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Roddey-McMillan Record



Third Issue, Fall 1998

Winthrop's multicultural newspaper

November / December 1998

DESCRIPTION OF A SLAVE SHIP.

Spread the word of Middle Passage Monument



TIWANNA SIMPSON-OHIO
STATE UNIVERSITY
SPECIAL TO THE
RODDEY-MCMILLAN

According to Wayne James, a member of the Homeward Bound Foundation, the goal of the Homeward Bound Foundation is to see to it that "every man, woman, and child in the Diaspora is aware of the Middle Passage Monument Project by January 1, 1999 so that serious efforts can be made for us to converge on New York City for the long-overdue tribute to our ancestors. Through the media, flyers, promotional T-shirts, posters, and the use of e-mail, we intend to inform our community. The most effective means of spreading the word, however, is through word of mouth.

"During the next two month, please use every possible opportunity to spread the word. Inform your co-workers, your preachers, your neighbors. And because we

want strong representation from around the world, please notify your contacts abroad, asking them to diligently spread the word in their respective countries. Because the ships depart Manhattan June 26, 1999 for the Monument Site, a series of great events will take place in New York City between June 19 and 25, enabling everyone, even those of us who.. will not be able to board the ships to play an integral role in this once-in-a-lifetime salute to our great ancestors. The famous march on Washington, the Million Man March and The Million Woman March have all set the stage for millions of Black people from around the world to come together in New York for the Middle Passage Monument Project. On July 3, 1999, we will lower a monument and lift our spirit."

The symbolic water burial for the Middle Passage monument provides an opportunity for Black people to collective-

ly begin healing from the atrocities of slavery.

On July 3, 1999, during a ceremonial event at sea involving a host of scholars, clergy, political leaders, spiritualists, entertainers, and citizens of the world, a monument honoring the millions of men, women, and children who lost their lives en rout to and at the hands of slavery between the 15th and 19th century will be lowered into he Atlantic Oceans's Middle Passage, perhaps never to be seen again.

Six replicas of the monument will be created for placement on land if Africa, the Caribbean, Central America, Europe, North American and South America. The Honorable Kofi Annan, Secretary-General of the United Nations, has endorsed the project, describing it as an opportunity to "help broaden the understanding of African cultures and the heritage of people of African descent."

Black consumers beware

NUD - Non Urban Dictate. Three words that essentially mean that a company is not interested in the Black consumer. A NUD label means that a company does not want their marketing and advertising materials placed in media that claim an urban audience as their main target. There are legitimate reasons for companies not using urban radio. It may be that Blacks don't index high in certain categories or that a company's strategy is to market to the Black consumer down the road after they have established a strong position in their primary target. But NUD usually means that a company is not interested in the Black consumer. As a service to Black consumer, Urban Institute will list all companies that have a NUD policy. Armed with this information, Black consumers will be able to make informed buying decisions.

Businesses

- Starbucks
- Jos. A Bank
- CompUSA
- Weight Watchers
- Keebler
- Continental Airlines
- Northwest Airlines
- America West
- Life Savers
- HBO-Apollo Series
- Paternal Importers
- Calico Corners
- OM Scott
- Pepperidge Farms
- Ethan Allen
- Busy Body Fitness
- Mondavi Wines
- Builders Square
- Don Pablo
- Aruba Tourism
- Lexus
- Ciba Vision
- Kindercare
- Grady Restaurant

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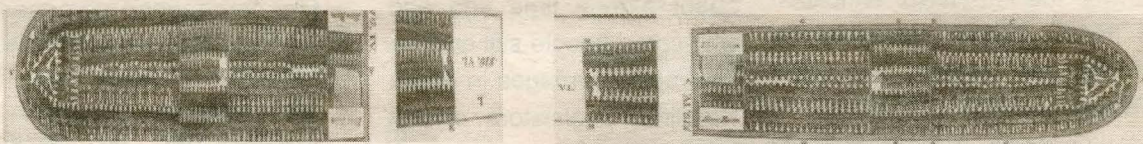
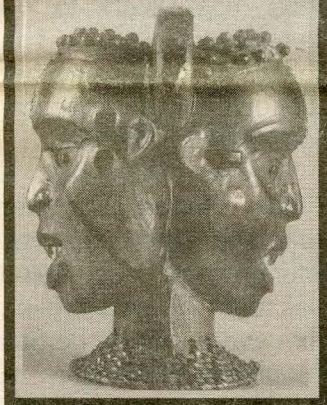
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DNA links Jefferson, slave's child

BY ROBERT S. BOYD
OBSERVER WASHINGTON BUREAU

After nearly two centuries of controversy, DNA evidence offers compelling evidence that Thomas Jefferson, the revered third president of the United States, fathered at least one child by his slave-mistress Sally Hemings, a new report says.

Genetic tests of 14 male descendants of the Jefferson and Hemings families "seem to seal the case" that Jefferson was the father of Hemings' youngest son, Eston, according to a report to be published in this week's edition of the journal Nature

Circumstantial evidence also points the red-haired Virginian gentlemen as the probable father of Hemings' four or five other children, born over a span of 18 years, but positive genetic proof is lacking.

"For almost 200 years, there has been a dispute whether Jefferson and Hemings had a sexual relationship. This is now settled," Eric Lander, a leading DNA expert at the Massachusetts Institute of Technology said in a telephone interview. "Jefferson clearly had a long-standing sexual relationship with Hemings."

The Nature essay, titled "Founding Father," was authored by Lander and

Jefferson scholar Joseph Ellis of Mount Holyoke College in South Hadley, Mass.

"From the day they story broke in a Richmond newspaper in 1802, 'Tom and Sally' has become the longest running miniseries in American history," they wrote.

Jefferson's wife, Martha, died in 1782, seven years before Hemings became pregnant at the age of 16, in Paris. Jefferson, then 45, was the U.S. ambassador there and she was a maid for his legitimate daughter, Mary.

