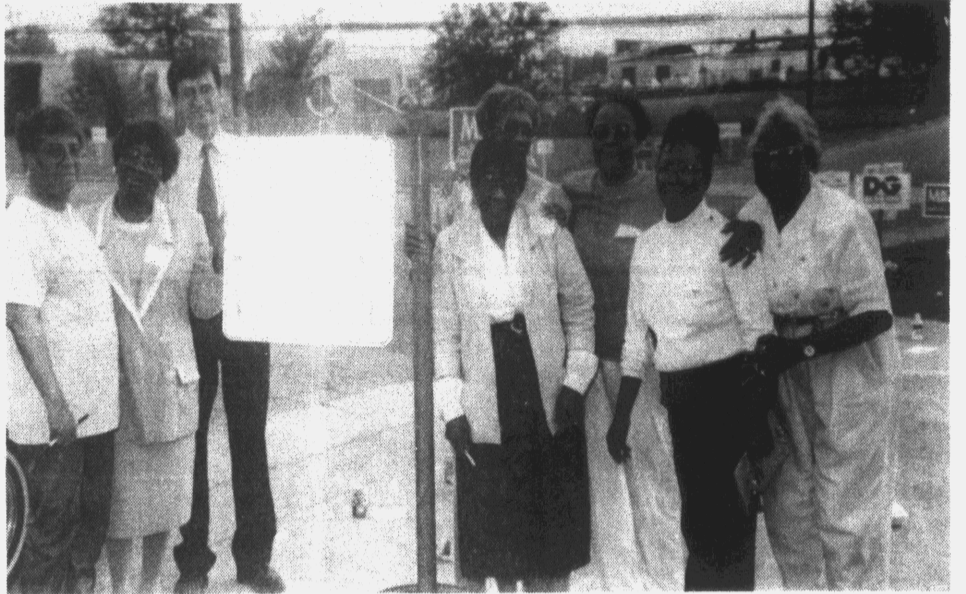
or underemployed and experiencing difficulty in obtaining or upgrading employment. The N.C. Council for Women (CFW) is mandated to serve displaced homemakers.

The Displaced Homemaker Network of North Carolina is made up of 22 displaced homemaker centers receiving state funds through the CFW. The total budget for these centers is \$375,000. More than 12,000 participants, both women and men, have been served since the project inception in 1993-94, with an overall job placement rate of 70 percent. In 1996-97, the programs served 4,200 participants, providing them with job counseling, job training and placement programs, health

education, financial management, educational services, and information about employment in the public and private sectors.

The displaced homemaker program does not duplicate any other state or federal welfare program, according to Juanita Bryant, executive director of the CFW.

Proposed legislation would increase funding for existing programs and initiate new programs by adding an additional \$20 to the divorce filing fee. The bill, introduced last sessions, is expected to come back up in the legislative session scheduled to begin May 11. The CFW is a division of the N.C. Department of Administration and is the official state advocacy agency for women in North Carolina.



Thank God It's Over. The precinct and poll workers take time o pose for the M-Voice Camera. The 4th and 6th Precinct workers hope that during the November election a lot more people will come out and vote for the candidate of their choice.

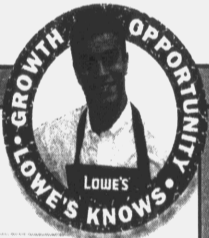
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commitment to helping enrich the lives and to voice the concerns that affect the lives of those I represent and will continue to be your vehicle for positive progress in the community you have elected me to serve. I also would like to thank the tireless effort of the staff of the Committee to Elect David Hammond, and an endearing thank you to my family for their heartfelt support. Thank you and God Bless.

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(Ancestor Slaves - Continues from Page 4)

"To see a document with the mark of your ancestor, to see a linkage that is real," Charlotte says, struggling with emotions and words. "It was like bumping into something."

"He has made us human," adds her sister.

"God sent him," says her mother.

Ball seems both moved and a little uncomfortable with such praise.

"I'm just a writer," he protests. "I'm just one man."

It's become a kind of mantra for Ball as he goes around the country, explaining his mission. On national television, he sat beside Charlotte and Katie and reached out his hand.

"I'm sorry," Ball said, blinking a little awkwardly in the television lights. "I'm sorry for the suffering my family caused your family for so many years and for so long. I ask forgiveness."

Charlotte grasped his hand and wept.

The family has viewed the tape a hundred times and on one recent night they watch it again. Hearing Ball's voice, Katie, who is nearly blind, leans toward the television and squints at the screen.

"That's my boy," she says, her face breaking into a proud, maternal smile.

