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THE DRUM, Spring, 1970, Vol. 1, No. 3.

Editorial, Circulation, and Advertising Offices located @ 111 Mills House,  
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Robin M. Chandler

Manuscripts, art work, poetry, and photography should be mailed directly  
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REPUBLICAN PARTY OF MASSACHUSETTS.

STATE OF MASSACHUSETTS.

OFFICE OF THE SECRETARY OF STATE.

MASSACHUSETTS.

1900.

MASSACHUSETTS.

MASSACHUSETTS.

MASSACHUSETTS.

MASSACHUSETTS.

HUAC's Internal Security Act  
(McCarran Act), Title 11

Concentration ("Detention") Camps  
should President declare an  
"Internal Security Emergency."

-Public Law 831- 81st Congress: Title 11:  
Sec: 102: 103: & 104 (HUAC's original  
Internal Security Act (McCarran))"

EMERGENCY DETENTION: In the event of  
...insurrection...the President is authorized  
to make public proclamation...of an Internal  
Security Emergency...and...acting through  
the Attorney General is...authorized to  
apprehend and...detain...each person as  
to whom there is reasonable ground to  
believe...PROBABLY WILL...CONSPIRE with  
others to engage in acts...of sabotage...  
Persons apprehended...shall be confined in...  
places of detention...prescribed by the  
Attorney General.

This issue of the DRUM is in memory of and in dedication to

BROTHER RALPH FEATHERSTONE 1939-1970

- 1964 - SNCC Freedom School Coordinator,  
Philadelphia, Miss.
- 1965 - Organized a cooperative,  
Washington, D.C.
- 1966 - Helped organize Lowndes County  
Freedom Organization, Lowndes  
County, Ala.
- 1967 - Elected Program Secretary, SNCC
- 1968 - Organizer of the Freedom Democratic Party

And the list of the dead and  
the exiled and imprisoned leaders lengthens--

- |                    |                    |                              |
|--------------------|--------------------|------------------------------|
| Gabriel Prosser    | Eldridge Cleaver   |                              |
| Nat Turner         | Huey Newton        |                              |
| Denmark Vesey      | John Huggins       |                              |
| Marcus Garvey      | Fred Hampton       |                              |
| Martin Luther King | Ralph Featherstone |                              |
| Malcolm X          | & others           | --and it will become longer. |

MILLS HOUSE INCIDENT  
1970

February 26, 1970 was a most propitious day for the black people on the predominantly white campus of the University of Massachusetts. Early that evening, a black student and a white student were involved in an altercation in front of Mills House. The fight ended with a Kappa Sigma fraternity member on the losing end. Evidently, the black student hit him so hard and so fast that he thought there were three people involved.

Later that night, a fire extinguisher was overturned in the library on the first floor. The house proctor and several whites in his apartment did nothing to turn off the overturned extinguisher which would have saved the black students who cleaned up a lot of trouble.

Shortly after this, four or five Kappa Sigmas returned to Mills House looking for two mythical assailants and reality. One Kappa Sigma explained the reason for their presence and said that he wanted reality for what had been done to his brother. The encounter was brief with the Kappa backing and talking more than fighting. The black students were about to return to Mills House when this same Kappa grabbed another black student and proceeded to work his same show. Another Kappa jumped this black student, touching off a chain reaction thing involving some twenty students.

The campus police were on the scene but stood around. That is why, according to the special edition that the Collegian put out they did such a commendable job; because they did nothing. It was not the campus police that ended the melee but a mutual agreement on both sides.

Even later, an anonymous phone call was recieved at Mills House telling of some white students about to move on us with sticks and rocks. Precautions were taken and doors were locked and windows were barricaded. The house proctor and those whites who allowed the extinguisher to do its thing were asked to leave due to the tension in the air.

\*\*\*

Whites still occupying the third and fourth floors were permitted to leave if they liked but were not allowed back in for security reasons. No one was forced to leave except the proctor and his associates. Earlier that night, the whites on the top two floors had voted to move out, contrary to the belief that they had been forced to leave.

On Friday morning, after the black faculty had met with the students in Mills, there was a meeting between the faculty and Dean Fields. The Dean agreed that an apology would be forthcoming to the members of the black community.

by  
Stokes W. Hall, jr.

(Editor's note: Brother Hall was among the black students present in Mills House during the events on the evening of February 26, 1970.)

\*\*\*\*\*

Since the writing of this article, the students moving into Mills House have agreed to move into other facilities. The reasons are to provide more space for the functioning of the cultural center and to aid (administration's view) in the lessening of tensions on the campus.

