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BLACK RAP has been created in order to satisfy the needs of the Black students on campus. It promotes the creativity of those Black students who have in the past desired to display their talents (as artists), but who were reluctant to submit articles to White-oriented publications. We feel that Black students will be more apt to express themselves in a paper that has been created in order to provide a showcase for Black talent.

It will only contain articles that are relevant to the Blacks on campus and the Black community at large.

BLACK RAP is primarily for the use of Black artists, however, articles deemed relevant by the editorial staff will be accepted from anyone. All articles must be signed, but names will be withheld upon request. Articles to be considered for publication should be put in Box 531 (c/o Gerard Simon) at least a week in advance (i.e., by the Wednesday following date of publication).

The opinions expressed in the individual articles do not necessarily reflect the views of BSBA.

BLACK RAP is for you, and it is up to you to make it a success. So, get together and rap "Black"!!

Editorial Staff

Ronald Wayne Cook
Gerard Simon

Erselle Datcher
Calvin Gantt
Betty Walter
Charles Webb

Business Manager

Natalie Brannan

10/16

V.1 no 2

JUST SCRAITCHING THE SURFACE

Charles Webb

With the assassination of Dr. Martin Luther King, the white press knew it would again have to search for a "spokesman" for Afro-America. While temporarily putting Dr. King's successor Ralph Abernathy in office, they knew he would do for the moment, but would be replaced as soon as possible.

Jesse Jackson? Too young and new. Roy Wilkins? He's had his day. So have Young, Farmer, etc., for that matter. Stokely or Rap? He's serious.

And then the idea hit them—Mrs. Coretha King. Of course—it's a natural they said. As the idea grew the white press had a collective orgasm. Here was the answer! Another Jackie Kennedy, another Mrs. Fannyhacker or Madame Curie. The white Liberals and sympathizers would eat the idea up. And wouldn't the dumb Negroes accept anyone they were given anyway?

But what white people don't realize is that we've got to shatter another one of their beautiful American dreams. Mrs. King cannot be a leader. She cannot be a leader. True enough, the lovely poised widow does not have all (if not more) of the rapport of other women who have picked up where their husbands have left off. She most certainly has the elegance to move through "proper" circles, etc. But she cannot be a leader.

Today we Blacks are trying to break stereotypes and correct sorry truths about ourselves. One of the sorriest of these sorry truths is the fact that black women have had to be the leaders in the family; they have had to go out and supply when there was no man (and many times when there was). They have had to work harder and become harder than they as women should be. Black women have been subjected to such indecencies and been forced out of females roles, that even Black men have begun to lose respect for them.

Walk down any street in a Black ghetto and you can hear Black youths yelling: "you're funky and so is your
(Cont. p. 69 col. 1)

WHAT'S ALL THIS STUFF ABOUT DIGNITY?

Russell Jackson

Many people feel that the Black Power movement is getting bogged down in irrelevant issues. They point to the movement's concern with culture, history, and language as proof of the useless expenditures of energy in a movement which is supposed to be concerned with social change. These people fail to see the necessity of a cultural heritage in the building of dignity in individuals. They believe that if people are just given jobs and decent housing, they will almost automatically take pride in themselves. However, the historical facts show that this is an erroneous assumption.

For one hundred years, individual black people have been getting individual jobs, and subsequently, a little individual dignity. The question is however, what form of dignity was gained, and how did it help dignify the black masses who were not looking "colored" when the token jobs were given out? In the past, having dignity, and maintaining one's blackness were definitionally inconsistent. One could not be proud of being black and still maintain full dignity and pride in himself, because being black only served to subtract from one's dignity.

It has therefore been expedient for black people to attempt to lose their identity because we have been taught that black people have nothing to take pride in as a race. Booker T. and George W. Carver are held up as the successful people of our race, however, they are considered historical freaks in the general evolution of the black man in America. So except for these two "Super-Negroes," some singers, dancers, and athletes, black people have no reason to take pride in a cultural heritage that does not exist. But as long as we have black skin, if we are ever going to be able to take full pride in ourselves as individuals, we are first going to have to be able to take pride in

(Cont. p. 5, col. 2.)

CONFLICT IN THE HOUSE
Carl L. Maultsby

YEMA

BLACK RAP wishes to congratulate Miss Yema Sumner on her having been elected Homecoming Queen '68. We regard this as a manifestation of true Black beauty. Long live our Queen!!

