

BLACK YOUTH INTERNATIONALE

L. R. MOORE
EDITOR

61 CLINTON AVE
NEW ROCHELLE, N.Y.

WHAT HAPPENS WHEN A REAL BLACK MAN STANDS UP

There is a saying in Harlem, "That when the Real Black Man Stood Up the White Man Shot Him down!" The white folks are putting off our beloved Malcolm's trial until Jan. 3, 1966, so the good white folks can enjoy their holidays.

What will be their excuse after Jan. 3? Surely something equally as ridiculous. Can anyone seriously believe that you can get justice in a white man's court of law?

Certainly to Black people it causes one to laugh and cry, when we witness what is happening to our Bill Epton, the three young men who said "The Statue of Liberty was no Lady". Free speech was never meant for Black people in a white man's country.

The way the police brutalized our men, women and children in Harlem during the summer of 64, made you want to kill, to protect the women and children and yourself. It was the same in Watts.

In Los Angeles, when the Black man's rage could no longer be contained, and in his rebellion, the only cry that could be heard was "GET WHITEY". It came from all of the oppressed black masses, the young, the old, the men, the women, and even the children.

As Malcolm said "The White Man recognizes force", and here was force being met with force. In the future, Watts will be a better place because of the sacrifice of our brave and glorious freedom fighters who did not die in vain.

The police are going to stop making war on our helpless black women and children, when our black men stand up in unified protest. Malcolm X had plans for us to protect ourselves, he was no lightweight like the "Brothers" King, Farmer, Young or Jackie Robinson and Roy Wilkins. He was not of that stupid "she-man" ilk. If we never be fortunate again, WE HAD A MAN IN MALCOLM X.

We can't forget outspoken and fearless, Leroi Jones, who is a calm appearing person, who is deadly serious, in stating, "That we must love and understand our BLACKNESS", and unify in our fight against the BEAST, who is our oppressor. I have been saying it for thirty years, before Dear Leroi was born, when it was really unpopular to say the word "Black".

I never thought that God - or whoever had the job of making the races of people, made a mistake in making me a black woman. In 1941 my motto was, "Bigger, Better, and Blacker Babies". 25 years later it seems, that such is the case, only I didn't want children to be born out of wedlock.

In America you have too many strikes against you to have to shoulder that burden too. Malcolm was urging our young people to plan parenthood for our future generations. It will be interesting to all the Black Nations of the world, to witness American justice at work, and the final outcome in the murder trial of Malcolm X and Bill Epton.

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MRS ELLA COLLINS, President
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MALCOLM X WILL NEVER DIE !

MALCOLM SACRIFICED HIS LIFE !

SISTER BETTY X SACRIFICED HER HUSBAND !

HIS FOUR CHILDREN SACRIFICED THEIR FATHER !

Brother Malcolm X has been assassinated by the reactionary enemies of the Afro-American struggle for human rights.

But he, like Patrice Lumumba, the Birmingham Children, Medgar Evers and the three Mississippi Civil Rights Workers, will never die.

The assassination of Brother Malcolm X comes as one more violent act of terror and intimidation against militant and uncompromising black leaders.

Although it was black hands that assassinated Patrice Lumumba, we know that this killing was ordered by the white power structure.

WHAT WILL YOU DO?

WHAT WILL YOU SACRIFICE ?

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COME TO A MEMORIAL TRIBUTE TO MALCOLM X

THURSDAY FEBRUARY 25, 1965 - 6:00 P.M.

7th AVENUE AND 125th STREET
HARLEM SQUARE

Federation For Independent Political Action

139 West 125th Street

Phone: 666-0787



THE CRUSADER

NEWSLETTER

ROBERT F. WILLIAMS, Publisher

—IN EXILE—

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AUGUST, 1965

USA: THE POTENTIAL OF A MINORITY REVOLUTION

PART II

The power structure of the USA is a cruel force of brutal oppression, exploitation, dehumanization, bloody imperialism and rabid racism. The U.S. Government is almost 200 years old and it



has never been humane enough to extend ordinary and simple justice to the Afro-American. It has made a mockery of its own Constitution. It blatantly and contemptuously refuses to honor its signature to the United Nations Human Rights Charter. It allows its black citizens to be gassed, clubbed, bombed and savagely mur-

dered for prayerfully petitioning for human rights. Its F.B.I. and Justice Department reek with sympathy for, and render aid and comfort to racist terrorists who maim and murder black Americans with impunity. As far as black humanity is concerned, U.S. jurisprudence is predicated on a racist kangaroo court system that respects the rights of common street dogs more than those of black humanity. The Afro-American has less chance for justice fair play and human rights under the present rabidly racist power structure than a new born lamb in a hungry wolf's den.

