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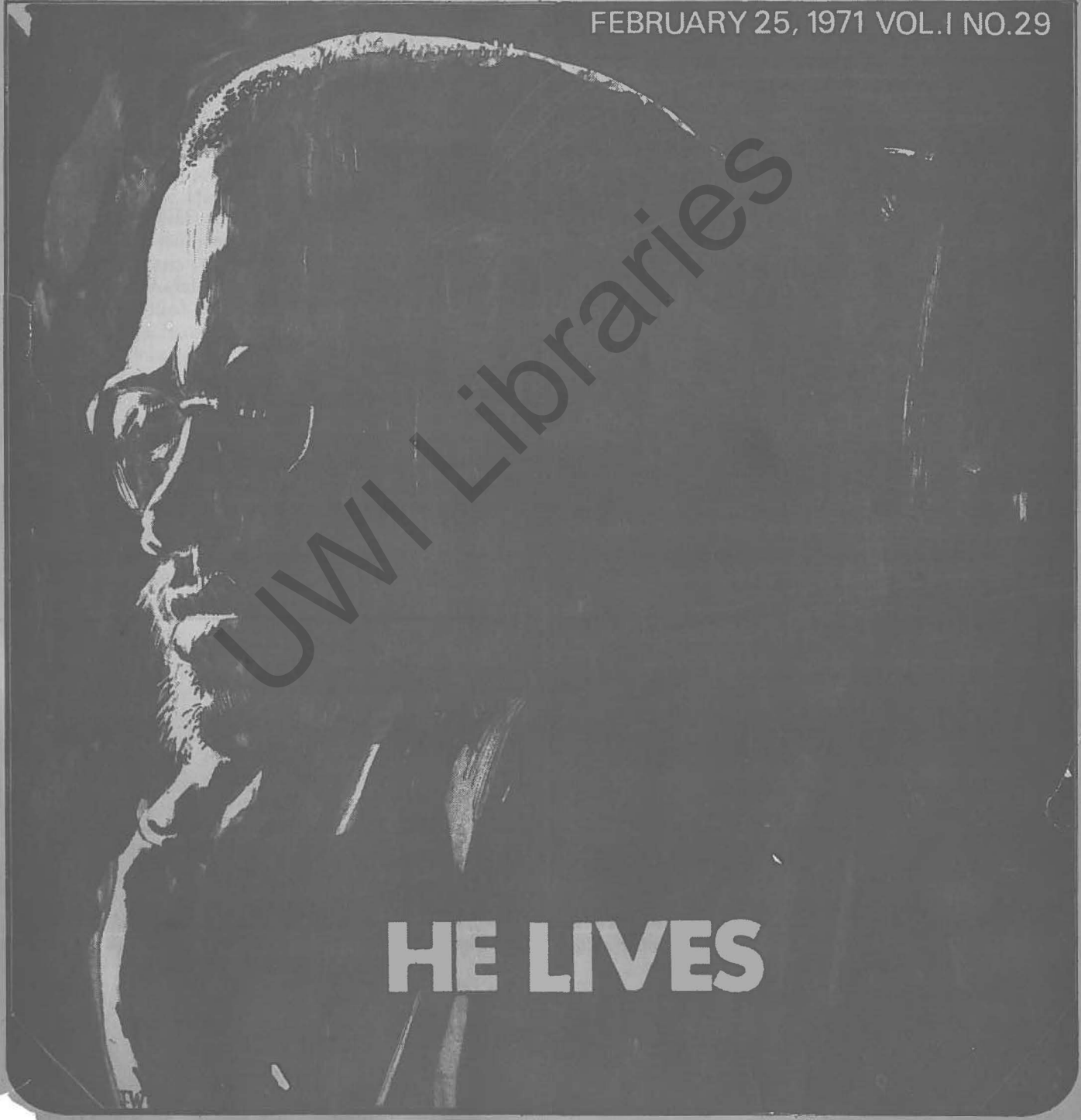
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BLACKPNEWS

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AGITATE · EDUCATE · ORGANIZE

FEBRUARY 25, 1971 VOL. I NO. 29



HE LIVES

MALCOLM IN PERSPECTIVE

At this time of year, poignant thoughts of Malcolm X fill the minds of many black people and we mourn the loss of a great freedom-fighter. There is no doubt that Malcolm is an authentic black hero whose life and works black people must read and master and because of this, it is incumbent upon us constantly to re-assess the contribution he has made to our struggle.

This writer recalls that the first time the name Malcolm X was heard by him escaped the lips of a palsied old white man, who seemed profoundly shaken by his experience of viewing Malcolm on television the previous night. This was in London, England, and that old man admitted in tremulous tones that Malcolm terrified him with the cogency of the indictment he made against white America. Furthermore, this old English cracker confessed that the experience of seeing and hearing Malcolm for the first time caused him to reflect on how John of Patmos must have felt when experiencing the apocalypse, watching men consigned to hell forever. This white man was convinced that in a short while the U.S.A. would be destroyed and in a matter of time the demise of Britain and other white american colonies would follow. A few days later, the old cracker was found dead at his desk with the same terrified expression on his face as when he was recounting his first exposure to Malcolm X.

This event has always symbolised to me the impact that Malcolm had on whites during his lifetime. But let us consider specifically the contribution he made to the black struggle.

Malcolm possessed a genius for articulating the unspoken thoughts of blacks and he did it by mounting an attack upon the white power structure. Ever since the industrialists of the North started their campaign to abolish slavery in the south, to facilitate industrialization, there has been no lack of whites using sophisticated arguments to justify the way in which black people have been abused and oppressed in this country.

Some whites said that the white man had a duty and mission in life to civilise the blacks, others argued that blacks were by nature inferior and just as water finds its natural level, so do people in society and the natural level of black people, according to this view, was at the bottom of the socio-economic scale. There were almost infinite variations of these two themes.

The black response to this came from the earlier freedom-fighters in a somewhat defensive manner. The tone of great orators like Douglass and Dubois was one of indignation, but they seemed pre-occupied with defending the claim that the black man was inferior. Again and again, both of these black spokesmen harped upon what the black man would do if given equal opportunities. Booker T. Washington felt constrained to aspire no higher than the acquisition of manual skills for blacks. Even Garvey, whose movement was the largest black organisation ever seen in this country, won the support of blacks because of the exciting visions he held out to them in an Independent

Africa under black rule. Garvey himself focused on inducing blacks to look to themselves, rather than positively attacking white crimes against blacks.

Now, it is true that all of the above black spokesman talked about white injustices perpetrated against black people, but their major thrust was in attempting to persuade the black that they ought to be in a better defensive posture by improving themselves or to try to reason with whites about the principles of morality. For example, Douglass and Washington spent much of their time trying to explain to whites that blacks are worthy to be called human and Garvey for all his black pride was concerned with demonstrating to whites black manhood.

When Malcolm however emerged as a national freedom fighter, he instituted a novel approach to a discussion of black problems. Malcolm took it for granted that black men are men and that it was useless to prove the obvious to others, he made such a thorough-going analysis of racism in this country that after Malcolm, not even the most primitive white has ever dared to defend racism in public. Malcolm destroyed all the ethical claims by which whites rationalised their oppression of blacks.

All black people before the advent of Malcolm felt the sting of racism but few, if put to the test, could state what those grievances were without rebuttal. Malcolm's great contribution was his statement of the crimes of whites in a lucid manner and employing vocabulary which any black could use. Shortly after Malcolm's death his arguments were popularised by Stokely Carmichael and Rap Brown and today there are very few blacks who cannot state many of these arguments effectively.

Probably the most invaluable contribution Malcolm made was the standards he set in and lived by during his life. Once Malcolm became politicised, his life exemplified dignity, courage and dedication to the service of black people and therefore he is an important leadership model for black people.

However, we are involved in a life and death struggle and can therefore ill afford the luxury of fantasizing about our heroes. They must be examined in a realistic light, so that we might make the maximum use of the lessons taught by their lives.

Today, Malcolmism or the doctrine expounded by Malcolm X has become a stick with which to beat other black people by the "blacken-than-thou" brigade. Not infrequently, brothers and sisters, who are genuinely wrestling with the problem of discovering themselves, are frightened out of the struggle by other dogmatic brothers. These brothers hurl epithets like "field-nigger" and other terms Malcolm coined at other brothers and sisters who sincerely and honestly raise problems concerning our struggle. This is a perversion of Malcolm's beliefs and takes out of context things said by Malcolm when he was engaging in polemics against other black spokesmen. This is no way to attempt to educate our brothers and sisters.

There is some evidence also that many activists seem to think that by simply 'reading Malcolm's words that this in itself equips them for leadership. While although knowledge of what Malcolm represented is indispensable, we must recognise the limits of his work. Malcolm essentially

THE NEWSMEDIA: RACISM'S FRONTLINE DEFENSE

By W. S., Jr.

With the end of the decade of the 60's, Black militant organizations continue to suffer serious setbacks if not outright annihilation at the hands of the white racist establishment in America. The Student National (formerly Non-violent) Coordinating Committee is in disarray, the Black Panther Party has been decimated, and RAM (Revolutionary Action Movement) is defunct. Even the apparent unity of the civil rights movement has given way to the ideological cleavages manifested in the Black Power debate. Many of these reverses were initiated by the establishment's mass media. Unknowingly, many of the leaders as well as the rank and file of Black militant organizations walked into traps set by the mass media to ensnare them in their own contradictions. It is crucial that Black people rectify this fatal error through a correct analysis of the role of mass media in the decade of the 70's.