In many ways, Ball is an unlikely savior. Serious and deliberate, he can sometimes seem aloof. Pressed, he reveals only the basics about his past: born in Savannah, Ga; son of an Episcopal priest, his family moved around the South a lot when he was a child. Afterwards, he headed north to college and life in New York.

When he headed back to South Carolina in 1994, Ball barely knew the relatives whose heritage he shares. He moved into a stately mansion, lent to him by a cousin, on a palmetto-lined street in downtown Charleston. For a time, his life seemed the very embodiment of the southern gentility he exposes.

"Here I was, a White guy snooping around Black graveyards," he says. "I was a very suspicious character."

And he was probing in dangerous territory - the closets of ancestors who had given him his birthright.

(Ancestor Slaves - con't on 8)

IS THERE ANY VALUE IN 'SHOCK TELEVISION?'

Between the Lines by Asadullah Samad

As the consumption and taste of this deverse society grow more and more complex, it also seems to become more and more tolerable of what's suitable for public viewing.

You knew it would be just a matter of time before "shock radio", at least the pundits say, was the re-invigoration of public thought; the elevation of public discussion (no matter how frivolous or vicious) and the exchange of views (no matter how crazy).

Well, "shock television", you now have every conceivable expression of views to the tenth power. And it's really difficult to see what the redeeming value is.

By now you certainly know which shows I'm talking about. Those whose dialogue (if you want to call it that) is so...so...so shocking that you literally stare in shock - not being able to believe what you just heard and saw.

Two shows I'm particularly concerned about are which seem to have become "cult" (as in American Culture) favorites are "The Jerry Springer Show" and a new shock cartoon called "South Park." We'll

get to Jerry in a minute, but if you thought that "The Simpsons" or "Beavis and Butthead" were outrageous, this "South Park", a bunch of kid characters saying some of the most socially inappropriate things you never wanted to hear most adults say, is purely the extreme edge of where this shock television is going.

Where is it going? To help the American viewer manifest its most deviant behaviors, with public affirmation.

How so? Well, let's take American's most popular shock show, "The Jerry Springer Show." This is a show that takes people's willingness to discuss (whenever you can hear between beeps) private and personal violations with almost the implied promise that you will fight (physically) though any resolution (which is rare). The people most likely to appear on the show are poor, socially impaired, dysfunctional in their relationships and are highly suspect in their intelligence.

Clearly, these people do not represent the mainstream of social

mores and values. It's almost as if the rest of the country has put its most deviant, most unintelligent, most socially despondent segment of American culture on its national stage, solely to "shock and amaze ya", as Muhammad Ali used to say.

Now you have American society, already hostile as hell, thinking this is some new socially acceptable phenomenon.

And our youth, many who do not know how to mediate conflict themselves, see this as a form of conflict reinforcement. You can't pull them away from the television when that madness is on.

In most households, the usually pleasantries include, "Goodnight, Mom"; "Goodnight, Dad"; "Goodnight, Billy Bob"; "Goodnight, Peggy Sue".

In my house to my three teenagers, it's "Goodnight, and you'd better not turn on that damn Jerry Springer." Then I go upstairs to bed and the first thing out of my wife's mouth is, "Babe, you see this crazy stuff?" She hates "The Jerry Springer Show", but she stops and watches a few seconds of it every time she flips by. Springer's demographics show that more professionals watch him than teenagers.



Photo by Jim Rouse

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 Back Row: John Hairston, Gerald Williams, Charlie Crump, Lee Settle, James Smith, not pictured: Wes Elam.

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Cultural secretary embraces legacy of African-American Culture

By Dee Apetsi, Freelance Writer

North Carolina Secretary of Cultural Resources, Betty McCain, was the keynote speaker of the "Community Heritage Forum" hosted by the City of Greenville on May 8th. Ms. McCain described Eastern North Carolina, and Pitt County in particular, as having a plethora of "rich, vibrant African American history." She expounded tax incentives for non-income producing businesses to entice relocation to our region and tax breaks to businesses donating a minimum of \$25,000 to arts and historic culture.

The purpose of the meeting was to bring together potential partners to enhance tourism in the County through the arts and cultural heritage.

Mildred Council, Greenville City Council, "Challenge[d] the new Arts Council to not do it alone" but to solicit and welcome African American participation, historical, and artesian contributions in its undertakings and advised the Forum of her interest in participating. She cited Greenville's Black Teen Summits and Black Expos as two events with which they might partner. She also recognized the historical significance of Black-owned farms and expressed vehement concern for their preservation.