If racist America had any capacity for pangs of conscience on behalf of our dehumanized and brutally oppressed people, it most certainly would have manifested itself in some more tangible form than what we have experienced in almost 200 years under the present government. The downtrodden Afro-American has been loyal unto death to racist America through all its wars and crises. The Afro-American has retained faith in racist America's promises of justice, freedom and equality because faith was his only consolation in a painful situation that he seemed powerless to alleviate. The demoralized, pitiful, ignorant and helpless Afro-American accommodated his personality to the obsequious adjustment of survival. Consequently, he became a subhuman in a society that brazenly and hypocritically prided itself on being a great exemplary democracy, highly respectful of the rights of man and dedicated to the construction of a Christian and affluent society.

The black American captive has begged and prayed for freedom ever since he was first brought in chains to the new world. It is mere elementary logic that the brutally oppressed cannot achieve liberty and justice primarily from the benevolence of the slave master. The slave master has a vested interest in the continuance of exploitation rights that result in the dehumanization of the slave. He is afraid of the unbound slave. He is afraid of the subhuman passion that he has created in the personality that he has so effectively warped. He must rely on the opium of hope that forever keeps the slave in a twilight state of a fantasy more palatable to the oppressed than the hard cold logic of reality. The reality of the matter is the hard fact that those who would be free must shoulder the major burden of painful and arduous struggle themselves. Oppressors never relinquish their strangle hold on the oppressed voluntarily. When oppressors find their position to no longer be tenable, they cunningly and hypocritically, in the face of force or the fear of force, attempt a strategic retreat in an effort to salvage as much as possible under the disguise of humanitarian concessions.

On the human rights front today, the power structure cunningly pretends to be making civil rights concessions to Afro-Americans on the basis of a great new spirit of white benevolence. What a farce! The power structure and their pacifist apologists would have us believe that nonviolence and love are bringing about a transition on the part of racist masters of the oppressive society. They would have us believe that the ruthless and barbaric power structure is civilized and humane enough to respond to nonviolent demonstrations and peaceful petitioning. The fact of the matter is that the Afro-American is becoming more revolutionary and justly violent in his demands for human rights. He is losing faith in empty promises. He is losing faith in nonviolence. The growing strength of the liberation forces of the world is beginning to embolden him. He is beginning to see his struggle as a part of a universal struggle against an international racist oppressor and imperialist. He no longer sees himself as a helpless minority, but belonging to a

winning majority. He can see and is more and more convinced that the white racist power structure is far from invincible. He can see that those inspired with the cause of freedom can overcome the mightiest of obstacles and defeat the most modern of weapons of death with simple and sometimes crude arms in the hands of what the oppressor likes to call ragtag terrorist bands.

Millions of dollars are being dumped into Afro-American communities to convert our people to pacifism. Our people are ill-housed, ill-fed, ill-educated and the victims of wanton police brutality and kangaroo court injustice, yet these millions are not earmarked to improve the lot of our suffering, dehumanized masses, but for nonviolent workshops and race relations designed to maintain a more subtle form of white supremacy, under the deception of possible integration based on moral persuasion. In regards to militancy and self-defense the power structure and their apologists are endeavoring to keep the collective mentality of our people in a shameful state of narcosis. Our people are constantly reminded that to resort to defensive violence would precipitate inevitable extermination of the race. We are constantly intimidated by the threat of extermination. We are led to believe that we are helpless and that our deliverance must come through the benevolence of our racist oppressors. We are made to feel inferior and insecure. We are led to believe that our first objective should be the prolongation of our miserable and dehumanized lives, even at the cost of total and abject submission to tyranny.

Once again, I reiterate, for the sake of those who find it exceedingly difficult to face the new reality of a changing world, yes, and for the sake to those who strut and prate about the invincibility of the slave master's power, in defiance of the slave master's self-perpetuated myth. I offer further discourse that today he is nothing more than a self-overrated braggart and buffoon, fearfully living out his last days in a fool's paradise of bluff and bluster.