Sexual relations between white plantation owners and their slaves were commonplace in Jefferson's era. And the practice, while not approved, was quietly accepted as a natural aspect of life in the antebellum South.

Hemings was one of 187 slaves whom Jefferson inherited from his and his wife's families. Three of her four grandparents were white, and she was Martha's half-sister, the daughter of Jefferson's father-in-law, John Wayles.

Jefferson's grandson, Thomas Jefferson Randolph, described Sally as "light colored and decidedly good looking," according to Lucia Stanton of the Monticello Research Department, an organization devoted to Jefferson lore. The slave Isaac Jefferson remembered her as "might near white...very handsome, long straight hair down her back," Stanton said.

That the author of the Declaration of Independence was a slave owner and opponent of emancipation has long shadowed his reputation as one of America's most beloved heroes.

There has also been a split between most, if not all, black and white historians on he truth of the Jefferson-Hemings connection.

African-American writers generally have supported Hemings' descendants claims of Jefferson's paternity. In her 1997 book, "Thomas Jefferson and Sally Hemings: An American Controversy," Annette Gordon-Reed, an African-American professor at the New York School of law, made the case that the two were sexually involved.

"The notion of interracial children and sex is much more alive in black families than in white," Gordon-Reed said. "I think this will settle it for most people."

Until now, however, most white scholars considered the case for such an a relationship "unpersuasive," Stanton said. One of the rare exception was the late Fawn Brodie's major biography of Jefferson in 1974, which contended he did father Hemings' children, but the controversy raged on.

Ellis, co-author of the Nature essay, had only recently rejected the possibility of a Jefferson-Heming liaison.

Check Yes or No ?

**TERRIE BURNS
SPECIAL TO RODDEY-
MCMILLAN RECORD**

Americans headed out to the election polls to vote on November 3. In South Carolina, voters did the same, but the state's ballot had close connections to Winthrop University.

Published on the South Carolina ballot was the Fourth Amendment, section 33, article III of the S.C. Constitution, which read, "The marriage of a white person with a Negro or mulatto, or person who shall have one-eighth Negro blood, shall be unlawful and void."

This amendment was ratified as a result of the S.C. Constitution of 1895. The constitution came about during an intense time for African Americans as they were kept from the voting polls by means of literacy tests, poll taxes, and other procedures. Education was very important, but all schools remained segregated. During this period of time, the Jim Crow laws were effective, in addition to the height of the populist movement and post-reconstruction era, which involved Ben R. Tillman.

Ben Ryan Tillman, better known as "Pitchfork Ben," was one of the leading officials in the passing of this amendment. The name "Pitchfork Ben" derived from the fact that Tillman was a hero for the farmers and poor classes in South Carolina.

Tillman was twice elected governor of South Carolina, in addition to serving as a U.S. Senator for approximately 24 years. In fact, Tillman was labeled as a "very effective governor and senator," according to history books. His accomplishments were

rooted in education. As governor of South Carolina, Tillman was a strong believer in education. This compelled him to establish Clemson College and Winthrop College. Today on both campuses there are buildings named for him.

The amendment banned interracial marriages between Caucasians and African Americans for over 70 years. On June 12, 1967, the Supreme Court case *Loving vs. Virginia* made it illegal for any state to prohibit and punish individuals for interracial marriages. Though the law has been null and void for over 30 years, it is still on record in South Carolina and offends many individuals.

Tara McDonald, a 21 year old native of Lugoff, SC, disagrees with the law. The English major said, "It's like telling people who they can and can't marry." In reference to Ben Tillman, McDonald said, "He is one of the biggest racists...Whoever got him with the pitchfork should have gotten his other eyeball too!"

Students, like 19 year old Brad Dalrymple of Florence, said, "You can't bash him...He was the founder of education in S.C., but it's a bad thing he was for banning interracial marriages."

Originally, if found guilty of marrying a "Negro or Mulatto" in South Carolina, a Caucasian male could be disqualified for any office, and the children (if they bore their father's name) would obtain the full rights of inheriting the father's property. Tillman disagreed with the fact that the children would inherit property. He said that some children were illegitimate, and that they didn't deserve the inheritance. As times progressed, other forms of punishment

such as being jailed came into effect.

About 62 percent of the voters in South Carolina believed in ending the marriage ban, while 38 percent felt that the law should remain in the state's constitution. In York county alone, 65.2 percent of the voters cast ballots in favor of the amendment staying on the books.

Many were surprised at the fairly large amount of voters who wanted to keep the marriage law in effect.

Professor Jason Silverman, who teaches various history classes, including African American history said, "I am happy that the law is gone, but it scares me to death that 38 percent voted in favor of keeping the law."

Silverman also said that it didn't surprise him that the law was still written because it's "typically southern," but if you were to check certain constitutions of both southern and northern states you would find embarrassing amendments.

Kendall Wright, a 21 year old Physical education major from Chester wants to know why the change did not come about a long time ago and why some people still oppose interracial marriages in South Carolina. Legislators cannot change the constitution alone. The change must come with consent of the public's vote, which is called a referendum. A reason to justify their right against interracial marriages deals with the Bible. In the Old Testament, in the book of Genesis, Exodus and Deuteronomy to name a few, the Israelites are forbidden to intermarry with the members from the land of Canaan.

Continued on pg 5

DNA CONTINUED FROM PG 1

While it may have been coincidence, scholars have noted that Jefferson was in Monticello, his Virginia mansion, each time Hemings later conceived.

The genetic evidence reported in *Nature* was developed by Eugene Foster, a retired University of Virginia pathologist, who collected blood samples from 19 men and had them analyzed by a team of seven British and Dutch scientists at Oxford University in England.

Five of the samples were from living, male-line descendants of two sons of Jefferson's paternal uncle, Field Jefferson. Five came from relatives of two sons of Thomas Woodson, Hemings' first child, who took the name of his later slave owner. Once came from a descendant of Eston Hemings Jefferson, her last son, who adopted the president's name.

