

The Black Observer

"POWER IS THE ONLY ARGUMENT THAT SATISFIES MAN"-- MARCUS GARVEY

CAMDEN N.J.

15.

LIBERATOR

CHARLES

SHARP



9. We want all black people when brought to trial to be tried in court by a jury of their peer group or people from their black communities, as defined by the Constitution of the United States.



EDITORIAL

Out of respect for Brother Charles Sharp, I think it is only proper that the staff of this paper address ourselves to the state of affairs confronting Brother Sharp. Brother Sharp in all estimation has been victimized by both black and white conspirators. It is evident after having investigated the charges facing brother Sharp that, it is inconceivable that such an aware person would put himself in jeopardy. This brother from a very young age has had to deal with forces trying to destroy him. Driven and forced into the streets, Poppy Sharp sought the only course of action left for survival. He at first was thinking seriously of becoming a minister. After having been disappointed by so-called christians, Sharp turned to the streets for help and salvation for himself and his people.

During his younger days Poppy Sharp was once again duped and played on by so called friends and christians. He grew up at a young age and became quite aware of street actions and ways. He was a hustler in many profound ways. He took care of himself, his immediate family and impoverished individuals. Sharp, as a hustler, brought within his midst \$25,000. Much of this money was used for children who were on welfare and to start the B.P.U.M. Because of his reputation as a fighter and hustler, Brother Sharp gained the respect and dignity of a true leader. Many friends that speak of him remember him most for his untiring devotion to the cause of freedom, dignity and equality for all people.

As Brother Sharp's reputation grew, many people white and black began to envy and deplore him. Lies were put out about his manhood and work done for blacks and whites in Camden. City officials began to initiate harassment measures against him. Slowly over the years Charles Sharp became distraught, confused and lonely. Blacks began to ignore him and whites manifestly brought out their latent racist behavior. I suppose now his enemies, confused as they are, are quite happy over the recent incident involving Sharp and Melleby's wolves.

The "Courier Post" has consistently sought to defame and jeopardize the stature and effort of Charles Sharp on Black people. I must concede that the white press has done an admirable job. As a black newspaper, we hope that all critical readers will see through flagrant misrepresentations by counter-revolutionary papers such as the "Courier Lost".

Will the people and city officials see that justice for Sharp is had or will these persons let injustice destroy the only true leader in the city of Camden? Camden has been slowly dying because city officials and citizens knowingly have been trying to kill Brother Sharp. They have so preoccupied their time with destroying Brother Sharp that they have failed to be competent city officials and citizens. Competency is a must in Camden if Camden is to develop to its fullest potential. As can be evidenced, Camden has been retrogressing. The fate of Camden has been left to the people and city officials that feel they represent the people.

MONKEYS ON BLACK BACKS

The Problem Of Drug Addiction

One of our major problems of this era is drug addiction. It has been said by many that narcotic addiction comes from frustration brought on by the environment in which we had the misfortune to have been born. These frustrations pertain to our social and economic position, or more specifically, our lack of it. Unless the morale of an individual is good, unless he feels reasonably self-confident and hopeful, the germs of potential failure are ever present. Sometimes, a man's spirit is so low that he rejects even himself. The (white) victims of drug addiction are "social drop-outs" in much the same "bag" as the young people who are revolting against a system that has benefitted them materially, but has failed them in their attempts to find any meaningful relationship between what is and what should be.

Drug addiction is not the exclusive problem of black people, however, black has allegedly always been synonymous with evil, filth, poverty and drug addiction. The ghetto, dark and suppressed, represents the most lucrative market to the "pusher," for it is here that he will find an abundance of long withstood pressures and frustrations. The drug has been interjected into our lives by those seeking to profit by our ignorance, playing upon our lack of self-respect and determination to rise above the poverty and filth in which we have been forced to live for so many centuries.

