

FROM THE STAFF

The Black Hand which is compiled, printed, and edited in the El Hazz Malik El Shabazz Temple is published to allow us to reach further into that general direction of Blackness. It is to be a tool of expression for anyone seeking the real audience. It is also to be a medium of communication and news dissemination.

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The Special Committee, chaired by Walter Spears, is presently involved in negotiations for a new Black Studies Director for next year. That committee will be meeting with Dean Baldwin of the Social Sciences, Dean of the Faculty, Lawrence Harvey, and Provost Leonard Reiser to answer the questions:

- (1) What are the procedures for hiring faculty?
- (2) Who makes the necessary recommendations?
- (3) Who does the recruiting?
- (4) Who has the final word?

The Afro-Am will propose that Owen Robinson, Mick McGuire, Jere Daniell, Stephen Nichols, and Errol Hill represent the faculty on the selection committee.

THE VIETNAM DEBATE

Professor Jonathan Mirsky who is radically opposed to the war in Vietnam and Father Lyons who supports the administration's policy will meet in a debate in Rollins Chapel. This debate should be of interest to the brothers here because our future lives depend on the outcome of this issue.

PROFESSOR HARASSED FOR
"REVOLUTIONARY" TEACHING STYLE

Professor Knowles, whose teaching position in the Economics Department is presently being considered, has through his Twentieth Century style been a friend, and of particular benefit to the Brothers in their efforts to grasp a more real insight into, and a working knowledge of, this country's economy and this economy's effects on us. Professor Knowles has written a letter stating some areas of friction between the department and himself. One area of contention is the curriculum for Economics 64, Ghetto Development. This course was adopted as part of the Black Studies Program, and Professor Knowles agreed to re-orient the course to this theme rather than to its original focus on developing nations. The acting chairman of the Economics Department, Professor Clement, was told of the proposed change and in the words of Professor Knowles, Professor Clement "objected strongly", and accused Mr. Knowles of "trying to sneak something by him", and threatened to refuse credit to all students who participated in the course, as planned by Knowles. Mr. Knowles was forced to yield rather than endanger the course credit of the enrolled students.

Professor Knowles feels that political activism and his views of academic reform are factors that might result in his not being re-hired by the Department.

There are other issues of this nature relevant to us. Brothers could aid Professor Knowles with letters of support.

HONDURAS "TOM" GOVERNMENT
FEARS BLACK FREEDOM

Evan X. Hyde, a Dartmouth graduate and president of the United Black Association for Development in the British Honduras, recently went to trial for publishing material with "seditious intent" and for bringing "hatred and contempt into the administration of justice" in this Central American colony of Great Britain.

Brother Hyde made a point of stressing solidarity among oppressed peoples of the world, whether they be natives of British Honduras, Malawi, Nigeria, or Harlem. Therefore, the fact that Brother Hyde is now facing imprisonment for publishing "seditious material" should spur us to give him our active support in whatever shape or form that he needs it.

Write: Evan Hyde
1 West Canal Street
Belize City, Br. Hondura

or: Evan Hyde
c/o Amandala
P. O. Box 105
Belize City, Br. Hon.

BROTHERS GET SHAFTED IN DRAFT MEDICALS

The October 11, 1970, issue of the New York Times carried an article prescribing several of the ways in which the Black man shoulders a disproportionately large part of the burden of the racist war against other Third World peoples--a war in which we have no stake.

A doctor recently discharged from the Army states that white students might come with a note from his personal physician stating that he had a physical condition for which a private physician had been treating him. He went on to say, "The typical Black kid came from a ghetto or rural area and he might have had the same conditions. But he had never been treated for them, and we never found out about them."

Professor Noel Perrin of Dartmouth estimates that "more than 60 percent of the men in the college who have taken the Army physical have been permanently disqualified from the military." Needless to say, the greater percent of the men in college are not Brothers. The above figure should be kept in mind while examining the statement of Curtis Tarr, Director of Selective Service, "While 41.5 percent of the whites who took the medical examination in July failed, only 32.4 percent of the Blacks failed. In every state the percentage of whites who failed is considerably higher than the percentage of Blacks." He goes on to say, "In every study conducted, it can be seen that the rate of medical disqualifications goes up in direct proportion to the educational level of the men surveyed."

One can draw two conclusions from the above results.

1) Because of the limited opportunities of Blacks, we, therefore, have lower chances of escaping the draft through medical means, and 2) The military has made certain distinctions and sees the "uneducated" Black as being more expendable.

