

# REGISTER NOW!



*"yes mama,  
all parents  
should!"*

# VOTE

## REGISTER MAN!

(Woman too . . .)

This summer, throughout the five wards, the United Brothers and associated groups will sponsor a dynamite voter registration drive. The Brothers hope to register 20,000 people as a minimum figure.

The registration desks will be brought into places like high schools, in front of super markets, outside near the projects, in all Wards. We gonna try to get all of Black Newark registered.

# BLACK NEWARK

*The Voice of Newark's Inner City*

Vol. 1 No. 2



Newark, New Jersey, July, 1968

20c

## Newark's First Black Convention



At the recent three-day Black Convention, Black People made the first step toward gaining Black control of Newark. All we have to do to insure definite control by 1970 is to keep up the momentum generated by the 1,000 brothers and sisters who attended the historical event June 21-23.

Black People took care of some straight-up political business at the Convention, proving to ourselves that we could come together despite the enemy's adverse propaganda, and dispelling the myth that Black People cannot and do not want to govern themselves.

As we said, over 1,000 Black People got together at West Kinney Jr. High School to discuss how to run a Black City for Black People. Foremost on the convention agenda was the nine workshops dealing with different aspects of running a city government, and three other related workshops on political organization.

### PLATFORM

The platform covered areas of city financing, housing and land, urban education, health and welfare, law enforcement, political fund raising, voter registration, and political organizing. We resolved that we wanted:

**What We Want**

+A commuter payroll tax.

—See CONVENTION, Page 12—

### INSIDE BLACK NEWARK

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# A MESSAGE TO THE COLORED MAN OF NEWARK

By H. W. Jewell

We know you like bars. You like the drinks, the music, the people you meet in them. You like going out and having fun. You like the happenings in the bars. Everybody is wise, together, and in the know.

But what about Newark? What about the city in which you live? What about the imaginary progress which is constantly preached by the white mayor addonizio, the local churches, and the so many so-called "betterment" agencies. And we say imaginary progress because that's exactly what it is.

There is no progress in Newark! There can be no progress in Newark unless you--the young colored man--are involved in it. We mean involved: Using your vote, your brain power, your good will and your energy.

\*\*\*

Let's look at Newark.

Negroes, colored people, Afro-Americans, members of the Hon. Elijah Muhammad's Nation of Islam compose over half of the population of Newark. In Newark, we are the majority. We live in Newark, have fun in it--when we can, endure it--when we can't have fun, work in it when we can, and leave it when it becomes unbearable. It often becomes unbearable because the people who govern Newark and the people who own and run most of the businesses in Newark don't live here. Consequently, they contribute very little to Newark. They come into Newark from 9 in the morning and stay until 5 in the late afternoon. We suppose they do their work--or get you to do it for them. But we know they take out all the money they can get their hands on.

Sweating ferociously as white people do. Putting our money into their pockets and cash registers and at 5 o'clock leaving richer, happy; glad to get away from Newark and leave "the niggers" there.

Newark becomes unbearable because you won't contribute anything to it. You must start contributing something to the city in which you live.

Understand this, please.

The businessmen contribute nothing to you or the city unless they are absolutely forced to do so. And you can't blame a businessman for taking care of his business.

And you--young colored man--sit in the nearest bar and pay that man your money for his drinks and say that you are content. You let this man come into the city you live in and take every dollar and penny he can get, and then let him go to his suburban home in Glen Ridge, and the only thing you get for it is a "high" that lasts 2 or 3 hours.

Aren't you ashamed? You ought to be. You keep spending your money buying clothes from his clothing stores, cigarettes from his smoke shops, and he goes home to his well-dress wife and kids-- who he won't bring into Newark--and talks about the good business he had from "the niggers."

Well, you can ask him for a job, but unless you agree with him thoroughly you'll be the last one hired--if you're hired at all!!!

We have clothing stores and cigarette shops. Buy from your own kind!

\*\*\*

Now why do we say there can be no progress without you. We say this because the power situation in Newark has shifted. The power is now in your hands. That precious iota

**"There is no progress in Newark! There can be no progress in Newark unless you--the young colored man--are involved in it."**



that gives you much more than the white man or his white woman or anything else he claims to possess. But it won't do you any good, or last very long if you drink it away in bars and party it away at parties. Use it.

Register to vote--if you can. Apply for a city job or a government job--or build your own business. Since you want to imitate the white man, do what he has been doing for centuries--infiltrate, and control.

Stop that petty arguing and fighting among yourselves. Stop thinking that you're better than another colored man because you work in city hall and he sweeps a white man's store. To the vicious white man you and the other colored man are both "niggers."

Remember that Spruce Street still exists and so does Waverly Avenue. Stop to think that as long as these streets exist in their present conditions, the white man is still oppressing you. He's doing it from his office in city hall. The office that you voted him in, or that you let him get in by not voting against him because you were too busy being in the nearest bar.

\*\*\*

How must we combat this vicious white man?

1--Start respecting yourselves as much as you now respect the white man.

2--Start respecting your families and homes.

3--Learn something constructive and enlightening.

4--Join progressive Black Youth organizations.

Learn something of your heritage and your culture. There are a number of books on Africa and on negroes (in this country) in the Newark Public Library, 5 Washington Street. And let's face it, we came from Africa. There is still the blood that runs through our bloodstreams. Three is still the unborn children

that are harbored in our loins, and that is still the very fibre of our dreams and make-up . . . Brothers we still have souls.

Read about men like Malcolm X, who is still our saviour. He died for us. Therefore, we must progress and improve ourselves and our city. Read about men like Langston Hughes who was an internationally known author, but who always came back to Harlem to live among his people. He immortalized them in his stories, plays, and poems.

\*\*\*

Patronize and be proud of people like LeRoi Jones who is here in Newark at 33 Stirling Street, one block from Springfield Avenue. He writes about you. He has realized the conditions the white man has imposed on you, and he, constructively, is doing something about it.

