Managing Editor

WE ARE AN AFRICAN PEOPLE Published by "Monty "Fats" Beckwith

Black Student Union

THAT WAS!

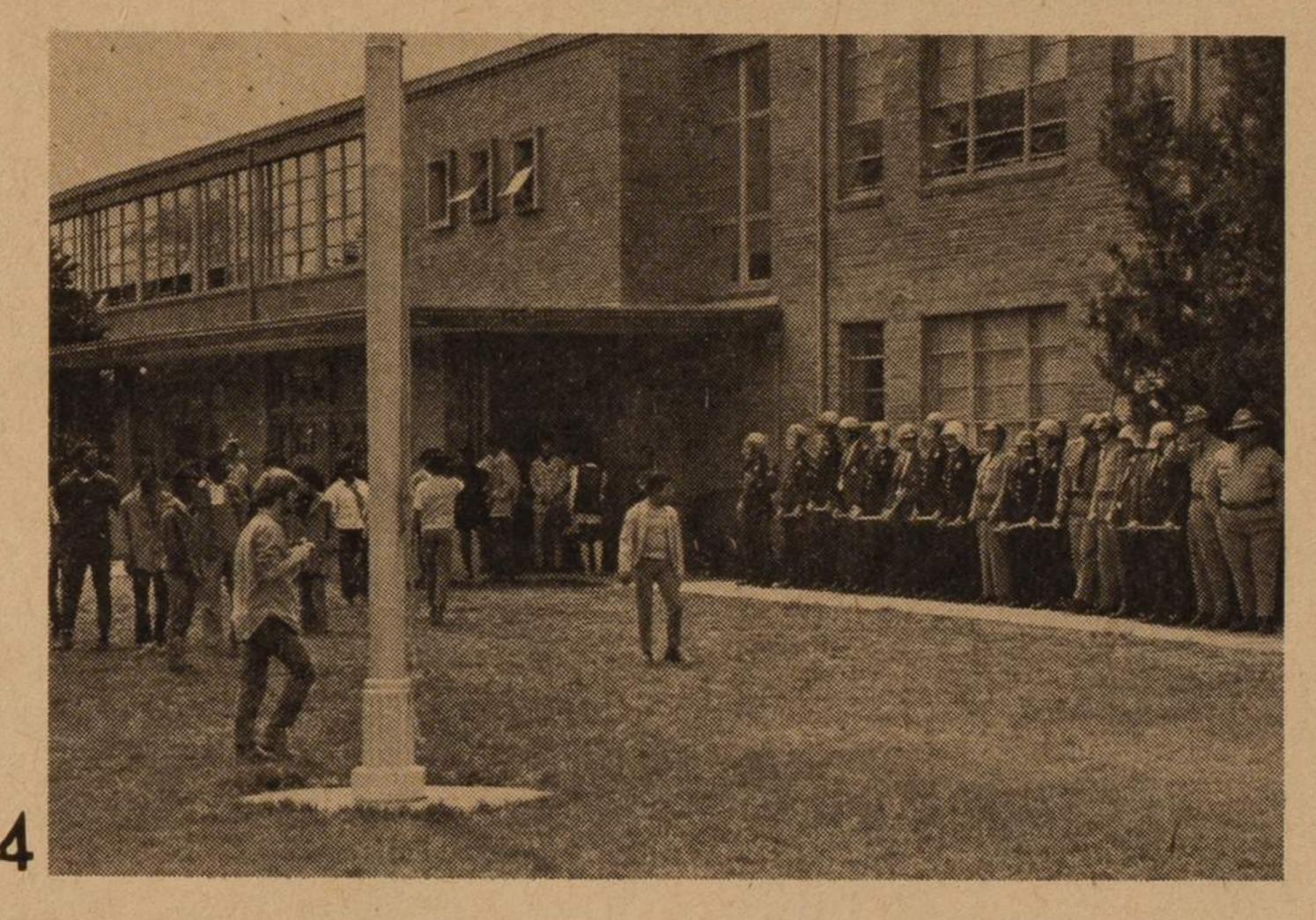
The Real Thing

All of the pictures on this page were taken during the week that was from April 21-28. No. 1 shows Black men and women and children being gased by racist pigs. Just look on the faces of these hired killers and see if you see any concern for Black peoples lives. No. 2 shows the two sisters that were hit over the head by two 200 lb. pigs with billy clubs. No. 3 shows the brothers looking into the ambulance No. 4 shows Black people checking the pigs out in front of the High School. No. 5 shows Black people confronting the pigs inside the High School. No. 6 shows a Black man, brother Lt. Newman with a tear gas fog gun ready to deal on his own people. No. 7 shows the brother asking him , whose side is he on?















WASHINGTON - (UPI) -In an undated interview releaschael called for a violent "black revolution" and predicted whites would lose because "they do not have any guts."

Carmichael also said the Student Nonviolent Coordinating Committee (SNCC), founded in 1960, adopted its "Nonviolent" name only because Dr. Martin Luther King Jr.'s influence made violence seem "treason-

"We know our struggle was not about to be nonviolent," he

The Senate Judiciary's Internal Security Subcommittee released the interview transcript as part of its record of a closed hearing March 25 at which Carmichael appeared under

Sen. Strom Thurmond, R-S. , presided.

vealed little, with Carmichael the world . . . people who talk taking the Fifth Amendment about peaceful coexistence are more than 40 times, often in talking about maintaining the reply to innocuous questions.

Carmichael, 29, a native of Trinidad and a naturalized citizen, was an honor student in Political Science and Sociology at Howard University in Wash-

He was a field organizer Mississippi for SNCC and eventually became chairman of the organization.

As an appendix, the subcommittee printed a question and answer interview labeled, "exeditor of Mexicao Magazine Suin Havana."