Three were drawn from descendants of three sons of John Carr, grandfather of Jefferson's nephews, Samuel and Peter Carr. Five other samples were "controls," taken from Virginia families unrelated to Jefferson or Hemings, for comparison purposes.

In each sample, the scientists analyzed the Y-chromosome, a piece of DNA that is passed unchanged from father to son, except for an occasional mutation.

"DNA analysis of the Y-chromosome can reveal whether or not individuals are likely to be male-line relatives," the Foster team reported. "No Y-chromosome data were available from male-line descendants of President Thomas Jefferson because he had

no surviving sons."

In their tests, the scientists discovered a rare variant in the Y-chromosome of the descendants of Field Jefferson, the president's uncle. The variant, never observed outside the Jefferson family, also appeared in Eston's relatives, but not in the Carr brothers' progeny. The Woodson group also had a different variant.

"The simplest and most probable explanations for our molecular findings are that Thomas Jefferson, rather than one of the Carr brothers, was the father of Eston Hemings Jefferson," the Foster team reported.

"The probability of such a match arising by chance is low-safely less than 1 percent," Lander and Ellis wrote. "Together with the circumstantial evidence, it seems to seal the case that Jefferson was Eston Hemings' father."

Ironically, most past speculation has focused on Thomas woodson-not Eston- as the Hemings child most likely to be Jefferson's son. The genetic evidence neither supports nor rules out this possibility, Lander said.

Thomas was born in 1790, shortly after Jefferson and Hemings returned from Paris. Eston was born 18 years later, six years after James Thomson Callender- a Richmond, Va., newspaperman and disappointed job seeker- first published accusations of presidential philandering in 1802.

"The jury remains out with respect to Sally's other children, but the burden of proof has clearly shifted," Lander said. "The relationship must have preceded 1802."

Editor's Note:

In the last issue of the Roddey-McMillan Record, an photograph subject was left unnamed. The information for the article "Unmasking the Hidden Truth" was not included due to printers errors.

The following sources were not included; Halloween and Satanism by Phil Phillips and Joan

Hake Robie, copyrighted 1987 by Star Burst Inc.

Internet sources:

www.Halloween - A Harmless Ritual.com
www.Dark Side of Halloween.com
www. A Brief History of Halloween.com
www. The History of Halloween and the Word of God.com
Please feel free to apply

to the Roddey-McMillan Record for more specifics and other sources of information on this subject.

Also, we would like to apologize to Anne Baily for the omission of her name, in the photo cut-line for the Alpha Kappa Alpha Sorority, inc. Health forum photograph.

Roddey-McMillan Record

Deborah Jones, Editor-in-Chief
Gerard Moss, Assistant Editor
Louis Jones Layout/Design Editor
Kate Cooper, Copy Editor

The purpose of this paper is to inform Winthrop students, faculty, and staff and the Rock Hill community of minority concerns and affairs and contribute to the cultural diversity of the University. The content may include but will not be limited to articles on academic achievement and personal growth and development of minority students and minority faculty. Articles may be contributed by Winthrop students, faculty, and alumni, members of the Rock Hill community, and by others. All content will be subject to acceptance and editing by the student editors. If you would like to submit any articles, photos, art, poem, etc., please call the editor at 3764 or drop an e-mail at zjonesde.

Personal Profiles

Jocelyn Elders
Surgeon General and Educator

Photo courtesy of DSU



ELDERS PROVOKES DISCUSSION AT WINTHROP

BY ALRINTHEA CARTER
STAFF WRITER

Former United States Surgeon General Jocelyn Elders spoke to Winthrop University students about the importance of education.

Education, according to Elders, has a big effect on healthcare and society as a whole. "We cannot keep a society healthy if it is uneducated. When you are uneducated you are a slave."

Two of Elders' main goals are to change the way we think about health, and bring educational issues to the forefront of national attention. She pointed out that in the United States we have built more prisons than schools. "Since 1980, 80% of buildings built by the government are used for prisons, while only 11% are used for schools," stated Elders. She argued that if education in the U.S. were improved, prison populations would fall. "We have a responsibility to educate our citizens."

Another of Elders' goals is to make every child in the U.S. a wanted child, using effective sex education "because vows of abstinence break more often than latex condoms. If we teach planned pregnancy," Elders says, "there would be no need for abortion."

Abortion is just one of

the issues that made Elders a controversial figure in American politics. Her views on sex education, condoms, and abortion sparked lengthy debate in 1993 before her appointment as first African-American female United States Surgeon General by President Bill Clinton. During her tenure, Elders tackled issues that most Americans were loathe to even discuss in their own homes. Her positions on legalizing drugs and prostitution, and the teaching of masturbation as a means to prevent teenage sex caused national support for her to erode. After her remarks at the 1994 United Nations World AIDS Day Conference in New York, President Clinton asked for and gained her resignation from her post. When asked what kept her grounded during her rocky tenure as Surgeon General, Elders answered, "I believed in the things I was about. If I had to do it again, I do it the same way."

Elders now spends her time speaking to both adults and students about the issues she cares about, education and healthcare. She prefers speaking to students, saying that they are the most responsive. "The lessons we teach young people will last longer. They will decide the future."

The start of a Tradition

By: Kate Cooper
Copy Editor

My mother always said, "Katie you read too much junk." And sure enough, she was right. So I called myself culturizing myself by reading more books on my heritage. Upon finding out that my father's grandmother was full blooded Native American, I took it upon myself to read up on my ancestors seeing as how I know so much already about my mother's side of the family, the African-Americans. In my search for enlightenment, I stumbled across a book that changed my whole out look on the history of Native Americans as well as African-Americans and Latinos.