- Peter Lance

The Political Action Committee is sponsoring a trip to the "Black Topographical Center" in Boston within the next three weeks to do research and gather information concerning the welfare of Black People. The week after the trip, there will be a discussion group with these brothers who went down to Boston. They will be sharing their notes and experiences with those brothers and sisters who did not go.

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AUSCHWITZ FOR BROTHERS AND SISTERS

At present the Senate is conducting an investigation into bombings and police slayings. To a person who has no knowledge of previous investigations of this type and their results, this may seem to be a relatively harmless "politic ing" session. I want to briefly discuss these two points (1) Past Senate investigations of this type and their ramifications and (2) The present investigation and its ramifications.

In 1953 after investigations concerning the "Red Scare," the House of Un-American Activities Committee produced the Internal Security Act, 11: Section 102, 103, and 104., but commonly called the McCarran Act (he was the congressman who sponsored it). Regarding concentration camps and emergency detention, this law says, "In the event of insurrection the President is authorized to make a public announcement 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 means, in case of Black People, that any brother or sister caught will be treated as a saboteur. And remember that saboteurs are either executed, tortured, or put into a cell with no key. Also, the detention camps of fascist Germany (USA) were (are?) seemingly harmless until half the German Jews (American Niggers) met most terrible deaths in them.

From the present investigation committee, peopled by notorious racists such as Senator John O. Eastland of Mississippi, I have heard the words: guerilla warfare, revolution, insurrection, nationwide and coordinated. Taking these words into account, plus the attitudes of the committee members as I saw them on TV or read about them in newspapers, it seems to me that the committee is trying to establish the fact that there is at the present time a nationwide and coordinated insurrection existing in the United States. If this fact is established and accepted, then the President is legally entitled to suspend most constitutional rights (under the McCarran Act).

Ok...so what does all this mean to me? I'm at Dartmouth (prestigious institution, has money, and you get a good job if you graduate). Ain't no police here! It means, quite simply, that one day you may find a note in your mailbox telling you which concentration camp you should report to ... Nigger!

The next executive committee meeting will be held on October 22, 1970. Little real business was taken care of at the last one, due mainly to a lack of preparedness. A general meeting will follow within a week.

To the young mind everything is individual, stand by itself. By and by, it finds how to join two things and see in them one nature; then three, then three thousand; and so tyrannized over its unifying instinct, it goes

on tying things together, diminishing anomalies, discovering roots running underground where be contrary and remote things cohere and flower out from one stem - Emerson (The American Scholar)

BB KING AND MUDDY WATERS

by C.J. (Charles Johnson '71)

When considering all cultural aspects which are significant to our functioning within a Black life style, MUSIC must certainly come to mind. The purest and most natural aspect of Black music, an aggregate of so many vital spiritual forces, is the Blues. In speaking to Muddy Waters, the man. I received many interesting insights into his personality, his motivations, and the directions which he seeks through his music.

Muddy Waters, angry - angry at an industry which refused to recognize him before recognizing those who imitated him. He is a man hardened by hungry nights, hardened by racism and disruptive forces of an anti-thetic world.

Muddy sings for Black people who claim they cannot understand him, and others who believe they do. These forces also serve to embitter the man. As one loses his simplicity, he becomes blind to the striving of his soul. He sings to blind soulless beings, who have been so adorned in the placidity of the carefree world they cannot see their origin.. A bitter, beautiful Man, Muddy sings, "Do not forget that despite the fact that you seem to be making it, your parents who do not enjoy all these fruits made it possible."

The Man got his name because he grew up playing in the mud - Mother Earth. He is justifiably angry because she is drifting further away from those making it.

A lesson can be learned from this man:

Gold And Cloth are nothing
IT is mankind and honesty that matter

Let's check out his lesson

Charles Johnson

Let US transcend the BLUES.

whena heartbreaker

when it all has been said
and/or done...

when nobody wants to waste time
looking for the right words
anymore...

when coming downs
have all come down ...

when explanations and rapping
have completely played out...

when people are the priority
and the obtainment of an awareness
in tune with universal life
is the goal...

when dark peoples have
their real story told to the world
and weak lies crack beneath the eternal
weight of truth...

when our souls commune openly
and blackness reveals itself
from behind afros, dashikis and slogans...

when the bluse have no more
purpose and everything is
jazz...

when being alone in the night
with silence is no longer feared
and being in love is not romantic or
commercial, but naturally necessary...

when the new way greets the dawn
with nappy hair and many truths
to recognize itself again...

then i guess white folks
will try to steal and sell
that

....only there will be
nobody left to buy cause
everyone will have it

....except them.