There are as many reasons for turning to drugs as there are people, situations, and circumstances. Curiosity plays a big part for many young black people, along with the warped idea that smoking "pot" and administering drugs is "hip." But, let us look at some of the problems that our black people face daily that can so easily cause them to fall prey to the evils of narcotics. From the time he is able to realize the facts of life, society injects into his mind that he is inferior in all ways to his white brother. His ability to receive the quality education which the white man has been so fortunate to have laid in his lap is always a fingertip away from the black man. When he is old enough to seek employment, even with his God given gift to use his hands, he is denied the opportunity to join labor unions that would almost guarantee a decent wage to support and educate his family properly. In many cases, these basic shortcomings have made it impossible for our men to achieve the luxury of moving from the ghetto. Therefore, he must live and keep his family in one vicious cycle. His inability to secure a job, to sup-

port his family, to educate his children, and to demand respect for his women, all help to make him a perfect target. The black man, for years having been robbed of his dignity, his position as protector and supporter of his family, and yes, even his women, is an easy mark for the leeches who suck from him the last bit of his manhood—and with his manhood go the hopes and dreams of the black people.

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A very important factor dealing with the black man's pride is increasingly coming to light. With the openings in the labor market for qualified black women, the black man has felt even more demoralized, for he finds that the small salary he was bringing home, in many cases, is a mere pittance compared to the salary now being brought home by the black woman. This situation in itself brings us to the emotional and psychological problem of the male ego. When he can no longer cope with this situation, he seeks an escape from a world that offers him only frustration and degradation. What he doesn't realize is that he is subjecting himself to a thing which will lead him into a state far worse than the conditions he already faces. The weasel (pusher) stands in the shadows peddling his sticks and bags of dreams to take away the problems that are best not a reality.

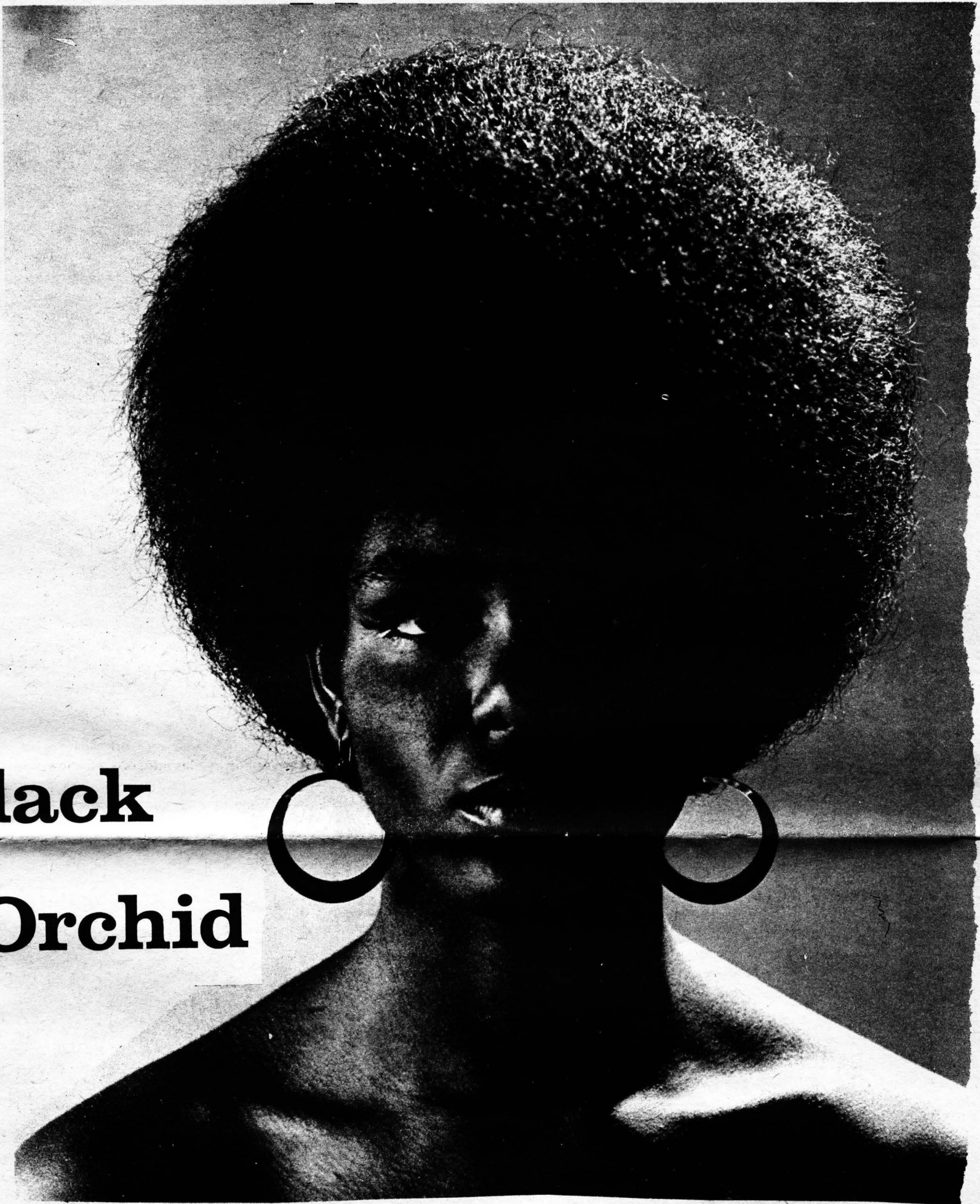
What they don't realize is that drugs will keep them from reaching any goals or fulfilling dreams that they might have. The drug addict cannot hold a job, since most of his time is spent trying to locate a supplier (pusher) and a safe place to administer the drug. He works his way down from borrowing from friends and relatives to begging, and finally stealing. The drug addict will go to any lengths to get his hands on enough money to support his habit which can cost as much as \$100 a day. When he or she has reached the lowest point of degradation, they have been known to prostitute themselves, as well as members of their families, and bestow upon them any humiliation that an animal mind can conceive. They have now become a danger to society as well as to themselves, to say nothing of the havoc they have created for their families and those who surround them.