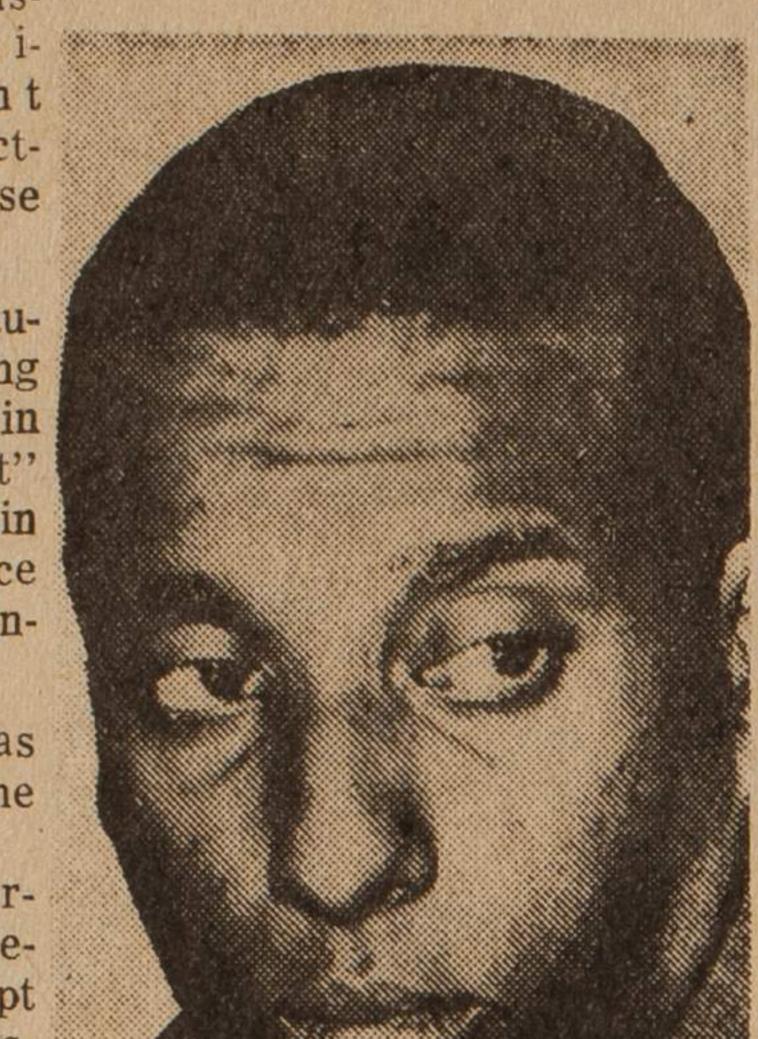
sel J. G. Sourwine said Carmi- protection offer. chael's trip to Havana was in The report did not specify

Quotations attributed to Carmichael included;

- "We do not want to set up The assault resulted due to a black capitalist system." a sum of money, estimated at We have to take We want to economically de- \$500, which apparently has been care of Black stroy capitalism because capi- withdrawn from a BCC bank folks business talism goes hand-in-hand with account and for which payment racism and exploitation." had not been authorized by the behind closed doors

people inside the United States report. to be free of oppression . . . we

ence, armed struggle is the injustices to minority groups in tell don"t know only way not only for us but the past.



STOKELEY CARMICHAEL

The hearing transcript re- for all oppressed people around

cerpts of undated recorded in- dinating Committee of police be called. Rivers was terview given by Stokely Car- Lawrence, Bryce Rivers, 2300 not treated at Lawrence michael to Mario Menendez, W. 26th, told police early today cesos, during Carmichael's stay that he was assaulted by four men, and identified the assail-Elsewhere in the hearing ants, but refused to sign a comtranscript, subcommittee coun- plaint. He also refused a police

> whether the alleged attackers hangers, before he jumped from were black or white.

want the right to politically con- Rivers was a leader of a trol the communities in which group of blacks who recently visited Sunday services at the - "The only solution is black First United Methodist Church revolution . . . we're not conhere demanding \$75,000 to Those who know don "t

status quo . . . for 400 years the majority of African-Americans inside the United States have been talking, talking, and talking . . . when you talk you play the imperialist game. . . but now we have a new game. It's called guerrilla warfare . . .

". . The only way that you can bring men to their knees is through guerrilla warfare because guerrilla warfare is the only warfare they cannot fight with their big guns and their place you beat them because they do not have any guts . . . they will have to fight us handto-hand combat. We will win,

FIFIEIGHT WE SHALL WIN!

THE BCC apparently received the money from private donations. Spokesmen for Lawrence; churchs say they have not given the funds as church projects,