When?

-louie

70...

Got to Move

- Oh! I'm on an ego trip. What to do if I get out of that rut
round and round. Here we go round the mulberry the mul-
berry shit!
- Oh! Black people - we have to get ourselves out of these negro,
intellectual, uncle tom, militant and otherwise sleeping
bag. Look at your niggers massa. Ain't we been good now suh!
can I have that pig feet on the ground thar boss
- Oh! Black People. We got to stop circling that shit gittin no-
where. all surrounding in scavenger ranks a pile of
- Oh! Black People. That shit is stinking werse than ever now.
There is so much more. Time is here.

Together we are as big as one direction

One

Nothing else or better

Enjoying ourselves and ourselves and ourselves and

Oh! how niggerously nice.

....,real

thats got yours
before
you start rappin'
about how
you got some....black
chicks' mind
messed up
checkout
eht white shit
that's got yours fro
zen.....

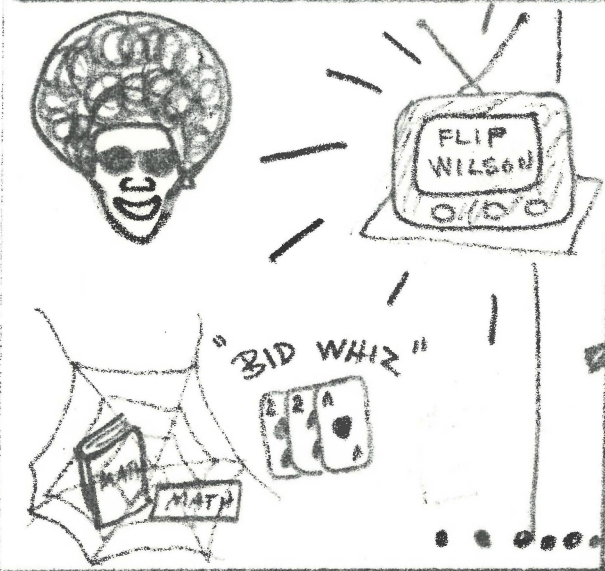
and who's really

loving

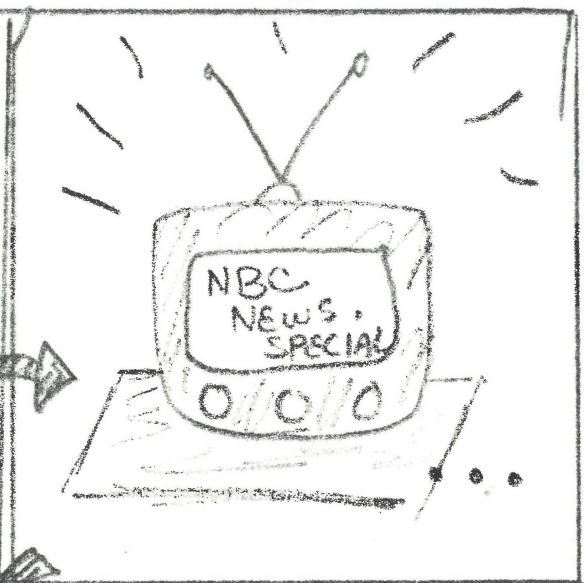
somebody....

louie 70....

1



2



3

-fais

FREETOWN

Many of the brothers will be traveling to Africa this year to spend a term in Freetown, Sierra Leone, West Africa. Let me give you a reflection of the city as I saw it during a mood.

It is a city with similarities common to any American city. It has its Black ghettos, suburbs of Lebanese, foreign ambassadors, and rich Creoles. There is suffering and human pain. There are cars, a majority of which are taxies owned by Lebanese merchants. There are stores owned exclusively by rich Lebanese merchants. The Black trader does not have the capital to compete with the Lebanese. On a given night or day, one can see him within his makeshift store of tin and old boards selling odds and ends. He has matches, cigarets, soap and a host of other incidentals. Yet, even a glance into his weary face will reveal the misery and marginal existence which is forced upon him within his city and his country.

There are movie houses...the Roxi, Strand, and Odeon. Nightly, one can enter these places of entertainment and see that there is involved more than just mere entertainment and see that the individual psychologies of our brothers here are being manipulated toward a particular end. Upon the screen flashes two black people engaged in rubbing some kind of cream on their faces. Behold! After this simple task a transformation takes place, and we see them speeding off in a sport's car, dancing, eating, and drinking within the most expensive places. The evening draws to a calm end, and they return to their respective abodes again rubbing this variety of cream on their faces. Indeed, the magical properties of this cream must be cosmic! I am shocked to discover that this creamy substance is a skin lightener being advertised in a theatre here. Skin lightener can thus accomplish all these "beautiful" things for black people! All we have to do is use it.