The black community has established a committee for the governing of the center in the allocation of space, the implementation of programs, the handling of budgets, and the coordination of activities. Anyone seeking space in the cultural center for any black prois to contact the committee. Their meetings are to be announced.

\* \* \* \* \*

H.M. FRANCIS

In saying anything about a complex social phenomenon, there are bound to be errors of analysis in terms of events that allow for a spectrum of interpretation. I will present an opinion which is only one of many.

In the beginning, in that period before the sitins, the black community could be divided between those brothers and sisters who were very active in Black cultural-political organizations and those who were not. In the last few weeks, the active the active group has been labeled the "core" group, the leaders, spokesmen, and dedicated people. The planning and strategy of the actions (sitins, etc.) were initiated and discussed within these groups on the respective campuses and occasionally within a Five-College gathering.

At this stage of development, communications or information distribution was purposefully restricted. The "core", in general, believed that tapped phones, informers, etcetera, were operating and that a tightening up on the information flow would be beneficial.

Although the fear of being found out extended from establishment institutions like the college and university, F.B.I., C.I.A., police, etc., the people most effected by the secrecy were our own brothers and sisters instead of our enemies. Crucial meetings were still held in buildings and rooms easily available to be bugged. There were conversations held on phones which even the dumbest cop would tap. But meetings were hard to learn about even if you were black.

With the secrecy within the "core" groups and ignorance among the others, the stage was set for possible trouble. About two or three days before the situation developed, everyone was to be informed of the general plan on their respective campuses.

The people in the "core" groups informed their brothers and sisters of the issues involved in the demands and the plan for a dramatization of them. In the presentation of these very debatable topics, certain things were stressed: a sense of urgency in deciding whether to support the demands or not, the secrecy which was necessary. To be black was necessary to be in the sitins, and, of course, if you ain't black you ain't shit. While the "core" group asked for immediate support, they also wanted commitment, a dedication to work for the implementation of the demands. Everyone could express their commitment by being either inside a building or on the outside in support.

Many brothers and sisters agreed with what was proposed to them by the "core" group. But I suspect that many agreed for the wrong reasons. Social pressures are sometimes stronger than the heart or the intellect. The social status system among us is indeed powerful and it places those who are "black", politically, socially, physically, emotionally, and verbally, higher in status than those who are not.

So, I don't think the "core" group actually realized that there was a large non-committed constituency present during the first sitin.

After the occupation of the Amherst buildings, many people thought that the blacks in the Five-College area were finally motivated and committed to working hard for the demands. We all had a common goal, but not only did we have a new sense of commitment, we had transcended the social prejudices between the blacks on the respective campuses. For the first time, in many peoples' experience, they were working with people from Amherst, Holyoke, and U.Mass., if you were from Smith, and vice versa.

(Sit-in analysis con't.)

As we look back just before spring vacation, we can see that the great expectations spawned by the first occupation were illusions; they weren't true at all. Afterwards the action people slipped right back into the same old bag of half-apaty. The core group was still the main functioning body and few people joined in who hadn't been active before.

The Five-College unity was also a myth. Slowly but surely the University of Mass. was left out of the planning. This happened because of the confusion at U-Mass., the prejudice at Amherst College, Smith, and Mt. Holyoke, and the improper dissemination of information at the time.

This philosophy involves the obligation of the individual and/or the leadership from various schools who should find out what is going on. It is their obligation to remain informed by actively seeking out information concerning planning and developments.

Of course there is another question on this issue, AND there is yet another position which is held by U-Mass. and individuals from other campuses. These people claim that it is the obligation of those in possession of information to distribute it and then consult with people outside the planning group so that the effort, in its entirety, will be representative and successful. As things stand, the communication among the members of the planning group was shaky, never mind the lack of communication to the masses.

The result of these different ethical stances has caused the consequential confusion at the Mt. Holyoke occupation.

Although we have still failed to achieve the ideal of total commitment by all the brothers and sisters, irregardless of social class or school, we have moved closer to that goal. During the remainder of this semester and more especially in September we should concentrate on getting everyone together in a variety of social situations so that the inter-school prejudice will viably be diminished and so that a more truthful interchange will then

evolve. The occupations enlightened many people to the need for commitment in the struggle, but the sit-ins weren't enough. We will have to find other ways of integrating political awareness and social cohesion so as to induce a heightened sense of dedication to the needs of blackpeople.  
 //////////////////////////////////////

#### THE ARTIST IN THE STRUGGLE FOR LIFE TODAY...TECLA

"I believe that today especially, in order to live as an artist, a Human Being, one must be concerned with people...the Poor, working Masses of People...for they possess a sense of Reality and Soul, a Soul neither still nor silent-in need of life, in strife for Freedom, Justice, Truth, and Beauty-to change society. The root of True Art, the world over, from African sculpture to Michaelangelo, Rembrandt, Goya, Van Gogh, was born in living experiences - in communication with others, the People on the streets.

