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THE BLACK VOICE

Published by the Afro-American Center, The University of Wisconsin-Madison

"Man is born free and everywhere he is in chains"
 Jean-Jacques Rousseau
 (Social Contract)



CALL IN

If you are harassed by police officers, call 263-1790

If you are having any problem with your landlord, call 263-1790

If you are being cheated or "gyped" by a creditor, call 263-1790

Call and ask for Community Relations . . . your problems are our problems too.

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Weather FORECAST

WISCONSIN: Temperature dips around 30. Wet and slippery; unsafe for cops to parade around Southside Madison to harass Blacks. Very cold—police atrocities chill bones; otherwise fair for People to stay home and stick together.

PENNSYLVANIA: Fascist winds blow across northside German town Philadelphia as a new Mayor takes office. Strong winds beat the drum of trouble.

MISSISSIPPI: Bummer! White "moderate" gubernatorial moon shines over Black moderate sun. The sun charges the moon of cheating.

THE BLACK BADGER HOMECOMING

by
 Wanda J. Washington
 Black Voice writer

Traditionally, homecoming at the University of Wisconsin, as well as at most other American universities, has been a special time of year when students, alumni, administrators, faculty, and friends of the university came together to pay tribute to the institution's growth and prosperity. It is a season permeated with an atmosphere of nostalgia which is overshadowed by a conglomeration of harmonious voices absently singing shallow praises to the university's glory. Any unpleasant experiences which may have produced feelings of hostility, resentment, or disgust are subdued by a camouflage of pseudo-pride and exaggerated devotion.

Nevertheless, Homecoming for the Black segment of Wisconsin's student population has a somewhat different connotation. There is little starry-eyed marveling among Black students here either at Wisconsin's astounding greatness or at the outstanding achievements of its graduates. Blacks alone refuse to look at the institution through rose colored glasses in an attempt to project the Homecoming "spirit". Black students do not view homecoming from a perspective which is clouded by blind institutional praise.

The peculiar situations which result from being Black at this university do not

become any less apparent simply because homecoming happens to have been celebrated, and the reality of those situations fail to become any less vivid. Consequently, the memory of the paternalistic attitude of the liberal professor who benevolently offers guidance, the mental harassment of obscene dormitory phone calls, or the violent contempt which is reflected in the custodian's eyes, does not subside with the sudden dawning of Homecoming.

Black students, therefore, have devised a manner of celebrating the occasion which is particularly meaningful to them. Instead of glorifying the institution to the exclusion of all of its faults Blacks

have chosen to come together to celebrate a unity among themselves. Homecoming affords them the opportunity to "do their own thing" together and to strengthen the bonds between each other. The celebration may manifest itself in big mass dances, smaller private sets, or merely outright gleefulness. Whatever the mode of expression, one was reasonably certain that it was void of the outlandish declarations of love and honor or the over exaggeration of the "On Wisconsin . . ." rigamarole.

The Black Press

by
Ferdinand Fiofori
Black Voice Coordinator

The *raison d'être* of the Black press ranges from feeding the Black community pertinent news of major interest to the neighborhood, filling the void left by the White press, to giving the Black viewpoint on news concerning the Black man.

Some antagonists denounce the black press with bringing disunity in the nation. Others dismiss it by referring to it as the militant press. One thing that is pretty certain is that the Black papers are not carbon copies of white papers. If they were, they would be useless or worthless. Black newspapers are read by members of the black community, their sympathizers, and "those who want to know," for the specific reason that they are not white papers.

Crevice of Mistrust

The gaping crevice of mistrust that stands between the Black community and the white community stretches on to the press. To the Black people, the white newspapers are mouthpieces of the power structure that looks not, sees not, and cares not for the community conditions that adversely affect Blacks.

Some "credit" of course might be given to the white press which is wont to making the Black news a primarily problem oriented one.

The one aspect of the Black world that most Whites are able to experience vicariously through the mass media is riotous and torn from its context. Few Whites see Blacks except when the Black community is inflamed.

For a long time, the White press has not been concerned about ghettos, rats in bedrooms, the daily indignity of Black life. Its main operation, which the White press carried out perfectly well, was the provision of a stereotype Negro—the infamous caricature of the gospel-hymning, crap-shooting indolent, carefree, sex-powerful man.

Protest Organ

The Black press began life as a protest organ against the mistreatment of its people.