I am a Black Freshman. I feel that there is undue social pressure on the Black freshman as he enters college society. He has enough problems adjusting to new study habits, making new friends etc., without coming into one that practices racial "separation." I wish to have friends not because of skin color but because of their admirable personality traits. I don't give a damn if you're "ew, White, Black, green, or yellow, if you're my friend then you're my friend. This is the theme of the work "Untitled."

UNTITLED

Anonymous

My soul cries out, for an unreasonable answer,

But it comes not
For I look, and see not,
I list and hear not,
I mutter and speak not.
Oh! My soul, if only love
Would come,
For love is the lacking of me,
No matter the face of this love to be
If but the shadows of longing be
Ended.
But men cry, ho! wait! twas
Not meant to be.
Will my sorrows never end,
Will not my tears run dry,
Can no one show or lead
The way for me, ho, lest
I go some uncanny way,
The way where those of less
Bravery trod?
Alas I wait to hear,
To see, to speak to love and
Be loved.

Introduction

This article was a result of my investigation into the sociological phenomenon of "conflict." It was written to illustrate various concepts related to the study of conflict. The illustrations were taken from my daily environment. Perhaps an important underlying motive for my writing this article was an attempt to analyze a facet of my environment in order that I might have a better understanding of my role and function in that environment. In spite of its subjectivity, I hope this article can be useful to others in a similar manner.

"...one can't even begin to have a concept of what humanity even looks like in America. One must be black first, and when one has finally made the transition from Negro to black, one's mind becomes free and with a free mind one can begin to explore anythingeven Humanity!" --Walter Hill

People come together and form groups for various purposes. Some groups are formed for security, others as a medium for the exchange of ideas, while still other groups are not formed for any intended purpose--they are just accidents. However, what holds a group together is often just as fascinating as what brought its members together initially. One binding force of a group is conflict--conflict from within and from without. A discussion on the nature and effects of conflict in groups is the basis of Lewis A. Coser's The Function of Social Conflict. In this work Coser presents several propositions regarding the unifiable powers of conflict within a group and the potential destructive power of conflict from without a group. In this brief essay I will examine several of the propositions presented by Coser in the light of their relevance to a particular
(Cont. on next page)

group which shall be called "The House of Soul."

The House of Soul is symbolic of the black students on Lake Forest College's campus. (In actuality, so as to clear up any afore drawn misgivings, the House of Soul as it will be portrayed does not exist.) The majority of the black students who have come to Lake Forest in the past years have found it necessary to form various associations with other black students in order to help them cope with their immersion into a virtually all white institution that for the most part reflects nothing black, educationally, culturally, or otherwise. Their associations are thus to maintain a drop of identity with the real "black here-white there" world that exists outside of the College. Thus, they have formed the House of Soul, a house of black folk and blackness. However, although the House of Soul exists for the obvious purpose of contending with a problem that exists outside of the House, problems are often present within the House. These problems are termed "conflicts."

Let us first turn to the main outside conflict as presented in the preceding paragraph. Students at Lake Forest, black and white alike, generally bring to college various attitudes which have been ingrained in them by the outside "color-struck" United States society in which the general trend is the pitting of blacks against whites and vice versa. Therefore, the House of Soul is a reflection and an extension of the characteristics of that society. This is an example of what is labeled the "group-binding functions of conflict."

"Conflict serves to establish and maintain the identity and boundary lines of societies and groups.... Patterned enmities and reciprocal antagonisms conserve social divisions and systems of stratification." (Coser, 10.) This ever present outside threat serves as the internal cohesive

factor of the House. In the campus world the conflict with which the house is faced is obviously illustrated by the basically white fraternity system that has a few black students who keep their House of Soul membership in good standing. The fraternity system is by no means the only example of the on-campus black-white conflict. Conflict is present between the House and social groups which are less defined than the fraternities; for example the various conservative WASPIAN clicks.

Now looking within the House itself, one finds that the House is split into camps: the "blacocentrics" and the humanists. These two groups differ only in the way in which they view social situations. The former holds that a social act must be done such that the black man benefits from the act or any act must be viewed from a black perspective, and non-academic relations with whites be limited. On the other hand, the latter view professes that a social act must be viewed from the most human perspective; if the most human perspective is black, then there will be a black perspective from which the act is viewed. In addition, the latter group encourages interactions with "pro-black" whites. Although whites are the "enemy, negotiations must be maintained so as to reduce conflict. Both characterizations of the two camps are a bit vague, if not somewhat blurry; however, they give a feeling of the unwritten airs that are reflected. In spite of the somewhat liberal view of the humanist group, both groups still keep in mind that any quasi pro-black thoughts or commitments by whites do not exempt whites from being treated warily. Thus, the common conflict to the two inner groups makes the House appear as a solid united body.

