



BLACK POWER!



price:10¢

Special Editorial: BROTHER LEROI JONES: PROPHET-PRIEST

Leroi Jones started writing while he was a boy. As he has grown into a Black Man, so have his writings developed and matured into some of the most important writings and thoughts of the Black world.

Some Black writers have severely criticized Leroi's writings as not being Black enough. But what these writers forget is that Leroi has smashed all attempts by the white motherfuckers to buy him off and make him into a nigger establishment writer. At the same time, he has grown by leaps and bounds since his prize-winning (but not very Black) essay "Cuba Libre" (1960). In our opinion, he is the one Black American writer to thrust his aesthetic effort past western civilization's art for art sake decadence and fling his word-sounds onto the vestibule of mother-Africa. Listen to Leroi bring forth advice from our ancestors:

.....The magic dance in the street. Run up and down Broad Street niggers, take the shit you want. Take their lives if need be, but get what you want what you need. Dance up and down the streets, turn all the music up, run through the streets with music, beautiful radios on Market Street, they are brought here especially for you. Our brothers are moving all over, smashing at jellywhite faces. We must make our own World, Man, our own world, and we cannot do this unless the white man is dead.....

Maybe you're not hip to it; but this passage is not prose, no, it isn't This, is African poetry at its best. It is the poetry, formless, rhymeless, the lilting poetry of Africa. Let it roll off your tongue ululate it, and see, whether you can ever get away from it.

We ask: Would these same Black writers have had the strength not to submit to white American financial flattery and still become poet-prophets for Black people anywhere near the caliber of Leroi Jones? We



SENTENCED. LeRoi Jones and his wife Sylvia at a barthous.

believe that before their literary criticisms hold weight, let these interns understand Leroi in the context of the decadent socio-economic malaise that he has been fighting against.

LEROI JONES BENEFIT:
Black Music, Black Poetry,
Black Dance, Black Fashioning
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When? Saturday, January 27, 1968
Time? 7:30pm; Cost? \$1.00

Furthermore, it is BECAUSE of this fight that Leroi has been so successful in waging; BECAUSE of Leroi's refusal to be bought off by Whitey that the Big Honkey is attempting to sink his grimy, jagged teeth into Brother Jones by sentencing him to 2 1/2-3 years in prison.

Brothers and Sisters: If they can bust Brother Leroi for translating our songs into poems and plays, whitey will surely try to destroy the source (Black America) of those songs that sing for a new Africa-world and cry for the destruction of this decadence that talks of justice but acts to impose imprisonment on those that demand it.

**DO NOT ALLOW THE SACRED WORDS OF OUR ANCESTORS TO BE PROFANED IN THE MOUTHS OF WHITE MOTHER-JUSTICE-FUCKERS
SUPPORT LEROI JONES!!**

BLACK POWER!
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BLACK MARKETER

FREE RAP BROWN!

Since September 18, 1967, H. Rap Brown, Chairman of the Student Non-Violent Coordinating Committee, has been a political prisoner of New York City, forbidden to travel by a court order, which, if disobeyed, would result in the forfeiture of \$15,000 bond and Brown's imprisonment. This tactic of PREVENTIVE ARREST, is being tested by the Federal Government as a way of dealing with those whose opinions they do not like. It is the same tactic used in a cruder form in the Union of South Africa and called their "house arrest." Whether it is called "house arrest" or "preventive arrest," the result of the two is the same; an individual's movements are restricted to a proscribed area for an indefinite period.

Upon examining the facts of the case of H. Rap Brown, it becomes clear that the conscious intent was not to jail Brown on various false charges, but simply make it impossible to travel around the country and speak. This would hurt not only Brown, but the organization for which he is Chairman and principal spokesman, the Student Non-Violent Coordinating Committee. Thus, by moving quietly and through

the courts, the Government hoped to stop Brown and SNCC without creating a public outcry.

The facts in the case of H. Rap Brown are simple. On July 24, 1967, Brown spoke in Cambridge, Maryland. He left the city the same evening on his way to Washington, D.C. Awhile after he had left Cambridge the Pine Street Elementary School, which has a history of being burned, was burned again. The next day, the State Attorney of Maryland issued a warrant for the arrest of Brown, charging him with inciting the people to burn the school. Later the same day, the Federal Government warrant was issued for the arrest of Brown, this one charging him with leaving the state of Maryland to avoid arrest on the first charge. The Federal charge made him, of course, a fugitive from justice.