For a long time Black scholars have identified and analyzed the traditional function of the mass media as a bearer of the ideology of Anglo-Saxon cultural superiority. As a culture bearer, the mass media was consolidating conquests already made by the racists. It is continually defended white hegemony in America by treating the Black community as if it were not newsworthy. When this was not possible, it simply manifested traditional racist American attitudes towards Black. Blacks and other colored peoples were stereotyped either as childlike or bestial. "Ramar of the Jungle," "Our Gang," "Amos and Andy," "Tarzan" and the like were all that Black people traditionally saw of themselves in the mass media save for the common newsmedia practice of identifying the race of all criminals reported except those who were white. This cultural offensive is still very much in the purview of the mass media. Many new wrinkles have been added which make the Black militant's task of neutralizing the media let alone getting the truth to the Black community extremely difficult and complex. But there is another aspect of the mass media of which Blacks have been relatively unaware. This author feels that the political function performed by the newsmedia is at least as dangerous if not more so than the cultural aspects of the mass media mentioned above. The newsmedia performs the political function of "de-fusing" Black revolutionary "time bombs". An illustration of the ingenious workings of this "de-fusing" technique is the following case study.

On January 6, the CBS TV show "60 Minutes" aired a film segment on the Black Panthers.* Commentator Mike Wallace opened the show by interviewing David Hilliard at the Panther's national headquarters in Oakland. Preliminary film footage emphasized the unimposing and temporary appearance of the edifice. The obvious intent was a pictorial commentary which suggested that the "national headquarters" of the "Vanguard of Revolutionary Nationalism" in America was little more than a storefront.

Hilliard, himself, spent most of the interview on the defensive, disavowing the irrelevant questions of Wallace. One such question, the last one, was a disguised bombshell. Hilliard firmly denied that the Panthers teach children

violence. Scarcely had he replied, however, when the interview was abruptly terminated, and the scene shifted to a Panther school in the Brownsville section of Brooklyn, New York, interrupting a class of Black tots, enthusiastically chanting "kill the pig". Additional exposure of this class emphasized the violent and emotional nature of the tots' learning experience. The impression of repetitive or rote learning in a violent and intensely political context closely paralleled the film techniques associated with Goebbels and the Nazi propaganda apparatus.

Near the end of the film segment a similar juxtaposition was strikingly effective. Wallace, again interviewing Hilliard, maneuvered him into a staunch denial that the Panthers advocate the assassination of President Nixon and certain Congressional leaders on the floor of Congress.** As before, an abrupt shift of scene found Wallace interviewing Eldridge Cleaver in Algiers. Cleaver insisted that it was absolutely necessary to kill Nixon, J. Edgar Hoover and Senator MacClellan if needs be on the Congressional floor. The remainder of the interview featured Cleaver utilizing New Left (which is the same as Old Left) rhetoric in which expressions such as "ruling class" and "my comrades" replaced the more familiar Black Panther expressions "honkies" and "the bloods". Culminating the interview, Cleaver steadfastly avowed that he would return in a few weeks to the United States, confident that he could remain on the loose by living "underground".

In between these deftly edited interviews, Mike Wallace "talked over"*** various scenes of Panther activity, defined the size of their membership, the success of their newspaper and made a brief but distorted presentation of their ideology. In so doing he portrayed the party as being more leftist than Black, and decimated as much by internal purges as by police repression. Wallace claimed that few Blacks are attracted by the Panthers' revolutionary rhetoric. The controversial editorial conclusions of Wallace, however, are firmly supported by short interviews with Oakland Police Chief, Gain, and Roy Wilkins, Executive Secretary of the NAACP.

Gain, out of uniform and dressed like a middle-aged businessman, was informally interviewed as he and Mike Wallace walked down an unassuming residential street in Oakland. The tone of the interview was conversational as if Wallace and Gain were compatriots. It stood in marked contrast to the usual tension between interviewer and interviewee and the particular stresses and strains apparent in Wallace's discussions with the Panther leadership. Gain's function as a policeman was thereby masked and his identity with moderate mainstream America was correspondingly emphasized.

Roy Wilkins, on the other hand, was interviewed in his office surrounded by all the trappings which make him a "responsible" Negro". His approach to the Panthers was benign and paternalistic. While stating that the Black community repudiates the Panther ideology, he gave the general impression that neither he nor most Blacks take the Panthers seriously.

What are the Panthers doing about their difficulties? Wallace answered that two organizers have been sent from the West Coast to rejuvenate the New York chapter of the Party. However, a film sequence showed these "organizers"

Cont'd on pg. 6

Cont'd from pg. 5

working not in the Black community but holding forth at a suburban Connecticut soiree of affluent white liberals.**** A short time after this soiree these very same organizers were arrested on trumped-up charges by New York police.

Wallace closed this film segment by defining the Panthers and their significance. To him the Panthers are a "revolutionary cadre aimed at changing the socio-economic system in America by violence." As to whether they are a danger, he resolutely asserted that they are not, but it was his feeling that "if they don't have the guns they do have the urge to martyrdom." One was left with the impression that if that is what the Panthers want (martyrdom) they should certainly be accommodated.

An analysis of the film segment described above reveals the news media looking to expose Black militant groups with revolutionary potential. Once located, usually in their formative stages, these groups are defined by the newsmedia as an immediate threat to white hegemony when in fact they represent only a potential threat.***** What many Black militant groups need is time to work out their internal contradictions without publicity. This anonymity is just what the newsmedia denies to them. These young groups are enticed into premature exposure by flattering them with "coverage". In the light of the traditional newsmedia indifference to the problems of the Black community, many Black militants mistake this new found media concern as a victory for the movement rather than a shift in the tactics of the establishment. By becoming overly concerned with breaking into the news, many Black militant leaders unconsciously modify their on camera behavior in line with the prevailing criteria of newsworthiness. Criteria of newsworthiness for the establishment newsmedia are determined by the economic norms of the American market place. Thus as one astute observer of TV news has noted, ". . . TV news films must have dramatic quality. This means action, people doing something, preferably involving disagreement, conflict or adventure."***** Often in response to publicity, Black leadership conforms to the dramatic requirements of the newsmedia, its public image dominated by violent rhetoric and posturing. Cleaver's assertion before millions of TV viewers that he was returning to the U.S. to live "underground" was at one and the same time dramatic, threatening and naive. It is understandable in light of the fact that he, no doubt, felt it necessary to say something "newsworthy". In any event this boasting was counterproductive in that it makes Cleaver's anonymous entry into the U. S. and his existence here underground highly unlikely.***** Many groups proceed to the level of action not in terms of an independent analysis of this racist society and how to transform it, but in terms of the moral imperative that their action should conform to their rhetoric, a rhetoric which meets the requirement of the establishment mass media.

This unfortunate phenomenon is compounded by the fact that the Black militant's image of the "revolutionary" is quite similar to the dramatic requirements of the newsmedia. The romantic image of the anachronistic, gun-toting, adventurer, whose sense of mission is out of tune with the masses and the times, is very close to the public projection and private beliefs of our more vocal Black militants. In this light, revolution appears as the 20th

century's "Last Frontier" with all of the personalities and situations associated with that concept. Harold Cruse in "Crisis of the Negro Intellectual" aptly dealt with the distinction between violence and revolution. His chapters should be required reading for all "revolutionaries".

Black militants who appear on the newsmedia in accordance with its dramatic criteria lend to this media a totally unwarranted legitimacy. The newsmedia projects itself as "the fourth estate", the watchdog of the public interest and the champion of unpopular viewpoints. Its ability to air the unpopular opinions of Black militants re-enforces its ability to project itself as a "fourth estate" something autonomous from and potentially hostile to governmental power: in short, another weight in the system of "checks and balances". This "fourth estate" mythology is just another ideological tool by which the racist white establishment legitimizes its criticism of Black leadership in the eyes of the Black community.

Many, if not all Black militant groups do not have the internal discipline to adequately deal with the enticements of the newsmedia. In the CBS program mentioned above the internal contradictions of the Panthers were laid bare so that they were condemned out of their own mouths. The Panthers were allowed on camera only long enough to expose their internal contradictions. Rather than being allowed to define themselves, ideologically, in terms of numbers and impact, these tasks were relegated to Mike Wallace who presented facts selectively and in so doing foisted a biased picture of Black militant reality. Panther dealings with the Press have similarly exemplified this lack of discipline and consistency.***** We must ask not only why the position of the Panther Party varied from spokesman to spokesman on the CBS TV show, "60 Minutes", but why the party allowed these internal contradictions to surface before millions of viewers. On the one hand the newsmedia accentuates the violent rhetoric of the Panthers thus frightening whites and preparing them to either passively accept or actively support police repression. On the other hand, highlighting their internal contradictions undercuts the credibility of the Panthers in the Black community. These contradictions inhibit the Panthers and other Black militant groups from adequately preparing the Black community to deal effectively with the inevitable repression. The Black community is not responsive to posturing since it is aware that repression tends to be applied capriciously against that community as a whole. Roy Wilkins' role in the film segment under analysis completed the "de-fusing" process since his assurances tend to convince whites that the Black community has repudiated its militant leadership.