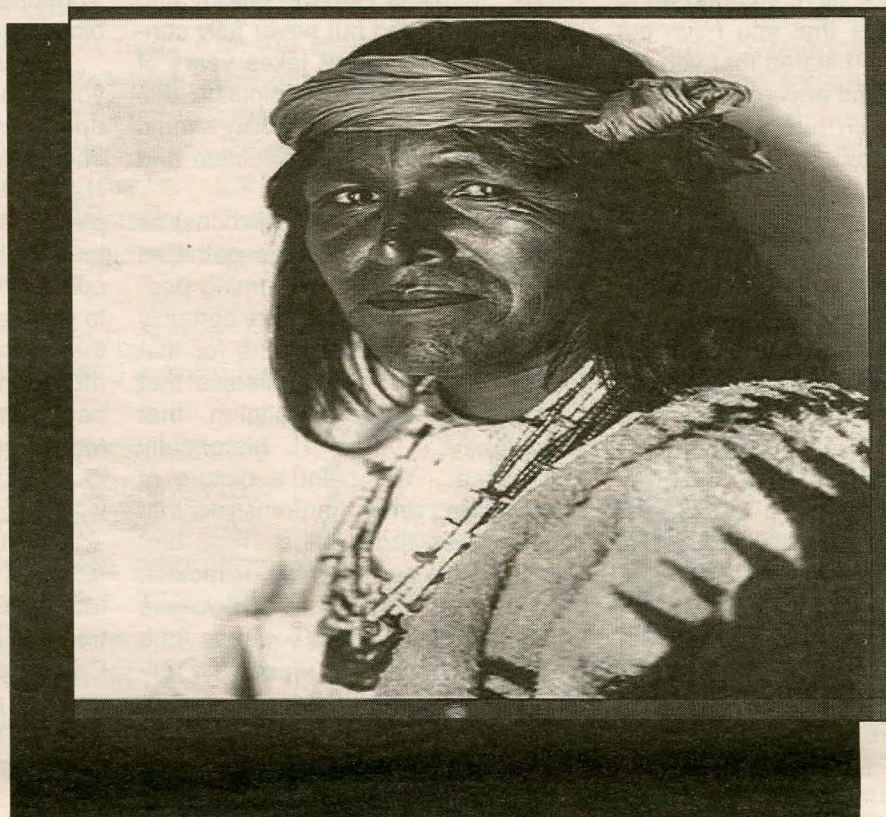
The book is called "Lies My Teacher Told Me" by James W. Loewen. This book goes into great detail on what history has left out, smoothed over, and completely ignored when they got to our history.

Loewen starts his book by explaining why students hate history to begin with and how it plays an essential part in the lies that have been told and ends the book with some solutions to the problem of history being irrelevant and degrading to certain ethnicities.

Loewen begins by stating that "It is a known fact that high school students hate history." When they list their favorite subjects, history always comes in last. "Borr-ring" is the adjective they

apply to it. African-American, Native American, and Latino students view history with a special dislike. They also learn it especially poorly. The reason being that students are right: the books are boring. The stories they tell are predictable because the every problem is getting solved, if it has not been already. Textbooks exclude conflict or real suspense. They leave out anything that might reflect badly upon our national character. When they try for drama, they achieve only melodrama., because readers know that everything will turn out wonderful in the end. Textbooks also never use the present to illuminate the past. The present seems to be problematic to them. They portray history as a simple-minded morality play. While there is nothing wrong with optimism, it does become something of a burden for students of color, children of working class parents, girls who notice an absence of women who made history, or any group that has not already been outstanding successful. The optimistic textbook approach denies any understanding of failure other than blaming the victim. No wonder children of color are alienated."

WANT TO KNOW MORE?!?! Go to your nearest library and pick up this insightful book and make it a tradition to research the truth and explore your history.



Let Your Voice Be Heard

BY ROSHANDA YEARWOOD

This was my second time doing this. I was elated, yet nervous; tense and overly anxious. I waited 45 minutes to do something that only took 10 minutes. After I did it, I felt powerful and I wanted to do it again. Upon leaving I was glad that I did it, even though I really didn't want to at first. But I'm glad that a friend of mine advised me differently. When so many people in other countries are unable to vote, it's our free right and we should use it. One thing my friend told me was, as a minority woman, I should go and vote because my fore-sisters (if you will) had fought hard to get my right to vote. I hate to admit it, but he had a good point.

When I reached my designated voting site, I was aggravated that all those people were waiting there to vote, some having been waiting for over an hour. At this point when I saw the lines wrapping around the room I was about to walk out the door. However, for some strange reason, I decided to tough it out and cast my vote. As I slowly approached the booth to vote, I realized two things. One; it was already too late for me to leave because I had already been there 10 minutes, and two; they were voting on an amendment that I found rather interesting.

While standing in line and older woman tapped me on

the shoulder and passed me a sheet of paper with the amendments that were being voted on. The one that caught my eye was Amendment No. 4. It read as follows.

"Shall section 33, Article 111 of the Constitution of this state be amended by deleting the following sentence from the Constitution. 'The marriage of a white person with a Negro or mulatto or person who shall have one-eighth or more of Negro blood shall be unlawful and void?'"

Now like many of you, I was shocked and appalled that we even had a law like this still in the Constitution. As we approach the new millennium, I thought the South had gotten rid of its racist views, but clearly I was mistaken. Of course the amendment passed, but with a margin of only 68 percent-yes, with 38 percent-no.

What does this mean?

Obviously, there are still some people who believe that this amendment should stay in the Constitution. What does this mean for the residents of South Carolina? It means we are considered a joke by other states, and we are still trapped in a time warp.

As southerners, we constantly profess that we are evolving and moving ahead, yet we still have a symbol of hate and division flying over our state house. What does this convey to other individuals?

I'll never forget when my

aunt came to visit us from Trinidad. As I was driving her around Columbia, she saw the Confederate flag over the State House. Of course, she was just as surprised as I was to see it flying over our State

Did
you
know?

House.

How ever you feel about the Confederate flag is your opinion, but I feel that if there is a certain object that offends a certain group of people, then it should be taken down. By having this flag flying over our State House, what message are we sending to those who live in our State or who are visiting. But that is another topic in itself.