Visit the African shop called The First and Last, 123 Clinton Place. Go and see the African Heritage Dancers and their excellent drummers when they perform. Patronize some of the Shabazz enterprises. You may not agree with their doctrines, but they're all colored people.

\*\*\*

Above all, remember who you are. You are the original man and woman of this earth. You are descended from God, or Allah, or whatever you want to call the creator. Remembering this, you have a responsibility to yourselves, your heritage, your parents, and your children.

This is our country. We built it. We toiled the fields and carried the lumber and built the house. Now is the time to reclaim it and make a place where we can constructively realize our dreams. Not the white man's unreality, but our reality.

Come out of hiding, come out of ignorance, come out of the old way and step with your head high and your eyes shining into the new awareness of your beauty and your royalty.





# Black Power

A monthly analysis of its direction

BY MAX STANFORD

Part II

## Where Do We Go From Here

With all the talk of Black Power taking over their communities there has been little program developed in which the entire community can become involved.

The vast majority of African-Americans after ten years of mass demonstrations and slogans have still not become involved in the movement. The movement has not reached them because it has failed to show them day to day organization and program. The movement as of yet has not developed in detail how to get Black Power. Then in order that twenty two million of us become involved in the movement, the leaders must develop a program that will give the masses organizational power.

### ORGANIZE

In order for any group to become powerful or seize power they must be organized. The Irish, Jews, Italians and others were all powerless until they organized. Organizational power means being united into a force, it means being organized in, or behind, a movement or organization.

Organizational power is when the people know their history and their enemy's history and are trained to support the movement and to move all at one time in unity:--This unity among the people to move as a block is organizational power. In order to be organized to obtain power the people have to know the program of the movement and have to be united.

Then the key question is how do we unite and organize twenty-two million African-Americans behind a program of a movement?

### Program

The first step is to appeal to all segments of Black America, to unite behind a practical program. A step towards this was the Newark, New Jersey, Black Power Conference, held in July, 1967. But to wage a practical program, the Black Power leaders should unite and form a Black United Front (National Liberation Front). This front, after defining the status of African-Americans, should then draft a point-for-point program.

### Colonialism

The oppression of the African-American is very similar to that of other dark peoples that have suffered from the yoke of colonialism. The African-American is a colonized African nation held in captivity within the boundaries of the United States. Instead of the U.S. colonizing an African nation in Africa, it brought its colony within its own boundaries.

From the very beginning of slavery

to the present, the African-American has not been accepted as equal by the caucasian majority. Even during times of reconstruction the caucasian majority was afraid to allow the African-American to develop power and to go for self. One of the cries of African-Americans and white radicals after the civil war confiscation of the slave plantations owners, land to be handed over to the free-men--divided into forty acres a piece.

This would have created an agrarian revolution giving the Black man land. The slogan 40 acres and a mule was



raised and Thaddeus Stevens even raised the question in the House of Representatives but the majority of caucasians feared that with control of the land and political representation the Black man would form a government of his own.

Rather than risk this, many sought either to control the South outright, or turn power back into the hands of the whites. Fear of Black control in the South has led to the formation of the Jim Crow system and mass caucasian terror on the part of the ku klux klan.

For years, leaders have protested by various forms against the racist caste system in America but few have concentrated their efforts on building or uplifting the Black Nation. Few have concentrated on self-help. Many have shunned the self-help approach because it was sometimes associated with the uncle tomish slogan of "pull yourself up by your own bootstrap."

### Booker T. Washington

Booker T. Washington in the early 1900's, was supported by caucasians to spread the concept of "pull yourself up by your own bootstraps" and not to strive for political equality but to accept the concept of separate but equal.

Washington thought through the training of technical skills and obtaining capital, the African-American would eventually be respected and accepted by the caucasian. But the caucasian majority

didn't accept the African-American and Washington's concepts soon became known as uncle tomish.

### Marcus Garvey

Marcus Garvey, in the 1920's improved on Booker T. Washington's concepts and introduced the concept of African nationalism which later became known as Black Nationalism. Garvey felt the African-American would never gain civil equality in America and that the only way Black People would be protected from racial abuses by caucasians in this country and others, was by forming a strong

independent African continental government, it would have the power to protect Black Peoples throughout the world.

Garvey's concept was a form of black zionism. He felt that a vanguard was needed to liberate the motherland and form the government. He organized a Black Army for the purpose of liberating Africa, called the African Legion, He also organized a nurse corps called the Black Cross Nurses. He had the beginnings of an air force, a motor corps, and bought several ships to transport his vanguard to the mainland.

Garvey organized the first truly national Black newspaper called the "Negro World." Through these measures, Garvey organized approximately five million African-Americans into the Universal Negro Improvement Association--U.N.I.A. The Garvey movement began to decline after

Garvey was framed, jailed and later deported. Thus, the Garvey movement gave a base for a new direction for self-help, one of the group pride, heritage, unity and power.

### Black Unity

The basis of the new self-help movement is economic and political unity in order to achieve Black Power. This means supporting African-American businesses and creating a move to gain total economic control of Black America; forming our own political coalitions to throw out those caucasians in political office in our neighborhoods who don't have our interests at heart. The only problem is unity. for years there has been a contradiction between the house slave (bourgeoisie) and the field slave (soul brothers).

Since the first major capitive revolt by Gabriel Prosser in 1800, the house slave has betrayed the field slave. In 1821, when Denmark Vesey planned his revolt, he was betrayed by a house slave; in August, 1831, when Nat Turner took his band of 50, armed with axes and clubs and within two nights took 50 heads, he was also betrayed by loyal slaves' but ultimate failure of the revolt was due to the lack of discipline of his troops.

Black professionals betrayed and opposed Garvey, the only mass leader Black America has ever had. In order for Black America and the Black Bourgeoisie to survive, the house slave must join the ranks of the field slave (soul brother).