If the white man would understand and fulfill the needs of the black people, a great many of the causes would be removed. Unfortunately, this solution may be a long way off. However, there is something that can be done now. Unfortunately, in many instances, the black woman, in her new found economic independence and freedom, has taken away from the black man the last vestige of dignity—his pride! As we know, the black woman has always been strong enough to withstand the social injustices committed against her. She must now use this same strength to lift the spirits and boost the egos of our black men, for it is the black man in whom we place our faith, our hopes and our future.



BLACK IS LOYAL - BLACK IS ROYAL

3



**Black
Orchid**

BLACK IS NIGHT - BLACK IS RIGHT

BLACK IS OIL -
BLACK IS SOIL -
BLACK IS OIL

BLACK IS MIGHT
BLACK IS OUT OF SIGHT



ABERNATHY ON THE DRAFT

Brother Abernathy announced plans to organize a massive resistance to the draft by blacks and called upon the church for aid.

He further went on to say, that SCLC will begin to work with young people, educating them on the issues and training them to stand on their own feet and say "no" when they are drafted.

He expressed the desire that the present draft system should be changed. Abernathy said, "the draft age should be extended to 65, consequently, the older men who make wars, would think twice before starting them."

The black church, he believes, must serve as a center for draft resistance. This assistance should ~~take on~~ the form of active participation from all church members and ministers throughout America.

"Our churches must not behave as the white churches did during the days of slavery, or like the churches in Germany during the days of Hitler. If the churches had spoken out forthrightly, slavery would have never gained a foothold in this country. And, if Germany had spoken out forthrightly, six million Jews never would have been murdered." Rev. Abernathy most absurdly is correct in what he has said. It is time that the church became a church and christians become in fact, christians. How long will so called christians heed not the desperate cry of the oppressed? It is even more ironical that these "christians" are in most cases the oppressed. I'm happy that Rev. Abernathy has socked it to white and black church "goers".

POWER TO THE CHURCH IF ITS RELEVANT

A JEWISH DEFENSE LEAGUE

The Jewish Defense League is an organization with a difference. The difference is that the founders and members are Jews. It trains Jewish youth to "meet violence with violence."

It was started a year ago in New York as a result of Jewish-Negro tensions during the school strike. The league has held one organizational meeting in Philadelphia. Rabbi Harold Novoseller, 33, spiritual leader of Orthodox Congregation B'nai Yoshia, is the leading organizer of the Philadelphia Jewish Defense League. He says that he wants protection. He says that the section of the city in which his synagogue is located was integrated in the past four years and along with the inflood of niggers, the crime rate has gone up.

Novoseller said that in Brooklyn a new auxiliary police force is an off-shot of the Jewish Defense League. He stated that they are being trained by the police department and are allowed to patrol certain blocks and subway stops. They are also permitted to carry billysticks.