NDUGU ZANGU WAMEKUFUAA WAISHI!

(long live our ancestors!)

The Journal of Black Post 4
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Brown learned of the warrants for his arrest, and, on the following day, arranged through his attorneys to turn himself in to the F. B. I. in New York. On July 26, Brown was leaving Washington, D. C. for New York to turn himself in, when he was arrested by the police at Washington National Airport and immediately turned over to the F.B.I. The F.B.I. was fully cognizant of where Brown was going and for what purpose, but they chose to abrogate the agreement that had been worked out between them and Brown's attorneys, choosing instead to make it appear that he had been trying to run away.

He was taken to a detention cell in the U.S. Post Office Building in Alexandria, Virginia, held for six hours and then released. The Federal Government had decided to drop the charges of "flight from prosecution" against him.

However, when Brown walked out of the Post Office Building, he was arrested on the steps by Alexandria police, who charged him with "flight from prosecution" under a Virginian state law. The Federal Government had bowed out to let the state Government do the same work, knowing that in a Southern court, there was much less chance for Brown to receive a fair hearing than a Federal Court.

He was taken to the city jail in Alexandria, Va., and after some time was released on \$10,000 bond. Then, the Governor of Maryland asked the Governor of Virginia to extradite Brown to stand trial on the school-burning charge. The Governor of Virginia honored his request; Brown was once again in jail, but his return to Maryland was prevented through legal action taken by his attorneys. On September 18, 1967, Brown was released from jail on yet another \$10,000 bail on the condition that he would not leave the eleven counties of the Southern District of New York, except to travel to consult with one of his attorneys.

Shortly thereafter, Brown was once again arrested on a charge of carrying a weapon while under indictment, was jailed in New York City and released on \$15,000 bond. The restriction on Brown's right to travel was appealed to the Chief Justice of the U.S. Supreme Court who turned down the appeal.

It is clear that if H. Rap Brown is going to be released from his "jail" in New York, it will only be because of pressure put upon the Federal Government. This is an important case, because if the Federal Government succeeds in keeping H. Rap Brown "jailed", overnight, militants will find themselves arrested on false charges and released, with the condition that their movements be restricted to a proscribed area. It happened to Bill Epton, Black Liberation fighter from Harlem, in 1964, when he was arrested on charges of inciting to riot during the Harlem rebellions of that summer. It happened to John Harris, Black Liberation fighter in Los Angeles, who was arrested for leafleting, released and now restricted to California. It happened to Eddie Oquendo, Black Draft resistor from Brooklyn, who was convicted for refusing to serve in the army, released on appeal and is now restricted to the borough of Brooklyn, New York.

It is clear what the Government is trying to do. It is our responsibility to stop them. If they succeed in keeping H. Rap Brown, one of the well-known Black leaders, restricted to New York, they will then be able to move with impunity against any militant in the country.

(Continued)

WHAT YOU MUST DO:

1. Send a telegram immediately to SNCC, 100 Fifth Avenue, New York, N.Y. 10011 requesting H. Rap Brown to speak in your community. The United States Government is trying to say that Black people in the United States are not interested in the words of Chairman Brown. We know this is a lie.
2. Write letters of protest to Chairman H. Rap Brown protesting his illegal "house arrest." Your letter may be used as an affidavit which we will attach to his appeal to the Supreme Court to overturn the racist decision of the Virginian cracker judge.
3. Circulate and get signatures for the Citizens Amicus Brief in Support of H. Rap Brown's appeal from his Bail Restrictions.
4. Send a contribution to the National Office of SNCC, 360 Nelson Street, Atlanta, Georgia. Your dollars will help SNCC carry on its political work toward Black Liberation.

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BLACK MARKETER - continuedDR. SPOCK AND OTHER PROMINENT WHITE AMERICAN ANTIWAR FIGURES INDICTED

The White American government has launched its first major attack on white America's movement against the Vietnam war. A federal grand jury indicted five prominent opponents of the war January 5.

The five were charged with "conspiring to counsel young men to violate the draft laws." They face up to five years in prison and fines of \$10,000 each if convicted.

The government, aiming to terrorize and intimidate the white peace movement chose for its victims, some of the most widely known and respectable figures associated with the moderate wing of the movement.

Most famous of those indicted were Dr. Benjamin Spock, the author and pediatrician, and William Sloane Coffin Jr., Chaplain of Yale University.

According to the indictment, the five agreed to "sponsor a nation-wide draft resistance program that would include disrupting the induction centers, making public appeals for young men to resist the draft and to refuse to serve in the military services and issuing calls for registrants to turn in their draft cards."