—Continued next issue—

### BLACK WARRIOR

*At night while  
whitey sleeps  
the heat of a  
thousand African fires  
burns across my chest  
I hear the beat  
of a war drum  
dancing from a distant  
land  
dancing across a mighty  
water  
telling me to strike  
Enchanted by this  
wild call  
I hurt a brick through  
a store front window  
and disappear.*

—Norman Jordan

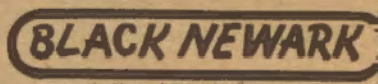
### STATEMENT

The purpose of BLACK NEWARK is to reflect the thinking and actions of the Black Communities as they relate to the world, and american society. It is also a vehicle whereby Black Youth may obtain training in the field of journalism, which can serve as a vocation or as a method of knowledge.

We endeavor to fill the need for a diversity of opinion from the "new" Black Community which no longer see white people and white culture as humanising forces in the universe. Varying points of views from brothers and sisters who are subjects of colonial

rule will also serve to keep the Black Community an informed one, especially as it regards our aspirations and progress.

Abu Ansar —Editor



is published monthly by the Black People of Newark, New Jersey. All material published herein represents the Brothers and Sisters presently engaged in the Black People's Movement of North America.



## A Benefit To Support VOTER REGISTRATION



### IN NEWARK

A Drive Conducted by the  
**UNITED BROTHERS OF NEWARK**  
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COLUMN #2

## RAISE!



### ENEMIES OF THE PEOPLE

I hope the United Brothers does not attack Leon Ewing, or Lucius Tompkins. They should leave such dirty fighting to individuals, such as myself. The organization need not concern itself with white art. And that's what these two kneegrows are examples of: white art. Creations of the white man. Paid for, signed sealed and delivered. All information printed on one track running slowly through the tin mechanisms of their "brains", along with all the other vulgarities of the swiftly dying devil culture.

#### Lucius Tompkins

In case you all haven't heard: Tompkins, Lucius Tompkins, used to be my scoutmaster. For real. Troop No. 46, Bethany Baptist Church. "No wonder you so messed up, my man."

Awright, nonea them funny comments. I thought the scouts was hip then, salutin with three fingers and trainin to be indians. In fact if you Black People aint got you a boy scout thing goin, trainin Black Youth into pioneer realities, the pioneer spirit, &c. only to mean our pioneer spirits, and any black man says "Black" is a pioneer in this jungle america . . . anyway if you aint got you no Black boy scout then the devil still taking you off, eatin your children.

But damn now my ol scoutmaster is standin on a stage bein asked questions about his Blackness. He came to the United Brothers Convention to put his face into the councilman race. But he couldn't stand up. He got chumped off. Young bros asked him questions he cdnt answer. He stutter lies stutters and goggle-eyed panic stricken at the reality he was caught up in. He twitched and twiggled but got chumped off and made to look real niggerish, before that assembly of Black and negro citizens.

#### Leon Ewing

Ewing even worse. (No, he wasnt in our scout troop.) I never even heard 'a him till a couple years ago. When somebody mentioned him, or I saw some election posters. But then he got named as councilman to replace one of the whitecouncilman. I saw him at a United Brothers General Membership meeting. And he was agreein with everybody and acting like he was "tryin to be Black" (like Brother Karenga says). He's comin to the convention and all and he gonna do what the people want done and how he's independent and what not. Murphying people far and close, all that could hear.

But then reality, (and reality, like they say, is a bitch) caught up with him too, on the stage of West Kinney Jr. High. And he got chumped off with his mouth open finger pointing. Finger pointin at bullshit, mouth open to say some, bullshit, in fact his whole profile, not meanin to offend any of you brothers, excuse my language, sisters, but for real, the dude from the time he walked out there look like a lie flyin off somewhere to be told.

#### Traitors

So now when they dont get nominated to run in the november elections, these two whitelovin nigger slaves, do just what the caucasian want them to . . . divide Black People, by sayin they gonna run anyway. This is sick traitor action. For too long our people have been chumped off by weak minded lackeys like these, sellin us out sellin us out . . . how long can such dangerous mischief be tolerated?

Black People it is up to all of us to talk to these two "brothers" to get them to see the error of their ways. But come to think about it, most of the city got the word on these two corny dudes, and the only people they can wind up hurting will be their stone selves. Let them consider that.

**Register this Summer & Vote Real Black in November.**

### MORE ENEMIES . . .

**Car Number 14, Badge No. 825.** Harassing **Spirit House** and Black Citizens in general. 1st precinct goons. Spina knows about them and does nothing.

The Second Precinct, on Orange Street, involved in two major incidents recently of Police Brutality, for real. Beat up two boys on Sussex Ave. (Badge No. 1568) also the beating of 12 year old boy and his 16 year old sister at Walsh Homes on McCarter Highway (Patrolman Ralph Massucci), also threatening youths mother saying they would kill her if she took the children to the hospital.

What will be done about these sick individuals, or are they individuals ??? Perhaps they represent the whole Newark Police Force?? What you think?

—LeRoi Jones





Brother Phil Hutchings

Today all over America Black People are talking about the idea of unity. To prove that they are serious, the brothers have begun forming Black coalitions or United Black Fronts in several areas around the country.

In Washington, D.C., and Dayton, Ohio, the groups are called the Black United Front. New Haven, Connecticut, has the Heritage Hall Committee. Out on the West Coast in Los Angeles there is the Black Congress and in Newark we have the United Brothers. Chicago is forming a united front and Black People in other cities are beginning to follow that example.

**Black Consciousness**

It is impossible to have any kind of black power until there is first Black Consciousness and then Black Unity. We can't do anything for any of our people until we know about ourselves and have some strength, as a group.

Now all those united fronts come together around four important principles. They understand that unity is more than a cry, but an idea, a process, in fact, a whole new approach for our people.

