



# Native Sons

## Equipping Native Leaders to Reach Native Americans

### THE LUMBEES & THE K.K.K.

#### SPECIAL POINTS OF INTEREST:

- Thank you all for your faithfulness! On paper we are at app. 92% of our monthly support.
- Unfortunately, on any given month, not all of this will normally come in.
- Information for this article comes from the web, [Living Indian Histories](#) (Gerald Sider), [The Lumbee Problem](#) (Sue Blu), and [The Only Land I know](#) (Adolph Dial).

#### PRAYER POINTS

- Theresa's father and step-father.
- Theresa's physical healing.
- Safe travel and good ministry for John this summer.

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The Rev. James W. Cole was not welcome in Robeson Co., NC. A Grand Wizard in the K.K. K. from northeaster South Carolina he was dubbed "Catfish Cole" by the Lumbees. In the late 1950's he had the audacity to attempt to hold a K.K.K. rally in Pembroke, NC—the seat of Lumbee power. Disallowed from Pembroke he rented land in nearby Maxton (also located in Robeson Co.—home of the Lumbees & Tuscarora).

An Indian woman living in the predominantly white town of Lumberton had begun dating a white man resulting in a cross being burned on her front lawn. On January 13, 1958 two Indian families had crosses burned on their front lawns. In the aftermath of these cross-burning Catfish stated, "I am for segregation" and organized a rally which was held on January 18, 1958 "to put the Indians in their place."

About 150 armed Klansmen assembled to hold a rally at Haynes Pond in Maxton. Somewhere between 1500—3000 armed Indians also attended the meeting. Sheriff Malcolm McLeod advised Catfish not to hold the rally; "You see how it is" he said, as he climbed into his cruiser where he remained for the duration of the rally, but his advice was ignored.

When Catfish began speaking the single light bulb over the podium was shot out by a Lumbee and the Klansmen scattered into the swamp, led by their fearless Grand Wizard (a catfish has to do what a

Three months is NOT a long time, but a month away from family is! I am out of school and running here and there in New England visiting "y'all."

Theresa and Caleb are finishing school and will join me in NY at her mother's on June 11th. Levi and Alicia are well, but discussing his being stationed elsewhere soon—

catfish has to do!

After the light bulb was shot out more guns went off, but no one was injured except for a single photographer who was grazed by a bullet while taking pictures of



**Simeon Oxendine & Charlie Warriax hold their trophy.**

This picture taken from [www.fayobserver.com](#)

the armed Indians. The sheriff remained safely locked in his cruiser and radioed the highway patrol for help. The highway patrol arrived quickly and the shooting stopped. At that point the sheriff got out of his car, took the microphone and told the people that if they went home they could be there in time to watch "Gunsmoke." So the Lumbee went home, stopping on the way at the Maxton jail to insist on the release of a couple of Indians arrested during the commotion.

Cole's wife had in a panic attempted to

leave (without her husband, who was somewhere in the swamp) and drove her Cadillac coupe into a ditch. She remained locked in her car during the entire episode. After the commotion was over the Lumbee pushed her back onto the road.

Two Lumbees, Simeon Oxendine and Charlie Warriax, pulled down the KKK flag and jokingly wrapped it around themselves. This picture was placed in Life magazine and was a cover story.

Folksong writer Malvina Reynolds wrote a ballad of the event titled, "The Battle of Maxton Field" which became a moderate hit played by well known folksinger Pete Seeger (you can go to [www.fayobserver.com/special/battle\\_of\\_maxton\\_field/#](#) to read the lyrics and hear the song).

James Cole and a fellow Klansman, James Martin later stood trial before a Lumbee judge. Martin was sentenced to 6-12 months in prison and Cole to 18-24 months. When sentencing the two the judge stated, "You came into a community with guns, where there was a very happy and contented group of people. We don't go along with violence... We can't understand why you want to come here and bring discord."

Like Henry Berry Lowery, this story of standing up against the Klan is a point of pride among the Indians of Robeson County.

### ON A PERSONAL NOTE

Japan, Washington State or Virginia—they hope WA.

We are working feverishly at NABC on a self-study which is part of the Association for Biblical Higher Education accreditation requirements. It is a lot of work and taxing on all at the school, but we are slowly getting it done.

Thank you all for your prayers,

support, and correspondence!



**"I SEE YOU!!!"**