Let me pause here to stress that it is not my endeavor to violently overturn the U.S. Government per se but to struggle uncompromisingly to abolish the evil it condones and engenders. It is not my intent to teach and advocate the violent overthrow of the U.S. Government but to explore its weaknesses, to destroy its myth of invincibility and to advance the study of the potential of a minority revolution. I hope those Congressmen, Senators, witchhunters and members of UnAmerican Activities Committees, who take such great interest in unraveling the mysteries of un-American subversion, will find these concepts to be as American as the Boston Tea Party and the Declaration of Independence.

If the U.S. Government stands in the way of the enforcement of The Constitution, life, liberty and the pursuit of happiness for all the people, then, it forfeits its right to exist. If it stands in opposition to the enforcement of The Constitution, it is an enemy to the people's heritage. If it is an enemy to the people's Constitutional rights then let it fall, let it fall! I do not advocate violence for the sake of violence. I advocate freedom and justice by any means. I advocate defense of The Constitution and especially against its domestic enemies. If it is treason to support the execution of The Constitution, then let treason be charged. Let the oppressor no longer feel secure. Let the Uncle Tom crier for his master's mighty invincibility take note and weep and moan for his master's change of fortune. Yes, the Afro-American can win through violence. Our so-called minority can bring the brutal slave master to his knees. Our people can convert the USA into a vast barren desert.

We prefer freedom through brotherhood and peace, but the brutal nature of our enemy oppressor responds only to naked force. Our oppressor keeps himself on the throne of power by unmitigated violence. Our only alternative is to dethrone him by violence. The power structure of the nation is internally weak. Its imperialist commitments are too widespread in the world. Racist American society is degenerate and soft. Its internal security is based on machinery and massive production. It relies on terrifying weapons of massive destruction to maintain its dominant position in the world. The heart and essential organs of this oppressor and common enemy of the oppressed peoples of the world are easily vulnerable to any potential firestorm that may be sparked from massive social discontent. The Afro-American is a part of his means of production and profit. The Afro-American inhabits his property. Though disinherited, the Afro-American is a portion of the oppressor's population. He cannot wholly and instantly destroy the Afro-American without destroying himself. If he turns inward to destroy a great portion of himself he will lose his international equilibrium. He is in a great dilemma. His power is so extended that his greatest weapon of survival is deception fed on the opium of hope, devoid of substance. Through deceit and machinations he must strive to keep body and soul together by containing the flames of rebellion to a minimum of sectors to enable him to concentrate terrifying force in a deceptive facade of invincibility. His tactic is to bribe one sector into submission while crushing the other.

Currently, the U.S. power structure is moving might and main to herd the Afro-American into a false alliance of national unity by offering token and ever elusive civil rights. The object of this phony national unity is to create a united front of imperialism and to shore up the cracks of strained domestic relations between the home factions. These are not genuine moves of humanitarianism and brotherhood, but measures based on the expediency of survival. Concessions granted under these conditions are nothing more than short-range and temporary windfalls of bribery. These concessions of token integration will vanish the same as they did after the Reconstruction era in relation to the whims and historical cycle of the unscrupulous slave master.

The racist whites of America are the haves, and they can never truly sympathize and identify with the black have-nots until they feel what it is to be poor, destitute and oppressed. Too much prosperity dulls the sensibilities of the haves in their understanding and dealings with the have-nots. The slave labor and the starvation wages of the masses of the Afro-Americans were major contributing factors in the construction of the affluent society. If the Afro-American so elects he can make the so-called affluent society poor again. He can bring it to its knees, not because of his military power, but because of world conditions and his favorable location in racist America's essential regions. If the Afro-American ever divests himself of the fantasy of hope, based on the deceptive and empty promises of the white supremacy power structure, and if the attitude of "freedom or death" continues to spread and permeate the masses, the present racist and imperialist power structure is doomed.

Could a minority revolution succeed in racist America? It most certainly could! Theoretically, how could a minority segment win if it collectively decided to embark on such a serious course? Total unity would be required among the youth and a strong revolutionary nationalist spirit would have to prevail throughout the land. The

segregationists, the hypocritical politicians and the terrorists have already paved the way for the latter. The spirit of self-sacrifice, selfless dedication to the triumph of a cause greater than any single individual, a feeling of self-confidence in ultimate victory, unshakable courage and identification with the struggling oppressed peoples of the world would be the necessary attributes for the success of a minority revolution.

Organization would require many facets. Groups dedicated to militant demonstrations would have to apply constant pressure to the power structure, create chaos and confusion and force the oppressor to unmask his ugly face before the world by reacting even more brutally and indiscriminately against Constitutional forces. This would expose the true nature of the power structure and inspire greater resistance to it.