Anyway, after I left the booth to vote, I was extremely thankful that my friend pushed me to vote. Even though this was my second time voting, I felt that my vote actually made a difference. So many times we tend to sit back and say my one little vote will not make a difference, but just think about it like this; what if 1,795 other people felt the same way you did. What would the condition of our government be? I know it seems like a lot of trouble and time, but in the end

it's all worth it, believe me.

If you are a minority, voting is especially important and a right that we should use. In this year's election, about 24% of all votes cast were by African-Americans, according to Andrew J. Skerritt's article in the Herald. Not too long ago, our ancestors fought long and hard for the right to vote, and now we don't even want to get up and go to the local school to vote. Voting has become so convenient yet we still have a poor voter turn out. You can register just about everywhere, from the highway department to the dentist office, yet we still have a poor voter turn out.

Just think if no one voted, we wouldn't have Women's right to vote, immigrant or minorities rights or Affirmative Action. Where would some of us be today if someone didn't vote?

I'm glad that I was a part of the percentage of individuals who helped change a certain sentence from Amendment No. 4. How many of you can say that? If you didn't vote in this election, shame on you! But you still have time to redeem yourself. Presidential elections are coming up and you can make sure your voice is heard. As college students, many view us as indifferent about politics or our future; let's prove them wrong. Make your vote count and make changes in your local, and state governments.

Instead of complaining, do something to make a differ-

ence. Remember if you didn't vote you have no room to complain about how ineffectively the government is being run.

Personally, I'm glad I voted because I made a difference in my community. Can you say you have done the same? We wait all our lives to turn eighteen so we can be "adults" and have the right to vote and we don't even take it upon ourselves to do it. All right, it may not be as glamorous as we thought it would be, but as citizens we should do it- others in far away countries who would love to be in our shoes can not even vote and try to improve their present situations. For those of you who voted-thanks for trying to make our communities a better place. For those of you who didn't, sit down and be quiet because I don't want to hear you complain. If you couldn't go home to vote, that's understandable. But there is an absentee ballot-use it! With so many resources, I'm surprised that they don't have someone coming door-to-door or that there's not a button you could push on the television to cast your ballot. I can't stress this enough-VOTE!; Vote to get amendments like No. 4 out of the Constitution; vote to get the liars, crooks, and racist bigots out of office; vote to improve life for the future generation. Just vote! I'm glad I did.

Thanks Torrie and Rodney for making your point!

Editorials

This is a little essay to rebut the culturally biased propaganda that you spread in your "Unmasking the Hidden Truth" article. I, someone with first-hand knowledge of what you call "occult" practices, have stepped up to challenge the lies that you have put forth. Though you stated that you did not intend to offend anyone, your tone and style are both highly offensive... just to let you know.

The holiday known today as Halloween is much different than how it was practice in the old days, (before the Christians came to Druidic country). Yes, dressing up is part of it but the idea that it is satanic and therefore evil, is ridiculous, (Especially since these practices reach back long before the concept of Satan first appeared). Witches do exist and practice Magik (spelled with a "k") all year long. "All Hallows Eve" is just one day that is important in their calendar. Though I am not a Wiccan (witch) I practice Shamanism, a religion with the same base beliefs and view of Magik.

First, for our readers, let me explain what Magik is. Magik has nothing to do with pulling rabbits out of hats or

cutting pretty girls in half. This is pure trickery, illusion and nothing more. Magicians DO NOT practice Magik. All true magik users know that Magik is a force of Nature that flows through all things. Magik is Life and energy and can be channeled but never fully controlled. That is why it takes years of practice and faith to manipulate this power and those with the ability should be respected for their dedication and love for the craft.

You speak of Witches (Wiccans) as if they are these old hags gathered around a boiling caldron turning people into frogs. Well, they are certainly not. Witches (and shamans for that matter) are just normal people that practice a different religion that Christianity has historically denounced. You paint a picture of women flying around broomsticks that simply does not reflect real life. Witches, who can be male or female, practice a secret religion that, because you don't understand it, you fear. As a matter of fact, the only reason the religion is even secret is because of violence perpetrated by Christians. Have you ever stopped to ask WHY Christianity has taken such a hostile

attitude toward these people? In the days of the Pilgrims one had to do no more than dance to be considered a witch and anything from public humiliation to death would ensue. This, from a people who drink their "savior's" blood and eat his flesh!

The answer is pretty simple when you think about it. The Christians, upon invading Northern Europe, encountered the Druids, a group of Nature-loving, and very spiritual people. Their faith was so strong in fact, that the missionaries could scarcely convert them. At first, the Church tried to persuade them to convert, but when that didn't work, they began outright murdering them as heretics; thus began the witch scare that continues today and that your article has helped to encourage. The few Druids that would convert held onto their old practices and beliefs so strongly that many of their customs are still practiced today. Ever wonder why we bring a tree into our homes and decorate it at Christmas? You guessed it...yet another gift from those Nature-loving Druids. But, I forgot, they were horrible people that burned men at the stakes. Or was that the Pilgrims?

Hmmmm.

Anyway, your article failed to present a balanced view of the Wiccan way of life, highlighting many of the untruths while omitting many facts. You speak, condescendingly, of Druids as "superstitious". Is crossing yourself upon entering a church superstitious? No, it is a practice of a religion and is given respect as part of someone else's belief system. Why don't you give a little respect to our practices too?

It is this blatant lack of respect that caused me to write this paper in the first place. You compare Druidism (and thus all religions aligned with it) to Christianity. Isn't that a little backwards. Christianity is only two thousand years old. Druidism is at least five times that old and Shamanism goes back twenty thousand years! Our religions have remained almost unchanged and have stood the test of time where Christianity has splintered and faltered so many times that it is a marvel it is still practiced at all. You also seem to forget that your Ancestors practiced a similar religion to Druidism (witchcraft).