The first Black newspaper in America was the *Freedom's Journal*, published in New York on March 30, 1827, by John B. Russwurm. The *Freedom's Journal* changed its name to *The Rights of All*, on March 21, 1828. *The Rights of All* suspended publication in 1830. This gives the life span of the first Black press in America only three years.

The frustrating circumstances which gave cause to the publication of the first Black paper in the U.S. was the proof of anti-black bias which John Russwurm found on the now defunct *New York Sun*. When the editor of the *Sun* refused to publish a letter refuting a racist attack, until the black man paid for the space for the text of the letter, an embittered Russwurm began publication of the *Freedom's Journal*.

Russwurm's career as an Afro-American journalist was cut short after the suspension of the paper which came because of the paper's interest in Abolition which exposed it to a very strong and more powerful force from pro-slavery quarters. Russwurm was captured by the Colonization Society and sent to Liberia, West Africa.

The majority of the Black papers that were published in the 19th century directed their appeal to a small but influential group of educated and informed Blacks—the elite. But a certain Robert S. Abott changed the situation when he established the *Chicago Defender* in 1905. His aim was to get a much wider audience. To achieve this, he used the techniques of yellow journalism.

It was Abott who introduced sensationalism to the black press. And having captured the attention of a mass audience, he was able to operate from a base strength in pushing for civil rights. Since then, the Afro-American Newspaper has engaged itself in incessant onslaught on civil rights, better schools, black policemen, black elected officials and judges, better housing, open public accommodation, and other issues relevant to the black community.

Credibility High

The end of WW II brought some good news to the Black press. Its credibility was at an all-time high, and it enjoyed a virtual monopoly in the coverage of black news and in providing employment for aspiring black journalists.

Today, there are about 158 black newspapers in the nation; one in Madison called the Black Voice. Many have had financial difficulties and have thus folded. Others exist in the face of hostility and harassment from policemen and one-sided thinking public opinion; but the Black Press is here to stay.

Wisconsin State Job Shame

by
Kenny Ferrin
Black Voice political writer

To understand the relationship of Black people to the Wisconsin State Government, one must have a clear understanding of the existing political policy of the State of Wisconsin. Wisconsin's political structure deals with the underlying concern of the manner in which actions pertaining to the rights and obligations of the few acquired by virtue of their membership in a given territory. (Blacks and other groups including the senior citizens without qualities, without ideas are willed to die.) They are opposed to other actions which are essentially non-territorial group functions. These public matters of a people are directed and controlled so that the binding decisions can be reached.

The existing political structure in this region is only concerned with integrative problems of this class of people. This political structure is not concerned with the needs of minority groups that do not fit in this integrated system. It appears that the importance of territoriality defined communities is not only that which

provides a framework in which limited interaction provides maximum profits but it defines these boundaries of the system. For those who think this is a joke, take a look at this:

	Total	Employees	Black
Legislature	72	0	
Commissioner of	84	0	
Banking			
Employment Relations	106	0	
Commission			
Commissioner of	80	1	
Insurance			
Department of Justice	178	1	
Legal Reference Bureau	38	1	
Military Affairs	155	0	
Public Service	123	0	
Commission			
Registration and	61	0	
Licensing			
Supreme Court	40	1	
Veteran Affairs	457	1	
Board of Voc., Tec.,	68	0	
Adult Education			
TOTALS	1528	5	

Where There Is Smoke There's Fire

The problem with the police is that when you need them, they are never there; and when you don't want them is when they come around.

The Afro-American Center held a press conference Oct. 29, 1971, in order to discuss with Madison's law enforcement agencies charges made against them by Blacks of police discrimination. However, none of these law enforcement officials attended the press conference even though all were invited.

A number of Blacks gave a recount of incidents in which they suffered police harassment.

James Baugh, Director of the Five-Year Program to aid minority students, gave a recount of an incident in which a U.W. police officer unbuckled his holster and ordered Baugh out of the car after an alleged traffic incident.

Baugh did receive an official apology which all Blacks are not in the position to demand for similar treatment.

Don Williams, a brother and also an Afro-American Center official, spoke of an incident where he was followed to his home by a Town of Madison squad car, which resulted in a number of questions and the demanding that he show his student I.D. card. When Williams questioned the officer about why he was stopped, and his name and badge number he was told to "look it up in the dictionary."

Another Brother, Esker Atterberry, gave a recount of an incident at a Texaco gas station where he was told "watch your mouth boy" by a Town of Madison

officer. Atterberry believed that this remark was made to arouse him to act, thus resulting in his being arrested.