**Four Principles**

What are those four principles that make a Black United Front? First, it serves as an umbrella, as a cover to give all our organizations protection against the outside white dominated society. We all need each other, the militants and moderates alike. The moderates need the militants because they need people who can draw the crowds and create a base for them, as well as scare the white folks to give us some civil rights bills and anti-poverty money. The militants need the legitimacy that the moderates can give since it's the militants who always get hung out and isolated by white folks' attacks.

Second, a united front must be an example of unity. There are two groups in the Black Community, the organized and the unorganized. If the so-called organized groups can't get together, why should our other brothers and sisters even care? So we must be an example to show other Black People what can be done by getting together.

Next, we must say that within a united front all organizations are equally legitimate. It does not mean that all are right, but that each has equal right to speak for Black People within the Front. That way we can begin to emphasize issues and programs and not personalities. We can stop the in-fighting and make judgments on what should be done and how we must do it. Goals, issues and methods, not who's who.

Our enemy is white America and the manifestations of white power in the Black Community. We must push not black individuals but a program of Black Power that offers hope and change for our people.

**NEW SNCC HEAD**

**Phil Hutchings On Black Unity**

Finally, a Black United Front must talk about linking up with similar groups all over the country. The isolation of Black People in one city from those in another has made us weak throughout our history in America. We are talking about building a nation of Black People and we cannot depend upon white-controlled communications to tell us what is happening in our communities. Each city may have its specific issues but the general conditions are the same all over. And we must fight to change those conditions the same way all over.

**Organization**

We have to organize our people. From now on every Black Leader must be an organizer. Too long our leaders have had little or no followers or have spoken for groups with paper memberships.

We've got to tell our people to come home before it's too late. We have to approach every black man as a brother, with love, respect and lots of patience, lots of patience. It's been a hard road for all of us.

No one becomes an instant revolutionary, a militant overnight. Take time with your brothers and sisters. We don't have political power or economical power. All we have is ourselves, and we got to use that to our advantage. So we must move to build a power case around our numbers.

**On Fighting**

We're always talking about fighting and all we do is to fight each other. It's time out for that! The man is getting ready to come down on us. We got to fight. But fight only for three things.

First is to fight for yourself. For Black

People. In defense of your momma, your kids, your people. Second, we must fight for our homeland—Africa. We are from Africa and we must fight to keep white folks from messing around with our overseas brothers back home. Last, we must fight for dispossessed peoples. All over the world colored people are rising up in arms and throwing off centuries of white control in Asia, Africa and Latin America. They are doing our work for us, like those beautiful national liberation fighters in Vietnam. We are united in the same movement with them, to break the power of white people over us whether in Asia or in New Jersey.

So we need to get together. Before it's too late. Before this summer when white folks think they have a license to rush into our neighborhoods and kill us.

**Black Unity**

Unity is not a commitment to a total goal, we are talking about an operational unity designed at securing our survival. People don't unite because they like and admire each other. They do it because it is necessary for their survival. That's what a United Black Front is all about.

It's what the United Brothers does in Newark. Getting leaders and organizations together to talk about Black Folks' problems. Talking about Black People in Newark taking over and being able to govern and protect themselves in a righteous manner.

The only question, is, do you want power? Do you want black power? Once we unite we will have power. That is the only way. The way it's always been and the way it always will be.

**IT'S BEAUTIFUL TO BE BLACK!  
THE CITY GOVERNMENT OF  
NEWARK IS ALMOST COMPLETELY  
NON-BLACK. WOULDN'T IT BE MORE  
BEAUTIFUL IF WE COULD MAKE OUR  
CITY GOVERNMENT 100% BLACK  
IN THE 1970 CITY ELECTIONS?  
WE CAN (AND MUST) DO IT!**

DID YOU KNOW THAT 64 OUT OF EVERY 100 PEOPLE IN NEWARK ARE BLACK, SISTER? DIG IT NOW, IF WE BLACK PEOPLE VOTE BLACK IN 1970 WE CAN HAVE AN ALL BLACK CITY GOVERNMENT. THAT IS SOMETHING TO THINK ABOUT.

IT WOULD BE A BEAUTIFUL THING, AND I KNOW WE CAN DO IT.



**UNITED BROTHERS OF NEWARK**



# AUTHENTIC REVOLUTIONARY FOLKLORE

By Yillie

## THE JUNKIE

*On my way to work one day I met an  
old friend of mine  
We spoke of the olden days on the ave-  
nue when we were both drinking  
wine.*

*He turned me on to something because  
as usual I was broke  
You may call it marijuana or reefer but  
I call it smoke.*

*We took two pills then we smoked the  
smoke*

*And once again he spoke:*

*"Hey Yill lets get it together and take  
off this thing of coke."*

*"Look man I gotta go to my gig and  
already I'm much too high."*

*"Forget about work man you're with  
me and I want you to fly."*

*"Come to think about it I am rather  
'in it' and I can't work like this.*

*"Oh, well I guess it won't hurt if its  
just one day I miss."*

*There I was a guy with some sense  
snorting on some dope*

*I had no idea that after that for me  
there was no hope.*

*Let me tell you about this high cause  
it's really outta sight:*

*I was in it all day long and completely  
through the night.*

*When I awoke to the Robins chirps  
about the break of day,*

*I invisioned my alley sleeping quar-*



*ters, filthy, desolate & gray;  
Beleave me I liked the high—it was  
really okay,  
So without further thought I repeat-  
ed what I had done the preceeding  
day.*

*The third day I got my needle, my  
band, and my little tin cup  
Yes, now I was a full fledged junkie—  
I was finally shooting-up.*

*I lost my job and my apartment and  
that's when my good friend said:  
Yillie there's only one thing left for  
you to do—start hitting folks in the  
head.*