Dr. Spock declared that one reason for the indictments was that "Lyndon Johnson and the Administration are feeling more desperate all the time because the war is still going against them."

He said his conduct was "legal in the highest sense" and pointed to the Nuremberg decisions as justification for his actions because the American government "is up to crimes against humanity."

The white American government's intention of opening a headon confrontation with the white American peace movement is clear from its decision to attack the most respectable rather than the most radical wing of the movement. are men of some stature in the United States.

A NEW BLACK MUSIC MAGAZINE

A much-needed Black Music Publication, The Cricket, will appear in January. The Cricket is an Afro-indoamerican and Caribbean bulletin, a fast-incisive vision of where the jazz, r&b, blues, music world is, right now.

The editors of The Cricket are LeRoi Jones, Larry Neal and A.B. Spellman, three well-known writers on African-American music. Along with brother Neal, Jones and Spellman, a great many writers from all over the country will contribute to this monthly word from the originals.

The Cricket will be distributed free to musicians unions, clubs, jazz publications, record companies, schools and will deal, as we said with ALL OF OUR MUSIC.

Along with the writers, musicians from various parts of our sound world will also be writing for The Cricket, tracing the contemporary existence of artist-musician as artist-musician and/or Hustler-breadwinner. The musicians are, of course, advisors.

The Cricket will exist no matter what anybody thinks. We ask you to help us, if you can. Reviews, Dialogues, Interviews, Stories, Essays about our music, all of this will be part of The Cricket. If you are a record company, please send us your most interesting albums to review--those which are most pertinent to our announced theme. If you are a musician, send us your comments, your own stories and reviews. We'll be sending you ours. If you are a publisher or critic, send us your publication so we can find out where you're at, and if you can stay there. If you are anybody else, you decide how to respond. We need everything. Write to: The Cricket, P.O. Box 663 Newark, New Jersey.

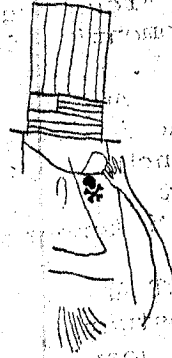
WHAT IS de GAULLE AFTER?

A great many Americans, including, oddly enough, many who have a hard time making ends meet, are worried about de Gaulle's taking "our gold." Of course, the gold in Fort Knox isn't "our gold." That is, it doesn't belong to the country's workers. You might say the U.S. gold hoard is the collective property of the U.S. capitalist class. But even this title is far from clear. Fact is, that gold hoard is mortgaged, not up to the hilt, but way over the hilt. France is one of the mortgagees.

We're not so naive as to think this line of reasoning will have any effect at all on people who are enraged over de Gaulle's policy of buying gold with U. S. dollars. They'll come right back and tell us this is a lot of hogwash if not downright unpatriotic, that the United States has fought two wars to save the French nation from extinction, and that France owes "us" a World War I debt of \$7 billion in principal and interest. "If France continues to demand gold for dollars--dollars spent in France by.... American tourists and businessmen, de Gaulle seems to despise," editorialized the Indianapolis Star, Dec. 1, "the United States should retaliate promptly by announcing to France and to the world that no demand for gold will be honored until France pays her debts to the United States."

WHY DE GAULLE BEHAVES AS HE DOES

Indeed, many U.S. capitalist spokesmen--editors, politicians in Congress, and others---are getting quite a head of steam over President de Gaulle's policies. De Gaulle, it is said, is a man obsessed with hatred of everything Anglo-Saxon. Congressman Pucinski is convinced that "de Gaulle is a sick man." "His attacks on the United States, his attacks on England, his attacks on Canada, his attacks on the efforts of England to become a member of the Common Market, his anti-Semitic outbursts," Pucinski added, "all indicate that here is a man who has lost all sense of perspective and all sense of judgment."



People who personalize contemporary history in this way may evoke applause, but they contribute nothing to public understanding. De Gaulle is a "big" historical figure. And he has succeeded in concentrating a great deal of power in the office of President. But he is far from being the almighty, bull-headed tyrant, who is dragging an unwilling French nation along with him as he seeks personal revenge that some of his U.S. critics accuse him of being. On the contrary, de Gaulle has behind him quietly, but nevertheless fervently applauding his efforts, a solid majority of the French capitalist class.

Indeed de Gaulle's policies can only be appreciated when they are examined in the light of French capitalist interests.