Armed defense guards would have to be formed throughout the land. These groups would be organized within the confines of the law and when possible become sporting rifle clubs affiliated with the National Rifle Association. They would function only as defense units to safeguard life, limb and property in the ghetto communities. Some form of central direction would be necessary. A tightly organized and well disciplined underground guerilla force would also have to be formed to perform a more aggressive mission. It would have to be clandestinely organized and well versed in explosives. Its mission would be retaliation and a force used to pin down and disperse concentrated fascist power. It would prevent the power structure from rushing reinforcements to encircle and crush other defense groups engaged in battle against terrorist forces by ambushing, sniping, bombing bridges, booby-trapping and sabotaging highways. A welfare corps would have to be organized to build morale, raise funds, promote legal defense and take charge of the general welfare of the fighting forces and their families. Many of the members of the Welfare organization front would not understand its total function. They would be recruited on a humanitarian basis.

The most aggressive and irrepressible arm of the overall organization would be the fire teams. They would work in complete secrecy and would be totally divorced in the organizational sense from the main bodies of defense and other forces. They would enjoy complete autonomy. The group's only tangible loyalty to them would be in times of distress. Their legal aid in court defense would be rendered by Afro-Americans giving legal aid to victims of kangaroo court systems, as is commonly known where black people stand no chance of obtaining justice. This would be similar to, but more vigorous and militant than the NAACP's role. The fire teams' mission would be sabotage. Thousands of these groups would be organized throughout racist America. These teams would consist of from three to four persons. They would only know the members of their immediate team. They would not identify with the civil rights movement. They would appear to be apathetic and even Uncle Toms. They would sometimes masquerade as super patriots, and be more than willing, in a deceptive way, to cooperate with the police. They would even infiltrate the police force and armed forces when possible, and work in the homes of officials as domestics. There would be no official meetings and discussions, only emergency calls and sudden missions.

The mission of these thousands of active fire teams would be setting strategic fires. They could render America's cities and countryside impotent. They could travel from city to city placing lighted candles covered by large paper bags in America's forests, and have

time to be far removed from the scene by the time the lighted candle burned to the dried leaves. While unsparingly setting the torch to everything that would burn in the cities, and while concentrating on urban guerilla warfare, the rural countryside would not be neglected. Aside from the devastating damage that could be visited upon the countryside, such a mission could serve a twofold purpose. It would also divert enemy forces from the urban centers. State forces would be forced to spread their ranks and would not be able to sustain massive troop concentrations in a single community. The heat and smoke generated from the fires would render some of the highways impassable to repressive troop reinforcements. The rural countryside covers vast areas and would require exhaustive man power, equipment and security forces. America cannot afford to allow its rich timber resources and crops to go up in smoke. The fire teams roving in automobiles would find unguarded rural objectives even more accessible. A few teams could start miles and miles of fires from one city to the other. The psychological impact would be tremendous. By day the billowing smoke would be seen for miles. By night the entire sky would reflect reddish flames that would elicit panic and a feeling of impending doom. Operating in teams of twos or threes, one freedom fighter could pour gasoline or lighter fluid from a small flask into public waste paper baskets, another could later enter and toss a lighted cigarette in the same container. Near closing time kitchen matches could be placed in the air conditioning systems of industrial and public buildings. The property of racists would be designated as priority objectives. Through this method, the racist oppressors could be reduced to poverty in a short span of time.

These fire teams could also go on pre-dawn missions just before the morning rush for work. Their objective would be to spread tacks fitted with wire bases to insure their upright position when thrown from a moving automobile in heavily travelled tunnels and freeways. Pure havoc would ensue. Sugar or sand in gas tanks could be used to knock out the engines of public vehicles. During police invasions of the ghetto, lye and acid bombs could be thrown from roof tops. Many forms of booby traps could be utilized.

Yes, a minority revolution could succeed in racist America. It could succeed because the winds of rebellion are rising against the racist oppressor throughout the world. It could triumph because the Afro-American struggle is part and parcel of the universal liberation struggle. It must be handled as such. It is only natural that the power structure would like to keep it isolated and provincial. The enemy's tactic is to divide and conquer. The Afro-American has sought to join the white American league since first arriving in chains in the new world. He has been brutally rejected. The racist whites have made it plain, in no uncertain terms, that the black American is never to be fully accepted in the main stream of the so-called great society. It is as natural as water seeking its level for the Afro-American to turn to the oppressed peoples of the world to make common cause in the universal revolution for freedom and human dignity. What greater indication do we need, than centuries of barbaric oppression, that the U.S. power structure is our natural enemy?