*I had no choice I was in a bind, what  
else could I do.*

*That night I went to the Weequahic  
section and took off some ol' joo.  
I burned him for two hundred dollars,  
cold cash, a Bulova watch and a di-  
amond ring*

*When the cops approached me the next  
day I convinced them I didn't know  
a thing.*

*I pawned the jewelry at a pawn shop  
on Springfield Avenue*

*I caught the first thing smoking over  
to the city and bought a brand new  
.22*

*I started robbing petty establishments  
in every neighborhood*

*I was clean and stayed high—man, I  
was doing real good.*

*Then I got word through the vine that  
this friend of mine had died*

*Man I was so scared for myself that  
this hustler sat down and cried*

*There I was scared and alone*

*There must be someone I can phone.  
I thought about another wine-drinking  
friend who lived in the neighborhood  
Al Walker—no, he's too clean, too cool,  
too good.*

*I happened to run into Al one day he  
was on his way to work . . .*

## THE MILITANT

*I have reached the point where I shall  
never again bow down unto you  
So melt your mind, burn your brain  
cause there's nothing you can do.  
You took me from my land and robbed  
me of myself*

*If I don't receive reparations you'll  
find me detrimental to your health.*

*I could speak to you with profanity,  
but I'm not one to curse*

*If I don't get mine and get it now, my  
patience is going to burst.*

*I am telling you man so listen and take  
what I say to heart.*

*If I don't get what belongs to me, I'll  
tear this place apart.*

*Man you had me so mixed up I'd try  
to smell the sun.*

*But now times have changed, believe  
me, I got myself a gun.*

*Devil, I'm tired of being told to wait  
till the next go-round*

*If you ever tell me that again I'll burn  
the White House down.*

*So I'll warn you one more time I'm  
not gonna say it any more*

*If I don't cop by this afternoon, we'll  
have to go to war.*





# FROM THE HEART OF BLACK NEWARK



## THE MODERATE

*The moderate is a man who marches to no avail  
Because usually after marching, he finds himself in jail.  
He often brunches with Lyndon which makes him rather meek  
And when our right jaw is broken he tell us to "Turn the other cheek".  
His calves are scarred with dog bites, his feet are one big corn  
He hasn't cleared the sand from his eyes since the day he was born.  
He looks like a militant and carries his grievances on a long list  
He looks like a militant but if you listen closely he may sound a little like this:*



*"Brothers and sisters we've got to march and sing on the White House, sing and march on the schools, march and sing on the capitol, sing and march on city hall, march and sing on the stores, sing and march on the restaurants, sing sing "we shall overcome"  
Until our tongues are sore and numb  
March, march, march on ahead  
March, march, march until we're dead."*

## THE TOM

*The Tom is the brother who loves the honkie more than he loves his own  
Pictures of Humphrey, Johnson and Nixon decorate his home.  
He doesn't march, he won't sing—you can't make him fight  
He is very passive and unconcerned about his serious plight.  
He goes to church every Sunday and is relieved to hear the pastor say "Brothers and sisters don't worry I talked to the Holy Ghost this morning and freedom is on the way."  
He swears to be an Indian although he's Black as night.  
His favorite cliché is simply: "Some of my best friends are white."  
I over heard a conversation between a Tom and his son  
And if the child heeded the words of his father he would surely be one.  
Child: Daddy, Daddy when will the Blackman be free?"*

*Daddy: That's white folks business and it don't concern you and me.  
Child: Daddy why do they hang Black People in the South?  
Daddy: Because those Black People don't know when to close their mouth.  
Child: Daddy, what should I do about my ancestors being slaves?  
Daddy: Now that don't concern you son, those folks are dead and burried in their graves.  
Child: Daddy, daddy please tell me—why did they kill Malcolm X, Dr. King and Medgar Evers. Why do they have to pass special civil rights bills for us. Why can't we live where we want to. Why can't we eat where we want to. Daddy, Daddy tell me why do Black People rebel in the streets...  
Daddy: Damn it, will you stop asking me all those foolish questions. Here's a quarter, go buy an ice cream cone.*



Photographs by  
Abernathy



**SWORD & SHIELD**

**Illegitimacy, Welfare, Birth Control**

BY ABU ANSAR

The devil and his negro imps are still trying to devise ways of stopping natural Black Motherhood. They have successfully imposed their cracker morality on Black Women by telling Black Women that if they have children out of "wedlock" their babies are illegitimate.

The crackers' reason for this is to hinder Black Women from functioning in their natural state. If Black Women were to be natural they would fortunately outpopulate the miserable cracker majority that now exists in this land.

Crackers and the niggers they've given some money to can easily murder their unwanted children through so-called abortion. Some niggers have their babies and cold-heartedly put the babies up for adoption. But these Black Babies hardly ever get adopted, and most end up spending the rest of their black lives in foundling institutions.

Black Women, who are more warm-hearted and affectionate, keep their offspring and struggle against cracker opposition to break this natural bond. Black Men and Black Women have over the years devised ways to combat the cracker oppression of imposed poverty, bad health conditions, inadequate housing, and limited services.

Knowing too well the inhumanity of white people, Black Men and Women have often resorted to drawing minimal reparations (so-called welfare) to keep the Black Population alive.

Other survival tactics such as hustling and working for slave wages have been used. However, if we are to grow stronger and more beautiful as the times demand, then it is time we implemented our new black way of communal existence.

Just as Black People never knew whoring until we encountered the christian missionary, so it is with this idea of "unwed" mothers because of cracker monogamy. The

devils from europe tricked a lot of African kings into accepting christianity (plagerised Greek mythology) and its stupid doctrine of one wife as an entry to "cracker heaven". This resulted in the kings "putting away" all but one wife, making the others anybody's woman. The cast offs soon began whoring to get bread for survival. The reult of this was the pimping role of the christian minister.