EDITORIAL: CONTINUED FROM PG 4

Middle Passage Not So Long Ago

Every Black person in this country is descended from a person that fought long and hard so that their kids would NOT be Christianized. Yes, look into your history and you will see that it's true. Your Ancestors probably worshiped in very similar ways to modern witches and certainly practiced Magik in some form. (The movie "Shaka Zulu" is a good example in case you haven't seen it). Have we so lost our sense of cultural identity as to denounce the religions of our real forefathers?

I do not mean to sound harsh but your ignorance is astounding and your deep-rooted fear, frightening in itself. Because of your lack of understanding, you have spread half truths and outright lies about a religion. Do you understand "religion"? The tone of the article made it seem like Halloween is about evil and Satan and sacrificing cats under a full moon and other such nonsense. I hope that I've shown you that it is not. Your propaganda has also made people uneasy about the idea of witches and witchcraft. You obviously have never heard of the "Three Fold Rule".

This is the first rule of all Magik use: that "whatever spell a witch (or shaman) casts will come back to them three times as strong." Yes, all true witches learn this lesson first. It is one of the reasons why Magik users don't do harm with Magik. But you would have people looking over their shoulders, fearing us. I am appalled. It was this kind of mindless rhetoric that caused six million Jews, Gypsies, Witches and Jehovah's Witnesses to be killed in World War II.

The point is one should THINK before they go tearing into another person's beliefs.

Imagine, you are in your dorm room by yourself. You just had a long day of classes and now you have some time to yourself to relax. You are in your bed half asleep when six men bust into your room and grab you. You put up a good fight but eventually you get tired and they overpower you. Once you are down, two of the men restrain you while the others place chains on your hands and feet. You are then dragged out of your room into the hall. You scream for help but no one answers. Then you are taken outside and thrown in the back of a van with other people whom you do not recognize.

You think to yourself, "This can't be happening to me. I am only a student." Never the less you are placed into this situation.

You travel in the van for what seems like days. Every couple of hours the van stops to add more people in it already crowded content. You are in an awkward position with your hands cuffed behind your back and you are in a great deal of pain. With every movement, the shackles penetrated the skin to cut deep gouges around your hands and wrists. You try to talk to some of the other people but your questions are only met with screams and moans. Aggravated by the noise and your ruptured wrists, a cat-o-nine tails whips through the air and startles everyone into silence. Fearing for your life, your life, you and the others reduce your hysteria to whispering cries.

After several days of travel packed in the back of a crowded van, you are very disoriented. You are hungry and in need of a bathroom. You notice, to your disgust, that others have relieved themselves in their clothes and you wonder how long it will be until you can't hold your waste anymore either. You don't know where you are or where you are going. Worst of all you are afraid that you will

never be able to see your family and friends ever again.

Finally the van stops. You and the other captives are then taken off of the van, stripped of your clothes and forced into the near by sea. You over hear one of the captures say, "The Ship will arrive at now to transport this new shipment of cargo. we should collect a very good price for this load!"

This brief parable could be considered the contemporary version of the beginning part of the voyage known as the Middle Passage. The millions of Africans kidnapped from their homes and sold into slavery is just as equivalent to someone kidnapping you in the parable above.

Before the Africans were captured and forced into slavery, they enjoyed a culture rich in economics, religion, education, family structure, language, dance, and art. Agriculture was the basis of many African lives (especially West Africa) and influenced many aspects of their rich society.

Millions of these same civilized, productive, and peaceful Africans were the ones taken away against their own will and forced on slave ships to bondage in America.

The Middle Passage was a horrible and dehumanizing journey across the Atlantic Ocean. Over 10 million men, women, and children were brought, sold and shipped out to slave markets in South America, the Caribbean, and North America. Africans were packed into ships like cattle. They were allowed on average a space six feet long by sixteen inches wide in ships that carried as many as 600 people. The journey itself could last from 65 to 70 days or from 3 to 4 months depending on the weather or the health of the other slaves that were set loose to row the boat.

Conditions for the people on the slave trip were miserable. The ships were plagued by diseases like small pox which lead

to a slow death. The stench of the dying and dead plagued the remaining few and created an environment for other diseases to arise. The holds (where the slaves were held) were dark, draft, airless, and infested with lice, fleas, and rats which were also a number one host of diseases. Any African that was, after several days, found dead was thrown overboard and eaten by sharks. This happened so often that sharks followed slave ships faithfully awaiting meals on the dead or disobedient slaves. To this day, it is a known fact that sharks still travel in the direction of ancient slave routes. Sometimes Africans would commit suicide by jumping over overboard to escape a life of hatred and oppression.

After looking back on the Middle Passage and putting ourselves into the shoes of our ancestors, we must evaluate ourselves and see if we have forgotten where we have come from. We must never forget that we still have a long way to travel and that the road is going to be filled with hate, stolen destinies, and of course sharks on two legs that will do just about anything to see us back on that ship relying on them to help us survive even though they are the ones killing us. Let us start a new passage that goes towards our troubled youth, our employment state, and most importantly a stable family unit. Though we have been enslaved and brought here against our wills, it is our responsibility to free ourselves and to make a stable society. Not only for your intermediate families but also for the other 10 million slaves' descendants fighting to be let off the ships of despair, poverty, drugs, and other things that plague African-American life. We are all in this together.

CHECK YES OR NO: CONTINUED FROM PG. 2

Minister Ronald T. Howell, a senior, business major from Cross, S.C. said that "The Bible doesn't say that you cannot marry a person from another race. "Jesus didn't preach against race, nationality, or class. His message was for everybody." Howell said that he hasn't performed any interracial marriages, but he has encountered interracial couples, and individuals have been known to quote scrip-

tures out of context to make a point for them.

Though South Carolinians removed the law from its constitution, the main issue at hand deals with race relations. "Race relations are pretty bad under any circumstances. We have a long way to go to live harmoniously. If the law had failed, we would have had a serious, serious set back," said Silverman.