With or without a common cause with the Afro-American the universal freedom forces are going to triumph over U.S. racist imperialism. The question is simply whether or not the black American is going to perish with racist imperialist America as a party to her savage crimes against oppressed and progressive human-

... nity or whether he is going to contribute to the great victory revolutionary humanity destined to fulfill its historical role.

In summary, let it be made clear that I am not advocating minority revolution. I am merely exploring certain theoretical potentials as an alternative to passive submission to proposed genocide as projected by the racist, fascist and terrorist white groups now growing by leaps and bounds in the racist and imperialist USA. I hope that others, who are genuinely interested in the survival of black people in racist America, will analyze, debate and contribute to this thesis in a way that our people need never fear extermination under racial tyranny and fascism.

Each year rioting, as a result of police brutality and oppression, becomes more extensive and ferocious. We can neither pray nor hope our way out of this difficult situation. We must defend ourselves. We must fight, and we must fight to win. We must also consider the immediate necessity of effective self-defense and resistance to racist terror. During times of massive rioting too many of our people are forced to fight armed cops and troops with bare hands and stones. Cops and troops must be disarmed and their weapons turned against other cops to obtain weapons of defense. Tanks and armoured cars must be knocked out with molotov cocktails and captured when possible. Bazookas and mortars must be taken from troops and national guard armories to prevent heavy concentration of troops and invasion by overwhelming force. The Minutemen, Confederate Underground and other terrorist groups are arming and training with U.S. Army gear such as bazookas, mortars, hand grenades, machine guns and gas masks. Sub-machine guns are even being manufactured in small shops controlled by these fascist groups. These private arsenals must be located and raided for weapons and ammunition. These weapons can also be used to do extensive damage. Oil storage tanks and natural gas lines could be fired through delayed methods. The oppressor must be forced to pay heavily economically for his police brutality, pogroms, racist court frameups and white supremacy terror.

The racist imperialist is an unmerciful bully when he can control a situation with his sophisticated weapons of death and destruction. On the international scene, he will not hesitate to embark on the world's greatest campaign of slaughter in a desperate effort to save himself. The Afro-American liberation force is the only force in the world secure from fascist America's devastating nuclear force. He cannot use nuclear weapons against his own population, property and cities. In such a minority revolution, racist America's very essence of strength and power would become the Achilles' heel of her security and struggle for world domination.

The advanced technology of the affluent society has made it soft, nervous and hypersensitive. It is a society fearful of the cold realities of life. A society devoid of soul and humanism. A jungle society of dog eat dog, a society of frightful automation that is addicted to tranquilizers. Racist Americans are not psychologically prepared for fire storms, power, communications and transportation failures and long periods without public utilities. The Afro-American has been under siege since the very beginning of his days as a captive person in the so-called New World. Terror is a way of life for the great masses of Afro-Americans. Our people have practically become immune to the fear that flows from violence and brutality.

Such a minority revolution could only succeed as an integral part of the universal liberation struggle. From this point of view, we would not be an isolated minority in racist America, but a highly

time can st take his fate into his own hands. He cannot rely on racist tor, life brutes to dole out liberty like a welfare commodity. His only cer, pe lies in concerted action with his oppressed brothers throughout ne world. The racist imperialists are doomed. They cannot muster the power to save themselves. They are morally bankrupt. The vast majority of white Americans are racists who currently identify with U.S. imperialism. They have been deluded into believing that they have a vested interest in the oppressive and corrupt system. There is more hope, at this stage of struggle, for a rabid wolf than white supremacy orientated white workers allying themselves with racially oppressed Negroes. They are no more reliable in coming to the defense of persecuted Negroes than the German working class was in coming to the defense of the Jews under Hitler. The Afro-American is as alien to the so-called American way of life as a shoe shine boy is to Wall Street. The Afro-American is an outcast, the disinherited of the very society that he helped make affluent. The wilderness that his slave labor cleared; the sprawling cities that he helped build, his rebellious and freedom-starved spirit can make barren and desolate again.