In New York the Jewish Defense League has about 6000 members. This past summer the league conducted a camp for Jewish teenagers; it taught them hand-to hand combat and how to use firearms.

suggested readings⁴

To Be a Slave - Julius Lester

This book contains a collection of original slave accounts. Lester gathered his information from Fisk University and The Library of Congress. It is the story of slavery from the slave's mouth, so it offers many insights that are not available in other books about slavery.

Toward the African Revolution - Frantz Fanon

If you are seeking an analyzation of the cultural and political problems of Africa, this book contains one of the best. It considers separately the problems of North, Central, and West Africa.

From his observations, Fanon was able to deduce many of the psychological problems created from the effects of colonialism.

Fanon sees freedom only through violence. The ideas that come across may be summarized as follows: 1. Black people must be very proud of their black identity, 2. only violence can wash away humiliation, and 3. Africa must be freed and unified by the Africans themselves.



**COLOR
WEAR IT
LIKE A BANNER
FOR THE PROUD-
NOT LIKE A SHROUD
WEAR IT
LIKE A SONG
SOARING HIGH-
NOT MOAN OR CRY**

UN ASSEMBLY PRESIDENT CONCERNED ABOUT SOUTH WEST AFRICA



Miss Angie Brooks of Liberia, the president of the United Nations General Assembly, considers the South West African situation one of her most important concerns during the current session. Miss Brooks regrets that the UN has not been able to implement resolutions withdrawing control of this area from the racist regime of South Africa.

For more than fifteen years, Miss Brooks, who has crusaded for the rights of Black folk everywhere, has been at work. She says that at this session of the General Assembly, South West Africa will be top on the agenda.

Liberia and Ethiopia, the two oldest independent nations in Africa, filed a suit against South Africa and lost on a technicality in 1966 at the International Court of Justice.

Last year the UN terminated a mandate given South Africa by the League of Nations to administer the territory. South Africa not only refused to surrender the mandate and accept the UN resolutions, but also has made it impossible for a UN mission to enter the country.

Dr. Ewart Guinier, who dropped out of Harvard University during the depression because he couldn't afford to go to college, will be the first chairman Afro-American Studies Department.

Guinier, a 59-year-old black man was named last week as a visiting professor in the department. However, a spokesman explained, he probably will be granted tenure and named department head next month when the Harvard Board of Overseers meets.

His appointment makes Guinier responsible for planning development of the Afro-American studies program at the nation's oldest university. He was recommended by the standing Afro-American studies committee, which is headed by economist Richard Musgrave.

Guinier was born in Panama but has lived in the United States since 1925. He dropped out of Harvard during the depression in 1931 because of financial reasons but graduated cum laude from City College of New York in 1935.

Police Harassment

Ramona Spearman

In this day and time we hear the constant cry that the streets are no longer safe for our women. Such a statement refers to so-called street gangs and hoodlums. But it appears that the streets of Camden are also unsafe for beautiful Black sisters walking or riding. Now this safety is not threatened by hoodlums but it is threatened by our so-called peace officers, alias cops, alias pigs.

On the evening of September 16, 1969 (Tuesday) between 7:30 and 8:45 p.m. I and four other sisters were in route to Lanning Square School to deliver leaflets for voter registration. (we are trying to make as many people as possible eligible to vote) At the corner of 4th and Chestnut streets a police car license # JPM 114 followed our car and eventually stopped us at the corner of West and Royden streets. The driver of our vehicle, a brother, was told to turn the car motor off, and produce his license and registration. The brother showed "the harassers" his ownership papers. During the process of showing proper identification assistance was apparently called for by car JPM 114. Such assistance consisted of station wagon, license # LPR 792, manned by two officers and 2 k9s (police dogs) which in my opinion were quite ferocious.

The officers found nothing wrong with the brother's identification papers. But after endless scrutiny they did see that the sticker on the car was of the "wrong type." Fortunately for the brother's sake and ours the card stating the date and time for inspection of the car was on the dashboard. We were then told to go.

To the readers of this column:

The streets of Camden are not safe for sisters or brothers. Our peace-officers, alias cops, alias pigs have taken over the responsibility of mental to physical harassment.

BEWARE

RUTGERS-B.S.U.M.

The Black Students Unity Movement on this campus is moving toward total involvement of its members in problems of Black people in Camden, and on the campus of this school. Last year white racists created the problems that the Black students are now trying to solve for them. In striving for total involvement of Black students, the organization has encountered problems of grave concern. The "crisis" in Camden has proved to the new, bold brothers and sisters that their city needs help. This help must come from Black Students to the Black Community. With one foot on this campus and one in the community, Black students have now been exposed to what is going on here in Camden and how we must deal with it.