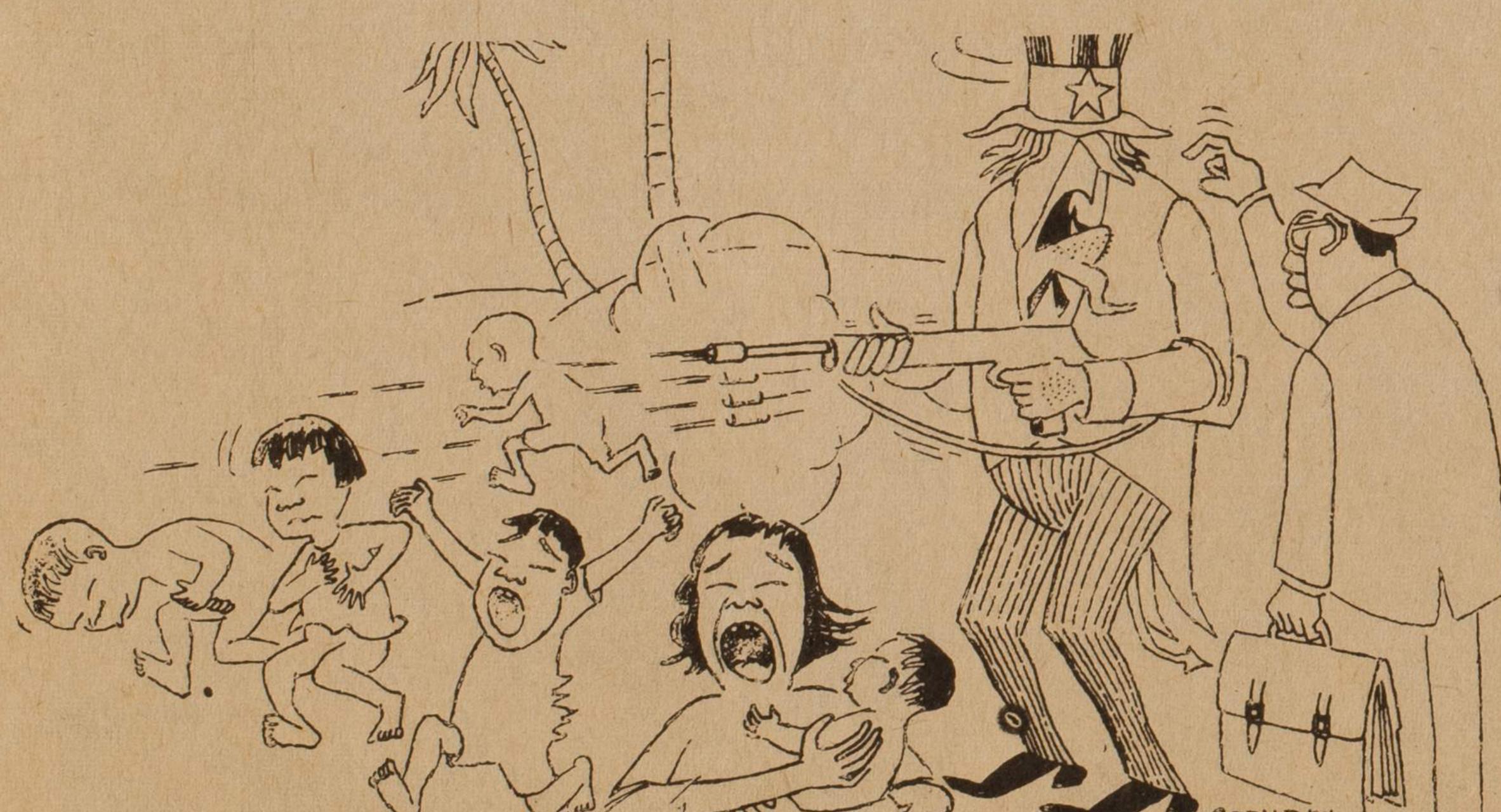
Police first were called about 12:15 a.m. today by a resident of a neighboring apartment, after Rivers had jumped 21/2 stories from his apartment to A member of the Black Coor- the ground, and asked that

> He told officers that when he returned about midnight to his apartment, which he shares with C. E. Laws, it had been broken into and four persons attacked him, choking and "whipping" him with wire coat the window to escape

- "Politically, we want black committee's officials, police in order to have a Black United Front ----Stokely

cerned with peaceful coexist- finance programs to alleviate tell and those who

-----Malcolm



WAIT UNTIL I'M FINISHED LIBERATING THE VIETNAMESE, THEN I'LL FREE YOU, TOO.

Dick

For Whom Shall We Mourn

to commemorate the Civil Kent, Ohio, and Jackson, War dead and later expanded Mississippi. Just as war to remember the fallen casuality lists are too often soldiers of all wars, clingage a faceless names, and many month which began with deaths are not reported, so President Nixon's tragic also is the list of those who expansion of the war in have suffered martyrdom in corpses for Memoria! Div commemoration.

saw cruel additions to the America's lynching victims long list of fallen "wintertime was completed. soldiers", courageous and It is shamefully ironic that dedicated combatants so as soon as a few white kids designated by Thomas Paine burned their draft cards, the as the men and women who sunshine patriots of America will respond to the moral call pushed through an anti-draft of duty and justice during card burning bill. Yet "times that try men's souls." America has still not Tom Paine saw the produced an anti-lynching wintertime soldiers as the bill. Every traditional opposite of "sunshine Memorial Day celebration patriots," those who will should be haunted by the mouth the words of freedom recognition that America and devotion to country officially has more respect for

Memorial Day celebrations announced the formation of a this year will be in the hands blue ribbon panel of of today's sunshine patriots; prestigious individuals to those who will wave the mag investigate recent killings on and talk about love of follege campuses. More country while sacrificing important than investigation nothing. If George is a commitment to the Washington's army had been eradication of the conditions made up of those who hid which cause student protes' behind the flag rather than in the first place. And one of those who laid their lives those conditions is the personally on the line for the continuing racism which principles of that flag, we produces an investigation would all be speaking with a only when white students are British accent today. And I killed. After the slaughter of cannot help wondering how students in Orangeburg, the rhetoric of today's South Carolina, there was no sunshine patriots would national concern for change if the draft age were investigation. raised considerably. It is so Nor can an investigative easy to support a war you panel be expected to undo

know you will never be asked the harm of White House to fight. How large would the insults already articulated. crowds of New York City Witness the last White House construction workers press conference in which demonstrating in support of President Nixon tried to the President's Cambodian conciliate student anger. In policy, have been if President the very wake of the Kent Nixon had asked them to State slaughter. President march past City Hall and into Nixon closed his press

two centuries ago, this memory of a departed White country will never survive the House correspondent. There cheap verbal commitment of was no commemoration of sunshine patriotism. Survival the fallen students. perhaps of the morally fittest because the President wanted demands a sterner the nation to forget that commitment. So America's incident. wintertime soldiers are the But men and women ones who should be honored whose love of humanity runs this Memorial Day, those who deeper than the selfish have demonstrated their interests of sunshine willingness to die for their patriotism will always country, even though many remember. They will had a deep aversion to killing remember those whose blood

for the same cause. The list of fallen in the struggle for human wintertime soldiers is long liberation. And they will and heroic. It includes such recommit themselves to the leaders in the battle for revolutionary struggle in human dignity and justice as America, following the spirit Medgar Evers, Malcolm X and of the words of Abraham Martin Luther King. And it Lincoln: "It is for us the also includes foot soldiers as living rather to be dedicated Viola Liuzzo. James Chaney, here to the unfinished work Andrew Goodman, Michael which they so nobly Schwerner, Janies Reeb, the advanced."