At this conference Kwame Salter, Director of the Afro-American Center, and Ron Williams, an Afro-American Center Community Relations Coordinator spoke about the harassments that Blacks were being subjected to by Madison area police, and made the following demands:

1. The immediate investigation of the Town of Madison police officers.
2. The immediate dismissal of specific police officers.
3. That all law enforcement officials in the greater Madison area (City of Madison, Town of Madison, Dane county police, and UW Protection and Security) be required to wear identification badges in a conspicuous manner.
4. The immediate establishment of Dane County citizens review board with powers to suspend, probate, and terminate officers found guilty of malfeasance in any force throughout the area.
5. The dissolution of existing ineffective boards i.e. police and fire commissions.
6. The immediate and permanent suspension of abusers of police powers.
7. That on campus non-felonious incidents involving students be resolved on campus (drug offenses, disorderly conduct, traffic violation, etc.)

As of yet none of these demands have been met. We were worried about the police not showing up at the press conference, and wondered whether next time we should make sure we get them by looking them up in the Pee-Eye-Gee pages.

Letters from Behind Bar

(These letters sent to us by Inmates are reprinted here undiluted)

Dear Brothers & Sisters:

I am a black brother who finds himself temporarily trapped behind enemy lines and interned within one of the prisoner of war camps of the Babylonian Empire. I am presently interned with the P.O.W. complex near San Luis Obispo, California, given the capitalist euphemism of "California Men's Colony-East".

I consider myself to be, and am, a soldier of the People's Liberation Army and a political prisoner . . . trapped behind enemy lines. It is my desire to establish viable lines of communication across enemy lines with other brothers and sisters of the struggle for liberation.

It is for this reason that I write this letter to you: my brothers and sisters; in a collective manner. I would like to correspond with some brothers and sisters who are comrades of the struggle, and I believe that the student body has many dynamic young comrades within its ranks.

To tell you something of myself: I am 32 years of age, Black, and have been in captivity for the last three (3) years. I define myself ideologically as a Marxist-Fanionist . . . With a heavy orientation toward Fanionist tactical concepts. I am very politically oriented generally but I also dig Poetry, Natural Beauty (wild life, scenic art, etc.) and play an "A" board of Chess. I also dig rapping to and exchanging views/concepts with people in general. I am a Gemini . . . for real. I am interned for the duration as I have three (3) life sentences which run consecutive to one another. I am presently dabbling in first year Journalism and in Semantics (and in typing). I am totally free from any bourgeois hangups as to a brother's or sister's lifestyle and I relate to all sisters and brothers who relate to the concept of freedom.

I would like to initiate correspondences with any of you who have either the time or the desire to write to a captive brother, and any communication/correspondence from any sister or broth-

er will be very greatly appreciated and reciprocated.

All revolutionary regards.

VENCEREMOS:

(Robert Jordan)

I am writing to ask your help brothers and sisters. I want to just inform you of my situation.

I am being held in Dane County Jail on a first degree murder charge—of murdering a white male. Perhaps you are aware of this situation. It occurred July 5, 1971 at what is commonly called the 400 Bar. The incident involved a shotgun shooting.

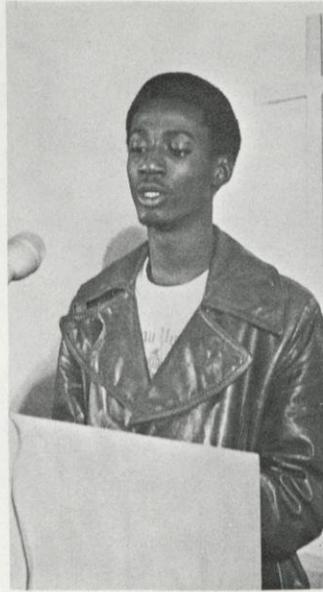
Brothers, let me say to you I am innocent of the murder. I am being held under an excessive bail of fifty-two thousand dollars. While the court has ruled me indigent. What is most unusual—and I say racist—is the court's procedures.

What they are creating here is an atmosphere prevalent to that surrounding San Rafael and Sister Davis, our Soledad Brothers and so on. Let me show the similarity. My friends and relatives must subject themselves to search and harassment before entering the court room. They, without notification, change the time of my court appearance. Therefore, I am not able to inform my family thereof. Again brother let me express my excessive bail bond. My bail bond totals more than the combined total amount set for three men presently on trial for murder.