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Why Go Greek?

BY MICHAEL C. BROWN, JR.
STAFF WRITER

During the 1997-1998 school term, Winthrop has witnessed an influx of members into Alpha Phi Alpha, Alpha Kappa Alpha, Kappa Alpha Psi, Delta Sigma Theta, Phi Beta Sigma, and Zeta Phi Beta. A few of the "newest" members of these organizations took the time to reflect on some of the reasons they chose to pledge their particular greek-letter organization.

For some, family influence was a factor in their decisions in which fraternity or sorority they became a member of.

"I pledged Zeta mainly because of my grandmother and my aunt whom are both Zetas," added Keshia Wormley. "When I came to Winthrop, my friends were Zetas and I didn't even know they were Zetas. It wasn't like they recruited me or anything like that, they just made me feel welcome."

Maurice Herrington stated, "My father is a Kappa and I looked up to him. In him I saw what Kappa stood for and what it meant to him and decided I wanted to become a part of that."

For those without family members who are greek, their decision on which organization to pledge came from observation and research.

"I have friends in all the historically black fraternities, but I had an inner love for Sigma the minute I saw it," stated Ruell Gomez. "I did some research to find out what they were really about which gave me their surface structure."

Although some of these new members have been a part of their greek-letter organizations for a short period of time, they all agree that greek life is more than just paraphernalia and step-shows.

"Being a member of a greek-letter organization means setting an example for others and giving back to the community, especially the college community through forums,

programs, and projects," stated Maurice Herrington.

"Our main purpose is to recognize issues and problems affecting the Black community today and surely trying to find ways to rectify them as an organization and collectively with the Black population," replied Ruell Gomez.

Luckily, some of these new greeks did not allow negative stereotypes to change their opinions of joining their greek organizations.

"I didn't even know about the stereotypes until after I became part of the sorority," stated Keshia Wormley. "Even if I had known about the stereotypes it would not have affected my decision at all."

Since all of the historically Black fraternities and sororities at Winthrop are very active and strong, their newest members hope to maintain their organizations' strength and involvement and also enhance them.

Tela Witherspoon stated, "My desire to do for Delta is what already has been done- a willingness to work hard and to do things for the community.. I know I can bring a lot of commitment, a drive for hard work, and a well-rounded attitude towards anything!"

"My personality will help with future programs that are geared towards the advancement of young people in their academics and in society," added Aleshia Gilliard. "I can also bring in new ideas that would help the Mu Xi Chapter stand out amongst the other greek organizations."

"I maintain a constant, positive attitude that is needed at all times," stated Gomez. "When things start to go rough, my strength and ability come in to find better ways to do things."

Several of the younger greek members have friends in different greek organizations. Does this affect their friendships at all?

"In some regard things have changed

because of outside people. But if you know who you are, what you are, and what you stand for, you and your friends can remain strong before and after you become members of different greek-letter organizations," stated Tela Witherspoon.

Keshia Wormley said, "Our relationship has not changed. We still remain close friends because we're strong individuals! Our different affiliations did not change us and they won't change us."

Having friends in different greek-letter organizations could also help improve greek unity on Winthrop's campus. These new members feel that with the proper attitudes they too can help establish more unity amongst the greeks.

"My real sister is an AKA, so I came with a taste of diversity and unification," added Tela Witherspoon. "There are some issues among the greek organizations, but they aren't necessarily on a greek level. A majority of the issues involve individual people and not the entire organization."

"I hope to help close the gap with new members of other sororities because we're all suppose to have the same common goal which to enhance the African-American community," stated Aleshia Gilliard.

Last but certainly not least, some of new members of greek-letter organizations left some advice to prospective members.

"Look at everyone, and don't let one person's opinion or the opinion of another greek-letter organization influence you," replied Keshia Wormley.

"Stay involved and make sure it's what you want to do because it is a lifelong commitment," added Aleshia Gilliard.

"Academics come first! Once you get your grades in check, then you begin to ponder becoming affiliated with a greek-letter organization."

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Pictured here is Jae-Hae
Matthews, a member of Delta
Sigma Theta Sorority, Inc.



Photo by Louis Jones

Hype Williams' Belly Suffers From Indigestion

BY OZAKIE KNOTTS
Staff writer

Video director Hype Williams, famed for his visually stylistic work with such artists as Busta Rhymes, Missy Elliot, and Puff Daddy create a dark, gritty saga in *Belly* his debut film. Reminiscent of Martin Scorsese's *Goodfellas*, *Belly* is a tale of drug dealing, FBI conspiracy, and characters struggling for spiritual repentance.



"Sincere"- portrayed by rap artist Nas in the movie "Belly"

The film centers on Tommy, a spiritually debased hoodlum (portrayed realistically by DMX) and his philosophical partner in crime Sincere (played by a sensitive Nas). Both of these characters eventually leave the rat game of drugs and violence.

Hearing about a new type of heroin with

an incredible potency, Tommy jets off to Jamaica with the hopes of obtaining the heroin, but ends up murdering a drug lord who is rivaling in profits with Tommy's supplier. The movie segues with several murders, which leads to the eventual imprisonment of Tommy. This ends up pushing him to become a part of a FBI-assisted attempted assassination to the Minister of the Nation of Islam on the eve of the next millennium. When his past catches up with him, a hit is placed on Tommy's life while Sincere wrestles with gaining solid footing, with a wife (played by TLC's T-Boz) and daughter in tow.

Belly's cinematographer, Malik Hassan Sayeed (who shot Spike Lee's *Clockers*, *Girl 6*, and *He Got Game*), gives the film dark muted colors in contrast to whole scenes awash in blues and reds. The major characters were all convincingly portrayed. But the film's essential elements (drug dealing, character soul-searching, FBI conspiracy) didn't mesh together in a cohesive unit.