While U.S. strength is spread around the world in a hypocritical gesture of making the world safe for so-called democracy, democracy goes begging at home. Let racist America be apprized of the fact that she can no longer count on a peaceful and united front at home so long as the Afro-American is brutally subjected to racial tyranny. Racism and imperialism are destroying the U.S.A. If her choice is doom rather than justice—if she prefers to emasculate and compromise the Constitution rather than to honor it; then her irreversible choice most surely will be accommodated by the invincible historical tide of justice-loving humanity, gloriously storming the tyrannical bastions of imperialism and racism. Our choice must be freedom or death. We must prepare ourselves to obtain freedom by any means. Let the phoney liberals, the pseudo socialists, and their fellow-traveling avowed racists call us what they will. Our cause is just, our cause is freedom. Let us be labeled anything but pacifists suffering racial tyranny in a masochistic spirit of loving oppressive beasts. Yes, in racist America a minority revolution can succeed. Those who counsel patience and nonviolence, in the face of tyranny and aggression as against vigorous self-defense, are the vanguard puppets of U.S. imperialism, white supremacy and its oppressive status quo. They are foolhardy reactionaries, dreaming their psychotic dreams of a white supremacy slave kingdom, in ivory towers fast submerging in the quicksands of time. Yes, because of the relativity of righteous struggle, a minority revolution in racist America can succeed and bring about the establishment of a just and humanitarian government truly of the people, by the people, and for the people, dedicated to universal peace and brotherhood.

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As Malcolm said "The White Man recognizes force", and here was force being met with force. In the future, Watts will be a better place because of the sacrifice of our brave and glorious freedom fighters who did not die in vain.

The police are going to stop making war on our helpless black women and children, when our black men stand up in unified protest. Malcolm X had plans for us to protect ourselves, he was no lightweight like the "Brothers" King, Farmer, Young or Jackie Robinson and Roy Wilkins. He was not of that stupid "she-man" ilk. If we never be fortunate again, WE HAD A MAN IN MALCOLM X.

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L.R. MOORE, Chairman
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EDITOR

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In September 1961, I wrote to the Standard Star, a letter protesting his arrogant attitude about an incident concerning a Black Diplomat and a white cab driver. Because the Black man spoke only French, the police gave him a going over, and only the New York Post gave the story a somewhat fair coverage.

Like most white people, the good Standard Star said, "We Black People should learn how to act." Now just suppose that we were to act as the American "white people" do in foreign countrys. Here are just some of the things that we would do, while abroad and also at home.

THIS IS THE WHITE MEN'S WAY OF LIFE

1. Mistreat the people that work in our households-over work and under-pay-for all minorities, bar none.
2. At no time shall a white man die for killing a non-white.
3. We would teach our children to scorn non-whites and think ourselves superior at all times-beyond the law of God and Man.
4. When we see finally that the world has a larger population of darker people, we will try frantically to get to the moon.
5. At no time would we consider any other person other than white, had brains, culture or a historical background.
6. We would concentrate on how to rob and steal every wothwhile thing in Africa, Asia and South America.
7. All of our newspaper reporters would be from the South and be even more bias than usually is the case.
8. We would kill anyone who spoke against this evil system, as was done in the case of Malcom X., We would run Robert Williams out of the country, harass a courageous black woman, Mae Mallory, and that "firebrand", Leroy Jones.
9. We would buy up all the Tshombes and have "TOMS" in every country.
10. At night, under sheets, we would kill helpless black women, men and children and never show mercy or real compassion.
11. We would put all poor people in projects-really high rise concentration camps and keep them oppressed with outlandish rules and inhuman treatment.
12. We would be Prophets of Deceit, Military Power, and Money would be our American Dream. We would make sure the have-nots never rose to power and when they tried, no matter in what country, we would make war.
13. At all times we would laugh at other men and say that they are cowards, thieves, pimps and subhumans.
14. Christian religion forced on the ignorant, who hate being black.
15. We would have separte justice-one for white and one for black, brown and yellow.
16. We would use Mulattoes to keep the Blacks down.
17. Special consideration should be given to Black policemen, if they kill their own Black sisters and brothers.
18. Our men would rape young girls and leave bastard children all over the world.
19. Never be civil or mix socially with people, who are not white.
20. Be impatient, rude, crude and immodest to such an extent that the goverment has finally got to tell AMERICAN women and men, how to treat the "natives".

Well, as Brother Malcom said, "Since its impossible to receive Justice from white people and they practice force first, always, and they only recognize force, then force it will have to be."

"COME ALL YE BLACK REVOLUTIONARIES" You're in a trick bag.

Get out of the Fix in 66

BLACK YOUTH INTERNATIONALE

I feel that I must not attack or harangue or in any way low rate my black brothers and sisters but instead try in some medium or another to reach them the best way possible. And this message is not reserved for any class of people. It is to be heard by all classes of Black people of the Black race of the U.S.A. today.