I am handcuffed and shackled to a waist belt. Brothers this is in no way the normal procedure of taking a murder defendant to and from court. This is done by a racist judicial system to a black solely. There has of course been no escape attempt or disorders caused by myself or others. Therefore, with these facts we can conclude that this is nothing more



Left: Jim Baugh, Director of the Five Year Special Scholarship Program. Right: Myron Robinson, director of Madison's Urban League



Esker Atterberry, U.W. student in Data Processing



Kwame Salter, standing in the background is the Director of the Afro-American Center since November 1970.



Ron Williams, U.W. Senior in Marketing



Don Williams, U.W. Senior in Communication Arts

THE ISSUE IS SERIOUS, FACES TELL THE STORY. Police brutality and harassment of Blacks in Madison has soared

high since schools reopened this Fall. A press conference was called by the Afro-American Center on October 29, to show

the seriousness of the issue. The press was there, Brothers and Sisters were there; but the police refused to show up.

Atrocities Before the Conference

Black motorists found themselves stopped incessantly—almost same people each time, were stopped by the same police officers. From September when schools started and there was an increase of Black population in Madison the situation worsened. Among many other Blacks who have been harassed at different times, Lee Wilder, U.S. student, former star of Badger football team got a ticket for an alleged speeding which he said "was ridiculous and impossible to have been speeding at that time, because I saw the police before I made a turn, and they came after me."

Also, Jonathan Afful, a Ghanaian brother graduate student in Human Biology, was arrested in Madison in an alleged

jaywalking, September 20, near the Capitol. Afful was picked out amongst 12-15 other people (he was the only Black amongst them) who were crossing at a crosswalk. Jonathan was asked to pay a two dollar jaywalking fine or go to jail for nine days before the court calls his case. When the police were asked why the Black was picked out in the midst of other people, the cops excuse was: "I couldn't arrest everyone I didn't have time for that. He was the one that attracted my attention."

In order to avoid an open confrontation between Blacks in Madison and cops, the Afro-American Center called a press conference to deal with the issue.

Et Ensuite PAPER TIGER

by Femi Taylor
Black Voice political analyst

Oct. 25, 1971 A sweeping majority decision of delegates to the U.N. council brought the People's Republic of China into the United Nations General Assembly. The respect deserving of $\frac{1}{4}$ of the earth's inhabitants was enhanced by standing ovations. A victory dance on the U.N. assembly floor overshadowed the indignant resignation of Chow Su Kai, as the Taiwan delegation walked out just before final votes from the assembly expelled Chiang Kai-shek's island country, and recognized the 800 million from Mao's mainland China as U.N. representatives of the Chinese people.

Even long time allies of the U.S. on the China question, France and England joined in the 76-35 vote to admit China and expel Taiwan. The expulsion of Taiwan over the staunch objections by U.S. diplomatic spokesman, George Bush, even with the threat of financial remissions by the U.S., amounts to a new motivation by small countries represented by the U.N., and peoples minorities the world over.

The inevitable victory of small nation solidarity is a growing threat to the unanimous decision-making-power America has claimed since WW II. Albania, a small Balkan nation, nearly destroyed by Axis Powers during WW II, and since then stifled by American foreign aid controls, successfully submitted the resolution that expelled the neo-colony of America, and the fascist tactic of dual-nation representation.

China's admittance was a double defeat for the U.S., whose resolution would have placed representatives from both Chinas in the U.N. American strategists had hoped to groom the buying power of mainland Chinese markets, while leaving the bargaining power of Taiwan's puppet regime intact. In retaliation, the U.S. Senate has already resorted to landlord pressure tactics, by refusing to renew its foreign aid commitments.

The Taiwanese people are Chiang Kai-shek's traditional offering to American corporations, e.g. IBM, which reaps enormous yearly profits off the cheap labor of millions of Taiwanese people. Since his defeat on the mainland in January, 1949, Chiang Kai-shek had hoped an American alliance would strengthen his military base, and he could eventually fulfill his pledge of returning to the mainland in victory. Monday's decision by the U.N. expels all practical hope of Chiang Kai-shek's one man band.

Although a moral blow to the projected image of American influence, China's admittance is expected to bring no more substantial a reduction in American footing on the island, than did the federal directive to admit Hawaii reduce the budget allowance of the old 49 states. Economic strategists hope that the financial gains from the Chinese market will make

up for any loss of prestige. (Uncle Chiang has learned that diplomatic face can be lost, if the long-range price is right.)