As a result of all of the factors mentioned above, racist whites come to feel that repression is not only desirable but necessary and possible without prohibitive costs (i.e. rebellions and rising Black mass militancy). If we consider the analogy of the Black community with a revolutionary time bomb the "de-fusing" role of the newsmedia will become obvious. The Black masses have revolutionary

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RACISM'S FRONTLINE DEFENSE (Cont'd.)

potential much as the charge of a time bomb has explosive potential, in this case the triggering mechanism of the bomb parallels Black militant organizations. Only after the contradictions within its trigger mechanisms work themselves out over time can the explosive potential of a time bomb be realized with the ignition of the charge. In similar fashion there is no possibility of "fusing" the revolutionary potential of the masses until the internal contradictions among its leadership are worked out over time.

FOOTNOTES

*The following presentation is not intended to be a particular indictment of the Panthers, but rather a paradigm which projects certain common tendencies in all Black militant groups.

**David Hilliard was in fact, arrested by FBI agents in connection with an alleged plot to assassinate President Nixon.

***A TV technique in which editorial commentary is dubbed over various soundless scenes of relevant activity.

****A similar soiree at the home of conductor Leonard Bernstein drew editorial criticism from the New York Times (January 18, 1970).

*****While CBS's "60 Minutes" did not emphasize Panthers as being dangerous, most editorial opinion since the recent shoot-outs with the police attempt to document a Panther plot against the police.

*****Gans, H., "Since Spiro Agnew Brought Up the Subject, How Well Does TV Present the News," New York Times Magazine. (January 11, 1970) p. 32.

*****It was reported in the January 26 New York Times that FBI agents had requested from CBS films of the complete interview with Eldridge Cleaver in Algiers, only segments of which were actually aired.

*****Charles Garry, the Panthers' white lawyer, has been embarrassing the Party in the press since figures he has given of Panther deaths at the hands of the police have been highly inaccurate, allowing the newsmedia a basis for clouding the essential truth of the Panthers allegation of systematic police repression. ●

TO BE CONTINUED



CHEAP TYPESETTING SERVICE FOR BLACK MEDIA

Our people are starting to respond to the little announcements we've been making on our copy setting facilities, and they are delighted by what they see. So before your group goes ahead and starts spending a whole lot of money at commercial prices for books, catalogues, pamphlets, brochures etc., see us at Black News.

NATURAL FOOD FOR SURVIVAL

In building a nation, brothers and sisters, we must be together physically, mentally, and spiritually. In order to be in this condition we must put the right fuel into our bodies.

FOOD is a substance which when absorbed by the blood stream will nourish, repair, and furnish life force and heat to the body, but IF in its preparation and refining, the life-giving elements are taken, away, it cannot furnish life force, but it will clog the functional activity of the body and will result in many disorders.

I see many of my brothers and sisters "munching" on some very negative foods. When we put these negative foods into our bodies, it would only make us think negative, be negative, and to act negative. How can we expect to be our natural selves if we're gonna continue to put "unnatural" (processed) foods into our bodies.

We should eliminate from our diets ALL processed, refined, and enriched foods, namely; products made from white flour, products made from white sugar, sodas, ready-to-eat cereals, precooked foods, and alcoholic beverages. All these foods contain artificial flavoring and chemicals, which is very detrimental to our bodies. It is necessary for the SURVIVAL of Black People that we stop eating these processed foods. These so-called "civilized" or "invented" foods are the major causes of disorders in the body. They have no value, whatsoever, in our system. They are all negative substances entering our bloodstream which causes Nervousness, Fatigue, Jealousy, Self-Hatred, Fighting one another, Forgetfulness, and many other negative characteristics.

Now is the time, while we still have the chance, to begin to get our health together so when the "shit" comes down our bodies will be strong enough to survive without the proper food. We should check out our diets to see if we're getting the necessary nutrients. This should be done now because tomorrow may be too late.

Fresh fruits and vegetables, whole grains, such as; whole wheat flour, brown rice, soybeans and other beans, nuts, seeds, honey, and herb teas are wholesome natural foods that our bodies crave for. We should try to obtain these foods as soon as possible so that we can store them. (Not fruits and vegetables).

We should also take vitamin supplements to be sure that we get ALL the vitamins we need.

When we do this we will begin to feel better, be better, and to act better because we have given our minds, bodies, and souls the proper fuel to operate them. ●

Sis. H. J.

**FOR AD SPACE
CALL
BLACK NEWS
636-9400**

AROUND OUR WAY

By BIG BLACK

On cold weekend nights this January the EAST will be red hot. We'll feature the sounds of Sonny Sharrock (Jan. 8-9), Elvin Jones (Jan. 15-16), Andrew Cyrille (Jan. 22-23), and Sun RA (Jan. 29-30). You may want to hear Charles and Myra Hunter (a beautifully pure and lovable, Soul duo) and Yusef Iman's Weusi Kuumba Troop on the same bill. It'll be warm and very groovy. Remember our kitchen is always open and if you need more information call 636-9400 or 636-9401.

ALSO REMEMBER Sam River's HARLEM MUSIC ENSEMBLE. Every Sunday afternoon from 4 P.M. to 12 Midnight. Don Miss Brother Sam.

We hope residents of Cleveland gathering for the Dec. 25th-27th. political conference won't forget about Brother Ahmed Evans. Black News will feature conference highlights in our next edition.

We have received the word that Brother Ishangi Razak and his family (he is the famous African dancer and musician and exponent of our people's culture) are really turning out on the West Coast. Black folks on the coast, who have a very scant view of African culture are beginning to sink their teeth into what Brother Ishangi has been saying.

We'll have results soon.

Folks over on the Jersey side can check out **Kuumba House Theatre**. We are going to have our theatre goer and critic RCS view their production real soon.

KUUMBA HOUSE THEATRE

Rutgers University
101 Washington Street
Newark, N. J.

(201) 648-5528 or 643-1102

Portia Bradley of QUEST, Innerscity Youth Program of Newark is looking for activities for Black High School Students. Why not invite these young bloods to view some plays or something. How about it New Lafayette, Negro Ensemble Co., or Afro-American Studio.

Keep up the good work and you'll soon see results Brother Jerome Comer of the R.N.A. of Fernandino Beach, Florida.

Sister Val Grey Ward is now director of the Afro-American Cultural Program of University of Illinois at Urbana-Champaign. We remember this beautiful sister from the much heralded Malcolm X Memorial Service of February 21, 1968.

Food and clothing is still being collected at the East. We have many families in our area that need food and clothing. Mayor Linseed is talking some jive about cutting back on welfare, so please help your brothers and sisters. Bring all clean clothing and perishable food to the EAST 10 Claver Place, Brooklyn, N. Y.

If you know of anyone needing some assistance please call us and we'll take care of business.

Words of praise and thanks for the many brothers and sisters that have been contributing to the Cairo Illinois fund and the Angela Davis Fund. Brothers and Sisters from Fashion High Schools, Black Students of Grover Cleveland High School, Black Workers of Ma Bell at 140 West Street

(Bros. Phillip Rucker and George Myles), Bro. McKinney and Kathy Collins, the folks on his job. Chad Marshall and black brothers and sisters of N. Y. C. C. C. As a result of our combined efforts we have sent two truckloads of food and clothing to Cairo, Ill. Sent money to Cairo and Angela Davis Defense fund.

We've also sent money to the family of Albert Ayler the great black classic Saxophonist and composer. Brother Albert was found "Mysteriously" (Bullet hole in the back of his head) in the East River around December 4th. The brother who's latest recording "NEW GRASS" is a classic (I don't know why D.J.'s haven't played it more) had signed a contract to appear at the EAST the weekend of December 25th - 27th. Some have suggested that brother Albert was done in for not paying past dues to white music Czars. Black musicians had better come home and help get this mess cleaned up. Thanks for helping us out, Brother Archie Shepp. We're still waiting for some articles from our black musicians who have so much to say.

ADDRESS OF THE AYLER FAMILY:

DESIREE

c/o Arlene Ayler
10711 Garfield Avenue
Cleveland, Ohio

* * *

Next stop, Houston, Texas, where brothers and sisters at T.S.U. (Texas Southern University) have a new paper called the Voice of Hope. It's quite exciting seeing black things begin to stir in Houston. (The N.Y.C. of the Southwest). We hope the brothers there don't forget about Brother Lee Otis Johnson, who is now doing some heavy time on a jive charge. The cry must be *FREE LEE OTIS*. We'd like more news on what's happening in that area. Looking forward to my next copy of Voice of Hope.

BLACK DIALOGUE is out on the streets. For your copy write :

BLACK DIALOGUE

Box 1019

New York, N. Y. 10027

(send a dollar)

It's very important that we increase our circulation among Black Servicemen and brothers in prisons or jails. So anyone who send us or calls in the names and addresses of brothers in the service or joint, we'll send free copies of Black News with subscription blanks. **ALL WE NEED ARE THE NAMES AND ADDRESSES'**

ASANTE, Connie Smith of Montclair, N. J. and Martha Jenkins of Harlem Hospital. These sisters help circulate Black News in their community. How about you?

BLACK NEWS TYPESETTING AND PRINTING SERVICE IS NOW OPERATING TO SERVE OUR PEOPLE. We can take care of cards, Flyers, Posters and Papers at very low rates. If your group needs material printed and you want to pay the lowest possible prices check with us here at the Black News.