I'm now appealing to each and every younger brother and sister, ask yourself, is the white man out to help us or beat and destroy us? He has shown the B.S.U.M. what his thing is going to be. So let's allow him to see a real show. St. Malcolm X said to us, "Happiness...by any means necessary." We, the Black Students will not allow the white man to control our destiny. We are prepared to move, when called upon, at any time.

Love to all Brothers & Sisters
Peace & Power
Aaron G. Thompson

LUSAKA, ZAMBIA, PAN AFRICAN NEWS SERVICE

Reports reaching the Republic of Zambia state that the white-colonial government of South Africa has launched a massive campaign of enforced sterilization and brutal castration of young Namibian boys and girls.

As more and more international pressure and internal political crisis bring pressure to bear on the South Africa regime, barbaric reprisals are taken against every village and reservation suspected of harboring militant nationalists.

A core of sadistic police recently roared down on the tiny village of Balutso, torturing old men and women and demanding information about nationalists. Youths were castrated enmass by the white South African troops, who used pliers to crush the testicles of screaming, helpless, young African boys.

The following is a typical story of gestapo terror currently being perpetrated against the people of Namibia (South West Africa) by South African Police and Army. The territory is theoretically under United Nations Administration.

"One day in mid June this year, a South African Air Force helicopter landed in the village of headman Sinkumbwa in the Caprivi Strip, North-Eastern Namibia (South West Africa).

Four white South African soldiers and one African policeman alighted and instructed the headman to give them his 17 year old son to guide them to Impalila Island in the Zambezi River.

The headman protested that he would not do so, as Moffat Mwatali, the African policeman knew the way to the island perfectly well. In the end, under duress, the headman submitted and his son boarded the helicopter which took off immediately.

The helicopter returned to the village about forty minutes later. As it stood suspended in the air, a bundle dropped to the ground. It was the bullet-ridden body of the headman's son.

Just about the same time, another South African Air Force helicopter landed in the village of headman Mbangu, also in the Caprivi Strip area. The headman was arrested and bundled into the helicopter. As it took off his shirt dropped to the ground and that was the last time the Mrs. Mbangu or anybody saw the headman.

These two incidents are examples of the INHUMAN AND NAZI reign of terror which the government of South Africa has instituted in the international territory of Namibia (South West Africa). Under the pretext of "looking for nationalists" who had allegedly "invaded" the Territory of Namibia from neighboring Zambia, the South African government has unleashed a campaign of atrocities upon innocent men, women and children of Namibia.

Since the beginning of these programs more than 2000 refugees have fled the Caprivi Strip area in Namibia (South West Africa) into neighboring African Independent States of Botswana and Zambia. The number of those who have died since mid-October exceeds 200 and those arrested and serving solitary confinement in South African prison in Pretoria and Robin Island is close to 800.

The exodus of refugees into Botswana and Zambia has not ended. The refugees tell horror stories of how South African police and Army carry out their sadistic activities. On entering a village, they cordon off the entire village so that nobody could slip out unnoticed.

Next the arrested men, women and boys about the age of 14 are carted off like cattle to detention camps where they are interrogated by the South African Government Security Police and those regarded as more dangerous are flown to Windhoek.

The most inhuman practice however is the castration of young boys. Refugees tell how the police and the soldiers using a plier-like instrument with flat pincers, would crack like nut, the delicate testicles of innocent young boys.

As the refugees flee to Botswana and Zambia, they leave many of their loved ones behind either missing, arrested or dead.



BLACK WOMAN

Shadows play
within
black skin
soft
your eyes
from your heart
a voice
coos
a dove
of peace
within my view
thou art
a graceful
swaying
palm of life
black lithe
I caress
black
smooth
velvet
buttocks
buttressing
my blackness
soft
warm
moist
tongue-dart
which imbeds
itself in my
heart.

George Buggs



BLACK STUDIES-

7

ARE BLACK MILITANTS 'JUST TOO DANGEROUS?'

What happens to black militants when they get too dangerous? Danger in the sense of potentiality of "arousing" the already angry black masses to the point where the white power structure becomes very worried about what's going to happen next.