The two inner group differences often are a source of unrealistic conflict. Each group is trying to persuade members of the other group
(Cont. pg; col.1)

MY HEAD SPINS

Ronald Wayne Cook

Dizzy, dizzy world,
Shadows make men,
And they in turn
Make the world turn,
In shadows,
On axis of plastic,
In an unseeing universe,
In a mind dangling, dangling.
The music plays.
And the world tries to turn, turn.
Turmoil makes order.
Men make turmoil.
No order, just thinking.
The lights blink and warn
Of danger.
Man blinks back.
Still a stranger
To his own world.
Where is every
One?
It's getting
Dark.
Can't see!
GRR #18

(And the awesome explosion
consumes and utterly
devastates all.
Only the dying, re-
gretful consciences
remain briefly.)

To run the clocks back.
Start over again.
No!
It's too late.
Rain dries too quickly.
But I never heard it
Fall.
Never hear.
Don't listen.
Missed it all.
It's gone now.
Too late.
See you in
Hell.

THE THIRD WORLD
Calvin Gantt

The third World--a place where all the colored people of the world; Blacks, Latin Americans, Japanese, Indians, etc., have isolated themselves from a common oppressor--The White Man. They have not done so physically but have isolated their minds from his "westernized" style of thinking.

This theory was brought to my attention by a book entitled The Race Wars by Ronald Segal. In this book he perceives that one day all the colored peoples of the world will realize that we are getting hell from the white man. One day we will finally realize that we all have a common enemy--the white man. One day we will realize that we have to rid ourselves of this enemy, and when that day comes, all the Vietnamese, the Puerto-Ricans, the Red Chinese, the Mexicans, the Japanese, the Indians, the Africans, and the Afro-Americans, will all join arms and will shout in unison

KILL THE HONKEY...!!!

A very hip political move. A very beautiful thing. I'm sure we all knew that we are in the majority, and inhabit every section of the globe. The man cannot afford to use the hydrogen bomb on us, cause then he'd be killing his own people. And if he was foolish enough to use it, that's cool, cause Red China got the big "H" too. So his only alternative is to use physical strength, and if we fight back, aint NO way in the world he can handle us. Look at the home of the Coca-Cola and Viet-Nam. One of the most powerful white countries in the world, and they can't even handle those little-ass Viet-Congs. Now you know damn well they couldn't handle all of us.

But let's be realistic about the whole thing. First of all it's relatively hard for us, as a black people, to get along together. Secondly, is it possible for different races of people, regardless of the fact that we all have a common oppressor, to deny the fact that they have their own individual problems to iron out? If and after there is a Third World, in Viet-Nam the Viet-Cong might decide, "Since the Ameri-

(Cont, from p.1, col.2)
our race.

It is therefore necessary for a true account of history to be provided about our people for our people. However, a history alone does not make for a cultural heritage. A strictly black cultural heritage has never developed in this country. In order for the black artists to "make it" in this country, it has been necessary in the past for them to assume all of the styles and the language of their European counterparts.

But a new breed has arisen! Black poets, writers, and artists have thrown off the shackles of the academic styles, and have molded and created an Afro-American style. They use the language of black people, and they maintain the free throbbing style of a black life. However, this new style of the black artist is not an accident.

All of these attempts to forge an Afro-American culture are intended to give the black man a true heritage, a heritage that the white man can never again hide from us. And when individuals can learn about and take pride in the heritage and achievements of their people, they will develop a feeling of dignity towards their race, and will thus be more capable of taking dignity in themselves as black individuals.

We are happy to congratulate Sisters Laroice and Debbie on their having become their beautiful natural selves

NOTE:

Dr. Morton will hold private sessions for Black students in Dr. Forgas' office, Johnson 173 (6-7:30). Appointments beforehand are preferred, but not necessary. See the Doctor or Dr. Forgas's secretary to make appointments.

(Cont. from p.1, col.1)

mama." Other ethnic groups take pride in their women, and derogatory remarks about them (particularly one's mother) is extremely profane. And youths are not the only ones with a lack of respect. Think of how many times you have heard grown Black men say: "Aw man I've had her. She ain't nothin'. You can have her if you want, I'm through."

We've got to develop new attitudes toward our women. Now it is up to the men to retake the position of the leader. But we have got to do more than philosophize; we've got to act. Philosophizing is out--action is in.