Black News Printing - 636-9400 or 636-9401. Black News Printing.

We hope that the Revolutionary Court of Law B.A., K.S., O.A. will continue to provide much needed material on INFAMOUS community personalities. How about these two brothers next time out :

* * *

AROUND OUR WAY CON'T

The word is out about the gun fight at Model Cities between M.C. Czar and Drug Program administrator Charles D. and Nat's Comin heir Teddy B. Seems as though the brothers squared off when Teddy tried to muscle in on the Drug cure money. Teddy's Lieutenants were wounded, even Teddy was grazed and stunned, Charles D. also hurt.

It's quite like we said it would be. White man gives us money so that we can fight and kill each other over who should get it. We say it's time for a *TRUCE*. Let's have all of the elements, sit down and work out a solution for our community and people. **WE OFFER THE EAST AS A MEETING PLACE** to iron out all grievances. We'll even designate Eddie Gales as our representative to get all the parties together. Waiting to hear from all the brothers and sisters on this message of love and peace.

You're Invited: To observe meetings of the Steering Committee of the Black Political Convention every Sunday at 1 P. M.

UHURU SASA WINTER SESSION BEGINS JAN. 11th, 1971. If you have a brother or sister ages 3 - 18 bring them down before Jan. 18th. That's when the enrollment closes.

* * *

WANT TO VISIT CUBA and get a 1st hand look at what's happening. Check out :

Vinceremos Brigade '71
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New York, N. Y. 10025

They are specifically seeking brothers and sisters to make the trip.

Look for *EAST* Records in "71".
Read "The People's Voice" Vol. 1 No. 4
For copies call us at 636-9400 or 636-9401

Peace



A BLACK PEOPLE'S LIBRARY

The Bed. Stuy. community is urged to go down to the Dekalb Ave. Library between Marcy and Nostrand Aves., and just check out the new operation. It looks good to Black News and we hope that community people start using it like the library belongs to them....like it does any way. Also check out Bro. Bob Lewis and his fine staff of young people who are giving their very all. This is what we can call a Real Black Peoples' Library. ●

A THREE MONTH REPRIEVE

Dear Brother Fredricks:

The enclosed is a small token of the great sense of Black Solidarity we feel with you and your family and the other families who were willing to go to the aid of Brothers Herman Ferguson and Arthur Harris. It is only by standing with each other in time of need -- which will require us to risk much that is precious to us, even life -- will be able to continue to survive, and win our freedom to determine and govern our own lives as a people.

I don't mean to sound like I am talking to you about commitment and struggle after what you and the others have been willing to suffer by putting up your houses. My purpose for saying anything at all to you in this letter is to try and give you a sense of how we feel about people like you. It is acts such as yours that gives us inspiration and faith that with "undying love for our people, "courage and determination will we gather the strength to "keep on Pushin."

Yours in the Bond

James Turner Africana Studies and Research Center
C University Black Studies Program

A REPRIEVE FOR ONE OF THE THREE FAMILIES 'TIL MARCH

The Maurice Fredericks family, one of the Three Families who might lose their homes, which were put up as bail for two brothers who escaped now have until March before the disposition of their case is finalized.

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GUYANA'S BAUXITE

Broadcast Address to the Nation by Prime Minister
L. F. S. Burnham, Saturday, 28 November, 1970

Winning Economic Independence

"When, on Monday, the 14th of December, 1964, I assumed office as head of the Government of Guyana, then British Guiana, I promised myself, I promised you, that my colleagues and I would work for the realization of three principal objectives.

Those were : ---

- (1) the establishment of peace and tranquility in our country after years of internecine strife;
- (2) the achievement of political independence after three hundred years of colonial rule;
- (3) the winning of economic independence as a means of consolidating political independence and bringing social justice to the masses

The first and second objectives are now matters of fact, but the third is yet to be gained. Without it, political independence is in jeopardy, if not meaningless, since our economy will continue to be subject to the interests and manipulations of outsiders.

But a nation cannot achieve economic independence unless it owns and controls its resources, unless the decisions with respect to the exploitation, use and disposition of these resources are taken with its own borders.

Otherwise its wealth will continue to be drained away for the benefit of the citizens of other nations while its own economy and people enjoy minimal benefits, its standard of living and growth rate remain low and unemployment rises.

To my mind this was one of the main themes of the recently concluded Conference of Non-aligned Nations held in Lusaka. All of the nations there represented recognised this and pledged themselves to reverse, by individual and group effort, the trend of the last decade -- the Development Decade -- where the rich nations have been getting richer, and the poor ones poorer.

In Guyana, more particularly since the birth of the Co-operative Republic on the 23rd of February of this year, the Government has been set on a policy of owning, controlling and deploying the nation's resources in the national interest.

The Co-Operative Bank

One area in which this has been started is that of banking. The Guyana National Co-operative Bank has been established. It was intended and has been used as an institution for mobilising the nation's financial resources and applying them to national purposes, including the provision of credit to the cooperative sector and to the small man.

The Bank has been successful and its growth has been exceptionally good, if not phenomenal, thanks to the support of the Government and Guyanese of all walks both at home and abroad.

But by far the most important and vital resources of a nation, apart from its people, are its natural resources. In the case of Guyana, these are in forests and minerals chiefly -- a pattern which repeats itself when one looks around the

world in most of the developing countries.

For all these countries ownership and control by them of their natural resources are essential to their survival and therefore of relevance to all mankind. Today, the world community frankly acknowledges this.

The United Nations

In Resolution 1515 (XV) of 15th December, 1960, the General Assembly recognized "the sovereign right of every State to dispose of its wealth and its natural resources." In Resolution 1803 (XVII) of 14th December, 1962, the Assembly declared that "The right of the peoples and nations to permanent sovereignty over their natural wealth and resources must be exercised in the interest of their national development and of the well-being of the people of the State concerned.

" . . . International co-operation for the economic development of developing countries whether in the form of public or private capital investments, exchange of goods and services, technical assistance, or exchange of scientific information, shall be such as to further their independent national development and shall be based upon respect for their sovereignty over their natural wealth and resources.

" . . . Violation of the rights of peoples and nations to sovereignty over their national wealth and resources is contrary to the spirit and principles of the Charter of the United Nations and hinders the development of international cooperation and the maintenance of peace."

In 1966, the Assembly elaborated on these general principles and called for a programme of action to secure the effective exercise of the developing countries of permanent sovereignty over their natural resources.

In Resolution 2158 (XXI), the General Assembly recognized "the right of all countries, and in particular of the developing countries, to secure and increase their share in the administration of enterprises which are fully or partly operated by foreign capital and to have a greater share in the advantages and profits derived therefrom on an equitable basis, with due regard to the development needs and objectives of the peoples concerned and to mutually acceptable contractual practices, and called upon the countries from which such capital originates to refrain from any action which would hinder the exercise of that right . . ."

Wasting Assets

Mineral resources invariably supply the raw materials for industrial development and are therefore an important base for economic growth and progress. But they are wasting assets and non-renewable.

One can in 1970 plant cane or rice on an acre of land on which cane or rice was planted last year. But one cannot replace a ton of Bauxite once it has been removed from the bowels of the earth and processed into calcined ore or aluminium. Once taken out it is like the neglected opportunity; it comes not back.

If, therefore, Guyana does not get the maximum benefit from its minerals, it has, to this extent, lost part of its wealth forever.

It was in this context that on Sunday, 5th April this year I said at the 13th Annual Conference of the People's National Congress at Queen's College: "The Hinterland, as we all know, contains the greatest part of our natural resources especially in forests and minerals. In the exploitation of these, especially of the latter, we are prepared to enter into consortia with foreign investors but only on certain conditions, and one such condition henceforth will be that government alone or government and co-operatives hold in each case no less than 51% of the equity.

We must own, and control the exploitation of our resources. We have seen in Guyana and in other underdeveloped countries, foreign owned extractive industries prosper while the native population remained poor and destitute.

Demba & Reynolds

In Guyana there are two companies -- Demba and Reynolds (Guyana) Mines Ltd. -- exploiting bauxite which is the ore from which aluminium is produced. They are totally owned subsidiaries of a Canadian (Alcan) and a U. S. (Reynolds Metals) Company, respectively. Demba's operations date, back to 1917 and Reynolds' to 1951

Demba is, according to the President of Alcan, the oldest and largest bauxite unit in the Alcan group, and in 1969 mined over 4 million tons of bauxite. Some of this it shipped as metal grade ore, some as alumina (the intermediate process between bauxite and aluminium) and the balance as calcined bauxite which is used in the abrasive and refractory industries in about 30 countries of the world.

After 50 Years

After fifty odd years of that Company's operation at Mackenzie: after the fact that its aluminium plant at Arvida in Quebec, Canada is based on Guyana bauxite, that Company still uses wheaten flour as a flocculent where locally produced cassava starch can do the job.

The Company manufactures none of its inputs like caustic soda in Guyana and operates in a community where the water supply to thousands of Guyanese is dangerously inadequate and unwholesome and the majority of the population from which its work force is drawn is ill-housed in slums.

There is not much difference between Demba and Reynolds -- operating at Kwakwani in the Berbice River -- except one of scale, for Reynolds' production is just under one million tons per annum.