Teaching some art classes in my community of East Harlem...the boys and girls (9-19) are mostly black and Puerto Rican...and to be with them for a time is to run around gloriously on richly black soil-plants sprouting fast and furiously after a rain, reaching for Sun-Light... Returning to my studio, I spend many hours walking, so full up, TOO full... I continue speaking."

Tecla lived and painted on Monhegan Island, Maine, in Mexican villages, with Indian people, among fishermen on beaches of Malaga, Spain, and in a mining village of Ystradgynais, South Wales. Now she is living and teaching in East Harlem, painting, drawing and sculpting life around her and exhibiting her works in the streets, market places, and neighborhood gatherings.

She has studied at the National Academy of Design, the Cincinnati Art Academy, Otis Art Institute in Los Angeles, and the Art Students League in New York. \*





to Billy S. [unclear]  
[unclear]

Bruce Harris

THE TONY WILLIAMS LIFETIME: Emergency

Members: Tony Williams, drums; John McLaughlin, guitar  
Larry Young, organ.

A Polydor Company record: Songs: "Emergency",  
"Beyond Games", "Where", "Vashkar",  
"Via the Spectrum Road", "Spectrum",  
"Sangria for Three", "Something Spiritual".

Those who follow jazz may have wondered about what happened to Miles Davis' former drummer, Tony Williams. The answer is that he has formed his own group--THE TONY WILLIAMS LIFETIME. Emergency is their first album and it is a blend of the best in jazz along with the "freakiness" of hard rock. Williams' drumming is more than amazing, and the listener will often wonder how he manages to stay on beat in some of the songs. The drumming varies constantly, Williams seldom plays the same rhythms twice in a row and he exhibits a great range in dynamics.

Emergency consists of two records and eight bands, two of those bands being vocals with long musical interludes. The first two pieces are by Williams, and are excellent. "Emergency", the first piece, is wholly instrumental, and builds from fast and intense to faster and more intense, with two tranquilly beautiful sections, and a frantic end. "Beyond Games" is a song in which a man tries to convince his now-married girlfriend to continue their affair. Williams' voice, though not the greatest musically, combines perfectly with the instrumentation to emphasize the sense of pleading that pervades the song. One of the most imaginative and intricate songs on the album is "Via the Spectrum Road", which repeats a sequence of verse followed by a short section of instrumentation with rhythms that seem different each time the sequence is repeated.



\* \* \* \* \*

(continued)



THE THIRD WORLD SPEAKS..

On March 12, 1970, the University of Massachusetts was honored with a visit by a most distinguished visitor, Ambassador Muhammad El-Farra, the Jordanian representative to the United Nations. Also being of Palestinian blood, El-Farra is one of the hardest fighting civilians for the cause of the Palestinian resistance.

The evening started with an informal dinner, which the members of the Organization of Arab Students on campus coordinated. Along with a few UMass students, Arabs from throughout the state were present. The feeling of brotherhood and unity that was present was really something to witness.

The next building that felt the dynamic and charismatic personality of the honorable Ambassador El-Farra was the School of Business Administration where he gave a somewhat brief dissertation on the cause of the Palestinian resistance. The Ambassador stated succinctly the history of the Middle East crisis. He explained how Israel, since her establishment by the U.N., has allowed her aggressive and ambitious tendencies to get the best of her, notably in 1948 and 1967. The honorable El-Farra went on to tell us how through acts of intimidation and oppression, Israel continually harrassed the Palestinians in Israeli occupied Palestinian territory. Ambassador El-Farra, exhibiting his natural talent for speaking, enlightened us on how Israel continually ignored the demands of her Mother (the U.N.) to give up the occupied territory and to stop following the practices of an imperialistic country. The majestic Muhammad H. El-Farra concluded his speech by assuring his audience that the Palestinian s didn't want to "drive the Israelis into the sea", but that the Palestinians wanted a 'just peace". But he reminded us that "there can be no peace until the Palestinians are given their rights. If not, resistance will continue, escalation of the resistance will continue and the Palestinians will win."

Our brother, the Ambassador, supports the unity of all oppressed peoples of the world rising up in unison against their oppressors. Truly it is time for Africans

in America to throw off the chains of American-influenced hostilities against anything that isn't American and join the ranks of Non-white revolutionaries throughout the oppressed world.