No longer will we allow our women to become hardened. Never again will they have to fill male roles, nor ever again be subjected to exploitation. Perhaps we should consider the words of BLACK RAP editor Ron Cook who said, "if there is anything good in blackness, it must have come from our beautiful Black women."

(Cont. from p.3, col.2)

to join its ranks. Therefore, given a limited or scarce resource of black students, conflict arises between the process of the socialization of black student as to how he fits as a member of the House with respect to non-House members, the whites.

This problem has direct ties to role theory. That is, in the socialization of a House member, he learns what is expected of him by the House. The general house doctrine, irrespective of the divided inner groups, is "be black." Of course, this doctrine is subject to loose and strict interpretations, but there are certain standards of behavior expected of blacks by blacks. For example, in all interactions, including the purely "social," one must always follow the "keep your cool" theory as opposed to the "blow your mind" theory which often is the theory embraced by non-House members. The "keep your cool" theory entails a

certain style in which one faces all problems, as well as the run of the mill activities. It, like so many principles of the House is not vocalized in a formal statement of what to do; however, if one does something that is not consistent with the unexpressed theory, he is reprimanded for his act. In a crude manner the theory may be characterized by one's maintaining a sort of outward aloofness while yet having a full awareness and understanding of a particular social situation. On the contrary, the "blow your mind" doctrine applauds one's unawareness and lack of understanding of a situation in which he is an interactant.

Other patterns expected of House members include having occasional contact with other House members. Exclusive contact on "social" occasions with non-House members coupled with infrequent contact with House members makes one guilty of "assimilation": accepting that which is white and rejecting that which is black. Assimilation outside of certain limited bounds and purposes is frowned upon by the House. Therefore, any House member who is guilty of assimilating is not sticking to the doctrine of "be black." As a social control on assimilationists the House has certain tacit means of ostracism, as well as outright blatant direct criticisms of its "white sheep." However, it must be noted that in spite of any internal conflicts between the House and any member, if any ostracized member needs the help of the house in facing a problem with a non-House member, he is readily assured the support of the house, if he is not flagrantly wrong--the house "holds its own." Thus, we have again Coser's principle of "conflict with out-groups" increasing "internal cohesion."

Another proposition that Coser presents involves ideology and conflict.

"Conflicts in which the participants feel that they are merely the representatives of collectives and groups, fighting not for self but only the ideals of the group they represent, are likely to be more radical and merciless than those that are fought for personal reasons." (Coser, 197).

Many of the blacocentrics of the House are often these types of individuals. They become so engrossed with maintaining the ideals of the House that they are often charged by the humanists of forgetting their "human essence." For example, the humanists charge many blacocentrics with sticking to the "be black" doctrine so unmercifully that the blacocentrics are not able to appreciate an abstract mathematical proposition without trying to relate it to the House's "black" doctrine. These blacocentrics tend to be the militant members of the Houses -- ha, ha!

Thus for the House of Soul conflict has a certain unifying quality. The conflict that arises between white and black ideas and interactions serves to unite the blacks into a strong unit of defense, the House. Having obtained this unity, the blacks preserve it by imposing certain expected standards of behavior on fellow blacks; thereby, making it possible for the continual existence of the House of Soul.

Reference: Coser, Lewis. The Functions of Social Conflict. Glencoe: The Free Press of Glencoe, Ill., 1956

NOTE:

The planned serialization of the paper by Kieth Cook, the preface of which was printed in the last issue of BLACK RAP, will not be continued because the paper is too long to be incorporated in the body of the publication. If interested in the paper, contact Kieth Cook, Box 291 Editor

(cont. from P. 5, col. 2)

start where we left off".

And in America the Indians may decide they want their country back.

And in Red China, the Red Chinese with their atomic power, might start singing, "If I Ruled the World"....

The idea I'm trying to convey is that, if the third world came about, without any racial friction between all colored peoples, it would be a beautiful thing. But how can we help somebody else get something, if we can't even help ourselves get what we want.

LET'S GET OURS _____

Suggested reading material;

John Brown, W.E.B. Dubois
Beyond the Melting Pot, N. Glazer
History of Bigotry, in U.S., G. Myers
Crisis of the Negro Intellectual,
Harold Cruse
Look Out, Whitey! Black Power's
Con' Get Your Fama, Julius Lester

AXIOM: White folks do nothing that is nto to their advantage.

CORRECTION: White folks do nothing that they think is not to their advantage.

CONCLUSION: White folks do nothing that is not to the disadvantage of blacks.