The Parents Profit

These facts and conditions are as they are because both companies operate to maximise the profits of their parents. I do not say that these parents are not entitled to reasonable profits on their capital investments, but Guyana is entitled to her fair share of those profits which flow from the exploitation of her wasting but precious asset of bauxite.

A Fair Price

Guyana is entitled to a fair price for her bauxite.
Guyana is entitled to have a significant part of her

bauxite processed into aluminium in Guyana within the foreseeable future -- it should have been done ages ago.

Guyana is entitled to have more alumina processed here.

Guyana is entitled to have other industries, manufacturing from her raw materials goods for the bauxite-aluminium industry.

Guyana's bauxite has made its contribution at the international level to the cause of freedom -- both political and economic -- for which the Second World War was fought. Guyana's bauxite has made its contribution to the development of the developing and developed countries; to the development of the industrial societies whose smelters turn our ore into aluminium.

Guyana's Development

It is time that Guyana's bauxite made a truly significant contribution to the development of Guyana and to the improvement of the quality of life of the people of Guyana.

But these and other benefits Guyana will never reap if she does not have a substantial share in the ownership, and therefore policy, of these Companies.

Negotiation

The Government has in the circumstances invited Demba in the first place -- later a similar invitation will be sent to Reynolds -- to enter into negotiation and discussions aimed at Government's having on behalf of the people of Guyana in general and the workers of Mackenzie in particular, a meaningful share in that Company's undertakings in Guyana.

Demba has accepted the invitation and talks will begin on the 7th December, 1970, in the Board Room of the Guyana Development Corporation, Bank of Guyana building.

A Majority Holding

In the context of what I have narrated before, such meaningful share or participation must be a majority holding, otherwise policy cannot be influenced in the interest of our nation. This is what has been done in many of the developing countries, for example, in Chile, in the Democratic Republic of Congo, and in Zambia in the case of copper mining.

Such participation the Government proposes shall be by means of purchase of a relevant share of the assets of the existing company. These assets shall be at a value no greater than that given by Demba as the written down book value for income tax purposes on the 31st December, 1969, with any additions during 1970 other than by revaluation and reappraisals. This method of valuation which has been employed elsewhere is an eminently fair one, based as it is on a valuation that the Company itself has declared. Far from being arbitrary it is premised on the honest returns of the company.

Payment

In negotiations like these, the question always arises as to how payment will be made by the Government for the assets or equity it has acquired. In this respect we have the example of Zambia in the case of copper mines, and Trinidad in the case of its acquisition of a controlling

interest in Cable and Wireless. In both instances payment is to be made out of the future profits on the respective Government's holdings after payment of tax by the new company.

This system of payment accepts the realities of the situation and is in consonance with the various declarations of the United Nations General Assembly to which I have alluded earlier.

Negotiations and discussions will no doubt take some time and the Government's proposal is that for the sake of tidiness and proper accounting, whatever agreement is finally arrived at should be deemed to take effect from the 1st of January, 1971.

Compensation

Let me make it clear that in spite of what might be imagined or suggested in some quarters, the Government is prepared to pay reasonable compensation for whatever it acquires and to share with the present operators on the basis of the respective shareholdings in the new company the profits from the industry in Guyana.

Feast on Crumbs

We concede the right of investors -- local and foreign -- to earn a proper return from capital investments and to be paid reasonably for their expertise, but we intend to adjust the imbalance of the past years where Guyanese have had to feast on the crumbs thrown to them from the tables of others.

When these negotiations will have been completed the Guyanese workers and employees at Mackenzie and Kwakwani can rest assured that their conditions of employment will not be inferior, as some have attempted to suggest, to those enjoyed now. In fact, as citizens of Guyana they will be better off, for the ploughing back of profits into the country's economy will benefit the entire nation.

The linkages in the economy which will be created, the expansion of the bauxite industry which will follow -- all will contribute to reducing the national poverty and unemployment, and further it is my intention that there shall be on the Board of Directors at least one representative of the workers.

Firm & Resolute

As we go forward in the weeks, maybe months, ahead, there will be many a difficulty. There will be uttered many a calumny, and that is why I have considered it my duty to explain Government's main proposals and the reasons therefor to you the people of Guyana, my masters to whom I am responsible, so that when you are seized of the facts you can understand and appreciate that all that has been done is being done in the interest of the people.

At this time there is need for the nation to remain disciplined and calm, firm, resolute and determined. Then I have no doubt whatsoever but that with the help of God we shall overcome. ●

From The Daily Chronicle
Ltd. - Printers

Two brothers were recently released from the Tombs. They are in dire need of clothes. If any of our Black News readers or friends are able to donate, please bring the clothes to the East or call 636-9400. The sizes are as follows:

CLOTHES SIZES

Bro. K	Bro. Bel
Shoes 9E	9½ d
Shirt 15½ - 33	15-33
Pants 32w - 31	31 - 31
Coat 42 Long	42 Regular
Socks 11	10½
Sweater Medium	Medium
Shorts 32	32

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AROUND THE FAR EAST

Master Brotherhood, Chief Bey and Yusef Iman performed for the community at the Far East for the Kwanza. The refreshments were free. The Kwanza festival was a move by the Far East to help the St. Albans and Hollis community become more aware of their African culture.

Although the support was better than past programs it was still a show of how many niggers live in our community.

Black people still refuse to see the progress that we can make together and united. They're still existing with their big Fros, alligator shoes and riding in their eldorados. They are still passing us by.

They still went partying to celebrate whitey's New Year. They refuse to accept the reality of their Black heritage.

The Far East is starting a Uhuru Sasa pre-school and going into programs full force for "71". Realize the necessity of community support. Come together with yourselves come together with the people. Come on down and check out the Far East

Peace and Love
Sister R.
Far East

192-15 Linden Blvd.
St. Albans, N.Y. 11434

Enterprises

Are your stomachs aching? Are your pockets empty? It's no wonder we've got a pog in our community. White owned enterprises like Bensons, McDonalds, Kentucky Fried Chicken, Jack-in-Box all on yhe same boulevard, Linden Boulevard. You know that boulevard brothers and sisters of course you do it's the one those pigs steal your money on. It's the one that pays \$1.85 and says live off the nigger. It is that boulevard that gives you cereal and deceives you into thinking it's meat, It's that boulevard that says we're here because everybody has to eat. However, they're not feeding us they're not even paying us so we can buy descent food.

Your stomachs are important to the Black community so is your money. If the pigs want to stay in our community then let him give some of those earnings back to the Black community. Let that capitalistic white man hibe our Black brothers and sisters descent food or get out. Think twice before you eat catshup on the boulevard. You know that Boulevard. It is called Linden Blvd.

Peace and Love
Sister Ruth
Far East, St. Albans, N.Y.

A Crime Against the People

The NAACP is committing a serious punishable crime against the people. Deception that is the crime. The NAACP center on Linden Blvd and Farmers Blvd in St. in St. Albans is exposing the building they occup as theirs.

This building is not NAACP property. It belongs to the community of St. Albans and Hollis. Check it out it is a Community Center funded by the city.

The NAACP is a big joke. The people must be made to realize this and use the facilities that are available to them. This center could be used fo destroy the pushers in our community. It could be used as the headquarters to put our schools under community control. It has many other valuable assets. Still it mainatains the same sign NAACP Day Care Center. Actually it only uses two rooms. It is well equipped for the necessities of the community.

The building head is a whitey; yet the people still refuse to see the irony of the whole NAACP organization. The Far East 192-15 Linden Blvd makes this plea to the people to stop the shut eye program. Deal with reality and see the system destroying our Black people.

To be continued
Sister R.

Far East, St. Albans, N.Y.

Black Athlete

Attention youn Black athletes, see yourselves and see that you stand nowhere. The system is still beating you. They are still laughing at you and saying in the same breath "that's our boy."

Read in the reality of your position in our communities. The younger brothers and sisters respect you because if you're good you've gained this respect. Help them, help yourselves-be Black. Not a nigger running busting your lungs or getting tackled and receiving broken bones. Stop jumping up when whitey snaps his fingers. Let the dignity that you possess and share it with your people.

Black is not a dream it is a conscious state of mental being. If you're good in sports, then use this to the advantage of the Black people. Stop being a boot licking nigger. "Tashima Tushende Mbilashaka." "We shall conquer without a doubt." ●

Chaka
Far East
192-15 Linden Blvd

ED. NOTE: ○○○

Black News is always appreciative of the helpful information fed to us by our readership. We are satisfied that most of this info is sincere and accurate ie; drugs. However we feel that some info comes from the wrong sources for the wrong reason.

It is because of this that we inform letterwriters BAKS and OA that we can't run your expose. The expose might be one prepared by righteous brothers or it could be an "expose" submitted to us by the wrong people for the wrong reason. But in any case, if you're really taking care of business, why broadcast it? ●

○○○

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LETTERS TO THE EDITOR

ED. NOTE (1)

In response to a brother's appeal to BLACK NEWS for legal assistance we sent the following letter to our Honorable Congresslady Mrs. Shirley Chisholm.



Honorable Shirley Chisholm
Brooklyn, New York 11216

Dear Mrs. Chisholm:

We have been receiving a lot of letters from our brothers up in Auburn State Prison. We are desirous of publicizing their plight and are making you one of the very first public officials whose attention we are calling this matter to. Although it is quite possible you are already aware of this group of men now called "The Auburn 80", they have not been able to communicate with you directly.