Memorial Day had special little children of Birmingham, significance this year. The Alabama, and the students of holiday, originally designated Orangeburg, South Carolina, indochina, thus creating new this country that injustice battlefronts to provide might be exposed in its brutal reality. A six hundred word column would run for many But the month of May also months before the naming of

when such rhetoric is not a piece of cardboard than for likely to be personally costly. human life.

Unfortunately, most President Nixon has

the nearest induction center? conference with a moment of As Thomas Paine realized silence in respect to the

has dampened American soil

Lumumba

LUMUMBA: Ten Years Later by Ruwa Chiri For Kwame Nkrumah, Oginga Odinga and Sekou Toure

Lumumba ten years later. Lumumba ten years later! Goddamit! Lumumba IS...

Ten years later! Our Savage Family has to grow! Because, no longer do we belong To the three dimensional order of things. We cannot diminish. We have to grow. Because, no longer do we breathe The desecrated air of metaphysics. We cannot diminish. We have to grow. Because we are the unhindered touch

Of the essence of Ndeke. Ten years later!

Lumumba. Ten years later. I find it hard to stay away from you. I find it hard to shut you out of my Cave. I find it hard to believe That your carcass haunts me daily. I find it hard to believe That you are not the Black God of Kiffir politics. I find it hard... I find it hard ... I find it hard ... Ten years later.

In Bateleland

Later.

Ghosts are associated with particular odors. With certain aromatic stenches. Dressed in white: They are not the objects of friendship, humility and love. Armed with sensual passions of Lust, thirst, hunger, anger, danger and bestiality. They are dazzling objects in a manger bamboozled. Do you remember the Batele at Thysville? Well, they have changed it to Bloodsville ... Where I remember US going in transit ...

You, Mpolo and Okito. You, Mpolo and Okito. You, Mpolo and Okito. -- Even motivated our Ndeke in Nigeria to attack "kanyaka". -- Deposited Cairo's diplomatic corps in the alluvial banks. -- Stirred the Simbas to fight the enemy in the woods. -- Cemented solidarity on Afro-Asian land.

You, Mpolo and Okito. Lumumba. You, Mpolo and Okito. The first Black Gods of A-Political Afrika. Lumumba. Years.

Happy Death!! Happy Death!!! Happy Death Lumumbal And Okitol On this thirteenth day of the Females. happy birthday to tshombe. happy birthday to kasavubu. happy birthday to busia. happy birthday to ojukwu. happy birthday to mboya. happy birthday to mobutu. happy birthday to banda. Happy Birthday to the Efforts Which we laboriously worked for. happy birthday to the sin of Afrika. Ndeke; ten years later!

Happy Death!

You are ten years old

In my Souls and Sons.

You are ten years old

You are ten years old.

In every Black Man's Mind.

The latter-day Kitawala from Manyema.

Hamptonmania is toddling. Ndeke; ten years later! Shabbazz is 5 years. Ndeke; ten years later! Parirenyatwa is 8 years. Ndeke; ten years later! Ben Bella is 8 years. Ndeke; ten years later! Toure is 9 years. Ndeke; ten years later! Nkrumah is 13 years. Ndeke; ten years later! Emmet Till is 18 years. Ndeke; ten years later! The Provisional President is 25 years. Ndeke; ten years later! Goddamit is a 100 years old. Ndeke; ten years later! Bandung is now a legendary spirit. Ndeke; ten years later! Oginga is eons away from recessive Uhui u. Lumumba; ten years later! Is 46 degrees cold in my Soul.

And now as we step over the Hills of Casualties, We discover the irreducible essence of Shango. As we harness the oceanic winds of jungles, We discover the irreducible essence of Ujama. Who, within the multiple order of Spirits, Unleashes the circular bails of frozen breadth. From the transcendant heights of Kilimanjaro Where -- after ALL is said and done, We shall meet with the patience of time.

But Lumumba. And Okito. What fires Were ever in me Have yet to burn.

(NOTES: "Kanyaka" is a Swahili word for "corruption." Mpolo and Okito are Lumumba's aides with whom he was murdered, on February 13, 1960. "Ndeke" is a Kongolese wordfor "bird" used to describe such relations as "brother," in the African sense of people who come from the same village, clan or extended family. Kitawala is a Kongolese religious movement dedicated to the worshipping of our ancestors. Also known as Kibanguism. Manyema is a great slave-trading stronghold which was active up to 1900 A.D. "Females," as used here, means "Kukadzi" which is the literal translation of "the month (February) for Women" in the Shona language of Zimbabwe. Kiffir is the term used by the Dutch in

----MALCOLM





ANGELA DAVIS

Sister Angela Davis is a prime example of Black Gold. She is one of the most dynamic sisters involved in the struggle. She was recently fired from UCLA by the racist regents for being a Communist. If the Black man is to have his manhood, Black Gold such as Sister Davis, will surely help us to gain it with their love and understanding of what has to be done of men. But when the war is over. to attain total liberation.



ALGIERS (LNS), Kathleen Cleaver, Communications Secretary of the Black Panther Party, is living here in exile wit h her husband Eldridge. A reporter from the Women's Page of the Washington Post recently interviewed her. The reporter asked Kathleen what was a woman's role in the revolution, probably hoping to get a recipe for revolutionary apple pie. Kath-

"No one ever asks what a man's place n the Revolution is.

"In wartime conditions, women do the women are expected to return to their

secondary positions. "If women can function immen's roles

during war, they can function there all the time. And this viewpoint, women occupying a secondary place in society, is shown to be so fallacious as we always knew it

"Everything women do is viewed as secondary in capitalist society. Even having a baby is secondary because men can't do it.