Candace Pearce, Director of the Uptown Greenville Governor's Council on Tourism noted the cultural viability of West Greenville's African American historical district with its turn-of-the-century homes while calling neighboring Princeville, "a pathway, a trail to bring people of all races together to experience African American history first-hand." She spoke passionately about the restoration of Skinnerville, an awesome "African American cultural resource" and, citing the distinctive roles African Americans have played and brought full-bloom into Eastern North Carolina's history, she affirms that African American tourism in North Carolina must be viewed on a "global basis".

Elizabeth Dowd, City of Greenville, also acknowledged Greenville's "wealth of archeological buildings." She recalled Patty Elizabeth Kearney, a Greenville native

and school teacher who taught here, in New Jersey, and Connecticut. She helped to found the Carver Library, established a day care center in the rear of her home for working African American mothers, and was Greenville's first female dress shop owner. Her residence, a significant African American historical structure, is located at 1610 Clark Street.

Kearney's grandson, Charles Shiver, has offered the home to the City of Greenville at nominal cost because of its historic value, but the City seems unable to or is uninterested in purchasing it.

Carole Benel has been Director of The Arts Council for a full six months. She says her mission is three-fold:

First, she wants to revamp the Arts in the Schools program through PTAs' and PTOs' cultural arts contact persons. She wants to partner grant donating corporate sponsors with schools and combine resources into a single, accountable agent or fund.

Secondly, she wants the administration to support grassroots organizations as well as the those like the Boys and Girls Clubs of Pitt County, Pitt County Mental Health Association, and other similar organizations.

Her tertiary goal is to create a "forum for local artists to perform within Pitt County and to provide public relations" [campaigns] to inform the populace and tourists about them.

Ms. Benel noted the need for African American and male representation in the arts community-at-large (which she says is primarily dominated by Caucasian women). She would like to see a "mixture of businesses, corporations, and boards" represented as well, which she says has worked well for the City of Ayden.

Sherian Brown, Executive Director of South Lee Street Neighborhood Improvement, Inc. in Ayden, NC and Benel have formed a unique partnership. Ms. Brown, who is African American and Benel are forming alliances regarding low-cost housing there. When asked why the City of Greenville's CDC Director, Barbara Fenner, was not mentioned,

Benel admitted that Fenner had not yet requested any assistance from her organization.

Tour master Ernie Lubriani expressed his desire to see, "Black history developed within a 'Village of Yesteryear'" and concern for McCain's plans to entice large business to the region.

Debbie Vargas, Executive Director of the Greenville-Pitt County Convention & Visitors Bureau, noted the Convention Center's scheduled opening "in late January or early in the year 2000", while African American Shirley Williams of the Bureau recalled her recent visit to a Wild Game Feast sponsored by "Believers Hunting Family", a group of multi-cultural hunters in Pitt, Beauford, Lenoir, and Hyde Counties. She would like public relations efforts for the group expanded to the general populations of those counties.

Noted African American "Family Historian" Frank M. Clark was dismayed when he noticed a public relations and tourism flyer, The Gatepost, which touts Greenville's upcoming Convention Center, while listing mainstream businesses, had no mention of African American interests, historic sites, or tours. His concerned to phone calls to the Visitors Bureau that,

in turn, sent him a questionnaire regarding his particular interests (he has approximately 30 books relating Pitt County African American history, heritage, data, and trivia).

Clark, whose determination to seek the root of his own family tree

mirrors that of the late Alex Haley, can probably teach us all a lesson. As we each seek to reach our full future potential, we must first discover and honor the glory of our pasts.

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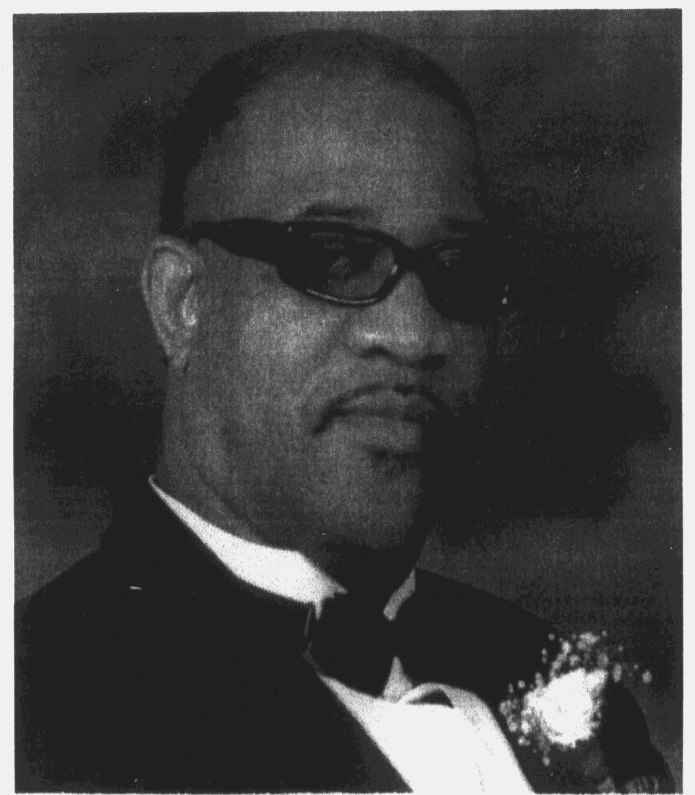
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STUDENTS AND HOST FAMILIES SOUGHT FOR STUDENT EXCHANGE PROGRAM