Philip Pettijohn

\* \* \* \* \*

SPRINGFIELD COLLEGE

(continued)  
from p. 7

Another incident of that evening was a black male resident overhearing a conversation with racial overtones, a direct insult with which he dealt accordingly.

All of these events led to the final seizure of Massasoit dorm on the Springfield College campus. Supporters from the Five-College area travelled to Springfield as soon as the news of the takeover was announced. They went to the nearby A.I.C. Black Cultural Center to regroup forces and to plan strategies. It was agreed that the supporters return to their respective campuses to amass more support. The groups returned the next day in larger numbers.

A court injunction to leave the building was issued to the brothers and sisters involved in the occupation which they defied and remained in the building. The following afternoon at 2:30 P.M., a busload of police arrived at the dormitory to the cheers of the white crowd gathered there. The police immediately cut the chains, smashed the plate glass in the door and entered the building. The first group of cops to enter the building were rather old and gray. They were followed by a younger group in leather jackets with pistols at their sides. As the brothers and sisters walked out of the dormitory, they were greeted with cheers from all the supporters. They were then loaded onto the buses to be taken to the courthouse.

At the courthouse, after the late arrival of the judge, the list of names of the occupiers was read off, and all were charged with contempt of court. The judge set bail at \$50/person and postponed hearings until the following Tuesday.

# black history REVIEW

MARCUS GARVEY was proud of his African heritage, proud of his black skin, and proud of his black brothers and sisters. For a black man to have such faith in his race was a rarity in Garvey's time, for being an African in America was not far from the social position of a leper in an ancient society. Garvey not only had this African pride, but by the time of his death he had instilled this pride in the minds and souls of millions of Africans in America and throughout the world.

Garvey was born in Jamaica on August 17, 1887. When he first came to America in 1916 he spoke on soapboxes in the street, fasted, and lived rather poorly to prove his sincerity. All this paid off, for by 1920 Marcus Garvey and his organization, the Universal Negro Improvement Association, had within its ranks millions of proud black folk.

This beautiful black man realized the importance of a strong, structured organization----

"Organization is a great power in directing the affairs of a race or nation toward a given goal. To properly develop the desires that are uppermost, we must first concentrate through some system or method and there is none better than organization. Hence, the Universal Negro Improvement Association appeals to each and every Negro to throw in his lot with those of us who, through organization, are working for the universal emancipation of our race and the redemption of our common country, Africa."

The total membership of the U.N.I.A. has sometimes been suggested as being as high as six million blacks, with nine hundred branches throughout the world. The main function of the U.N.I.A. was to channel out the ideology of Garvey. The main part of his ideology was "African Redemption". Garvey advocated the emancipation of Africa by all the blacks in the world and his own words illustrate this point:

"No Negro, let him be American, European, West Indian or African shall be truly respected until the race as a whole emancipates itself through self-achieving and progress, from universal prejudice. The Negro will have to build his own government, industry, art, science, literature and culture, before the world will stop to consider him. Until then we are but wards of a superior race and civilization and the outcasts of a standard civilization. The race needs workers at this time, not plagiarists, copyists,





and mere imitators, but men and women who are able to create and originate and improve, thus make an independent racial contribution to the world and civilization."

Booker T. Washington had a strong influence on Garvey as can be seen by some of the programs that he initiated through the U.N.I.A. The most prominent program was the Black Star Steamship Company which was funded by U.N.I.A. The company purchased and outfitted ships, and these ships were used to set up trading lines between blacks in America and in African countries. They were also to be used as means of transporting emigrated Africans back to their homeland. After about four years the company went bankrupt with a deficit of 500,000 dollars. Other programs initiated by Garvey were the Negro Factory Corporation, African Orthodox Church, The Universal African Legion, the Universal Black Cross Nurses, the Universal African Motor Corps, and the Juvenile and the Black Flying Eagles. Garvey also started a weekly newspaper, the Negro World, which was the voice of the U.N.I.A.

With the failure of the Black Star Steamship Company, Garvey was brought to court by the United States government on mail frauding charges. Garvey was convicted and sentenced to five years in an Atlantic prison. Coolidge, who was president at the time, pardoned Garvey and had him deported to Jamaica. (Deportation, jail, assassination, or forced exile seem to be the favorite fates of black leaders in America.) Garvey moved to London, after a time in Jamaica and there died in 1940.

Marcus Garvey was not only a revolutionary in his time, but also he would be considered one of the more ardent revolutionaries in contemporary times. His ideology could be termed as a form of black nationalism for he strongly believed that blacks and whites could not exist together in the United States. Africa was the only place where the blacks of the world could develop their culture to the ultimate degree.