FAVORS BETWEEN NATIONS ARE ILLUSORY

First of all, it may be wise to recall a pertinent observation President George Washington made in his farewell address: "There can be no greater error than to expect or calculate upon real favors from nation to nation," he said. "It is an illusion which experience must cure."

The United States didn't go to war against Germany in World Wars I and II to save the French nation from extinction. It went to war to safeguard and expand U.S. capitalism's foreign markets, foreign sources of raw materials and foreign areas for safe and profitable capi-

tal investments. And when the U.S. gave \$17 billion in aid to "rehabilitate" postwar France, it was not out of love for France, but because if France had not been saved for capitalism she would have been reorganized on "Communist" statist lines, and would have wound up as satellite and ally of Soviet Russia.

As for the French ruling class, it never wasted a moment's time on gratitude. It understood U. S. capitalist motivations thoroughly. And, regardless of who happened to head its political executive committee, French national policy has expressed what were believed to be French ruling-class interests.

FROM COMPLIANT ALLY TO COMPETING FOE

For many postwar years, French capitalism relied so heavily on U.S. aid that it found it expedient to collaborate on policy. These were the early years of the North Atlantic Treaty Organization. Even after the European Common Market was organized, France was a more or less compliant ally. But, as the Common Market solidified, French capitalism began to experience the stimulating advantages of a market that expanded to unprecedented scope. Gradually, France's economic and military dependence on U.S. capitalism diminished and finally disappeared. It was then that her natural capitalist role as an economic competitor of the U.S. began to emerge.

By now, French capitalism wielded, not only the weight of French sovereignty, but also, in some instances, the weight of all six of the European Common Market nations. This she was able to do because the Treaty of Rome, which created the Common Market, provided for a veto. As is well known, France utilized the veto to block Britain's entry into the Common Market. She did this not, as it is generally supposed, because de Gaulle was hostile to Anglo-Saxons, but because Britain was seen as a junior partner in an Anglo-Saxon imperialism. To let her in would be to give U.S. capitalism a strategic agent in Common Market councils. For various reasons, this would have been in conflict with French capitalist interests.

FRANCE REASSERTS SOVEREIGNTY

De Gaulle's France very logically began to treat U.S. capitalism as the

and political competitor that it is. To free herself of the need for an "atomic umbrella" held in Anglo-Saxon hands, she labished money and scientific talent on developing her own A-bomb. She reasserted sovereignty over French territory and air space that she had been in no position to assert in 1949 when SHAPE, NATO's supreme military headquarters, took up residence in the heart of France. Worst of all, from U.S. capitalism's viewpoint were France's actions shaking the rickety international monetary system in which the dollar and the pound sterling became international reserve currencies.

France's compliant has already been dealt with in these columns. The dollar's special status absolved U.S. capitalism of the need to so manage its economic affairs as to eliminate the deficits in international payments that it incurred year after year. That is, instead of having to use the gold from Fort Knox to pay off the deficits, U.S. capitalism used inflated dollars. In effect, it bought francs with dollars, and used the francs to buy up lucrative French industrial establishments.

* To Be Continued!



SURE, WE CAN BOMB AFRICA - BUT NIGERIA'S THERE ANYWAY!

SWAHILI LESSON

- nyumbani house
- ndoge bird
- umolalaje How did you sleep?
- Kwaheri Good-by
- maandamano demonstration
- chai tea
- mko wife