Anybody who tells you anything different is a pimp himself. They are only trying to get you in their judao-christian trick bag. The cracker Jews made Jesus (a Black Man) into an illegitimate child. And the cracker christians made Mary an unnatural woman. Just as they are trying to do to you—Beautiful Black Woman.

We must create new ways of living with a few reversions:

— Black Men will come together and make and enforce their own marriage laws.

— Black women will not attend the so-called sex education courses that crackers have set up, but instead will hold their own meetings on how to best implement the laws made by Black Men.

— Black Women who are already without husbands will work to find them or will enter into some type of communal agreement where they can best work out their diet, medical, housing, and day-care needs.

— Black Men and Women will get together and fight the established government for control of the funds due them through reparations (welfare) and thus eliminate the inhumane, sick, and stupid meddling into our business that "welfare authorities" conduct.

The measures suggested here will fortunately destroy the present control and oppression that is put on us by the bandits in public offices. Our welfare and future existence depends on our rooting out europeanism from our lives.

Can you dig it?

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# NEWARK'S MODEL CITIES

An Analysis From Inside

By Junius Williams



Brother Junius Williams

Model cities must be viewed from two vantage points:

(1) We must understand the surface level justification of the program. As observers of federal programs we must learn their rhetoric.

(2) We must understand all the implications of its existence in terms of our struggle to build a community.

## LAWS

The model cities law calls for "a comprehensive attack on social, economic and physical problems in selected slum and blighted areas through the most effective and economical concentration and coordination of federal, state and local private efforts. The statute (Title I of the Demonstration Cities and Metropolitan Development Act of 1966) provides financial and technical assistance to enable cities to plan, develop and carry out comprehensive, local programs containing new and imaginative proposals to develop 'model' neighborhoods."

In keeping with this language, Newark will receive an initial grant of \$140,000 for "planning" a model cities program. (This is largely because of the rebellion in July, 1967). The plans are to be geared toward a broad range of needs for part of the City known as the "Model Neighborhood Area" (MNA). This area contains a large portion of the Central Wards and smaller portions of the West and North Wards; it includes land designated for the New Jersey College of Medicine and Dentistry, Rutgers, and the Newark College of Engineering; it includes thoroughfares for two proposed highways (Routes 75, and 280).

## PROGRAMS

The programs to be developed are to include old answers to the shortage and quality of schools, housing, transportation and health care facilities. They are to deal with the problem of narcotics, air pollution,

recreation, etc. The sky seems to be the limits in terms of suggestions.

The money involved is to last for nine months. This is the length of the "planning period." After this, separate and additional money must be given to Newark to put across the plans.

## CONTROL

The emphasis, supposedly, is on the development of creative and imaginative ways of dealing with the problems of the ghetto. As was the case with the OEO (War on Poverty), the creativity is not lacking; many good ideas developed by Black People were squelched because the ideas and the people behind the ideas represented a threat to the power structure. Following in the wake of the OEO, Model Cities provides for a great deal of control by city hall over all programs.

The mayor and Council must approve all proposals; eventually, (within the next 2.5 years) City Hall can control money specifically earmarked under model Cities Proposals.

## POWER

In addition provision has been made to allow for the absorption of all other federal government programs bringing money into the City under the Model Cities framework. Chief victim will, of course, be UCC. Quite probably, TEAM will lose its independence. The idea is to centralize all the power of the purse, at the expense of black people willing and interested in making Federal programs work for the black community.

Quite obviously the black community cannot let this happen. As money comes to Newark, we must see

to its proper use.

## RESULTS

A start as been made. As a result of the work of the Medical School Negotiating Team, composed of three representatives, each from the Newark Area Planning Association and the Committee Against Negro and Puerto Rican Removal, and one each from Newark Legal Services, UCC and the United Freedom Party, the Black Community has been able to secure the following:

(1) A complete wipe-out of the community governing body of Model Cities as proposed by the Mayor;

(2) The right to create a new governing body, chosen by the people of Newark. To this end a temporary nominating committee has been set-up, composed of five representatives each of the Negotiating Team, UCC, and the City, and ten members selected at a special meeting called on Wednesday, February 28. Approximately 150 people attended this meeting. The results were approved by the federal officialdom concerned with Model Cities, and the city at subsequent Medical School hearings. (However, true to it's color, the administration now claims the body has no "official status"). The nominating committee will suggest names to be voted upon by the public at a general meeting soon to be called;

(3) The right to share the Veto power held by the Mayor and City Council. This means both city and the

community governing body can each veto the decisions of the other.

## CONFLICT

The outcome of the struggle to institute a governing body of the people's choice will be known shortly. There is opposition, coming from those dedicated to keeping the Black man down (both whites and negroes), either because of fear for their own political destiny (the whites) or because of a traditional reflex mechanism called "Let's get a piece of the pie." (The negroes, who do or don't understand that this plays into the hands of the whites).

We who espouse the cause of the community must be aware of the attempts and turn out to block their chances of success. For once the black community has taken the initiative in dealing with federal programs. We have a clean slate, and an opportunity to create due to the medical school controversy. We cannot lose our momentum by failing to cooperate with one another.

The true power of the joint veto power will be revealed as time progresses.

Suffice it is to say it will be lost if the community cannot prevent the powers that be from taking over.

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By REED

# Report From Harlem

*Editor's Note: This column is written by our Brother on the New York scene. Brother Reed first put out this column in xerox form, calling it "The Greasy Prophet's Gazette . . . not funded by Ford." He further stated that it was "published for the express purpose of getting even with the people who have done me wrong or the people who are going to do me wrong. And you got to be in there somewhere."*

\*\*\*

Howdy,

There's a passle of niggers on the upper west side worthy of comment. This sorry caggle of black Movementeers and Strugglists have grouped into a psuedo-intellectual colony. They get as far as possible from Harlem, while maintaining the protective cover of a Harlem address. Now, if you don't think you know one of these thomases, throw a Columbia white glazed brick and you're sure to hear an ouch right beside you.