Black brothers and sisters we have got to get ready in just more than mind, spirit and voice. But we have got to unite with the people and I mean all The Black People..the black millionaire who usually make it big in T.V. or the prize ring or the music industry, those who have been fortunate enough to make it in business, legal or illegal, the middle class and the semi-professional class and the bottom of the barrel, the very widespread carwashers and store and apartment house porters, to the unemployed and those on relief.

This word is for all and I trust that it will reach all levels regardless of what class. Because if this message is accepted with an understanding and open mind, when you put this paper down and gaze upon your fellow Black brothers, you will experience a feeling of togetherness and, I hope, a clearer understanding.

Some of us are ready in mind, spirit and voice, only some of us. We have plenty of lung power, plenty of muscle, more than enough of sit-inners, walk inners and lie-inners. We have more than an abundance of preachers and teachers for the movement. It is truly wonderful how each little group, sect and organization is steadily moving toward that one objective-freedom.

I believe the greatest singular asset in the Black Movement is power and the only power I speak of now is money...money to further the movement, organizers, who will be effective in getting out the masses, who are uninformed or misinformed or plain "just don't know what is happening". Money to set up centers and schools to teach the young and those who want to learn. Money for publications and periodicals and weekly bulletins to keep the people at home reading and most of all money to prepare ourselves for the moment of truth. When it arrives each man, woman and child must stand up and be counted in the fight for the recognition that has been long denied to us.

My 2nd point is that all of us Blacks must readjust our thought and connect it with our State of Being. We are raising our voices to be heard. But there are some voices and leaders who have been leading some of the good, staunch, loyal masses down the wrong path. They have these poor people tricked into some strange delusion, that by being bitten, stomped and even murdered, that these acts will make white people love us one day. White people can not even love themselves.

We must prepare now "To Blackify" as the Egyptians Egyptified when they prepared to make their move - to take over the Suez Canal from England. We must have people in places and jobs in the White Power Structure who can and will be most helpful when the time arrives. We must unite in thought, both young and old, completely throughout the country. It is time for us Black men to shake off the shackles of being a White Man's Bastard, a negro and stand up and be the true sons and daughters of Africa that we are and justify your right to the honor and dignity of your black culture and your black manhood through the proper identity of African or Afro-American. Until we are able to think along these channels and are willing to come forth to help and unite in the common cause, whitey will continue to rule. So let's get together and start a rule of our own.

Bob C. Anderson
17 Kress Avenue
New Rochelle, New York

Contributions

Black Youth Internationale

News Release

News Release

It is important to take advantage of the friendly overture of the poor to tell some of their feelings about being outcasts of a rich society and whose children maybe tomorrow's outlaws. It is important to heed and listen while there is still time, while the poor and unfortunate still stand in fear of the power of Uncle Tom and Mr Charlie.

How does the person on welfare see the welfare program and those who run it? Here is a summary of some of their feelings in their own words.

"How often have I been looked down upon by those trained machines called social workers, trained machines, I say, because there is no feeling of humanity! ...Through my reading I see statistics that show the unemployment rate for Negroes is always significantly greater than for white workers, often exceeding three times the proportion. Although Negroes constitute 10.5% of the total population, they receive less than 1% of the nation's income. So you can see that I am in need not because I want to be but because of circumstances plus a society which presents me with a way of life whether I am happy or not. I am to eat the crumbs and be happy because the cake is too rich for me. I might think I am someone or something."

"Many of us know that welfare is against us...People that live on the outside and observing, those who live in a different world than mine, say that I want to live this way...I am being forced to live this way because my face is black, because my husband's face is black. He is a MAN you know even though his face is black... We are forced into situations beyond our control. Our children become drop-outs because of improper clothing, insufficient rest and all the other conditions that are allies of poverty. Our children will be forced to try to support themselves and their families with no training which will cause another rise in the welfare roles."

"We have been put into a class all to ourselves. It is said that we made things this way. Slowly but surely we are becoming educated by our brilliant Negro leaders. We are learning that we Negroes can stop this time and make ourselves known, that I, myself, as well as others don't have to accept the crumbs, but can rightly ask for what our forefathers fought and built - a beautiful nation in which we could be free and independent."

The relief roles grow by the thousands each month and mostly Afro-Americans and South Americans are the recipients. Right here in Westchester, one of the richest suburbs, we have hidden poverty of gigantic proportions. Now the basic truth of our society is that the relief roles are for those people our society can no longer use. It seems that there has to be in this Great Society of LBJ, have-nots to support the have's. But the have-nots are getting tired of being the underdog of this society. How long will you be gullible enough to accept a "Martha" Luther King who is on the white man's payroll to keep us all in bondage?