He repeatedly lectured blacks to stop worshipping things of the white culture and he told them that black was the most beautiful entity of all. He also said that black women were goddesses compared to white women and on this he urged, "Take down the pictures of white women from your walls. Elevate your own women to that place of honour. They are for the most part the burden-bearers of the Race."

Garvey is undoubtedly the Father of Black Nationalism and he founder of modern Pan-Africanism; therefore, the words which he leaves us with deserve careful ponderance:

"The battles of the future whether they be physical or mental, will be fought on scientific lines, and the race or people who are able to produce the highest scientific development will ultimately lead the world."

AND

"Out of the unsettled state and condition of the world will come such revolutions that will give each and every Race that is oppressed, the opportunity to march forward."

BOOK REVIEWS

Cal. B. Whitworth

I Know Why the Caged Birds Sing by Maya Angelou

There are many great autobiographies by black writers on the market today; some are still living, some martyrs to the cause. Nearly everyone has read the Autobiography of Malcolm X and Claude Brown's Manchild in the Promised Land. These tell only of the hardships of the black man, however, and it is about time we heard about the hardships of the black woman. I Know Why the Caged Birds Sing IS THE ONLY EXAMPLE of such a phenomenon.

Maya, in her autobiography, tells the female side of growing up black and in doing so she conveys a deep sense of emotion to her readers. She tells of how she and her brother were transported to and from their mother in the North to their grandmother in Arkansas. Among the many events of her life, she was a rape victim at the age of eight. She failed to tell the whole truth about the incident and soon after, when her assailant was found dead, she convinced herself that it was her lie which killed him. As a result of this, she withdrew into a world of complete silence, speaking only to her brother.

Four years after this incident, she left Arkansas and went to San Francisco with her mother and her brother. There, she became the first black fare collector on the Market Street Railway. She lived for some time in an auto junkyard, and at the age of sixteen she gave birth to a child.

But one has to read this rare book to appreciate it. It displays Miss Angelou's sensitivity and her even deep brooding love for her people and life itself.

About the author....

Maya Angelou is a former dancer. She is at present a director and scriptwriter and is at work on her second novel.

=====

Travels With Charley by John Steinbeck

Is a book by a white author relevant to black people? When the author is John Steinbeck and the book is Travels With Charley, such a book is relevant to everyone.

Steinbeck sets out with his dog, Charley, to see America. He has captured vividly the country's uprooted restlessness, the enormous waste, the horror of racial tension. This book is perceptively revealing and completely delightful.

In an age when most men are content to remember the past, Steinbeck takes on a remarkable journey across America. Upon experiencing racism down South,



Steinbeck wrote, "I am basically unfitted to take sides in the rascial conflict. I must admit that cruelty and force exerted against weakness turn me sick with rage, but this would be true in the treatment of any weak one by a strong one. Beyond my failing as a rascist, I knew I was not wanted in the South. When people are engaged in something they are not proud of, they do not welcome witnesses. In fact, they come to believe the witness causes the trouble."

Is he being sincere, or just another white man saying that he is not prejudiced? No one but John Steinbeck knows, but it would help to read this book and to try and find the truth for yourself.

About the author....

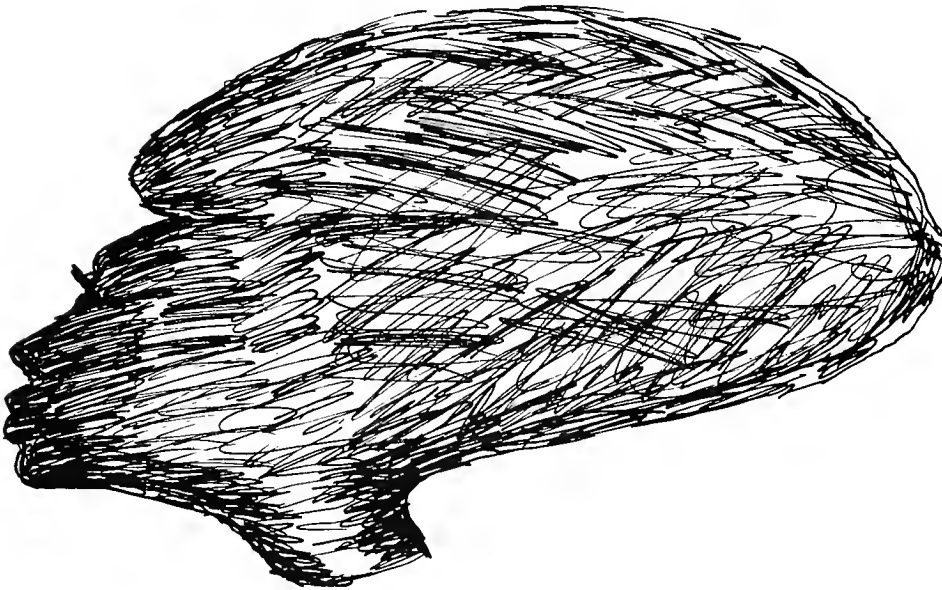
John Steinbeck, one of America's (white America's) greatest authors, has won the Pulitzer Prize for his book Grapes of Wrath (1940) and, in addition, the Nobel Prize in 1962. Born in Salinas, California in 1902, most of his novels are set in the scenery of Northern California. That this area has come to be known as "Steinbeck Country" is no wonder.

