

'Rapping'

Norman D. Barbee

White historians have generally depicted a benign picture of slavery. White readers, in order to lessen their own guilt, tended to believe the picture. The true story is otherwise.

Slavery was a degrading and brutalizing institution. It left its mark on both the slave and the master. It stamned the character

Although northern whites sometimes deplored the "Peculiar Institution," they did not deplore the wealth that many northerners gained by engaging in the slave trade.

Many blacks now do not have a clear idea of what slavery was like. None of us can easily conceive of the breaking up of families where each member was sold separately and to different owner; never to see each other again. Mothers were torn from their children; fathers from their wives and children. Marriage served only as a force to suit the convenience of the slavemaster.

Slaves were considered property. Like cattle or horses, they could be sold, auctioned, bartered, beaten, killed or bred.

Slaves were not easily broken. Slave revolts occurred more often than white historians acknowledge. In places, whites lived in near-panic at the thought of such outbreaks.

Before our people even touched these shores, they had to first be broken in. This usually happened in the West Indian Islands, in the Caribbean. From here, the slaves who had been broken in spirit were brought on to America. Those who had not broken were put to death.

The ways for breaking slaves were many and varied. But they all had the same objective: breeding fear into slaves to make them docile.

One method was that of taking a pregnant black woman and making her watch as her man was tortured, mutilated, and put to death. One slave maker had trees positioned and bent so as to enable the maker to tie one limb of the black to each one of the trees. Each tree was tied down with a rope. Then he would cut the rope, and the trees sprang back up, dismembering the black man. Pregnant women were made to stand and watch what was being done to that man, so that they could feel the grief fear and pass it on to their still unborn child.

A pregnant woman would be taken and tied up by her toes, and allowed to hang, head down. Then the maker would take a knife and slit her stomach, letting the unborn child fall out. Then he would stomp the child's head into the ground. After the fear arising from the other slaves seeing this and other atrocities had taken hold, the slaves would then be brought on to the "land of the free and the home of the brave," to their future slave masters.

Readers Speak Out**Consolidation And Black Folk**

by Larry Little
Director Winston-Salem

systematic elimination of the political base of power of a particular

winning unprecedented political victories throughout the

President Ford, in his "war on the poor" approach to inflation, had the audacity to ask for a seven hundred million dollar increase in food stamps against the black and poor, and in the same breath, asks for a five hundred million dollar increase in aid to the corrupt regime of President Thieu in South Viet Nam and Cambodia. This is genocide on the poor at home.

Today, most commonly, the first laid off on jobs are black people. The white capitalist behind the scenes have made the black community, with the aid of the Negro Uncle Tom Drug Pusher, a drug saturated community. Even our children are getting hooked. Our future is genocide. Blacks are the first in prisons; the first on death row; last to get adequate health care; no general hospital or emergency room; no senior high school in the black community, and now we are on the verge of losing the only library in the black community. All of these things add up to genocide of a race of people--black people!

Today, we are dealing with another form of genocide--political genocide. Political genocide can be defined as the

majority in many countries, but as a result of political gerrymandering and absurd literacy tests, were robbed of their rightful political power.

The 1965 Voting Rights Act, which comes up for renewal this year, helped in many instances to reverse this form of political genocide. And with the Voting Rights Act, black people began to build political power bases that represented one of the most viable ways to work on the liberation of the oppressed black masses.

Black people now are

power is being coupled with an all important black independent economic thrust.

But in response to these developments, it is clear that white middle America is fleeing the cities and moving to the suburbs and that industry is moving with them. We are witnessing the industrialization of suburban America. However, there is one mistake made by those emigrating to the suburbs. The political control of the cities are being left to blacks and not the the traditional hankie-head uncle toms.

Spiro T. Agnew Was Right!

by Pinkney J. Moses

Now that I've gotten your attention I can modify that very overbroad statement and say that Mr. Agnew was right about one thing (and to the best of my knowledge only one). Mr. Agnew believed that the media (newspaper, radio, and television) had achieved in this country a level of influence far out of proportion with the limited number of viewpoints represented by the men who control the Mass Communications Industry. I agree.

Mr. Agnew seems to have felt that the answer to this problem of inadequate representation of diverse points of view in the media was to institute more stringent state control over the industry. He wanted to substitute the judgement of the private media tycoons with that of an agency of the state which, of course, at that time meant a slant on the news which was more favorable to Mr. Nixon and the philosophy he symbolized. I disagree.

More state control over the media is not needed in my black point of view for I know where that control would be most drastically felt--in the Black Press. What is needed is for us to stop accepting the "gospel" according to Time magazine, Walter Cronkite, or for that matter the local daily paper.

An elementary understanding of the way our society functions is all that is needed to realize that ultimately these enterprizes propound the viewpoints and policies of a relatively few white males who sit at the economic apex of the

enterprise.

Who are these men, what is their background, what do they perceive as their interests and how do these interests relate to us and our welfare? It is not necessary that we answer these questions specifically. It is enough for the purposes of this article, that we stipulate a rather obvious assumption: that the men who control the mass media are different from ourselves. They are as different as black is from white, as rich from poor and as powerful is from powerless.

I do not charge a conspiracy by the media power structures against the interests of Black people. I do, however, assert that as our conditions differ so, too, do our interests and these differences are reflected in the slant of the news and information received through the media.

Please note that I refer not only to the gross distortions and misstatements which appear in the press, but also (and maybe more importantly) to the more subtle inclusions and omissions which influence us and our self-concept without our realizing it.

A blatant example is the practice of some newspapers and commentators of referring to the race of an alleged criminal when he is black while not mentioning race when he is white. The racial reference in this situation does more than merely identify the individual. It also specifies a group which is, by implication, associated with the criminal behavior.

The non-racially identified white remains an individual
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