Art in the form of motion pictures seems not to be geared toward just appreciation of its esthetic values. The majority of the movies deal with American and other foreign themes. Almost every night, the "rugged individualism" of the American cowboy can be watched in all its bloody destructiveness. Images and more images piled upon each other and drilled into black minds until they become or are forced to become the reality.

There are nightclubs...The Africana, the Omar Khayyam, the Tropicana, all owned by Lebanese merchants. Besides the high prices, these bars have become respectable whore houses. On any given night, one can sit and watch how black women throw themselves on Lebanese men. They realize that these men control a large portion of the money and their whoredom becomes a necessary way of life forced upon them by the city. These women live a major portion of their lives in these "high life" bars listening to music being blasted from the record player controlled from the bar and waiting for customers to enter while lazily sipping on a 'star' beer. Sipping lazily, because they have no money to buy another and must make this one last or be thrown out of the bar. Such a consequence would force them onto the streets where the money does not reach the heights that they would receive from a coat and tie Lebanese on the inside. On the inside, the women sit eating and watching. A Lebanese or white man enters and approaches. A few drinks are bought, cigarets passed around, and the ritual begins. They may dance on the small elevated darkened dance-floor. Their dance is very close, and the women extend themselves to convey their meanings to men who are frustrated and hesitant to dip into the pond. A complex and well-organized institution indeed.

(Freetown) is a very corrupt city. Most people here are on a pimp or hustle kick. Their psychologies have been trained toward the acquisition of money or is in the process of being trained. If there exists a consciousness of what is happening, it seems to have been lost in the struggle to survive. Individuals within such situations may lead frustrated and anxiety-prone lives. They find themselves caught between traditionalism and modernism. They cannot make a choice to accept either because neither exists separate from the other. There are variations of both. Survival becomes dependant on how well they can balance their lives between these two opposite and conflicting forces. They find themselves stagnated in the mire of chaos and confusion. In a somilar sense, we find ourselves spiraling this all but answerless problem; let us move toward the positive reality.

____Curtis R. Farrar

The Rise and Fall of a Proper Negro

by Leslie Alexander Lacy

The Rise and Fall of a Proper Negro recounts the thoughts, feelings and experiences of a black man as he struggles toward self-definition, first, within the context of an irrational American society, and later within the context of a pan-African society.

The "proper Negro" is a member of the Southern Aristocracy. He is very, very removed, very much steeped in the American Protestant work ethic tradition. Under the tutelage of a very aware and articulate brother while in college (in of all places the liberal Northeast) he comes to grips with the harshness and injustice of a life that is every black (man's).

With growing intellectualism and a need to find what three hundred and sixty years of abuse has stifled but not fully destroyed, the "proper Negro" removes himself to Africa. He finds a cause--Ghana and Nkrumah and black self-determination

What happens during this stage of his political and emotional evolution is truly remarkable.

He is, of course, no Malcolm X or Claude Brown, but his experiences nonetheless reflect the schizophrenic existence that every black person in

America is forced to try to live. His reply though is like Brown's and Malcolm's and Eldridge's and the other brave new heroes--an emphatic, "No."

The book is a fine self-portrait of a human being. It is honest and clearly written. It is a book every brother and sister should deal with, for it reinforces my conclusion that indeed we are all one no matter what stage we as individuals find ourselves.

Be in reality what we appear to be.

Socrates

Ken Hollman and Weymouth Crowell (T.W.) have \$1,500 to buy records for the Temple. Because the music will be at the Temple for your listening pleasure, they would appreciate and welcome any suggestions that you have as to which records to buy. Please make it your business to contact one of these brothers.

The Temple Library is in the process of ordering books. All Brothers and Sisters are asked to check with Ted Thompson if they have any suggestions about the type of material they would like to see in the library. The Library will be dealing with anything relevant to "Blackness." This Library will be open for your convenience.

Professor Errol Hill of the Drama Department, is planning to put on a major production centered around the Black experience this coming Spring. He will be working with the cultural and social committees to select a suitable work, and he would welcome any suggestions. Preliminary matters of consideration should be taken care of as soon as possible so that the play can enter its deeper phases of production. Rehearsals begin next term, and it is imperative that the brothers please give their time to this community, cultural and enrichment endeavor.