These are "revolution" talking nigras. They say they go to Columbia on a povertician "fellowship", but . . . They say they are Columbia spy interviewers, but . . .

Not one of the jive motherfuckers is existing without some sort of poverty financing, yet these posers cram the pages of slick magazines with puerile diatribes against whitey and the power structure.

\*\*\*

Got that white brick handy, Brother? We're going to a black "heavy" session on the "Hill!" The unyielding bastion of white social acceptability.

You gone see white squares barred from every hippie suck-in on the lower east-side making themselves to home in these "gracious Old Harlem Residences", discussin' the natives "down there." You is gone hear cross-legged, limp-wristed revolution goin' to bed! You'll hear more white-lipped black power than Rap Brown can shake his A-tomic bomb at. Be careful now an' enunciate you "R" in motherfucker, and tuck the "Crisis of the Black Knot" under your arm.

The Black Stipend League of the great White House on the hill is gonna announce still another simp-osium, an' the everlasting SNCC male chorus is gonna sing "since we got the white boys out of SNCC how we gonna get the white outta the black SNCC boys."

\*\*\*

Now ain't you glad you came? Man, Mao's Fannon Che to a Lass-u-well! An' to cap it all Big Blue from Howard U. is gone recite "Die, You White Motherfucker, Die" an' we gone all, white an' black, come together. Mutually. Unisoned. Acapella.

Have another glass of sneaky pete on the rocks.

More on the Strugglists next issue, ed.



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HEALTH WISE —

# BLACKMAN'S NUTRITION

By Queen Esther

You have probably heard it said "You just can't get Blackfolks, colored people, or negroes together." We all know it is so easy for any outside group to divide and rule us. This is the way the power structure of the white world has done since time immemorial. What is it about our people which makes us so uniquely different from other groups in this view? Who among us can really unite the Blackman solidly, save himself. What about all whitefolks? They're together against Black People. Do negroes know this? Is there any cohesive ingredient that will cause the "problem children" of American society to form a brotherhood of unity as other groups have done?

**Original Man**

It probably has been long forgotten in this day of white man's artificiality that this Blackman is the most natural man (really not men but stars or gods) of all creation. Just to remind you, as you know, he is the original man. I say again, the Blackman is by cosmic design, natural from start to finish, yet who would guess it, that he and the Black woman were ever natural, with all the plastered face and wigged-head women and processed topped men in our mist. What decendency of natures' original creation, of this god-man, to such fallen humanity.

At the start of Blackman's existence on this earth plane and even up to three or four generations ago, our people communed with elements, did telepathic communications with his brothers. Telecommunication, as with indigenous Africans, was ordinary with these sun-lords. They controlled their environment and had their being with so-called lesser animals without disturbance or harm to either.

**Blackman Falls**

Would you say Blackman has fallen from his lofty state? I'll say he and she has! Speaking of our women, they were goddesses of natural beauty and grace. Again, what has happened to us? Another people rules us, makes the laws for us that we can neither understand, or can rightfully obey with satisfaction to our inner conscience. It is so obvious that we as a people have fallen the lowest which reasons that we had to have been the highest (lords, gods, stars) as the law of polarity will attest to.

**Poor Diet**

This was a subtle falling, hardly recognizable during the process, because you see as I do. Our appetites control us. Check the food basket of the average Black shopper and find it filled with all of whitey brews and chemicalized concoctions of his food science and research. Everything edible (that is almost) is injected with

enrichment, reconstitution, cultures, fortifiers in the name of adding nutrition to the food. Is not nature perfect? Unless man sets it out of balance. Anglo-Saxonites can exist pretty well on this type of food because it coincides with their natures but it is hardly well for the original man, since he reacts, behaves and has his being from the vantage point of naturalness, even though it does not appear so now.

**Secret Weapon**

Perhaps worse off than our sick bodies, which have resulted from the modern scientific eating of the white man's is the way our minds and our spirits have been debased concurrently with our physical decline. The latter makes it possible for the enemy to take us over to his advantage. You see we are white inside as our body cells are nourished by white man's created food such as sugar products, white bread, chemical foods, gourmets, etc. which is the ground work for accepting all-white value. Without this food eating ground work, white man's values could never hold weight in the minds and souls of Black People. This is the only way he can take advantage of us. This is his secret weapon.

**Natural Nutrition**

Has anyone told you of a wholesome nutrition program under way in his anti-poverty programs? If it started, he stole it and gave it to those who would water it down to americanism, which endeavors to keep Blackfolk in the ghettos. He (the white man) knows we will rise-rise to the occasion when we are cleansed of him. Who among us will join hands and tackle this toothless monster with natural nutrition among Black People.