Many militants and revolutionaries believe, of course, that the government moves to censure or simply "remove" these persons through trumped-up charges of "frames" which sometimes result in their leaving the country to avoid what they term "political imprisonment." Others believe that insidious forces within the structure ordain that some of these individuals be put to death and proceed to do this in a manner so clever and sophisticated that a master sleuth could not uncover the plot.

Is there much basis in fact for these contentions? In the case of Martin Luther King's assassination, many questions were left unanswered concerning a plot involving more people than the one accused. The Tennessee powers that seemed to rush madly in an effort to squelch talk about an alleged plot by getting James Earl Ray into prison and shutting him up.

There is some evidence, though hardly enough to merit a federal probe, that the late Malcolm X was dealt with likewise, and that three Black Muslims were used as a cover by the non-Muslim and non-black forces who wanted to see Malcolm dead. A brief look at the chronology of fiery black leaders shows us that the most virulent of these, though not necessarily connected with communism or even possessed of Red leanings, have either been imprisoned or killed or have fled the country.

The militants have further charged that the government has always kept the black masses "in check" by constant harassment of those leaders that it cannot "politically castrate" and the emasculation of those it can. Marcus Garvey, with his back to Africa movement, upset many racist economic exploiters who feared that the movement would deplete the slave labor market in the South, even though his white supporters ranged from racists who hated blacks to pseudoabolitionists acting out of conscience.

As Garvey's moves began to really threaten mass transplating of Afro-American back to Africa, there were serious moves against him. Cast into a federal prison and then sent to England to live in exile, he had excited his compatriots, "Up you mighty race, you can accomplish what you will!"

W.E.B. DuBois, one of the intellectual super-minds of our times, was effectively insulated from the eyes and ears of the black masses for allong while. After the power structure abortively sought to throw him in prison on more trumped-up charges, he exiled himself to Ghana where he became more and more oriented toward communism.

And now Stokely Carmichael and Eldridge Cleaver have followed. And, while many blacks disagree with what they say, they uphold their right to say it.

FOUR LETTER WORDS

Roy L. Jones

It has been brought to my attention that, there is a seeming discomfort by Black people as to, the use of profane language in the "Black Observer". If I may, I would like to get into the dynamics involved here.

Firstly, one of the objectives of the "Black Observer" is to put forth a Black perspective-unhypocritically. Everyday one can hear blatantly, the use of profane language. I have used it, and I am quite sure that most of our so called non users of profanity have used it. It perplexes me as to how some people never hear nor use profanity. Why are Black people enamored by white anglo saxon values (e.g., its not proper to curse or have greasy mouthes). White western values seem to be overcoming, if not strangling, the very core of Black peoples actions. These white oriented actions are outwardly shown in snobbery, mini-skirts, make-up - "proper dialect", materialism, dope, psychedelic music, white-woman and white-man worship syndrome and of course individualism. The question to ask yourself is, will assimilation and emualtion, destroy, recreate or solve the race problem?

As to its aesthetic qualities, profanity is a part of the universal language of humanity and as such, manifests its beauty in the emphatic worldliness of our dehumanized experience. These overtones are physical and emotional realities of how a person feels. To suppress, in fact, what one wants to say, most often leads to psychological phobic reactions, characterized by an obsessive hypocritical personality. These reactions are found in people that are afraid of being Black. Hypocrisy has and is destroying humanity.

I hope that it is not felt that I am trying to justify the use of profanity. I am saying that any and all persons have the unequivocal right to get across to others, the emotional interconnections of a castrated existence.

To our audience that feel we have intellectually and morally lowered ourselves; I would like to say that the masses of people are not intellectuals nor will they become such in the near future. As far as Black people are concerned, intellectualism is atbest a utopian ideal. We would like to think that our emphasis has been on re-employing sentiments from street corners, bars, bedrooms and kitchens. As can be guessed, in the above mentioned places, people tend to be less inhibited.

The "Black Observer" wishes not to entertain or emulate other white papers. We try to use the language that people often understand. We are not the type that go to church on Sunday and connive, jive, lie, and bootlick on Monday.