SOLUTION: Every time the white man comes to help you, check out his motive and what he's getting out it. Once you know, figure out how you can get what you want without him getting what he wants.

Julius Lester

soul renovation
Ronald Wayne Cook

fly'ag canoers
and cryptic realisms;
your business exes
and hell no uncle tomes;
masquerade for "the movement"
and exploit your soul for "the cause";
bury your sensitivities
and ferment your sincerities,
stop scrubbing with brillo pads
and accustom your natural qualities;
stop adapting, and coining phrases,
and exaggerate your cool, get together,
admonish, advocate,,
and don't forget - educate;
organize, peel together
and do your own thing.

black men today can't
afford to be traditional;
practicality went out
with "colored only".
and "relevance" is new
but not quite enough;
wake up nigger,
stop thinking you are lazy.
trade your shuffling bregues
for the new striding beat;
wake up nigger,
the times they are a-changing.
you've got to know you're bigger
and start some rearranging;
cause when the shit comes to the fan
you can't be "boy", but face it as a man.

and remember that black people today
can't afford to see it any other way!

THE CHILD
Sidney Hartman II

Peer, ill clad and yet
A thing of beauty,
A thing of joy set forth one day
Without knowledge,
Slowly forming its essence of being
Until one day
It stood,
Alone.
Yet not alone, for held by the breath
Of life, of chance, it threw
forth again that day
Into the wind
Its own,
Poignant,
Memorable.

Uncle Sam Wants You (nigger!):
To fight for him a silly-ass war;
To believe when he says,
'Let me make a man outa you.'
(Is he for real? Don't he mean
'Let me make a fool outa you?
And a second class fool at that!')
Cause he knows,
(while whitey opps
are bustin' black heads here)
That every time a black man dies
In a mudhole or a rice paddy,
That's two more feet that will
Never be able
To kick the ass
Of a white oppressor.

Gerald Howell

THE BLACK MAN
James J. Johnson

He is a troubled man,
Because of the Black's problem,
HE is...
held together.

The Worry lines hurt;
Why HIM?
HE didn't start this.
The world...
What a helluva place to be born in!

"Happiness is not a destination..."
The plight of the black man forbids happiness.
Nine percent rules in South Africa...
There is ten percent here.

BLACK AND WHITE RELATIONSHIPS

Gerard Simon

An important question being asked around campus, especially among Black students is the hows, whens, and whys, of Black-White student relationships.

Some Whites and Blacks have noticed with alarm the lack of any real general Black-White community on this campus. They take this as a concrete manifestation of the racist tendencies of some White people on one hand and the Black movement on the other.

In addressing this problem I deem it necessary to disregard White racism in this context, because in no way will my talking about it help alleviate its affects on Black-White relationships.

However, I will address myself to the notion that racism is a basic part of the Black movement as manifested on this campus by B.S.B.A.

In any discussion of the means to be used by a particular movement, it is necessary to state the ends being strived for by that movement. In my opinion, the ends of the Black movement entail not integration or amalgamation, but a system whereby Blacks and not some mutant species of White, a system where Blacks will not be exploited for the economic and political gain of the White majority. What I'm trying to say, is that I don't give a damn if some White person loves me or even likes me, that's not important to me. What is important is that my people and I have an equal chance to live - I don't want love, I want life.

The common thought amongst Whites and some naive Blacks is that someone who does not have White friends must be by point of fact a racist. I ask why must I have White friends - where is the necessity for a White friend? This really perplexes me - what is so damn good in being White that I have to seek them out to be my friends? If they are willing to see me as a fellow

Black human, then I will be willing to see them as a fellow White human and we can work from there, but I'm not going to think of myself as less of a person because I don't have White friends.

I think it is racist to deny friendship to a person because he or she is White, but my point is that a Black person is not necessarily racist because he has not White friends nor is it necessary for him to seek out White friends.

Now the question of the racist implications of the exclusion clause in B.S.B.A., to my way of thinking, is threefold. First, to redefine the Black man, second, to redefine the role of the Black man in America, and thirdly to be a springboard which enables Blacks to form and carry out this role.

Can Whites play any part at all in this threefold purpose is the question to be answered. With no hesitation at all, I would say that the first two aspects of this purpose can in no way be but hindered by the inclusion of Whites. It has to be noted that what is going on is a redefining, not a definition. It is a rejection of what has been forced upon us by Whites. It seems really stupid to me to include those who have a part in our primary definition in our attempt at redefinition.