The film suffers from a script that doesn't connect these narrative threads. The character of Kisha, portrayed by Motown singer/actress Taral Hicks was not fleshed out. The soul-searching transformation of Sincere was equally not given enough

screen time. Worse, the message of how materialism can lead to spiritual debasement from Tommy not killing the Minister just couldn't gel with the other elements of the film.



"Tommy"- portrayed by rap artist DMX

A recent *Vibe* magazine article illuminates significant problems Hype Williams experienced during the creation of this film in lieu of budget problems, script changes forced by the distributor, and an overall lack of support of various aspects of the film by Artisan Entertainment who financed the film. *Belly* is a decent film, but with additional support from the distributors and no script changes, *Belly* was cheated from being a good film to an excellent masterpiece.

History behind Kwanzaa

Kwanzaa is the first of blackness (Nguzo non-historic holiday celebrated by African-Americans families. Kwanzaa was founded by Dr. Maulana Ron Karenga in 1966. Kwanzaa is a seven-day holiday celebrated from December 26-January 1. The name Kwanzaa is derived from the Swahili word "kwanza" which means first and comes from the saying "Matunda Ya Kwanza" (first fruits). An extra "A" was added so that Kwanzaa would have seven letters to symbolize the seven principles

of blackness (Nguzo Saba). Kwanzaa celebrates the "first fruits" traditional of agricultural people in Africa. It is a joyful time, a time when the entire community joins to give thanks for life, crops, and each other. During Kwanzaa, the Nguzo Saba (seven principles of blackness) serves as the value system. People get together to enjoy, reflect, anticipate, and plan-emphasizing the designated principle of the day for a closer family.

Kwanzaa Soulfood Recipes

Although we've already celebrated Kwanzaa here at Winthrop, you can still celebrate at home from December 26-January 1 with these 2 great recipes.

Glazed Sweet Potatoes

These are a traditional favorite.

Ingredients;
5 large yams
1 cup brown sugar
1/2 cup butter
2 tablespoons cinnamon
1 tsp. nutmeg

First- clean the yams under running water. Make sure to scrub all dirt off.

Second-Slice the yams as thinly or as thickly as you want.

Third- Melt 1/2 of the butter in a large sauce pan.

Fourth- while the butter is melting, sprinkle the yams with a little bit of lemon juice.

Fifth- once the butter has melted, put in your yams and sugar. The sugar should melt and form a yellow glaze with the butter. Be careful not to let it burn.

Sixth- yams should be cooked

for 15 minutes until tender, unless you like them a little crunchy.

Seventh-Enjoy! Serves 4.

Spicy Turnip Greens-

these are supposed to be good luck at New Years, but they're great any time!

Ingredients;
2 bushels of fresh greens
1 c sliced red bell peppers
1/2 cup of white vinegar
First; wash the green carefully to get rid of all grit. Be careful not to tear the leaves.

Second; core and slice your bell pepper. Make sure not to leave any of the seeds, or the white core. They're very bitter!

Third; prepare 5 cups of boiling water in a large pot. Make sure you have enough to cover your greens.

Fourth; tear your greens into strips, taking out the center stem of the leaf if you want. Don't tear them too small as they boil down.

Fifth; boil your green with your white vinegar for 25 minutes. Don't stir!

Sixth- serve with the pot liquor and red bell pepper slices for color. Enjoy!

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Back Talk

Christmas Notice

The United States Postal Service has issued its first Kwanzaa stamp. The stamp is designed by Synthia St. James, author of "The Gifts of Kwanzaa", 1997.

According to postal workers, the stamp is an experiment to see whether there is much interest. If not, there will be no Kwanzaa stamp next year.

Buy Kwanzaa stamps for your Thanksgiving, Christmas, Kwanzaa and Hanukkah cards.

The Stuff Files

Louis Jones

Why are so many rappers trying to make and star in their own movies?
 Who told Master P to do it more than once?
 Why does No Limit Gear look similar to Ralph Lauren?
 Who said that watermelon flavored Trix Cereal was a good idea?
 Raise your hand if you ever ate worms.
 Keep your hands raised if you still eat worms.
 Raise your hands higher if you replaced the real worms with gummy worms.
 If Slimy the worm was your favorite character on Sesame Street, get help.
 Speaking of food, why are people looking forward to next semester's cafe cash?
 Now that we have had the grand opening of the newly remodeled Dinkins, who cares?
 Who knew that X-Men comes on UPN Sunday mornings at eight?
 Have you ever tried to burst the air pocket in your Nike's?
 Do you remember anybody from high school who wore the fake Adidas with 4 stripes?
 Who remembers back in the day when they used to serve biscuits and gravy in Thomson?
 Clap if you know someone who had a pet chicken when they were little :)

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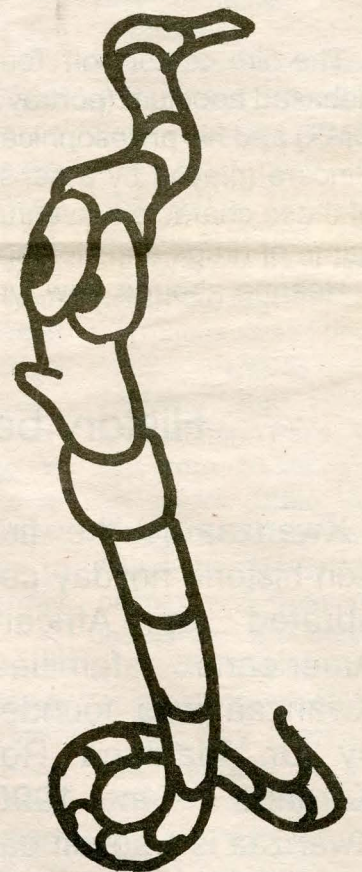
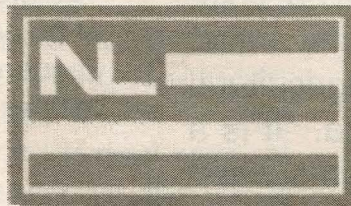
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