"Damn Hypocrites"



Poor soul of Black ancestry living a lie of time in what the white man calls a ghetto Eats the foot of pigs intestines, works hard (to be accepted), tries to comb the beauty out of his hair. looks for integrated peace, only tells white lies, forgets where he came from, laughs at his race, smiles at his oppressor, and dies (not knowing all the time he was a BLACK prince)

Bernard Pearson

EDITOR: ROY JONES

CO-EDITORS:

MARIE SPEARMAN
FAYE WATERS
MYRNA WILLIAMS
VINCE MAYFEILD

ART:

CAROLYN WILLIAMS

FINANCE MANAGER:

RALPH SPENCER

CONTRIBUTING STAFF:

RICHARD RHODES
ALICE SYMS
LINDA ELLIS
R. EUGENE KIRKLAND
LILLIAN MATTHEWS
FREDIA BODIE
BETTY COLEMAN

MAILING BOX:

POST OFFICE BOX 94
CAMDEN, NEW JERSEY #08102

PREACHER

IT IS A SAD FACT THAT THE CHURCH HAS FALLEN BEHIND THE TIMES! WE ELDER FOLK HAVE LOST TOUCH.

AMEN BROTHER YES LORD AMEN



THEREFORE...I PROPOSE TO BRING THIS CHURCH INTO THE 20TH CENTURY. SO THE FIRST THING WE MUST DO IS TO "GET IT TOGETHER"...THUS

AMEN AMEN YES BROTHER AMEN



THEN...WE MUST LOOK AROUND, BROTHERS AND SISTERS... AND "GET HIP TO THE HAPPENINGS!"

AMEN TELL IT LIKE IT IS AMEN AMEN



THEN...WE MUST STRETCH OUT OUR SOUL MY CHILDREN AND... "GROOVE FOR THE PEOPLE!"

YEA YEA YEA YEAH AMEN



AND NOW THAT WE HAVE "GOTTEN WITH IT"...I SHALL NOW "DO MY THING!"

GROAN GROAN GROAN



THE MELLEBY PRAYER

Morris Reed

Oh, Lord, help me to get right, do right, be right, and die right before I ascends to Thy sight Help me to make my peace with Niggers, Lord, because I have hated them all my life. If I do not go to heaven, Lord, I certainly do not want to go to hell with all them Niggers down there waiting to meet me. I hear the Devil is in league with Niggers and if the Devil associates with Niggers, he must be a Yankee who would not give me protection. Lord, take me into Thy kingdom where I will not have to associate with a hell full of Niggers.

The old faggot ass pig prayed on, Lord, Lord, dear Lord, since I did not have a nice old colored mammy in my childhood, give me one in heaven Lord. My family were too poor to afford a Black mammy for any of my father's eight children. I were mammy less as a child. Give me a mammy in heaven, Lord. Also a nice Niggeress to polish off my golden slippers, and keep the dust off my wings. But Lord if ther be educated Niggers in heaven, keep them out of my sight. The only thing I hate worse than an educated Nigger is an intelligent one. Do not let me meet no Camden Niggers in heaven, nor none whatever flirted with the B.P.U.M. or Poppy Slick. As you is my father, Lord, lead me not into Black pastures, but deliver me from integration, for thine is the power to make all men white as snow. But would still know a Nigger even though he were white, by the way he sings, also by certain other characteristics which I will not go into now because a prayer is no place to explain everything. But you understand as well I do, Lord, why a Nigger is something special.

Lord could I ask you one question. Did you make Niggers just to bedevil white folk? Was they put here just to be a trial and tribulation to city hall? Did you create the B.P.U.M. just to add fire to brimstone? You know, Lord, that as soon as you give a Nigger a foot he wants a yard. Give him a yard and he wants it all. Pretty soon the white man will not be able to sing "Come to Jesus" without a Nigger wanting to sing along with him. And you know Niggers can out sing us, Lord.

Lord you know I think it would be a good idea if you would send Christ down to earth again. It is about time for the second coming, because I don't believe Christ knows what Niggers are up to in this modern day and age. They is up to devilment, Lord - riding the same train coaches with us, sitting beside us on busses, and sending their little Black children to school with our

white children. Even talking about they do not want to be segregated in jail no more, that a jail is a public place for which they also pays taxes. Oh, and Lord, I pray that the little trich we put on Poppy Slick works. Thank You, Lord.

"...I believe in armed struggle as the only solution for those people who fight to free themselves; and I am consistent with my beliefs. Many will call me an adventurer, and that I am only one of a different sort, one of those who wish his skin to prove his truths." "Che" Guevara

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