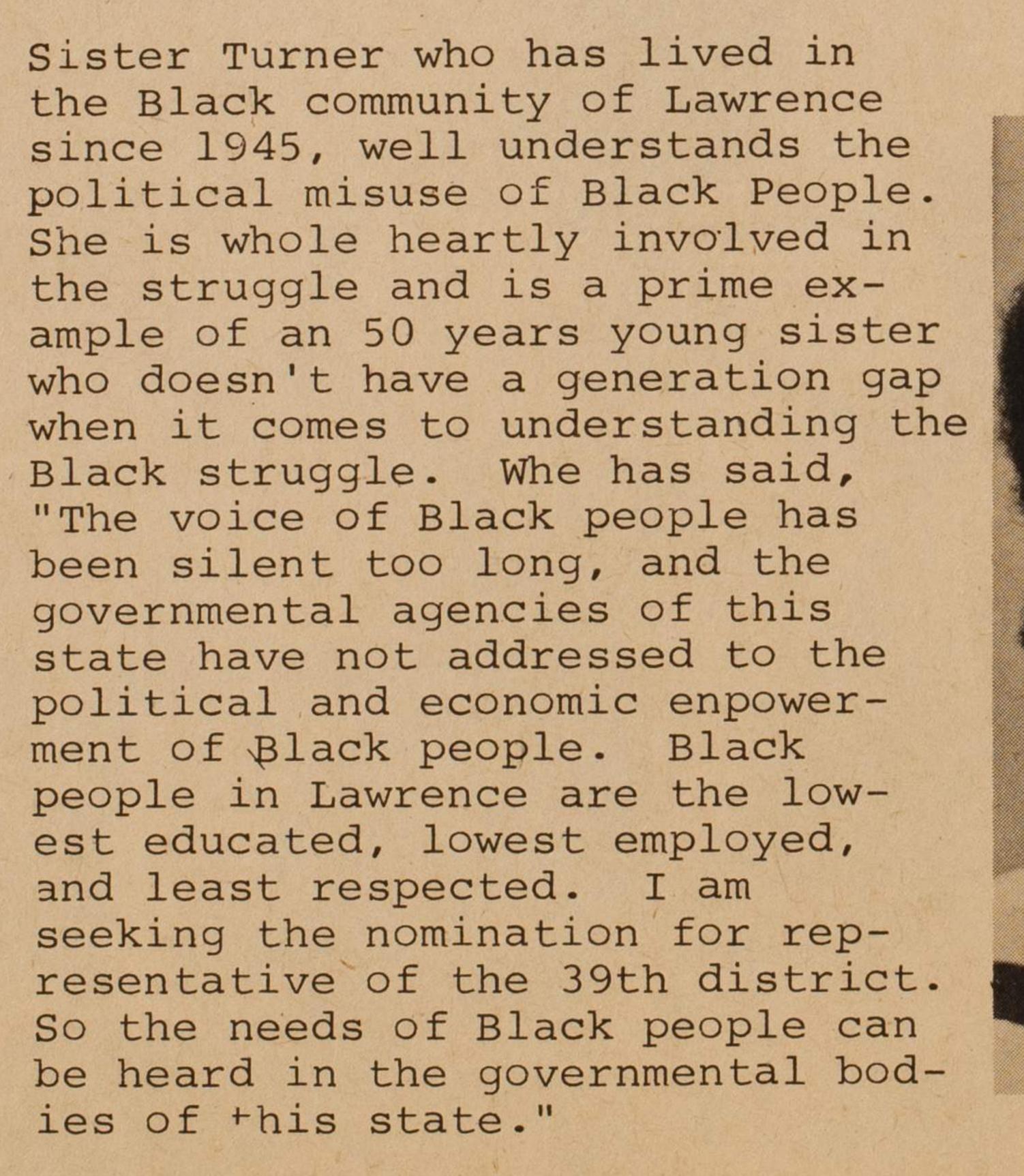
"But in a socialist society the labor force needs everybody, and therefore women are not looked on as secondary

Kathleen and Eldridge, who gave the revolution a baby boy, Maceo, last July, are now expecting a second child, according to the Post reporter.

Keith Miller, the redneck psuedo, hippie, who makes \$12,00 a year by misusing the core of our Black Gold, the welfare mothers, picked up the gun on some brother when they entered the Penn House. He trains Black women to be good niggers and come to his meetings on time and bring a friend and they get rewards of day old bread and week old, month old, and sometimes year old leftover surplus food. This peckerwood, faggot and faggots like him have to be treated like mad dogs, and removed from the Black Community by whatever means necessary.

Penn House Director

Picks Up the Gun





that throughout the history of African only by unifying can Black reonle hope people there has existed those forces whose purposes are to divide us from our brothers in order to exploit our lives our culture, our manhood. We have exemined the American educational system, particularly its universities, and have found them to be one of the major divisive forces among Black people. If we and our life-styles are to survive, then Black people must immediately be about the business of preserving and developing those systems of Black values which make our lives totally relevant to the development of a self-determined Black community. This can only be achieved through the total and unending unity of Black reonle. This, then, becomes the primary responsibility of the BSU constant reinforcement of the unifying tendencies that are manifest in Black people. This must include as a first priority the elimination of one of the most severe divisions between B 1 a c k reople, that of the Black student and the Black community. The issue is survival-for both or none-for we are the

Only through self-determination is. it possible to insure our survival as men and women when surrounded by a hostile white enviroment. The BSU must have as the basic rremise of its existence community and national selfdetermination. This is the unifying goal of Black people. If we are serously about the business of creating a black-directed destiny for a Black nation, then we must recognize the resnonsibility for directing all available resources to our community and where that responsibility lies. As students we have access to the resources which can further the programs directed toward the unity and self-determination of Black peorle. It is our responsibility to direct thes resources toward these goals. To do less is to renege on ourselves, our people, our

survival. In order to create those conditions which are necessary to the development of our sef-determination, we must make ourselves totally aware of the contradictions involved in traditional white educational systems and our lives. mustrecognize the existence of the Black experience as nothing less than a reality. This experience has coused us to perceive the total world in a way which is basically different from a white percention of the same world. But our experience and perceptions are real, and it is from this roint that we must begin to enalyze the neture of our condition and its relationship to our survival. Only from this perspective can programs be developed which are capable of building, reinforcing, and saleguard ing Black unity and national self-deter mination. And only from this perspective is it rossible to perceive the results of these rrograms as they relate to our lives.