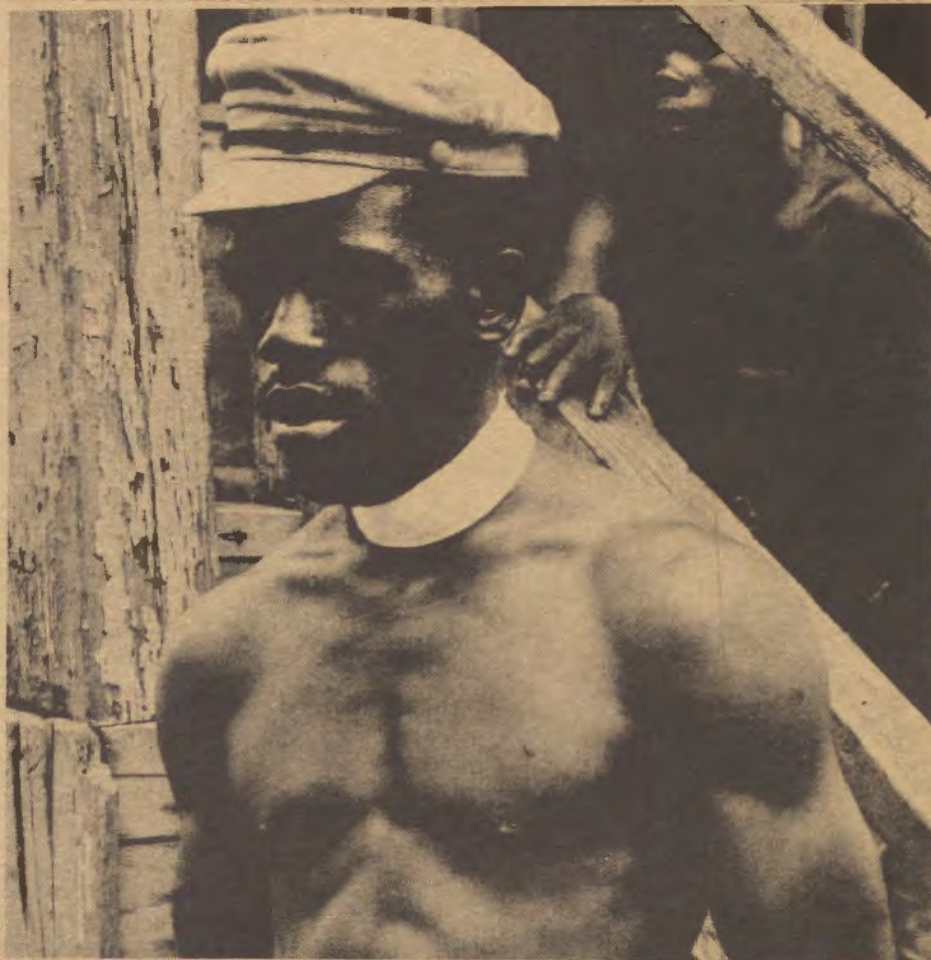
**Clean Body**

The Blackman, out of supreme urgency, and sooner than soon, must take back his spirituality by the way of completely cleansing his body first. This cleansing requires a concentrated program of ridding the body of the results of these past infractions of natures' laws of eating even though we may have been ignorant of the laws at the time of wrong food consumption. This clean body will be the basis for clean new understanding on which the Blackman can build his true spirituality (actually his true self) at which vantage poing he will be able to unite with his Black Brothers and Sisters.

Concentrating in the area of natural nutrition and natural farm research for over 12 years with special emphasis on raising our beautiful Black People to their rightful places under the sun, I know that Black Unity and Naturalness are one and the same.

**Nature-toning**

Nature-toning, as we call it restores



the Blackman and Blackwoman in 6 weeks to 6 months, depending on the seriousness of the spiritual, mental and physical setback. In these cases of nature-toning, the Blackman and Blackwoman come into cognizance and need of his true culture and develops an awareness that envelops him or her. In other words, the Blackman and Blackwoman are really born again. The way back starts with



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# Black Convention: Prelude to Self-government

(continued from page 1)

- +A city or state lottery.
- +Community control of schools.
- +Black control of the Model Cities Program.
- +An end to the construction of multi-storied housing projects.
- +A citizen review of the municipal and juvenile court system in the city.
- +Meaningful Black History in the schools and libraries.
- +An end to highway construction through Black Newark.
- +A Black United Front that will sponsor



**Theodore Pinckney**

Black Conventions and serve as the political party of Black Newark.

**Candidates**

The three-day soul session was highlighted by the selection of Brother Theodore Pinckney and Donald Tucker as Black People's choices to run for the Newark City Council in the November elections.

Brother Pinckney is a member of United Brothers and one of the few effective directors of Newark's Neighborhood Youth Corps. He will run for an at-large-seat.

Brother Tucker is an organizer for the United Community Corporation. He will be running in November for an East Ward seat.

Both brothers endorsed the platform adopted by the brothers and sisters at the Convention.

The Brothers were chosen over two negroes who have allegiances to white

plantation owners. Both Leon Ewing and Luscious H. Tompkins announced plans to act like niggers and run for election anyway, despite the united front by Black People. Ewing is an incumbent councilman who was hand-picked by crackers to fill an unexpired term.

**Speakers**

The Convention unified the once diverse political factions in Black Newark, and also served as a Black training ground for now used-to-be-negroes. Leading the crusade for Black People to be themselves were four of the most influential Black Leaders in racist white America; LeRoi Jones; Black poet-playwright and political theoretician; Herman Ferguson, Black educator and prisoner of war in New York State; Sonny Carson, leader of the Blackest wing of CORE; and Maulana Ron Karenga, founder and leader of US Organization.

LeRoi ran down the significance of the workshops and reassured Black People that we are on the way to governing ourselves, despite what others might be wishing.

Arthur Harris' attempts to get the phony conspiracy cases for allegedly conspiring to murder house-niggers Boy Wilkins and Whitey Young tried under the Geneva Accords, as they are prisoners of war. He also hipped us to the significance of running our own education system and schools: To stop crackers from brainwashing and committing mental genocide on Black children.

Carson, just in from other battlefields, said that the whole Black World was depending on the Black People here to show the way to freedom from the devil, and that by succeeding, Black Newark has made every Black Person on earth happy.

Maulana congratulated the Black People of Newark for keeping in tune with cultural nationalism by holding a Black Political Convention, since this is the year of the Black Panther--the year for political organization. He reminded us that we could be what we want to be because we're on the move for love.

Brother Phil Hutchings of Snick did not

come off too good because most brothers and sisters detected too much "white leftism" in his speech. Brother Phil took an incorrect position when he told Black People it would be impossible for them to control Newark. He also floundered again when he spouted some of his home grown "Russianism." We suggest that the Brother check-out Brother Harold Cruse's "The Crisis of the Negro Intellectual."

On the other hand, Brother Phil has a pertinent speech on page 5 of this issue. Check it out.



**Maulana Ron Karenga**