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\*\*\*\*\*



*im argent*





# sonnets

Don't You Know What Day It Is?

Today is not the birthday  
of a great man, who,  
dressed in purple  
blue-jeans, came  
to free the slaves.

Today is not a great day  
for the Irish.  
Instead the insignificant  
remainder of humanity  
will dance naked in the streets.

Today the bearded wonder  
will arise at noon  
to dust his beer bottle  
collection,  
and the antebellum  
shiboleth will fall  
to those who cannot see the writing on the wall.

Today is not a serious  
religious holy day,  
although it might as  
well be.

It is a universal day of  
morning, whereas the  
sun has finally refused  
to set and no one  
knows quite what to do about it.

Today is the first day of Death.

margaret '69

over

Nandenga comes to america

(the artists of the Makonde in Tanzania and  
Mozambique have sometimes carved the figure of one  
called Nandenga--the demon--who destroys vision....

Makonde brothers and sisters are now part of the  
armed liberation struggle against American --Portugese  
rule in Mozambique)

Nandenga  
wraps cold hands  
around the eyes of children

Nandenga  
walker of streets  
in redclay alabama and suburban chicago

Nandenga  
touching cold needles  
to once clean blood

Nandenga  
jumping from blueflickering tv tubes  
to hug a million watchers

Nandenga  
on sunday  
walking behind collection plates in churches

Nandenga  
silent and waiting at watercoolers  
in offices at coffeebreak

Nandenga  
carving turkey with the pilgrims  
ringing the liberty bell in philadelphia

Nandnega  
demon spirit  
the blinding one

Nandenga  
who came because he is loved  
who stays because he is loved  
for Makonde brothers and sisters

Nandenga  
is demon  
for america  
he  
is god

--John Brown Childs

On Running-

No. My brothers and sisters  
 no longer run from the  
 inescapable realities of  
 their lives. Their eyes  
 are opened now, and they  
 know what lies ahead  
 as well as what is  
 all around them.

My resourceful brothers and sisters  
 used to survive by  
 running and dodging;  
 but now they do more than survive.

Now that they know the beautiful  
 reality of themselves  
 they have stopped running in circles.

My beautiful brothers and sisters  
 don't run,  
 they stand together  
 and build.

\* Peggy  
 Winter 68



Mind, time

Mind, time

Mind, time  
 Niggers got no mind, got no time  
 Time, mind  
 Time, mind

Time, mind

White mans got the niggers time, got the  
 niggers mind

Mind, mind

Time, time  
 Blacks got back their minds, and taking  
 away the white man's time.

-Glen Walker

for ericka huggins

Ericka/ allsoul lips&darkeyes & coffeeskinlight coffee skinblkaspurity  
 skinblkasherAFRICAN genesis (&it'swhat'sinsidethatcounts)/ Ericka just  
 seeeem soSTRONG justseem/shejustbes soSTRONG like shecd standup  
 &scumble theWORLD/ crumble the court(JAIL)house with herCOSMICself/fist  
 raisedWOMANforce highabove herhead slightlytilted back &the MORALstrength  
 coming justrushing fromherclenched hand justripping right&left atricks:  
 Ericka rippingoff the courthouse literally& notabrotheronsisterhurt by  
 what/thecourt would callCONTEMPT. go ahead and call contempt and anybody  
 else u want, court.

yeh, she besthat powerFULL. shesits/ aspiritualpresence  
 inBABYLONskipping in&between theboringdrone like a brokenfielddrunner  
 pimpingbe-tween the wouldbe tacklers: Erickasmiles &her PURITY slips thru  
 negativetherhythms gatherings ofbadness&bad things that try todimher radiance  
 w/badwords like exculpatory&expostfacto&ajudicate &TRY/ toimprison  
 her/radiatingMORALrealness &cannotsucceed in snuffingout herglowing DARKNESS.