Last Spring, the agriculture class got off to a good start. Work, basically planning and organization for the coming year is beginning in that class within two weeks, and the proposed health and political education classes will be coming off soon.

Ruth McIntosh has begun a film series. Coming October 15 are two Nigerian movies entitled a Nigerian Transition and Duro Ladipo Opera Company. The films will be shown at 6:30 p.m. in Fairbanks North. On October 22, scheduled are Under the Black Mask and Daybreak in Udi(Ghana). Films for October 29 will be announced.

Dwike Mitchell and Willie Ruff are holding a Music 7 class under the aegis of the college curriculum this term. They will be giving a concert in

Spaulding Auditorium this Saturday at 8:30 p.m.

The Education Committee, presently chaired by Al Jackson, will be sending out a memo concerning the establishment of classes for instructions in physical survival, manhood, drama, and music.

Mrs. W.E.B. DuBois will be here November 12-13 in conjunction with Professor Robert Hill's Black Studies Reading course, which explores the forms and directions of Black Nationalism and the New World.

Charles Hamilton will be here on November 2, 1970.

The El-Hazz Malik El Shabazz Temple will open on November 16, 1970 for Open House marking the beginning of the Dartmouth Black Arts Festival. Art exhibits, poetry reading, lectures, McCoy Tyner, and Roberta Flack are in the preliminary plans.

THE BLACK SCHOLAR ESSAY CONTEST

There is a great need for imaginative, critical and theoretical discussion and analysis of the black experience--its politics, its economics, its social patterns, its history and culture. The essay is an excellent tool for such discussion. Writers such as DuBois, E. Franklin Frazier and Richard Wright all made powerful and precise use of the essay to share their feelings, their knowledge and insights. All black people have been enriched by their writings.

RULES

Essays must be original and unpublished works;
Essays may be on any subject relevant to the black experience;
Essays may range in length from 3000 to 6000 words;
Essays must be typewritten and accompanied by a stamped self-addressed envelope.

Writers must be black and 30 years of age or younger;

Deadline for submitting essays is December 31, 1970.

First Prize--250.00

Second --150.00

Third --50.00

Write: The Black Scholar Essay Contest
Box 31245
San Francisco, California 94131

VIEWPOINT OF NEW BROTHERS

Larry Watts

A familiar scene, the Hanover campus, but unfamiliar presence around the

campus, more Brother's faces. Coming from the north, south, east, and west, to make a strong Black community in New Hampshire, Welcome, not as Black Freshmen, but Brothers for we are the same.

While talking with several of the new Brothers last week, trying to "where they are coming from" and "what they are about," I found them to have some interesting opinions and quite together ideas. Focusing my questions on the orientation week and Dartmouth in general, with respect to the Brothers, these are some of the responses.

"I found the Black Orientation rather informative and helpful," says one Brother from South Carolina. "I got to know a lot of Brothers and found where all of the buildings and everything were, but I must admit that the seminars were kind of long, boring, and repetitious."

A Brother from Philadelphia said that he thought both the orientations were bullshit and a waste of time. He suggested that we take a weekend in September to do what had to be done. A more moderate Brother from Washington, D.C. says that "Black orientation was a together and good thing. The Brothers here gave me a more positive sense of Blackness, but now I'm disappointed because the Brother's ain't as together as they had me to believe. There are all kinds of cliques, they don't respect one another's opinion, and a whole lot of them are just plain silly and simple."

"Well, my folks told me not to get involved with y'all radical niggers. But I want to know about my people and help get what we suppose to have, but up here you have to go through all those committees and chant Bhudda hymns. If you ain't going through a Western civilization change, you going through a Eastern civilization change. Fuck all that. We need to go through a Black change." RIGHT ON Brother from New York.

Ron Copeland and the Temple office are beginning to receive material for this year's issue of Blackout. It would be most beneficial in getting the magazine outlay together if you sent your presently produced work and filter in any other works as you create them.

The Black Hand needs the support of the committee chairmen and Temple members to successfully compile and edit relevant material.

Brothers should learn to operate the computer.

W.S. 111

Message to the Brothers from the Political Information Committee:

THE ORIGIN OF NATIONS
(A format for NATIONALISM)

The small Primitive community, whether the family or a group of families, originates and is maintained mainly through the desire for companionship and the need for help in winning safety and comfort from its natural environment.

As material civilization progresses, the benefits to be derived from the extension of a common legal and economic system over wider areas provide a stimulus to the formation of larger groups.