GLOBAL VIEWS

BROTHERS DESTROY PORTUGUESE WHITES
IN ANGOLA, SOUTHERN AFRICA

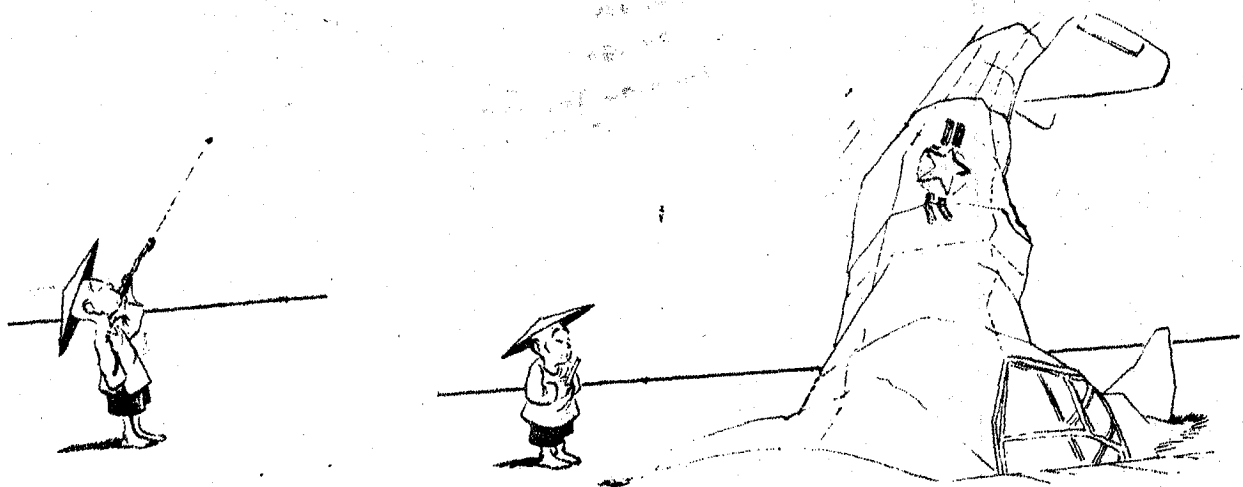
The guerrilla war in Angola has spread to the center of the country, the New York Times of December 30 reports. After having confined their operations primarily to the border regions for the last six years, the Angolan guerrillas are reported to have recently scored major gains in the central region, far from their reputed base in Zambia.

Violent clashes at several points in the coastal regions of Cabinda in north Angola have also been recently reported by the Angolan Peoples Liberation Movement.

A Reuters dispatch carried in Le Monde on January 2 reports that a Liberation Movement spokesman on Radio Brazzaville announced that thirty Portuguese bodies were left behind in these engagements, while the guerrillas lost six dead.

NEW WARNING ON WIDER WAR IN SOUTHEAST ASIA

The new year began with a series of warnings that Lyndon Johnson is on the verge of carrying the Vietnam war into





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POLYGAMY VERSUS MONOGAMY

One Wife & Lovers
(Undercover)

-OR-

One or More Wives
(In the Open)

The "happily married" Europeans and Americans who secretly keep apartments for their lovers may sneer at countries where men have more than one legal wife, but when the facts are examined, which are the more moral?

This searching question which involves polygamy on one hand and one wife plus "outside love interests" on the other had long plagued moralists throughout the world.

Millions consider polygamy--the practice of having more than one wife as against their moral code. They hold that its only purpose is the gratification of the lust of the male animal.

But many of the same western married men who condemn polygamy spend evenings away from home on "business matters" which consist of romantic interludes in the arms of their paramours.

POLYGAMY VERSUS MONOGAMY

Continued

Though it is commonly agreed that the practice of polygamy is on the way out it is still by no means obsolete.

Searching for facts on the marriage customs in Africa, I asked a young West African whom I had been led to believe was a participant in a polygamous marriage, what he thought about polygamy as a national custom. He promptly shot back:

"We are no more polygamous than those men in your country who have apartments for their lovers on Fifth Avenue. Our acts are legal under Muslims law and customary law. It must be agreed to by the families. Polygamy is a very good institution. It is a very unselfish institution."

Then, more calmly, he added, "polygamy is basically an association of the rich. You must be well-to-do before you can adopt a polygamous state."

Polygamy is often accepted in areas where there is a great predominance of women over men. In some areas of the world women outnumber the men as many as 7 and 8 to 1.

As I traveled through West Africa last summer, I had an opportunity to observe the practice of polygamy. For example, in Accra, I renewed the acquaintance of H. P. Touepic, assistant maintenance engineer, Korlebu Hospital, Accra, Ghana.

Under Touepic's name in my notes, made in August 1960, I have the following notation:

"In 1896, I brought the first steam lorry out from Germany. June 5 last, I was 86 years old. I have 47 children alive and I am still breeding. My first child was born in 1901. The youngest is one year old."

I don't recall the number of wives Touepic had. Of course, several are now dead. However, I did meet two of his present wives. One is an elderly woman perhaps in her 60's, and the other a teacher in the town of Accra in her 20's. Both seemed happy.

One of the legal requirements of polygamy is that you obtain the consent of the first wife. If she does not approve, and the man persists, she may get a divorce. It is true, irresponsible persons may abuse the principles on which polygamy is based. For instance young men who go about posing as men of means may abuse the practice, but they are soon found out.