then thisonesister walkedup & toldme ilooked like johnhuggins &iwas  
 (FO'REAL!) iwas... yeh.

tom sellers  
 new haven  
 4-14-70

"HAVING LOST..."

having lost a war  
leaves you  
wandering  
and cast afloat;

conquerors come  
look,  
and impose,  
customs, mores, laws  
designed  
to strip one,  
to ravage one,  
to re-mold one

thus, after knowing  
cold-blooded deliberation  
stemming out  
from white amerika

after hearing vituperation  
condemning  
my softly lilted mestizo tongue  
as it modulates  
Aztec past, Hispanic passion,  
cultural merging phonics  
crescendoing  
into La Raza, Chicano, Mestizo  
the bronze people of hispano-america!

yes, after all the embroiling madnesses  
that  
savagely assail us  
to conform, to mono-lingualize,  
we customarily shrug  
our mestizo shoulders  
and run back to the barrio,  
escaping all the time  
from the sordidness  
of social impositions...

\* Ricardo Sánchez.



one black man a <sup>together</sup> flea...together  
 we can  
 destroy the  
 dog.

the time is here...  
 Attention, Attention  
 throw down your guns  
 throw down your guns

You are surrounded  
 there is no escape  
 if you throw down your arms you will make it easier on  
 yourselves and your people

Give up-I repeat-Give up now  
 Your people are content  
 they do not want to be free  
 they only want to be black and beautiful...

Give up now  
 You will be dying in vain  
 you will be dying in vain  
     dying in vain  
       dying in vain  
       dying in vain  
       dying in vain  
       dying in vain

Stokes W. Hall Jr.  
 (Ola)

\* \* \* \*

Wintertime

Snatching back the heavy quilts,  
 ready for another day's roving,  
 having slept off yesterday's quilts  
 there is little to do, no grass to be mowing,  
 money is needed for smokes and the  
 likes. Leaving the house I greet the chilly  
 wind - what a damned life this is,  
 dirt, cold, and sin. It is not too early  
 to make the corner, pretty soon snag,  
 Ruddy, and all will come - now go by  
 Kitty's, to be sure phone her  
 her folks despise you,  
 a futureless bum.  
 as the stiff wind stings my nose,  
 it is a sign that I should stop to give  
 (con't.)

thanks, for i escaped  
 the summer and the deep repose, unlike  
 my friends Bug, Kerns, Grover, and Hank.

William H. Smith

---

I Pray I Overcome

I must overcome my oppressor,  
 I work very hard from day to day.  
 Yet, my family is starving.  
 My kids cannot understand,  
 Understand why I work from 6am to 5pm  
                                   everyday of the week  
 While the white kids father works from 9am to 4:30pm  
 Only five days a week  
 YET we are poor and they are rich.

I pray for the day my kids grow up,  
 I dream they live in a world where they are given  
                                   what they merit.  
 My wife prays for the day they can go to college,  
 But me, I pray for the day they can look above the  
                                   head of their white contemporary,  
 Not to hate them, but to arise and lift them eyes  
                                   toward heaven.

But till then I ache.  
 I try my hardest to keep my wife and kids happy.  
 And I wait for the right moment to strike out against  
                                   my oppressor.  
 God give me strength to fight, give me strength,  
                                   cause I must overcome.

\* Cal. B. Whitworth.

the stench of old world freedom \*

now when the MAN said  
 "ashes to ashes" . he weren't talkin 'bout  
 panama red or  
 acapulco gold or  
 new jersey junk or  
 all-i-got-left.  
 and when that same DUDE  
 said  
 "dust to dust"  
 you can't tell me he was thinkin 'bout  
 buck change an bills  
 or capital investment,  
 stocks an  
 bonds or bullion.

but now the way folks are flyin around,  
 kina

cheerful an carryin on;  
 "feelin free"  
 to do this and that  
 you'd think that they'd  
 tighten things up eventually.

but they sit, (high)  
 cheerful an carryin on;  
 "feelin free"

to do this and that  
 and supernaturalizin  
 on just how in the world J.C. an the Boys could damn such hard times on them.  
 you didn't really see the MAN'S Word, did ya?

wee.

Well...

thas wat cha git for sittin  
 around square tables  
 shootin craps at God;  
 like self-crowned kings  
 on pirate thrones

"feelin free"-to do nothin  
 Caught up in false pretense.  
 you didn't really see the MAN'S Word, did ya?