But mutual affection and mutual aid are not the only motives which lead individuals to form groups or existing groups to coalesce with one another, material advantage may not by itself be sufficient to overcome the insubor-

dination of the individual or the parochialism of the smaller unit. The leaders of smaller groups will be sufficiently reluctant to relinquish their freedom and the power which goes with it, and their reluctance will grow with the growth of their power. Political unity, in fact, is never sought as an end in itself; it is sought either as a means to some social advantage, or, more usually, as a means to power, whether for purposes of aggression or of mutual defense against it. 'of the gods we believe, and of men we know, that by a necessary law or by their nature they rule wherever they can.' Moreover, there is a limit to the extent to which human beings can be expected to operate voluntarily in society. Even relatively small groups are far from being held together solely by personal ties and spontaneous common interests. They all develop systems of rules, inculcated by disciplines and training and upheld by sanctions.

Though to some extent they may be decided to the common good, these rules are for the most part devised to enforce the will of the stronger. As the group expands, the social ties become increasingly impersonal, and the group comes more and more to act upon the individual indirectly through its institutions. The rules upheld by these institutions may be legal, moral, or merely conventional, but obedience to them is always to some degree obtained by force. It is doubtful whether any political society has ever been based solely on consent, and the imperfection of human nature make it unlikely that any such society will ever arise. Therefore, we have to be a political group in a controlled institution, i.e. Dartmouth College, there is very little that can be done in terms of great political upheaval. Consequently, our purpose is that of "Realistic Education." Once we realize where we stand in perspective to this institution, we can go on further to explore how we as a group can function within the context of the larger society, but our main knowledge has to be that of "Self."

Henry Jordan 71'

National Politics Committee

VALUE YOUR ONLY POSSESSIONs TIME
(on the case)

As a member of the Black population of Hanover, New Hampshire, which roughly approximates 300, I would like to see this population become more of a community like one which we all either came from or wish to go to. before we embarked to this environment, all but a wilderness to us, we lived at home, defined as a place of abode with our loved ones, a place of congeniality in one form or another with friends and people with whom we did or did not get along with too well, a place in which you could feel yourself being radiated into and could receive reflections of that radiation as you walked, rode, or looked out of the window, a place in which you felt and knew the elements, both positive and negative, a place that yielded undemanded security as even the air supported and fortified you, a place of growth, comfort, and repletion, a place called home.

These homes and communities and home vibrations did not come from nowhere nor none too easy. The life we lived and the good supplanted in those lives which survived the evils and hardships of life were not sustained by mere existence alone and least of all by irresponsible carelessness and bull-shitting on the part of our mothers and fathers.

All too much to the contrary, the lives which we lived at home, and the happy and tender moments, the sad moments, the strength and ability to live

our present destiny and to contemplate our future destiny, all totaled to form our pasts, however, viewed by the individual, were the result of the toil sweat, tears, worry, sacrifice, and energy of someone who cared.

It is up to us, as adults with minds of our own, responsibilities of our own and obligations of our own to ourselves, our posterity and to those who made our pasts, presents and futures possible, to begin building our nation so that we may live in the manner we define life and that our children will have a cradle for their lives, in whatever manner they define their lives. This nation building begins in its tangible form with the formation of a living, communicating, integral community in this environment which we find ourselves today.

The organizers of the Afro-American Society attempted to establish just such a community by seeking total involvement of the Black population in the workings and objectives of the society, which encompasses setting up communications with the surrounding and not so near Black communities so that we will not continue to be an isolated pocket. These directions as well as many others envisioned by the Black populace of this environment demand that our energies be set upon their paths, and we begin to deal with the world for the realness with which it deals with us.

Recognizing that everyone has problems, yet continuing to realize that everyone has to accept and shoulder his share of the bad that he may recognize and live the good, I hope to see Black hands working together, and Black chins holding high.

In our first meeting, there was a large commitment by the Brothers to perform certain tasks. Let us perform in aspiration of perfection and beyond to other performances, and let us have a greater unity and commitment from the Black population toward that general end. Peace of MIND, SPIRIT, SOUL, PURPOSE, BODY.

BROTHER, YOU ON THE CASE?

Daniel Calloway

STAFF

Editors

Dan Calloway

Curt Farrar

News

Peter Lance

Propaganda

Dan Calloway

Feedback

The Black Community

Culture

Curt Farrar

Public Interests

Larry Watts

Secular Purposes

Bill Mansker

General Manager

Maurice Johnson

Artist

Ron "louie" Copeland