We hope that you will be able to offer some advice to Mr. Thompson. ●

Very truly yours,
BLACK NEWS



TO: BLACK NEWS
FROM: Mrs. Chisholm
DATE: December 23, 1970

Am presently involved in numerous prison and veteran cases. As you know, it is humanly impossible to become involved in *every individual case* that is brought to my attention.

Am working with several black organizations on a *cooperative* basis and we are beginning to penetrate the issue completely; in fact the Black Institute is undertaking the placing of people in the field to collect the necessary facts of the abuses both here and abroad and will be ready in the near future for an expose of the whole racist situation in our prisons and our veteran's camps. This is not a local but indeed a national problem.

Have no time for mud slinging and unsubstantiated statements. Thanks for your communication. May you find Happiness in doing *your* thing *your* way while I do *mine* in my way as I have been aware of your "comments" - believe me, you won't win that way. ●

Peace
(signed) Shirley Chisholm



ED. NOTE (2)

A brother R. T. No. 68261 Auburn State Prison, wrote us in our last issue requesting legal aid and advice. We promised him that we would try to get him some type of legal assistance. Immediately we contacted some of our local political representatives appraising them of the brother's plight. State Senator Waldaba Stewart despite all of Black News's criticism of him in the past, has been totally helpful and has tried to make himself helpful in

every way not only to this brother but to the brothers who are presently working with us on the Black News staff who were recently released from the Tombs. It's an interesting comparison to make between Waldaba Stewart's readiness to give assistance and the almost negative response of Shirley Chisholm's letter which follows. It's not the differences we might have with Shirley Chisholm which is important, it's the personal well being of the brothers in Auburn and other prisons who should be our main concern.



TOMBS

It's seven A.M. It has only taken 15 minutes for us to secure the floor. The precision with which our coup has been executed could not have been done with more brilliance had we made a hundred dry runs. The five green uniformed sentenced help are locked in the small wash room so that they won't get involved for participation in our rebellion. Three elderly brothers are also out of it; we tell them to stay in one of the cells and take it easy.

I give Brother Fitzroy the grievance list I had worked on last night. He has also drawn up a statement for Mayor Lindsay. Brother Stan comes out on the officer's bridge looking like a magnificent golden lion with his full beard and afro in meticulous order. Brother Malik is busy getting the main body of the brothers in a semi-circular formation on the larger part of the bridge.

"Maintain the circle, brothers," he instructs. "Leave the middle open. We don't want no confusion when they come in on us. Ain't but one way they can come, and it's through that gate.

"And when they come in here you better know that they're comin' in to kill you. So you better know what your job is. And if you don't know I'll tell you: Your job is to stay alive and the only way to stay alive is to kill what's comin' to kill you. Does everybody understand that?"

"Yes, sir!" two-hundred voices respond as one.

"One other thing." Brother Malik says: "I want everybody to get a towel and wet it. When the gas comes you keep the wet towel over your nose and mouth so that you can breathe. That's the reason for these blankets on the floor. When they shoot the gas in, you smother it in the wet blanket and throw it out the door. Under no circumstances does anyone pick the gas bomb up with his bare hands. Smother it and throw it outside, understand?"

"Yes, sir," we all reply in one voice.

"O. K. Everybody get those wet towels together and stop up all the sinks in the cells and fill them full of water. Make it quick and get back out here and remember to keep the circle."

Scattered sub-orders. The rush is on to carry out the directive. It's done in short order. We're ready for anything now. Nothing short of napalm, an artillery barrage and a battalion of infantry can retake this floor, and with the determination evinced on the faces of the brothers, I sense that should such a theoretical attack be implemented, that should there be one of us alive when the mop up comes, he would struggle free of the debris and lunge for the jugular with his crude weapon.

My thoughts are traveling at the speed of light. They're beautiful! All these black brothers standing poised to execute the executors. Ready and willing to die for each other. A calm defiance reigns. There is no fear or exaggerated emotionalism only supreme commitment to a righteous cause.

I feel myself being swept to the outer limit of cognition. I grasp the overwhelming presence of 234 beautiful black minds meeting and inextricably fusing with mine. We have become one another! The all prevailing sense of strength

and power intensifies and pulsates with the rhythmic control and precision of a beating heart.

We've transcended! The nigger and the spic submit and die their inglorious deaths in our mind. We are born! Men! Ninety-nine shades of basic black! Born! Never to die the abysmal death of ignorance again! Truth! Born! Black! The Alpha and Omega!

In our mind we reflect upon dead things, that we may never forget why we were what we were: We had been other than ourselves; our every thought and action was plotted and extrapolated by the white establishment who had further confused us with the false concepts of geographical and linguistic differences. We believed it! And drifted further apart from ourselves hating and killing each other with a vengeance known only to the oppressed, frustrated and ignorant masses while the white engineers of confusion made a profit on our miserably sad lives.

We allowed ourselves to be bombarded by sing-song commercials and stupid disneyland cartoons that stroked our minds with the music and laughter that robbed us of all identity. We became mentally, morally and economically dependent upon the seemingly indestructible white octopus whose greedy, merciless tentacles respected no sanctuary.

The extent of what we have done today thunders in our mind. We have dared to defy the gargantuan predator that feeds itself on our wounded bodies! We stand defiantly proud giving lie to the long vaunted tale that freedom, justice and equality are the norm of american society. We have taken aim and fired at the head of hypocrisy. At this moment we are writing our own history, devoid of the white racist opinion.

Our mind, at this moment in time and space, senses its significance and we dwarf the despicable thing that fed on our once dead minds. For many of us this is the first time in our chronological lives that we have made a stand for a cause worthy of our deaths.

Cuba, Mexico, West Indies, Columbia, Georgia, New York, Texas, etc. Our mind has erased the artificial boundaries; the distance between us closes; approaches zero. Contact! We merge! We are one people with a common destiny -- Human Dignity!

In our mind we admire the beauty of our blackness, our kinship. We attach the umbilical, each mind to the other, and withdraw to our respective bodies with a newness of self. We are!

And here we are, men ready to physically die in order to live. We realize that we stand at the threshold of infinity but haven't we always lived in close proximity with death in the establishment-maintained ghettos?

"Brother Stan! Why don't you read the two statements that the brothers prepared about our grievances over the microphone so that all the brothers will know what we're going to present to Lindsay," one brother suggests.

"Were are the papers?" Brother Stan asks.

"Brother Roy put them by the radio," I tell him.

Brother Stan quickly scans through the papers and picks up the microphone.

"Listen up, brothers! Listen up! I've got something to read to you," the golden lion roars majestically in the microphone. "You already know the essence of the

degradation and sadistic circumstances under which we have been forced to live but two of our brothers have taken time to elaborate on our mutual agony in the form of grievances. The first one that I'm going to read is addressed to Lindsay* and then I'll read the Ten Point Grievances** which is for the press.

He begins, feeling his way delicately through the uncharted sea of words with the dexterity and professionalism of a master orator. He's in his element now. His body rocks as the emphatics roll off his eloquent tongue. He is transformed! The words become living things assailing our waiting ears, feeding our hungry minds. He is Garvey! He is Malcolm! He is King! I can no longer see him. He has *become* the words. Words, sentences, phrases. I absorb them osmotically.

It is an indictment of unbelievable magnitude! Brother Fitzroy has somehow managed to say, in his manifesto to Lindsay, all that we brothers have wanted to say, and have attempted to say, but never with such masterful clarity and definitiveness.

Nixon; Agnew; the U.S. Congress, et al; the Pentagon; the Supreme Court of the U.S.; Rockefeller; the New York State Legislature et al; the Police Departments of the U.S.; inclusively; the State judiciary systems of the U.S.; inclusively; the federal, state and local Department of Health, Education and Welfare; the multi-denominational christian church; Mr. and Mrs. white folks, U.S.A.; stand indicted by the black men and women of the United States of America!

The charges: Crimes against humanity, in that, for 400 years the defendants did knowingly and with malicious intent commit cultural and racial genocide; coercion; rape; robbery; murder; grand larceny; petit larceny; arson; perjury; urury and other related crimes against the black people of the United States of America and further, of maintenance of ghettos and of aiding and abetting in the continuance of these nefarious acts and of generally polluting the planet and the people therein in the name or progress.

Brother Stan is now reading the Ten Point Grievance List that I drew up last night. I'm not listening. I keep thinking about the heaviness of Brother Fitzroy's thing that Brother Stan has just read. It's beautiful! Everything else is anticlimatic.

Brother Stan finishes speaking and solidifies our rapport: "Power!" his voice is like a thunderous tremelo.

"Power!" we echo as one.

"Power!" Brother Stan shouts again, the chords of his neck distended.

"Power!" we redouble our effort.

"Power!" the golden lion roars.

"Right on!" he adds quickly.

"Right on!" we finalize matching the decibel unit of the lion at last.

Two captains and two officers, all white, stand behind the outer gate by the elevators. They must have been there for some time now. Brother Fitzroy is rappin' with him.

"... We have not gotten our point across! You can't do anything for us. If you want to make yourself useful, get Lindsay down here." Brother Fitzroy is telling him.