-robyn

march 1970

family

by William H. Smith

Big-eyed, snotty nose  
 kid;

Boy.  
 Child.

Hey shoot them marbles!  
 Ragged, stopped, half bent  
 man;

Nigger  
 Boy.

Get behind dat line!  
 Head rag Annie, strong  
 Black Mammy:  
 Girl.

Colored woman  
 Don't just stand there!  
 Kinky Head, brown skinned;  
 baby Boy,

Son of a New Day!



a personal concern

and will I yell  
with the crowd?  
for the crowd will yell  
KILL!  
and what will I  
be then ---  
hypocrite or liberated poet?

and how will I live  
waiting for my death  
to absolve me ---  
personally -----  
and how will I sing  
Bloody praises  
to a necessary Revolution.

or should I race  
with my  
righteous cocktail  
into the worst of  
the battle  
and settle my score  
with phony heroics.

or shall I die now  
or shall I wait out  
the Revolution  
in exile --- on some  
solitary existential planet;

for them to find me  
there,  
a coward in time  
of war.

and would I be  
a fool, then  
to think  
that mercy and love  
would die with me?

or are love and mercy  
only twisted instruments  
of white oppression ---  
more lies.

margaret  
feb 12 70

Step # One

Set a trap  
lay a trap  
lay a snare for  
bait the hook  
spread the toils  
decoy  
waylay  
befool  
pull the wool over  
humbug  
make game of  
trifle with  
mislead  
make an ass of  
betray  
fourflush  
make-believe of  
joke-upon  
bamboozle  
pinch and pass off  
load the dice against  
counterfeit and  
make an april fool of

YOUR UNITY...

and see where it gets us all.

-robyn  
3/70

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## WHAT CHRISTMAS MEANS

Christmas is a lot of things.  
Most people think about giving  
presents and getting presents.  
Everyone has the good Christmas  
spirit. But I think Christmas is  
about love. It was for love of mankind  
that God sent his son down to earth.  
Giving and getting presents has a  
lot to do with Christmas, but if there  
was no love no one would give. I wrote  
this poem about it:

Christmas morn for me will  
be gay  
But for my brothers in the  
ghetto it will be just another  
day  
Material things they will not  
miss

(con't.)

Because you see they've never  
had this  
But the absence of love can  
tear them apart  
Because God created all men  
with a heart  
So with a little help from  
above  
Have a merry Christmas and  
let's show all men love.

-Francis Thomas,  
6th grader,  
Bennett School

\* \*

COMMUNICATION DATA FOR THE BLACK  
COMMUNITY

University of Mass Black Cultural Center  
Mills House, U-Mass, Amherst, Mass.  
545-2415; 545-2414

The Drum 111 Mills (Carl Brown)  
Black Women's Liberation (Jean Parrish)  
Big Brothers Assoc. (Deleon Wells)  
Street Academies (God Dumar)  
CCEBS 214 Mills (Cass Turner, Director)  
Coffee Shop (Al Keys)  
Library (Jean Parrish)  
Security (Keith Mason)  
Afro-Am Newsletter 110 Mills (Jerry Burrell)

Student Senator: Bill Brickhouse  
518 Webster, U-Mass.  
546-7186

Black Studies: Bernard Bell (Director)  
549 Herter  
U-Mass. 5-0398; 5-0860

Black Studies Office 5-0860  
Black Studies: Mike Thelwell (Former Director)  
10 Prospect St.  
Amherst, Mass 253-7821

Action Lab/Street Academies:  
William Smith  
School of Ed, U-Mass  
@Holyoke residences: 543-1591

Afro-Am, Faculty Advisor  
Dr. Larry Johnson  
355 SBA, U-Mass  
545-2604

A Better Chance :  
Leonard Smith  
ABC House  
74 N. Prospect St., Amherst  
253-2012; 253-9042

Black Repertory Theatre/U-Mass.  
Esther Terry  
549-0109

Coffee Shop/Music Co-ordinator  
Bill Hasson  
10 Prospect St.  
253-7821

Amherst College Black House  
Octagon  
Amherst Coll  
Amherst Coll.  
542-2385; 542-2384

Mt. Holyoke Black House  
Mt. Holyoke Coll.  
So. Hadley, Mass,  
536-4000 ext. 854

Smith Black Student Assoc.:  
Smith College  
Northampton, Mass.  
584-2400 ext. 877

U-Mass., Boston Afro-Am:  
Lorraine Qualls  
100 Arlington St.  
Boston, Mass.

Dartmouth College Afro-Am  
Afro-Am Society  
Dartmouth College  
Hanover, New Hampshire