The American International Youth Student Exchange Program (AIYSEP) is a non-profit high school foreign exchange program in the United States, Europe, and other parts of the world. AIYSEP believes a greater international understanding is accomplished among people and countries through cultural and home stay programs. It offers qualified students a chance to spend a summer, semester or school year with a host family in America or abroad.

At present, American host families are being sought for 25 students from high schools in Europe and other foreign countries

for the coming school year. Students will arrive in the United States in late August, attend the local school and return home in late June next year. The students, all fluent in English, have been screened by their school counselors in their home country and will receive medical insurance and spending money.

American families with small children are welcome to participate in the program. All families hosting a student for the year can deduct \$50 a month for income tax purposes. AIYSEP is also seeking American High School Students, ages 15-19,

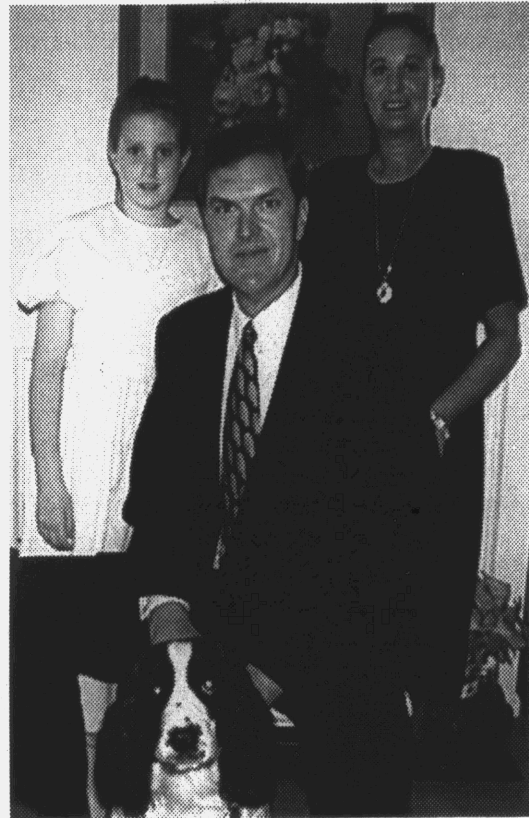
who would like to spend a high school semester or year with a European family or to participate in a 4- or 6-week family stay abroad in the summer. Students are screened by AIYSEP school counselors and educator in the local schools. Candidates who have evidence of maturity, superior character and knowledge of English and a foreign language can be finalists and become AIYSEP students.

Interested students and families are asked to please contact the AIYSEP International Headquarters: Office of the Director, 200 Round Hill Road, Tiburon, CA 94920; 1-800-347-7575.

INTERNATIONAL FESTIVAL GREENVILLE NORTH CAROLINA




Thank You!



I want to thank you for your support and vote! I appreciate all that you have done to make our victory possible. Now it's on to the general election in November when I'll need your vote and support again.

Warmest regards,

Mac Manning
Mac Manning

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CALL 758-7645 FOR MORE INFORMATION

TO: All Concerned Citizens
FROM: Gaston Monk, President
SUBJECT: Membership Drive

The NAACP is the oldest, largest and most consulted civil rights organization in the United States. It began its fight in 1909, eighty years ago. Among its many accomplishments are implementing desegregation in the American school system, gaining free access to the ballot for black voters and championing the passage of landmark civil rights laws such as the voting and civil rights acts.

Thanks to the NAACP, discrimination in public housing, eating places and public transportation were outlawed. These privileges are taken for granted today, but they were not obtained without a struggle and sacrifice.

Why then, do we need the NAACP today?

"We need the NAACP because every single day the NAACP is out working to better the quality of life for all Black Americans. Everyday they go into some courtroom in some city to fight the battle for those who cannot fight their own."