"Listen," one of the captains says; "You can only make things worse by prolonging this. Release the captain and the

other officers and we can start working on your grievances."

"Don't rap with that fool!" Brother Heavy says.

"Don't rap with none of them!" Brother Malik adds heatedly.

"Get Lindsay and McGrath up here, that's all!"

"You fellas know that what you're doing is wrong..." the captain starts a useless monologue, and Brother Stan spins to face him across the barricade.

"Wrong!" he screams. "Wrong! You have the audacity to come up here and moralize? Just who do you think you are?"

"I'll tell you what and who you are. You're a sadistic pig! How can you sleep at night knowing that you've committed every known degenerate act against human beings during your eight hours in here. And you dare stand there with a black man's blood on your hands and let moral things come out of your filthy mouth! You are insane! You're in a moral vacuum.

"You call us animals and you treat us like animals. You pride yourself as being a civilizer. Well, let me tell you a thing or two about your civilized methods, pig. You make laws to create the ghettos in which we live outside these walls, then you make laws to keep us shackled to those concentration camps. And when one of us is brazen enough to cry "foul", your occupation pig forces murder him.

"You force feed us the filth of your so-called superior culture in the form of drugs and alcohol and after you've tore our minds up with your garbage and we reach for your tarnished trinkets you jam us in these vermin infested cages and feed us debris that even the rats won't eat."

The captain has been going through chameleon-like color changes during Brother Stan's tirade. Pink, red, scarlet, purple. He finally settles on lobster-red. His clothes don't seem to fit anymore.

"You call yourself a correction officer. Just what the hell are you correcting! You can't even correct yourself. You beat a man with a black-jack over a lousy bowl of powdered milk. Think about it! A bowl of milk and you commit mayhem on a human being.

"You've been beating Black and Puerto Rican people for years though, haven't you? How many of us have you killed and maimed in your miserable career as a correction officer? Ten? Twenty? Or have you lost count?"

"And those of us who happen to survive your torture chamber you bring into court and say 'here's the criminal, your honor.' You facetious, asinine pig! You *are* the biggest criminal on earth!"

The captain's lobster-red color descends the scale until he is morbidly pale.

"We're serving notice on you and all the rest of the pigs here that we no longer accept these, your so-called civilized conditions as viable or conducive to our well-being.

"Do you see these men standing here?" Brother Stan is saying, pointing over his shoulder to the tight circle of Black, Brown and Yellow brothers standing tall in sullen silence. "They're ready to die for what they know is right. Do you know what they see when they look at you? I'll tell you what they see. They see a vicious, unfeeling beast. An animal. That's what they see. You're not a man. You never were and you never will be half the man as the men you see standing here.

cont'd on page 21

... and more land

... and more land

The next time a honkie offers you freedom by raisin' your pay or lengthening your title or makin' new bell bottoms tell him you don't want no trick money bullshit status faggot clothes but that you will take some hills valleys, streams and land and more land and more land and watch his idiot smile sink into his pale face and watch him watch you a little closer than ever before ●

Bro. F. B.J.

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EAST COAST EDUCATIONAL CONFERENCE

In the December 10 issue of Black News, we told you that on December 12, 1970 there would be an Eastcoast conference on Correct Black Education, at the East. December 12 has passed and the conference is now technically over, but in truth, the ideas and the work that was put into it, and that came out of it, are just beginning to be felt.

If you had come into the East at any time on that day you would have seen Black people changing and shaping their future by collectively planning and working; working towards helping the family and the school come together; towards opening the eyes of our young to the truth, instead of allowing them to go through life, deaf, dumb, and white; towards helping our young ones to realize no matter what anyone else may say, we are all one, and before we can hope to solve our problems we must all realize our oneness and act accordingly; towards helping parents to realize that a person need not go to the white peoples college before he is qualified to teach; towards building more Black universities, and establishing a system of Black schools throughout the nation. If you weren't present at this conference you should have been. The specific areas that we chose to give special attention to were: A-Schools-Planning, operation and staff B-Curriculum and materials for our schools C-Political Ideology and Education D-Establishing a nationwide system of Independent Black Schools E-Relationship between the Independent Black School and the Public school F-Guidelines for the Black University We could not look you straight in the eye and tell you that in the workshops we were able to do all we set out to do, but we can say that the people who attended this conference came in ready to work, and gave of themselves and their ideas without holding back, and as a result, much honest work was done. Appreciation for good work is due to these brothers and sisters: All the brothers who chaired the workshops because they did their homework, and made sure that much of value came from each and every workshop. Brother John Churchville for the keynote address that started us off with the correct working attitude. Brother Clark X, Brother Mburumba Kerina, Brother Jim Lee, Sister Anne, Brother Maliki and Brother Yusef Iman, for using their knowledge to help and guide us along fruitful paths. For published accounts of workshop reports write to:

UHURU SASA SCHOOL
10 Claver Place
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AN EDITOR'S NOTE

We'd like to comment on two most important matters. Firstly, the defense fund for the three families. Although we didn't mention the drive for funds in our last issue - the drive is still very definitely on and every reader is urged to send his/her contribution. To date, the two fund raising affairs plus the contributions from brothers and sisters have raised a total of a little over \$7,000. That's a real beginning, however, much more is needed! The vast majority of our readers haven't sent their contribution to the fund, as yet. Have you sent yours? If not, do so today before it slips your mind. Unless there's a postponement, the scheduled date for the sheriff's sale of one of the houses (the Frederick's) is January 7, 1971. Send checks or money orders to: The Defense Committee, c/o Maurice Fredericks, 317 Midwood Street, Brooklyn, N. Y. 11215. In the next issue, we're going to start listing the names of the concerned beautiful black folks who have already responded to Black News's call for support of the three families.

Secondly, we at Black News feel that it's absolutely necessary to launch a large and meaningful supportive rally for our sister Angela Davis! The purpose would be to show the world that we Black people here in Amerikka understand the length that this "boy" will go to, in order to silence the voice and organizing activities of blacks such as Angela. The sister is a dedicated revolutionary who must be freed and then protected by the people . . . us! We plan to have our rally right in the heart of the community and to make it the greatest out-pouring of Black people anywhere.



If any of the Brothers and Sisters who subscribe to Black News don't receive their copies, please contact us immediately at 636-9400 or come to the office (10 Claver Place) and get one.

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FOR IMMEDIATE RELEASE

Cairo Ill., December 21, 1970 --"The United Front of Cairo feels that the first step in solving Cairo's economic and racial problems is for all concerned persons to sit down and discuss the situation." This is the first statement within the first of eight possible steps listed by the United Front's "Cease Fire Resolution" addressed to the Mayor, and councilmen of the city of Cairo and to the Retail Merchants Association.

"We believe we have a resolution so worded and constructed that only a totally insensitive person would refuse to heed its please," said the Rev. Charles Koen, executive director of the Front. "We have worded it in such a way that it should be a paper which can bring us together, at least in a beginning point, and then help lead us to peace in our practically devastated (economically and racially) city."

The "Resolution" deliberately used such words as "possible steps" so that the proposal within itself is not an end document but a beginning paper; "discussion", not negotiations, to say that the Front feels there is need to talk and discuss *before* conclusions can be reached through negotiations. The entire wordage is tempered to show the restraint and sincerity the United Front has and feels toward the need to work together to solve the problems of this deeply troubled city.

Further steps include: the creation of a United Chamber of Commerce which will include all Black businessmen as well as white; establishing of a United Citizens Police Control Board in a civil service type of commission to receive complaints, to hire and fire and to perform other needed functions; create a task-force demanded by the Federal Government so that federal funds can come into the city; support the United Cairo Housing Development corporation; creation of a United Builders and Loan Association; Support the Resolution to Save Cairo and finally asks that all charges stemming from racial conflicts on both Blacks and whites be dropped.

The Rev. Koen concluded by saying that if this resolution is not discussed and the conflict either escalates or remains as it is, not only will this city be destroyed by hatred and racism, but that this could signal the beginning of the end of democracy as we know it in America.

"We appeal to city, county, state and federal officials to carefully study this resolution. We ask them to do all within their powers to bring a peaceful settlement to our city. This is the time all of us must act together so that all people in Cairo can again know peace and justice," said the Rev. Koen. ●



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PANTHER PAPERS

EUGENICS, BIRTH CONTROL AND THE BLACK MAN

Eugenics, simply stated, is the science of *selective breeding*. It is an off-shoot of the combined sciences of biology, which is the study of human and animal life and chemistry, which is the study of the composition of matter.

The word eugenics is of Greek derivation; the (eu) prefix meaning out of or from, and the stem (genics) meaning of or concerning the genes. But in more recent times the word has taken on a more sinister meaning; it has become a synonym for racial genocide.

The science of modern day eugenics was born during the 1930's when Adolph Hitler was in the process of exterminating the Jews in Europe. While Hitler was spellbinding the German people with his Aryan supremacy theme his scientists were busy dissecting living Jews and subjecting them to various experiments such as organ and tissue transplants and removing the living muscles from the legs and arms of the Jews and studying them under microscopes while there was still life in them. The German breeding camps were operating full time. These camps were stocked with European women who were selected by the scientists for their hair texture, teeth alignment, eye color and bone structure and any German male had free sexual access to them. Hitler was trying to perfect a so-called master race.