As for the third purpose I think it is important for Black people to develop a sensitivity that will enable them to delve into a situation and decide whether or not whites can be expedient in helping Blacks carry out their roles as Black men in that specific situation. The important aspect of this is not the inclusion of Whites per se, but the expediency of that inclusion towards the ends of the Black movement.

It is my contention that this exclusion is not racist orientated, but in fact, reality orientated. And if this is reality orientated, I would think that any reaction against this would be by point of fact thinking in a "fantasy bag".

BLOOD OF THE WORLD, I FEAR THEE NOT
Ronald Wayne Cook

Birth, revealing a son of man,
Striking pain on the soon forgotten
mother,
Blood of the world, why so Deceiving?
Dripping, dripping from the bosom of
nature,
Generated from a speck, worthless be
it not,
Try to encompass a spectre, be it not
so.

Take a step on earth's greatly trans-
versed soil.
Fall at first, but purge gallantly
onward,
We shall help you, little one.
Fall again, we are near,
Shed the blood you know not of,
Blood of the world, why so torturing?

Stride toward freedom, thou art strong,
Lift up your tribunal heart,
Earn your birthright,
Many art struck, but few die,
Let this not mark an invasion of
rights denial,
We deserve just as well, but the other
strikes and victors,
Blood of the world, why so partial?

I see, I devastate, I strike out at
insolence.

I look, I wonder, I desire equality.
Yet I acquire through power unknown,
So I have, but I do not own,
Blood of the world, why so lacking?

Blood of the world, now I have lost,
Lost that I chose not to battle,
Listen...listen closely, my life is
slowly ebbing away.

See out that which has fell me.
Strike it not, but also conform not to
its shroud.
Blood of the world, why so heavy?

Blood of the world, child thou hasty
born,
Flung so red, deceived this child thou
has not,
In your unrealized thickness, you have
taken most my heritage.
Of sacred blood, ye, you have taken
even my life.

For blood of the world,
You are the white man in his helpless
state,
so cruel and deceiving.
For I, pursuant of things wholesome
Am the black brother of society.
But fear naught, dark one, for we
have not lost
For we too, have bled

Democracy -- Hell! Hypocrisy!
You haven't done a Goddamn thing,
Except blink your pretty blue eyes
And cautiously ask,
"...but what do you (niggers)
want?"

Or some equally inane question like
"...but what can I do?"

Hell! I'll tell you what you all
can do. Just stop diplomatically,
systematically, Democratically,
Anglocentrically, Westernly,
Christianly

FUCKING
UP!

Gerald Newell

ENVISION

Jimetta L. Johnson

Arms extended, appealing gestures,
Pitying glances, crooked smiles;
Down-cast eyes, pale shallow faces,
Screams pierce the night.

Calloused hands, muddy feet,
Ragged, oppressed people;
Back doors, starvation,
Promises, promises, promises.

Black skins, prideful manifestations,
Education, riot, power;
Uphill struggles, victories, the fist.
Envision....

BEMARE OF OLD HANDS

Nathaniel Smith
Naukegan, Illinois

Inside of this broken face
Beneath this bent dream

My mind trembles
At the sound
of guns I cannot hear

The alabaster world will know
These old hands
These O Black map-scarred hands
Can pull a Trigger
can strike a match
To semen stained mattresses
Can put rat poison
In coffee

Shit! oh'm tired
Ain't so damn tired
Of
Your low-down ways

The last time yall
Locked him up
My son
My Peekie

Whipped him
scarred his back

Told him to obey y our
LAW.
But yall don't obey
Yall laws
Yall don't obey yall
Laws

You got my son
My Peekie
In jail
And whipped him
Yes you did! With handcuffs on

That's against yall
Laws
Shit! That's against
My law

I want you bastards
to know
These old hands
These old Black map-scarred hands can pull a trigger.

BROTHERS & SISTERS

There are probably those of you who are about to get your first taste of mid-term riga mortis at Lake Forest College. If so, and it is a case where a major in chemistry, English, sociology, or some other discipline might help, contact your "big brother" or your "big sister" for assistance.



Reenie Roberts, Linda Lumpkin, Geraldine Burt,
and all other behind the scene
workers for the success
of this paper.....
WE APPRECIATE YOU.

WATCH OUT FOR THE ICEMAN

&

THE BLACK NARCISSUS IS ALIVE AND LIVING IN GREGORY HALL

(Send your cartoons and jokes to BLACK RAP.)

BLACK RAP FOR BLACK PEOPLE