On the home-front, Nixon's new diplomatic policy toward China becomes less of a mystery when analyzed in view of the economic crises pending U.S. corporations. Plunged into a staple diet of military products since WW II, American industry is trapped in a spiral to maintain what a G.E. spokesman in 1943 called a "permanent war economy." Now that the American people's demand for an end to Vietnam and its economic malfunctions become a critical function of election returns, industrialists are forced into subliminal markets of peace-time consumer products.

Tightening up the money belt with higher import duties (declaring in fact, a "peaceful revolution" on Japan, INC.), freezing wages, and prices, removing excise taxes from automobile industries, all these internal economic moves, coupled internationally by the diplomatic mating with a potential 800 million Chinese consumer market, are part and policy of a new, "peace-time" economic directive. Having "gone West young man" as far as Indian reservations and consumer markets would allow, the corporate joneses are viewing the "mysterious" East as their last frontier. The success of such a directive is dubious in the face of China's 800 million people.

China's international stand remains as clear as it was in 1949, with the initiation of the People's Republic of China. In an interview with American correspondent, Anna Louise Strong in August of 1946, Mao Tse-tung stated the policy of China's people on the U.S., "All reactionaries are paper tigers. In appearance, the reactionaries are terrifying, but in reality they are not so powerful. From a long-term point of view, it is not the reactionaries but the people who are really powerful." The power of her people is a Declaration of Independence from the war-wrecked standards of western societies. Rising from a history of degradation, "malnutrition", and foreign exploitation, the Chinese people have reached a summit of human management over the forces of nature. No one starves in China.

What we witness is the beginning of a Waterloo for the one percent who own eighty percent of the wealth of this country. Certainly millions of oppressed blacks have a new and powerful ally in the international courts. Huey Newton's easy admittance to China which closed its doors to American officials for decades, is more than a positive sign of their solidarity with all oppressed people. History has marked Monday, October 25, as a day of international victory over the paper tiger.



"I THINK IT'S TIME TO PUT THAT NIGGER BACK IN JAIL... HE'S GETTING A LITTLE OUT OF HAND."

NAACP MADISON MEET

by
Charlene Harris
Black Voice writer

State NAACP President Julian Thomas, Racine, emphasized the need for cohesion between the Wisconsin branches of the NAACP at the State Conference Saturday, Oct. 30 in Madison.

The all-day conference was divided into four sections, included were Police Community Relations; Legal Strategies to Social Problem Resolution; Membership and Fund Raising and Getting the Bread, Small Business Administration.

Preston Ewing, a National Education Field Director for the NAACP, was the guest speaker. Ewing said that the issue of education has been solved by the courts but it was not a dead issue. "We have reached the point where we realize nothing is guaranteed."

Ewing added that whether the school be predominantly black or white, schools are designed to educate the white middle class. The only promise to a black child is

that "we will give you the type of education that white's have regardless of any educational or cultural differences."

"There is nobody protecting the interest of a black parent" as far as his child's education is concerned. Ewing urged NAACP branches to accept this responsibility.

The three areas that need attention are 1) educational materials that students can identify with thus enhancing comprehension; 2) I-Q Tests that don't apply to blacks background; and 3) labels such as culturally deprived that teach inferiority and superiority.

Ewing stated that the general public, black and white has had too much confidence in schools saying that they will do the best they can. "Black people have not achieved anything without a confrontation."

"Ethnic weapons would employ differences in human genetic configuration to make genocide a particularly attractive form of war."

(This is a reprint with permission from *Rampart* Nov. 71.)

In 1969, Nixon dramatically banned all future use of chemical and biological warfare by the United States, but defense trade papers continue to publish articles enticing defense contractors to develop new CBW methods. A recent DMS Market Intelligence Report, a defense industry trade sheet, says that "despite public announcements to the contrary, the military agencies are not discounting chemical and biological warfare research

Though ostensibly on the way 'out' of the military weapon arsenal, a CBR (chemical, biological, and radiological warfare) is merely being conducted in a different environment, and, whenever possible, with less public attention."