The NCP's strength and effectiveness lies in its membership. If you believe in equal rights, join the NAACP today!

Sincerely,
Gaston Monk
President

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Welcome Guests

Shown above (from left to right) is Mr. and Mrs. Javier Castillo attending the Annual International Festival at the Greenville Town Commons. Standing (sixth from left) with Javier is Arturo Chavarria, visiting Mexican Consulate along with other members of his entourage from Washington, DC. They're in town to provide consulate services to the Mexican population residing in Greenville. Javier is the host of a four hour radio program called "La Voz Latina" which is aired every Saturday morning from 6:00AM to 10:00AM on WOOW Radio. The program, which is the longest running Spanish music and information in Eastern North Carolina has been produced by Mr. Castillo since 1991.

(Ancestor Slaves-Continues from Page 5)

Edward Ball was handed a glorious past. Family history resonates with stories of courage and adventure, beginning with Elias "Red Cap" Ball who sailed from England in 1698 to claim his inheritance - a plantation call Comingtee on the banks of the Cooper River. Portraits of Elias, a portly fellow, named for the cap that covered his bald head, still hang in Ball's living rooms. A book describing early Ball exploits sits on their shelves.

Eventually the Balls would own 25 plantations with names like Hyde Park, Kensington and Tranquil Hill. They grew a rice called "Carolina Gold" and owned about 4,000 slaves from which, Ball calculates, there are 100,000 living descendants.

Ball's search began in 1993, when he headed back to Charleston for a family reunion. For three days he toured the old plantations, slugged bourbon with his cousins and worshipped at the centuries-old family chapel tucked among the woods near Comingtee. About 150 relatives gathered for the celebration.

Ball arrived with a tape-recorder and, many thought, an agenda. With his black shirts and Yankee reserve, he stood out. His questions made everyone nervous.

"You're talking about the darkies!" exclaimed one elderly relative. "To find out where they are, that would be almost impossible."

Family fears seemed justified when Ball produced a 35-minute documentary for National Public Radio. The piece is anchored by interviews with two women, now in their 90s, one White, one Black. Voices raspy, memories clear, they make history come alive.

Around the country, his family listened as Dorothy Dame Gibbs, whom Ball describes a "marinated" in family lore, bluntly warn him that he will never understand "Negroes." The intricate bonds of mutual dependency and affection, she says, are too complicated for a northerner to grasp.

"More consideration is given to breeding farm animals than to Negroes," she says. "They live and cohabit with anybody that suits them." Slavery was morally wrong, Gibb concedes, but the Balls were better than most. And masters and slaves never slept together.

Gibbs has never met Emily Frayer, another old woman whose memories are steeped in plantation tradition. On that tape, Frayer tells how her great-grandfather used to steal away at night and row back down

river to the family he had been sold away from. She remembers a Black woman called Abby who had a child with a young Ball man. "Bad times," she says, sobbing when she visits the shack on the plantation where she was born.

Ball believes that Abby's lover was his great-uncle, James Austin Ball, who died in 1955. But he doesn't have concrete evidence. And in raising the subject, he deeply offended older members of his family, who accused him of recklessly tarnishing the reputation of someone they knew and loved.

Leave our memories intact, they begged. Tread carefully on our past. Ball winces when asked about the fury that has pitted daughter against father, cousin against uncle. The truth, he says, is more important than any personal slights he might have caused.

And his truth is in his work. Painstakingly, he scoured the property records that generations of Balls were so meticulous about saving. In thousands of pages-now flimsy and faded with age-he discovered Binah and Mercury and Cupid and Bright Ma. Their names appear beside accounts of the latest shipments of sugar and rum.

"Blanket books," detailing bedding issued to slaves, helped thread together families. Reward posters for runaway slaves fleshed out physical descriptions and hinted at individual characters: "Tom, a middling tall fellow, has one of his toes cut off."

Was he injured to prevent his escape? With the instincts of a reporter and the doggedness of a detective, Ball delved for answers. He traipsed around America gathering documents and stories. He went to Africa to interview descendants of slave traders. Piece by piece, he patched together the slave family trees.

But all his digging has forced him to answer questions about deeper motivations. On call-in radio shows and at book signings, he is sometimes vilified as just another gold-digger, exploiting the past the way his ancestors exploited slaves.

"What will you do with all the money you make?" cried a critic at a presentation in Charleston on the day Ball launched his book. "Will you give it to the slave families you wrote about?" Long before the book was finished, Ball was attacked with a bitterness that left him wondering if he should give up.

ANCESTORS SLAVE CONTINUES NEXT ISSUE!!!



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