Contributions:

(Mrs.) Louise R. Moore
61 Clinton Avenue
New Rochelle, New York

IMMEDIATE

NEW RELEASE

WORLD WIDE

"BLACK YOUTH INTERNATIONALE"
SUPPLEMENTARY

Why Hitler Calls the Black Man a Dressed up Ape
By Samuel W. Daniels (Aug. 1941)
Coordinator of the Pan-African Republics

Hitler evidently calls the black man a "dressed-up ape" because most of them act like apes. They mimic all the things that men of other races do that are destructive to their racial character and honor. They allow the white man to give them a white Jesus Christ and a Christian Bible which if the black man complies with all the preachments and ideology of it, he would have been dead long ago. Nevertheless, through the preachments of this Christian Bible, he is killing himself daily.

Further, the black man refuses to think for himself. He allows the half-breed mongrel children of his former white masters to think for and lead him. For 76 years now since the black man has been out of chattel slavery, he has allowed "Negro" "Colored" and mulatto leaders to lead him to seek to sleep in the same bed with white men and women in white men's homes instead of building their own homes and sleep in bed with their own kind --- black men and women.

These criminal and misleading campaigns have been led mostly by the more than 300 "Negro" or "Colored" newspapers in America under the program and banner of seeking "Civil rights" for "Negroes". "Social equality" "interracial good will" breaking down "jimcrowism" and race discrimination and passing "anti-lynch" bills or some other constitutional amendment. In the past 30 years or more, we have had several begging organizations to come into the field, supported by the ruling class of white people who would keep black people in eternal slavery, who have assumed "leadership of black people."

These organizations and the "Negro" press have done more harm to black people than they have done good. Only degenerate swine would advocate the integration of our race among white people. Proud and honorable black people have no desire to sleep in bed with white people. They have no desire to forever be the slaves and concubines of white people through integration into white industry and society. The "Colored" "Negro" and mulatto men and women and organizations who lead such movements, are without honor and pride. They are begging, cringing fools, cowards and skunks.

Instead of leading black people to build their own industry and acquire their own land and an independent nation, they have sought to destroy black people through race mixing, the abuse of black womanhood and miscegenation, to satisfy their own hybrid existence, being born in prostitution, fornication and adultery. They have taken advantage of the superior jobs, wealth and education which their white fathers and masters gave them at the expiration of chattel slavery. That day is now passed. Today the black man speaks for himself.

(Samuel W. Daniels)

Contributions Needed
61 Clinton Ave. New Rochelle

Fall Edition 64



GREETINGS:

To the Asians, Africans and African-Americans.

This is the year of our VICTORY, after which we will be FREE. VICTORY and FREEDOM are the stuff of which PEACE is made.

. . . There must be a renewing of our MINDS in a more positive direction. --- Let there be UNITY of MIND and SPIRIT.

There is no PEACE on earth; neither is there GOOD WILL to men. FATE decrees. It is the WILL of The Eternal MIND; that we bring PEACE to the earth; others have tried and failed.

. . . Victory, FREEDOM and PEACE lie within your mind now. Activate your Total mind. Create your own world and live in PEACE. --- Let this MIND be in you, which was in the Prophets: --- It is all in the Mind.

Dr. J. ben Tomaz, Supreme Leader & Founder
THE UNIVERSAL TEMPLE OF MIND.

My Highest THOUGHTS go out to you daily. May you have Victory and Freedom with Peace of Mind. Let there be UNITY of MIND and SPIRIT.

Season's Greetings



JESUS OF NAZARETH
A True Likeness

Black Youth Internationale

Let whitey take the moon
And we will take the earth,
For it is the black man's turn
To give it a brand new birth.
L. R. M.

Oh! say can you see
By the dawn's early light
That body hanging on the tree
Was a human and black like me?

My Country tis of thee
Sweet land of misery
Land where black men died
Our women helpless, could only cry
Land where whiteys commit suicide
America! I sang of thee.
L. R. M.

White man you been a burden
too damn long
No longer are we to carry you
on our backs
So step aside - we are marching on
Our black people are going to have
A country all our own.

Mrs. Ella Collins
President
Hotel Theresa
New York City

L. R. Moore
Chairman of New Rochelle
Chapter of C. A. A. U.