AFRO-HOUSE

The Afro-House is created to be first, a step in unifying the Black community of Lawrence and the Black students of the University of Kansas, and to facilitate the relationship of these two bodles to one another as being. one; and to become one. Secondly its

to achieve total liberation in this white society.

AFRO-HOUSE FROCRAMS The Afro-House will implement the following programs to be open to all Black people: (1) Breakfast Program- to provide a nutritious meal every morning to Black children of the community who might otherwise go without. (2) Big Brother-Big Sister Frogram- to promote better understanding, University Community, relations on a rersonal and family basis. (3) Liberation School- to untilize our philosophy and physical resources in constructing an educational system designed to combat the negative self-inage perpetuated in traditional educational processes, and instead promote and reinforce a rositive image of one's self, his community, and his culture. Also to provide the technical and learning skills necessary to achieve those goals

AFRO-HOUSE CLASSES

community.

1. Black Art (children and Adults) 2. Black Writes' Workshop (teens and

valuable to both individual and the

3. Black History (children nd Adults) 4. Black Tolitical Thought (the study

of Malcolm X, Eldrige Cleaver, PEOPLE etc.) Adults

5. Black Rhythm (jazz, blues, instruments) All ages

6. Black Women's Seminar (rap session) 7. Black Men's Seminar (rap sessions) 8. Black Self-Defence (teens and Adulto

9. Plack Orama (trens and Adults) 10. Black Inventors (children and Adult) 11. Black Criminology (What to do when

the man comes down and How to be prepared) Teens and Adults

12. Language Expression-Swahili (children teens, and Adults)

13. Read ng Course (designed to aid all ges of Black reorle to begin reading and read better for success in schoolwork and everyday life.

AFRO-HOUSE FERSONNEL

WIN!

SHALL

Two Co-Directors, Gayle McCee and Beverly Southard, will surervise and coordinate all Afro-house programs, Vicki Wilburn will act as Secretary.

AFRO-HOUSE OFENNING

The fro-House was officially opened Friday, June 26th. Breakfast is served beginning at 9:00 to 10:00 am. All classes began Monday-times will be announced daily. The Afro-House is vour house, it can only succeed with your partispation. Loc tion: 946 Rhoad Island. FOWER TO ALL BLACK PEOPLE. See you there.

WEIRE an Africanpeorle

hard-softness burning black

the earth's magic color our veins

an Africanpeople are we;

burning blacker softly, softer.

Workincommunitystressedat conference

By Chester Sheard

outset that this would be no brutality without fighting On the final day of the ordinary conference as almost back. all of the students showed an On the second day, there was summations of the hopes and interest in relating stories of a panel discussion on the goals of the meeting by Doug their plight as Black students subject, "Revolutionary Miranda, Elaine Brown and in white universities. Their Nationalism versus Cultural Brother Darruba. desire to find ways to become Nationalism." The panelists When the floor was thrown burning issue of the Darruba and Dedon. Although criticism, the organizers left this proved to be a touchy

Quite a number of the colleges are situated in areas which are close to Black communities (its easier to grab Black peoples' land even they no longer find it practical to sit in the students' lounges plasingcards and "talking Black' while their communities are being exploited by racists; therefore, the call for this conference was welcomed.

The three day meeting began with four workshops. They were Education and Revolution, Revolutionary Action on Campus and in Community, National. Salvation and Self Defense and Freeing Political Prisoners of

All the workshops were heavily attended. Here the students had an opportunity to express how they felt they could best relate getting an survival issues.

community. One of the most accepted concepts was the need to live in the communities rather than in the dormitories so they could be better equipped to help the community through programs. such as breakfast, medical and

VVI FIRE AFRICAN PEOPLE



Each subject was given an subject, the final analysis no question unanswered.

A TRIP TO THE PARK The unprecedented affair acquisition of arms for self situation most Blacks find even the Black students of Week before last. was held at Yale University. defense, that they will no themselves in today. IT WAS apparent from the longer consider taking

conference, there were short

more involved with the Black consisted of Ray "Masai" open for questions on community was the most Hewitt, Elaine Brown, programming or conference

NEW HAVEN — added impetus due to the brought the decisions that Rhetoric was replaced by Approximately 400 Black recent campus killings. The cultural nationalism had in logic. Their concern for the About a quarter to nine students, representing colleges conferees took the stand that actuality rendered a disservice welfare of each person was Moose Billy from most sections of the this is just the beginning of to the Black community by attending the conference was country, recently attended the repressive measures against causing them to be more quite evident in spite of a lack first Black Students all who dare to stand up to the concerned than how they could of sufficient help from Yale "We can't go to the Shack" Revolutionary Conference. oppressors and say by their best survive in the chaotic University, the community and Remember it got raided





STUDENTS PACK hall at Yale University where conference on student revolutionaries was held last Where mothers stand on corn-It was generally agreed that month. Conference wrestled with issue of 'cultural nationalism', and many came to conclusion that and fathers spend on any of the students had to be detailed by t Black students had to become merely imitating African, dress, cosmetics, hair styles, languages, superstitions and so forth would who happens to be givin' not solve or even face the problems faced by Black communities in the USA. (MS photo: Chester Where babies cry their lungs

Kansas City has Black police chief

KANSAS CITY, Kan. - A Black man, Major Boston Daniels, was recently Chief of Police of this midwestern city.