As a rule, in those areas of Africa where polygamy is practiced, there are at least two schools of thought among the women. The women who are not married are favorably disposed to polygamy. Those already in the polygamous system have no objections. The strongest objection comes from those who are married under the monogamous system. They raise the question of inheritance.

The laws of inheritance under Muslim and customary law in Africa are considerably different from our own. Where the polygamous system prevails, the inheritance is matrilineal (mother) rather than Patrilineal (father). Upon the death of the father, the property descends to the oldest son of the oldest sister of the deceased.

The first obligation is to the oldest sister's oldest son. By this system, property often remains in the family for generations. The deceased head of a family may will the property that acquired in his own right as he chooses. But the property he inherits under the customary law, he cannot will away. It must go to the oldest son of the oldest sister.

In case the oldest son is deceased, then it goes to the next oldest, who immediately becomes the head of the family. Also, the family council can disinherit. Royal blood descends through the mother, not the father. A chief may marry for love but he must also marry a queen from the royal house to be selected by the elders.

SOUL SISTA'

POLYGAMY VERSUS MONOGAMY
Continued

Much criticism was heaped upon Nkrumah and Ghana last year because of a White Paper which the Ghana Government released that was interpreted by outsiders as approving of polygamous marriages.

Actually, the White Paper did nothing of the sort. What happened was that in an effort to avoid the payment of certain taxes, men would claim 3 or 4 wives as exemptions. The White Paper directed that men could not register and receive for only one wife.

Thus, the question of polygamy continues to be an area of wide dispute. In certain areas of Africa there are those who believe it has greater economic advantages and is a vehicle for maintaining family solidarity.

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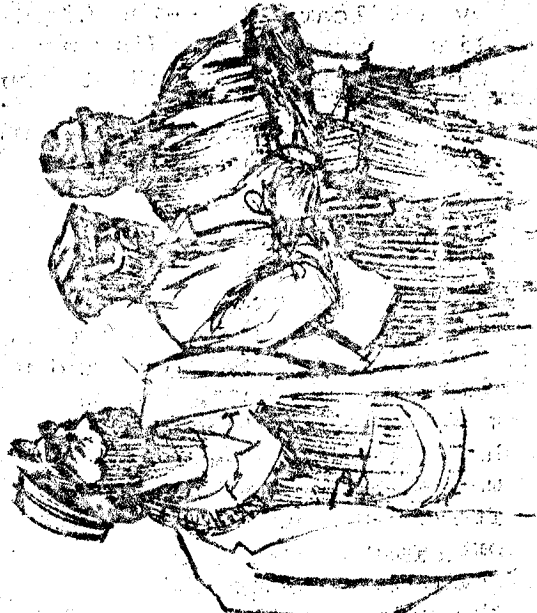
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H A N N I B A L

Hannibal is said to have been the most brilliant military genius of all time. At 26, he executed and accomplished what, in his day, was truly impossible.

Born in 246 A.D., in a wealthy seafaring nation and descendants of another great Black people, the Phoenicians, Carthage was the center of trade at that time. Carthage traded with India, people of the Mediterranean and neighboring Isles and, of course, traded with other people of Africa.

Rome, which was only 100 miles from the beautiful, black wealthy shores of Carthage, naturally envied the richness there and wanted a piece of trade. Dig? Soon war erupted between Rome and Carthage (the first of the

retreat, this brilliant Black strategist lay dead a few days. He soon noticed that the hunkys retired every evening at the same time and only returned at dawn. Basing his plan upon these facts and knowledge of the enemies' defenses, Hannibal and his entire army swooped past the enemies' guard shortly after they retired. Though the enemy was alerted and still managed to kill many of the troops, Hannibal and the majority of the soldiers still survived plus his 40 elephants, an integral part of his army.

Further misfortune ensued when another mountain tribe pretended friendship and caught many more of Hannibal's troops in a bag. Only 20,000 plus 6,000 calvary of the original 80,000 men survived, but Hannibal had crossed the Alps and accomplished the impossible!

Rome shook to death! The whole world gasped and asked, "what kind of men are these Black people who dare think the impossible, then do it?"

Rome immediately mobilized all of its armies and stepped up its aggression on Carthage hoping to persuade Hannibal who was clearly weaker in number to return home. Instead, Hannibal gathered all his men and said to his captives that they would have to fight for their lives. The captives who remained alive could go free with a bag of gold or join Hannibal and get some of the goodies. After the captives had battled each other, Hannibal kept his promise and gave gold to the ones who lived.