The U.S. Army denies any further interest in chemical or biological warfare. Yet it is proceeding with plans to build the Western Medical Institute of Research, a new \$28 million research facility in the San Francisco Presidio for investigation into Asian diseases, particularly those of Southeast Asia. While the Army insists that its disease research will be solely for treatment purposes, it gives as the prototype of the Institute's design the medical biological research laboratory at FDR Detrick, for years the center of CBW research. Institute plans call for large

building spaces to be equipped with biological seals, sterilizers, air locks, ultraviolet barriers, and other devices for closing off building areas to permeability by biological agents. Some residents of the San Francisco Bay Area are already fearful about how the new institute would weather an earthquake constructed as it is in a high earthquake probability zone. They wonder whether the population of San Francisco, and indeed of the entire West, might not be poisoned by the escaping contaminants if an earthquake did occur.

A bizarre new CBW scheme outlined in the Army journal "Military Review" would employ genetic research to develop ethnic-specific poisons. In an article entitled "Ethnic Weapons," Carl Larson, a Swedish geneticist, discusses the potentialities of "forthcoming chemical agents with selective manstopping power (which) will put into the hands of an assailant a weapon with which he cannot be attacked."

Ethnic weapons would employ differences in human genetic configuration to make genocide a particularly attractive form of war. Larson, head of the department of Human Genetics at the Institute of Genetics, University of Lund, in Sweden explores his idea in detail. As he explains within the human body enzymes are essential to life because they catalyze crucial biochemical reactions. Disfunction of a particular enzyme can inhibit a vital body function and cause death. The

structure of an enzyme is determined by genes and, because of genetic differences, there are certain enzymatic distinctions between ethnic groups; certain populations have enzyme deficiencies which render poisonous to them drugs, and even foods, which are healthful to other peoples. For example, milk is a poison to many Southeast Asians; certain African groups also react to milk with diarrhea, vomiting, and sometimes death. This intolerance to milk sugar stems from a deficiency in the production of one enzyme due, in turn, to the frequency of a gene which in Europeans occurs only as a rare, recessive trait. And the number of slight ethnic genetic differences is endless.

Based on our knowledge of ethnic differences in enzyme levels, the United States could artificially develop agents which would break down enzyme functions among the particular ethnic group under attack. Larson argues this possibility:

"Chains of vital processes in the human body, concerned with energy provision and material replacement can be broken at will . . . An aggressor . . . can recruit from a population largely tolerant against an incapacitating agent to which the target population is susceptible. An innate immunity would offer concealment of preparations and obvious advantages in many tactical situations. When the proper chemical agent is used against intermingled friendly and enemy units casualties may occur in proportions one to

ten . . . The functions of life lie bare to attack." Ethnic genetic distinctions are relative, not absolute, and some of the aggressor's forces might also be killed, but the odds are overwhelmingly in his favor.

Universities have been conducting research on human genetic differences for years, although Larson's article is perhaps the first to suggest that the research be used to develop weapons. Another of his more inventive schemes is to use BZ, an unpredictable psychochemical similar to LSD, to quell resistance among civilian populations. "Friendly troops could use psychochemicals to dampen belligerence. They effectively slow down physical and mental activity, make the poisoned personnel giddy, disoriented, and more or less unable or unwilling to carry out commands. Friendly forces would discriminately use incapacitants in entangled situations to give friend and foe a short period of enforced rest to sort them out. By gentle persuasion, aided by psychochemicals, civilian in enemy cities could be reeducated. The adversary would use incapacitants to spare those whom he could use for slaves."

The editor of the "Military Review" says he knew nothing about ethnic warfare before receiving Larson's article. Other Army officials also deny any familiarity with the concept. Scientists, who think ethnic warfare would be technically feasible, say they have seen no mention of it.

RAPPING SESSION

PHOTOS BY: TED JOHNSON

Where Lies the Sanity of Shockley's Sterilization Proposal?

Black students at UW Madison were asked to respond to the theories proposed by Dr. William Shockley. An article appeared in the Sept. 8 issue of the *Milwaukee Journal*. A re-write of that article follows:

Dr. William Shockley, a Nobel Laureate and inventor of the transistor, is a professor at Stanford University. On Sept. 7, 1971, he offered a proposal as a "thinking exercise" to the convention of the American Psychological Association, stating that since blacks are genetically inferior to whites, the government should pay certain citizens to be sterilized.

Sterilization would be voluntary, payments would vary according to individual problems, such as low intelligence, hereditary diseases and drug or alcohol problems. For example a \$1,000 bonus might be provided for each point below 100 on the IQ scale for the person being sterilized.