HE'S THE FIRST Black man to hold that post in this

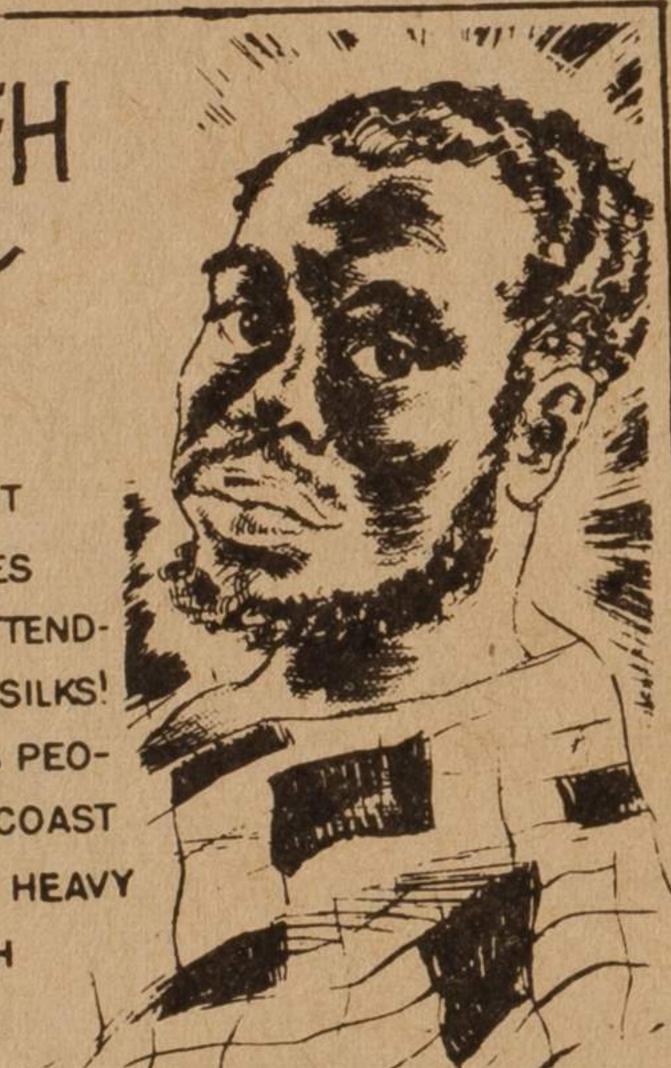
There are 88 Blacks on the Kansas City police force of 370,282 are white.

constitute Black People thirty - five percent of the 170,000 Kansas City population. Thirty - five per cent of 170,000

are: twenty - five years on the \

etective and major. investigative operations. of Ashanti

ONE OF AFRICA'S RICHEST MONARCHS, HE HAD 3,333 WIVES PLE DOMINATED THEIR GOLD COAST NEIGHBORS AND COLLECTED HEAVY TAXES FROM THE BRITISH AND THE DUTCH!







"I WOULD BLOW YOUR BRAINS OUT, BUT MY PARTNER HAS ME COVERED."

And the rest of the guys

"The park's a nice place Let's go for our bikes." "Man it's too close Why don't we hike?"

"Man it's too late In an hour it'll be dark." "Let's take the car Here come the man "Out of the car! Put up your hand!"

"Whose car is this?" "Why, sir, it's mine." "Nobody asked you

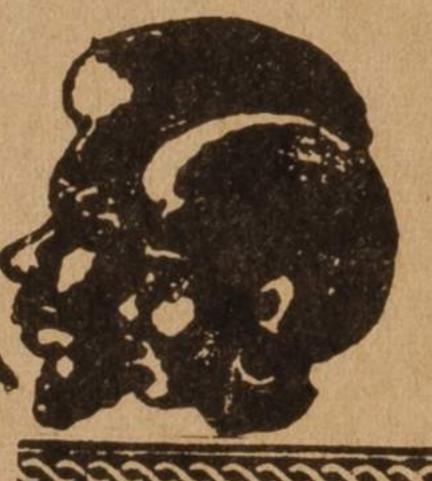
Anyway you're lyin'."

"Check the registration Search the car." "But Mr. Policeman We weren't goin' far."

It belong to your father." But look at your watch It took two hours!

It's curfew time





Trust Respect

Letter to Black People

AN

jected to slavery

at any given time.'

CAR!

QUOTATION:

HUEY P. NEWTON

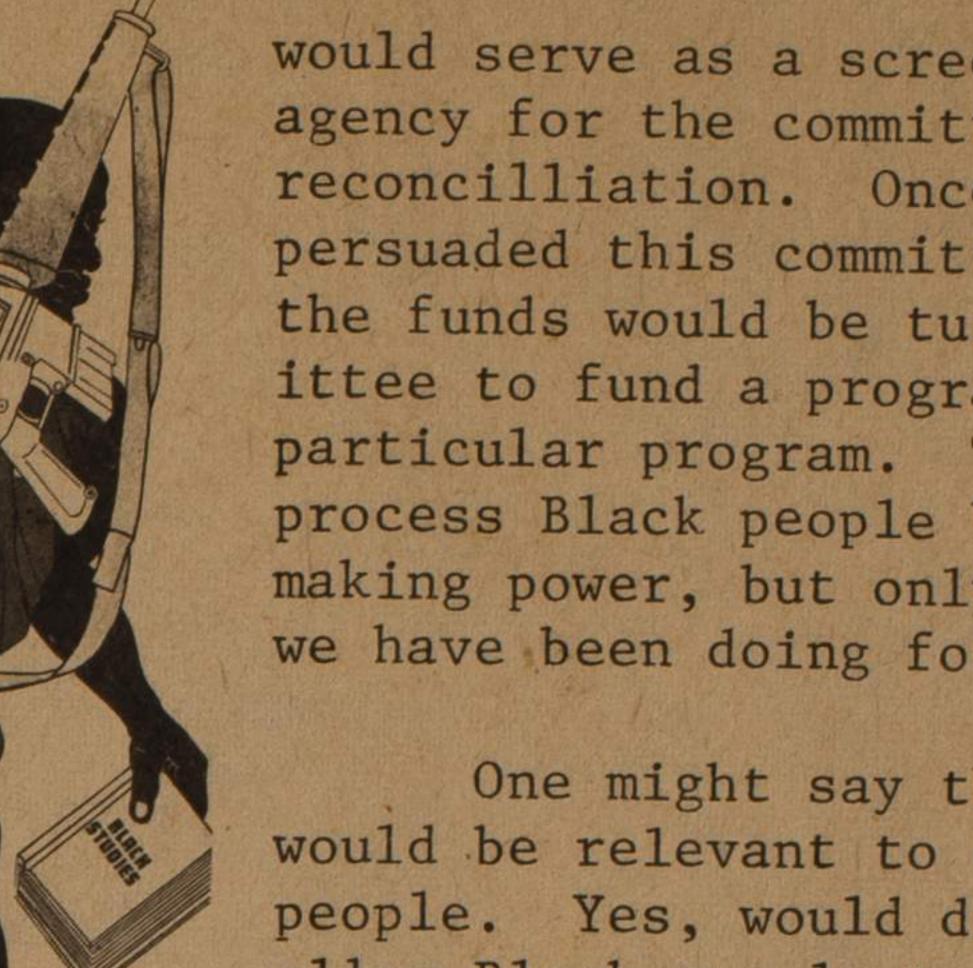
Beautiful Black people, on June 9, 1970 the Coordinating Committee for your community presented a list of urgently needed programs before the East Kansas Annual Methodist Conference in Baldwin. The programs were a predelinquent home for girls, food cooperative, a legal defense fund, scholarships and youth job corps programs. A sum of \$76,000 was demanded as a token reparation for the church's role in the exploitation and oppression of Black people. However, it was the intent of the manifesto to reveal the hypocrisy and racism of the so-called white christian church and