Hannibal then turned to his men and basically rapped to his men that they were like captives in a strange land faced with a hostile enemy with nowhere to run and nowhere to hide and that they would have to fight for their lives. What would they do? Those Black men chose to fight for their lives and face the largest army Rome had ever brought to battle.

With courage, sagacity, and Black brain power Hannibal thought out his strategy and tactics. Rome, overconfident of Hannibal's small army, attacked. But when this happened, and Roman troops became bunched together, Hannibal closed in on the flanks and stampeded with his elephants bringing swift death to the white Romans and the hands of his Black swordsmen. It's said that in one battle, Roman blood turned the river Aufidius red and flooded the land.

This was one of the many miraculous defeats of the Romans, which only a Black man could give who was determined to survive. Each defeat actually crushed Rome morally, psychologically, and militarily. Perhaps the only mistake Hannibal made was not to follow the advice of his generals and attack Rome (the city) itself, thus bringing down that wall of beastron.

He decided to pillage the land and did so virtually unopposed for two years until he heard rumors of a planned attack by Romans to invade Carthage. Hannibal immediately turned to the city, Rome. As he stood on the hill overlooking the city, the sun stood still, clouds refused to move and birds stopped chattering while the wind tiptoed through the grass. Hannibal rode around the city on his elephant and all Rome had a shit fit. But then Hannibal's overshadowing figure receded into the hills and all Rome expelled its putrid breath in a deep sigh.

Thereafter, for thirteen years, Hannibal roamed all over Italy and reclaimed some of the wealth partly stolen from Carthage. Only because the home set was in such bad condition did Hannibal leave Italy and return home. But the people of Carthage were so disunified that all of Hannibal's attempts at unity were unsuccessful. . . . Soon afterwards, Rome had been able to recover some of its strength and again made war with Carthage and took advantage of the people's disunity. Brave, Black Hannibal fought till deep in his sixties. Though he lost some decisive battles he continued to cook. When he died, even the world had to acknowledge the passing of this Black genius.

OTIS GOES INTO THE ARMY

By Charles Simms

"Join Uncle Sam's Army and be prepared!", the big neon sign implored.

Otis Washington rubbed the top of his woolly head, scratched under his arm, and shuffled into the Army Induction Center. The room was crowded with sweaty bodies, and a few heads, looked up at him as he came through. Most were lost in deep thought or murmuring nervously to their buddies.

A broad-shouldered sergeant came up to Otis.

"Yeah, can I help you?", he said gruffly.

"Yeah," he said, scratching behind his ear and pulling out his induction notice.

"The people sent me this here letter and told me I was supposed to come and get in the army."

"Have a seat, have a seat," the man said as he took the letter from Otis.

"I'm the Induction Officer."

"Yeah, that's what I come here about," Otis said, grinning, "I wanted to see if I could get sent over there to Viet Nam."

"Wait a minute. You say you want to be sent to Viet Nam?"

Otis nodded.

"That's curious," the Induction Officer said. "Tell me, why do you want to be sent to Viet Nam?"

"I just want to help my country, that's all," Otis said, "fighting them there Buddhist priests that've been talking all that mess against the U.S. government."

The Induction Officer shook his head.

"No, I'm sorry. Government troops are not allowed to interfere in internal politics--"

"No-no," Otis protested, "I've been reading in the papers how them priests been stirring up trouble, and I'm going to take a machine gun and blast the hell out of them!"

The Induction Officer winced and wrote something on the letter in front of him.

"Well, perhaps you won't get sent to Viet Nam," he said. "How would you like to go to Germany?"

"Oh hell yeah, I'd like to go to Germany!" Otis exclaimed. "I been reading up on how all Nazis treated the Jews. Man, I'm gonna shoot every German I see--"

The officer erased what he had put on the letter and wrote something else, glancing at Otis and shaking his head.

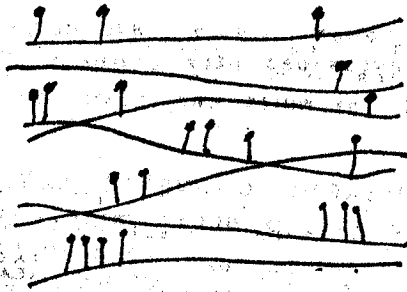
"No, Germany just doesn't seem right for you," he said. "Now I suppose you'd be a little happier doing duty here in the United States where you can be close to home."

"Yeah, I've been meaning to have a word with somebody about that," Otis said. "I'd like to get stationed in one of them Southern bases where I can be next to some of them places where they got Ku Klux Klan. I figured that me and a bunch of my friends could go around and clean up that place in nothing flat--"

The Induction Officer sighed and stamped something on the letter as he handed it back to Otis.