Under his proposal, anyone paying income taxes could receive free sterilization. He reiterated his artificial insemination proposal of several years ago that frozen sperm from highly intelligent

whites be given to a group of black women. "It may be a great injustice to black Americans themselves" not to discuss genetic differences. "If those Negroes with the fewest Caucasian genes are in fact the most prolific, and also the least intelligent, then genetic enslavement will be the destiny of their next generation."

THE PEOPLE'S ANSWER TO DR. SHOCKLEY:

C.L.—He's crazy. It's just another way to control the black population.

A.Y.—Just like their polluting the air, now they're talking about polluting niggers.

Why were African societies able to reach such a high level of civilization? Do they have white genes? He's talking about a pure race.

C.L.—Yeah, a New Hitler. It could happen if people were blind to what's really happening. It happened to the Jews. He's just scared of black people. A.Y.—It's a Nazi idea. The government would not only excuse him, but would probably do it themselves.

C.L.—If Nixon's wage-price freeze backs up, and more and more whites become anti-Nixon, this would be another thing to use to instigate racial warfare.

R.H.—This doesn't make any sense at all. There are a larger proportion of whites who are mentally retarded than blacks.

A.Y.—That's true. If their race is so superior, why are there so many whites who are mentally retarded. His statement has no backing. He can't even support the superiority of whites, much less the inferiority of black people.

R.F.—They're all afraid because anything black people get into they eventually outdo whites.

A.Y.—But if they really wanted to do this, it could easily be done for a whole generation of black people at birth.

D.H.—Shockley just articulates what a lot of white people feel. This country is already practising sterilization on the people in India. Right here at the UW Embryology Dept., they've developed a method to sterilize the fetus, without sterilizing the mother. By using ultraviolet waves, your child would be sterilized and wouldn't know it until it was grown.

A.I.—It's another means to weaken the people. You sterilize the woman, you got the whole nation.

D.H.—This is just a more developed, sophisticated form of castration.

Letters (continued from page 2)

than a racist attitude on the part of the Judge and D.A.

The prosecutor has chosen to charge me with repeater therby assuring if I am convicted my sentence would also be excessive. I would have to serve fifteen years before being eligible for parole while, a normal life would do eleven years and three months. Brother I am saying all these actions are taken against me because of my race and what come with that.

The help I ask is you brothers use any means to one-inform the community of the situation, two-support me during my trial in whatever way you choose. I am not asking for money, but moral support. You brothers by your presence alone in the court room would assure me the appearance of a fair trial.

The D.A. has three witnesses, brother, all white—the murdered victim was white—my Judge and D.A. are white. I am certain the jury shall also be all white. Need I say more about the need of the Black community support.

The D.A. has stacked a deck of lies and deceit against me. The proof of my innocence will not be easy. Brother, I entreat you to come to my trial January

Staff

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10, 1972. Come out in support of a brother whom you do not know personally, but we are together in our Blackness. We must stand for the brothers in need or we cannot stand as representatives of Afro-Americans.

Brothers, I am uneducated I cannot express by serious instant situation. I cannot define what is the true confrontation here, but please try to understand and please support me.

Peace! Brother Leon Irby

State Jobs (continued from page 2)

To maintain itself this political structure has to maintain mechanisms to exclude minority groups by which its members are induced to cooperate in some degree to oppress the oppressed of this state. Therefore, it appears that Wisconsin's political behavior is pretty plain when it comes to Black people working in state level jobs in Wisconsin.

KWANZA FESTIVAL

The Black Community of Madison will sponsor its second annual Kwanzaa Festival—Dec. 10-12. The three day celebration will feature an exposition of displays by Black businesses, an art exhibit, a craft shop, a Black foods feast and various types of entertainment and shows. For information call the Kwanzaa Festival Committee at 263-1790.

Trick-or-treat for Sickle-cell fund

On Sunday, October 31, 1971 Betsy Pierson and Reida (Shaft) Davis decided to go trick-or-treating. They dressed up in old clothes and painted their faces. While walking down University, Betsy asked if they should do something for sickle-cell. The two went to Cole Hall, and Sullivan, where they raised a considerable sum and quite a bit of goodies. Then they went to Elm Drive A, got three apples and a lollipop.

After going through Elm Drive, both sisters agreed that they didn't have enough money, so they went further down University as far as the University Courts Apts. After freezing, they decided to turn back, collected \$51.30 for the cause.

Dial Hewlett

Ron Himes

Adolph Issom

Cheryl Lee

Adolph Issom

Cheryl Lee