Nonetheless, the Kansas East Conference felt no moral consciousness for the wrongs that the church has committed for: (1) for the children of our forefather's slave master reap the benefits of Black people's labor, while we are still economically exploited, politically oppressed and socially degraded. Through some very scrupulous and screwed church politics, the specific request for Lawrence was never voted on. This process deserves some discuss-

put them on judgement before all men.

Once the manifesto had been presented, the conference approved to have the manifesto referred to the Black Caucus which consisted of Black delegates to the conference. The Black Caucus in turn, would review the manifesto and make recommendations to be voted on by the conference at large. The Black Caucus unanimously supported the Lawrence programs and recommended DIADIE allocated no funds. that the conference fund the programs along with some programs from Kansas City and Parsons. They demanded that they would be the agency of the church to administer the funds to Lawrence WE SHALL WIN! controlled programs. Hence, there will be and other Black areas. Further, the Black Caucus demanded that they would be the agency of the church with the ultimate decision that "An unarmed people they would be the group to fund programs for various Black communities in the conference area. The same day, a substitute motion was offered by Dr. Watts of the First Methodist Church of Topeka. This motion was that the Lawrence proposal be referred to the advisory committee for fund and reconciliation. This committee would determine if the Lawrence proposal should be funded and not the conference. The argument used by Watts was the most racist and insulting argument that could have been used against the integrity of the Black delegates. He stated that the proposal should be decided upon by a responsible agency of the church. Hence, he claims the Black Caucus was hastily put together and could not possibly act within the realm of rational decision. His supporters charge the Black Caucus of being irresponsible in investigating the validity of a program. In essence, they as Black people are less capable of defining Black people's needs than white people.

Because of the intense turmoil created around Watts' motion there was an amendment to the motion. This amendment was that the Black Caucus, the fund and reconcilliation committee, world service committee and the program council meet to determine how much should and can be appropriated to minority communities and to formulate the administrative arrangements. These groups in turn would bring back these arrangements to be voted on by the conference. The only thing that was acceptable to the Black Caucus was the amount to be appropriated. This amount was 6% of the conference's total budget, \$54,000: \$50,00 from the World Service Committee and \$50,000 from the program council. However, on that day, Watts presented the administrative arrangements and the decision making arrangements for the funds appropriated. These arrangements were that all these funds be placed in the committee for fund and reconcilliation, and this committee would decide if a program should be funded. As a token and insulting gesture, Watts stated that the Black Caucus



would serve as a screening and recommending agency for the committee for fund and reconcilliation. Once the Black Caucus persuaded this committee to fund a program the funds would be turned over to the committee to fund a program, appropriated to particular program. Throughout the whole process Black people have no decision making power, but only the power to beg like we have been doing for the last 400 years.

One might say that this committee would be relevant to the needs of Black people. Yes, would do everything except allow Black people to make decisions about thier own lives. There is not one program that it has funded which is controlled by Black people. It claims it has funded a day care center, and tutoring program in Topeka. However, the director of the day care center is white, and the tutors are white. There have been many proposals designed by Black people that have been rejected by this committee. In other words, any by this committee. In other words, any person in a decision-making position is not black. In February of 1969, a proposal for a mobil cultural unit created by Maurice Woodard, Horace Bond, Jesse Milan, Charles

Scott, Sr., and Leonard Harrison was

presented before this committee. This

Moreover, the committee has over-committed its funds to presently whitelittle if any left over for programs designed by Black people. This committee is at present cutting down on the programs it has. Secondly, this committee has made wasteful allare slaves, or sub- ocations. In 1970 it had allocated \$5000 to conduct a seminar on interracial understanding. In other words, it spent \$5000 to get people together and talk about how Black people are going to acquire freedom from oppression.

> As the result of the insult placed upon the intelligence and the sense of responsibilit of the Black delegates and Black people in general, the Black delegates spoke vehemently against the hypocrisy of the church. One delerate said that she is no militant or revolutionary' she won't light a match or throw a bemb, but she will be damned if she throws a drop of water when the buildings start to burn. stated that she has sat on the shoulders of young Black men too long and that now sheis going to get off and let the bullets and bombs fly. Other delegates stated that now they realize that they only way Black people are going to acquire freedom is to take it by any means necessary.

The Black delegates now realize the powerless position of Black people in this society, and that is little hope of exerting any power in institutions created and controlled by white people. We as Black people must all come to that realization, for in these institutions we are totally at the mercy of a people who hav shown no moral conscience for the wrongs they ere guilty of. No race of people is so superior or so moral that they have the right to control the lives of another. Therefore, we must remove the right to control the lives of another. Therefore, we must remove ourselves from such bondage, and we must end the abuse of Black people. We must acquire land and resources, and develop institutions in order to gain control over the destiny of our lives and enhance the lignity and respect of all Black people.

> Peace and Power to All Black People Brother Charles S. Scott, Jr.