"Tell you what," he said, "We're a little high on recruits right now. Why don't you come back in a little while. Like a month or so--?"

1610



RHYTHM AND BLOODS

The Impressions got their thing together with their latest recording of

"We're A Winner"

We're a winner, and never let anybody say
 That we can't make it - 'cause the peoples' minds in your way
 No more tears do we cry and we have finally dried our eyes
 And we're movin' on up
 Lawd have mercy, we're movin' on up
 We're living' proof of those alert that we're true from the good Black earth
 And we're movin' on up
 Lawd have mercy we're movin' on up
 And everybody knows the truth, we just keep on pushin'
 Like your leaders tell you to
 At last that blessed day has come and I don't care where you come from
 We're all movin' on up
 Lawd have mercy we're movin' on up

We're movin' on up
 Lawd have mercy we're movin' on up
 I don't mind leavin' here to show the world we have no fear
 'Cause we're a winner and everybody knows the truth
 We just keep on pushin' like your leaders tell you to
 At last that blessed day has come, and I don't care where you come from
 We're just gonna move on up
 Lawd have mercy we're movin on up
 We just keep on pushin'
 We're a winner, and everybody's gonna move on up

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MARCUS GARVEY WAS BORN IN THE ISLAND OF JAMAICA,

BRITISH WEST INDIES, ON THE 17TH DAY OF AUGUST 1887. HIS MOTHER AND FATHER WERE BOTH BLACK AFRICANS WHOSE ANCESTORS WERE BROUGHT TO THAT PART OF THE WORLD FROM AFRICA AS SLAVES BY WHITE CHRISTIAN EUROPEANS.

MARCUS GARVEY'S MOTHER WAS A SOBER AND CONSCIENTIOUS LADY, WHO BECAME VICTIM OF THE EUROPEAN'S RELIGION - CHRISTIANITY.

MARCUS GARVEY'S FATHER WAS A MAN OF GREAT INTELLECT AND DASHING COURAGE. HE WAS A WELL-READ MAN WHO KNEW THAT THE MASSES OF BLACK PEOPLE HAD BEEN ROBBED OF THEIR...

TRUE TO ITS PURPOSE RENDERED HER CHRISTIANITY, TOO SOFT



AND, AS MARCUS GARVEY WAS



LATER, "TOO GOOD FOR THE TIMES DURING WHICH SHE LIVED"

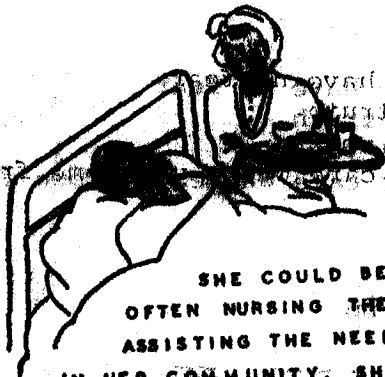


IN SPITE OF THE CONTRADICTIONS AND ALL THE CONFUSION PRESENTED TO HER BY CHRISTIANITY, MRS. GARVEY WAS A STRICT HUMANITARIAN.



... ORIGINAL CULTURE OF AFRICA AND HE WAS TRYING TO EXPRESS THEMSELVES THROUGH A SELECTED VARIATION OF AN ALIEN SUPERIOR CULTURE.

HE WAS A REALIST IN THOUGHT AND ACTION HE WAS ALSO INTERESTED IN THE HISTORY OF BLACK PEOPLE.



SHE COULD BE SEEN OFTEN NURSING THE SICK AND ASSISTING THE NEEDY FAMILIES IN HER COMMUNITY. SHE WAS ALWAYS WILLING TO RETURN A SMILE FOR A BLOW AND BESTOW CHARITY UPON HER ENEMIES.



HE WAS DETERMINED, BOLD AND STRONG, REFUSING TO YIELD EVEN TO SUPERIOR FORCES IF HE BELIEVED HIMSELF RIGHT.



TO THIS STRANGE COMBINATION (MR. & MRS. GARVEY) MARCUS GARVEY WAS BORN.

THIS PROUD MAN DESCENDED FROM THE GREAT MAROON BLACKS OF JAMAICA, WHO FORCED THE ENGLISH SLAVE-MASTERS TO RESPECT THEIR HUMAN RIGHTS AND FREEDOM.