At the end of the second world war all of Germany's secret scientific research data fell into American, or Russian hands and among this secret data was Germany's study of eugenics.

Naturally, the United States, with its history of intolerance and hatred of the black, brown, red and yellow races, saw the enormous possibilities of eugenics and set their scientists to work on the project. Its aim: Racial genocide! It was stamped top secret by the government. But secrets are the hardest things to keep secret, and little by little bits of information about eugenics leaked out.

How, you may ask, does eugenics and birth control affect you and I as black men? Do you remember the Trojan, that rubber device that you used in your discreet affairs of the heart? Outwardly it was used to protect you and your partner from contracting or transmitting gonorrhea or syphilis (both of which are the white man's diseases which he spread throughout the world). But the hidden meaning of the Trojan was to emasculate the black man by convincing him that he should throw away his living sperm in the white man's rubber contraption rather than to put it into his woman's fertile womb.

Remember also the vaginal diaphragm which we allowed our women to be fitted for? And she became as barren as desert sand, her womb blocked from our living seed. It was not her to whom we made love; we made love to the white man's artificial contraption. How many brothers were duped into allowing doctors to perform hysterectomies on their women, where their entire womb was removed (often unnecessarily) by surgery or, allowed his woman to have her fallopian tubes tied off so that her monthly egg could not reach her womb?

Perhaps we could have countered the white man's game of deceptive genocide with reverse propaganda but just

when we thought that he had reached the height of his audacity he introduced us to birth control pills, for men as well as women (had this proposal for birth control pills come from, say, the People's Republic of China or India, with their combined population of over a billion people then there might have been some merit to such a proposal; but since it was the United States who introduced and endorsed the proposal, advocating that such methods be used by Third World people, ostensibly because the emerging nations could not support large populations with sufficient food, it deserves our intense scrutiny), we now find our brothers and sisters taking a pill-a-day and as long as they take them they will remain the fathers and mothers of no one, beings without identity, their lines will end with them.

All the while that these contraptions and chemicals were being processed and sold to us by the white man we, as a people, were being subjected to one of the most massive brainwashing techniques in the history of this evil man's reign. Open any magazine or newspaper (some of the so-called Black ones, also) and you will find that the white man's ministers of propaganda from Madison Avenue have their ads that advocate that our women should use Norforms, vaginal jellies, lotions and chemical douches to dry them up and take the natural oils and fragrances from their bodies. Chemicals that the U.S. Food and Drug Administration have certified as safe for human use. But this very same Food and Drug Administration had certified the drug thalidomide as safe for pregnant women to use. But now we know that thalidomide causes deformed and retarded children to issue from the wombs of our beautiful black women. We thought that the white man's products were good for us; that they could solve all of our problems. The white man's greedy capitalistic system under which we live does not concern itself with the legitimate needs and aspirations of the people. There is no concern given for the health and well-being of the individual. Production of needless and, often harmful, consumer goods take precedent and we unknowingly purchase our very doom in the form of a pretty package of untested chemicals.

We have been analyzed, categorized, chastized, programmed and filed by so-called investigative bodies designated by presidents, governors and mayors and we were advised by these devils that the root of our problem was that we fornicated too much and made too many illegitimate children that we could not afford to feed, clothe and shelter. The black man was told that he was the prime contributor to the breakup of the black family. But what the beast didn't say (though we knew) was that he was the arch criminal who set up the conditions and maintained the ghettos and exploited the black man. The utter despair of the black man made him feel so ashamed of his lack of productivity to provide for his wife and children that he sought refuge in the white supplied world of illusions of wines, pot and heroin and crime. Many of us believed the white man's cheap rhetoric to such an extent that we abused and degraded our women. We came to despise our blackness and the heritage of our noble ancestors and we lived and died our barren existences denying our race the fruit of black sons and daughters to carry our destiny to the other side of infinity. All this we did, as if in an opium-like trance, drugged by the lies of the

EUGENICS, BIRTH CONTROL AND THE BLACK MAN(Cont'd.)

lies of the devil white man. And while the animal-man was playing his deceitful game of propagandizing birth control for the black, brown, red and yellow people of the planet, he was clandestinely working at a feverish pace on his theory of eugenics.

The beast-man explored the DNA and the RNA molecules. These spiral-shaped molecules are the basic foundation blocks that govern all living things. They are the keys to the genetic code. It is possible, for example, to rearrange these molecules by chemical means and thereby control the heredity factor. (The amino acids in these molecules determine our complexion, eye color, hair, color and texture, height and other physical characteristics).

It became theoretically possible to take one living cell from an Einstein and create a million of them. Can you possibly imagine what it would be like to have a million sick-minded Einsteins running around loose on the planet!

The white man is the polluter of our planet. No! He is more than that. He is the prime threat to the universe itself. He is a liar, a rapist, a thief, a mass murderer, a destroyer of cultures, a past master of cunning and treachery.

Eugenics. And we, the black, brown, red and yellow men of the earth have no place in the eugenic world that the white man envisions. He wants a blond-haired, blue-eyed world. Can you see the connection now between eugenics and birth control? It is up to us to recognize the white man for what he is: a beast with an evil intellect. And, what can we do to stop the beast, you might ask. We must become the masters of the emotions of greed, lust, petty jealousies, personal gain motives and self-centeredness. We must begin to think in terms of we instead of me. The age of the white man's eugenics is upon us and he must be denied. We must educate ourselves to gain knowledge and we must know how to use our knowledge with wisdom and our wisdom must be tempered with understanding. Only then can we attain the freedom which we have sought after so long, and pay due homage to our timeless culture. Only then will we begin to understand the latent power within us and our relations will be founded in true equality.

Our education must be an education that will prepare us for every eventuality. We must become know-it-alls, for our time to rule approaches rapidly. WE must anticipate every move that the beast might make.

This is our day. Let us not be found guilty of cultural negligence. It is nation time. **BLACK NATION TIME!**

Brother Kahlil

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cont'd from page 16

"Don't you ever try to moralize to anyone because you have nothing to measure your morality by. You just get Lindsay and McGrath down here."

*This statement was never made public though it was recorded on tape.

**The entire text of the Grievances was published in the N.Y. Times, August 1.

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MODEL CITIES

The following article on Bill Wright, Horace Morancie and Robert Hazen is a reprint from THE PEOPLE'S VOICE.

We charge Bill Wright with:

- 1) Using his influence as vice chairman of Model Cities to get George Jaffee, Brownsville's biggest slumlord, a \$5 million rehab job and then getting on Jaffee's payroll at \$225 a week;
- 2) Starting his own corporation and using his Model Cities position to apply for \$1.2 million of Model Cities'

money for his company;

3) Forcing the city to acquire land all over Brown and Ocean Hill much faster than the Housing Authority could relocate the people and thus creating the slums where the hundreds of our people suffer throughout winter on city-owned land;

4) Pressuring the city to get the land so that it re-purchase it from the city at \$4,000 a lot and lease it for 99 years to the Development Corporation of America;

5) Participating in the vicious struggle, along with Charles Dornier and Ted Baptiste, over the \$1.4 million Model Cities money allocated to the Federal Narcotics Addiction Agencies. (We understand that he was at CONE on Pennsylvania Avenue when the

MODEL CITIES

between Dorner and Baptiste broke out this week, with Baptiste and Dorner getting wounded. We know that Dorner has powerful contacts and will cop a plea but the true facts of the incident have been hushed up and everyone's been intimidated. Morancie will cover for his gunmen and as usual the poverty thugs will tie up another million.)

When community people demanded that Horace Morancie be named director of CBMC they knew they had selected a clever and powerful man. Unfortunately Morancie has turned his intelligence against the people.

He has secretly managed this entire deal, created HDC for Wright and Boyce (and undoubtedly himself), negotiated with DCA to bring it here, presided over the city acquisition of all these sites and the suffering that occurs on them, and participated with the politicians in driving the poor out of our communities.

We understand that Morancie is quietly trying to blame Judge Williams for this fraud and all the others in Model Cities. Both are enemies of the people everywhere in this city and must be stopped; but Williams has an obligation to check the details of this insidious deal. He is either a party to this conspiracy or an enemy. Silence on his part will only be used by Morancie to justify Model Cities failures.

Robert Hazen, as the City's Commissioner of Development, is the man inside HDA (Housing and Development Administration) who has sealed this whole deal for the Development Corporation of America. He rushed through a purchase money mortgage for Bill Wright's corporation when lower bureaucrats stopped it for legitimate reasons.

He has been closely tied to DCA for 7 years and helped them get major contracts in three different cities. He worked out this entire DCA deal with Horace Morancie.

Hazen has repeatedly refused to discuss this entire housing fraud with community groups and now we charge him with collusion with Harold Grabino and forcing on our community housing it does not want. ●



SHAPING UP FOR THE PUSHER

The info that Black News has received from the public, plus the tightening up on some of the pushers in Brownsville, has been more than we ever anticipated. We see now that this is an operation that is going to require the concentrated effort of a small cadre of 'sis'. So give us your help to set things into a tight Black

information until further notice and above all, if you do send info be sure to make it totally ANONYMOUS...don't tell a living soul and above all not the Pigs. You will disclose drug info to the Pigs at mortal danger to your own well being....which we'll explain in our next issue. But for now hold off on everything, with the exception of knowing exactly what's going on in your neighborhood. ● Ed.



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