

Chapter 1 : The Death of the Willie Lynch Letter Â« Click for Justice and Equality

death of the willie lynch speech (part i by Prof. Manu Ampim Since there has been much attention given to a speech claimed to be delivered by a "William Lynch" in

I have a lot of respect for the professor. The Willie Lynch letter is a very important piece of ammo in the chamber for many individuals in the conscious community. And has been for over 2 decades now. There is absolutely no need to cite a fake letter. Well, we are fortunate enough to have Professor Manu Ampim with us to discuss what inspired him to write his essay on Willie Lynch, give him an opportunity to elaborate on why he feels the fake Willie Lynch letter needs to be exposed and also talk about the feedback that he has gotten since writing the essay. Professor Manu Ampim is a historian and primary first-hand researcher specializing in African and African American history and culture. Thank you for doing this interview with us Professor Manu Ampin it is an honor to receive you on the Nuwla platform. I am glad to be able to share my observations and insights from my primary research over the past 25 years with your audience. Tell us about your childhood, where you were born and raised, and the circumstances in your life that led you on this path of being a teacher of Africana studies? Well, I was born in Alabama, but we moved to California the next year and I grew up in San Francisco in the early s when Black activism and cultural awareness were still influential. My parents instilled in my brother and I a sense of self-respect and an appreciation for Black cultural identity. Some years later when I was 20 years old in college, my father who had moved out of the house when I was about 13 years introduced me to his extensive library on African history. I remember vividly that it was a Saturday afternoon in , when I visited his place and left with an arm full of life-saving books, such as The Destruction of Black Civilization, Stolen Legacy, Ethiopia and the Origin of Civilization, Black Moses: Since that afternoon I never looked back, and have been driven to find original sources on African culture and history by conducting first-hand research in museums, libraries, and archaeological sites throughout the U. What year did you learn about the Willie Lynch speech and describe what your initial reaction was after reading it? It is hard to pinpoint when I first learned about this fake speech because I never took it seriously and probably saw a copy of it and then put it in a folder with other insignificant community literature. My guess is that I probably saw a copy of this phony speech while I lived in Baltimore in the late s, or maybe as late as ? When I later saw it online in the mids, I vaguely remember that I had seen it somewhere years earlier. How Does One Heal the Trauma? My name had been mentioned by several people, but I was not very interested in participating in the panel because too often Black people get stuck on what happened centuries ago as an excuse to not move forward and solve contemporary problems. When I was contacted about my participation, I raised my concerns about the event not being productive and there being too many panelists to have a discussion of the topic and still have time for a meaningful dialogue with the audience in a short two-hour period. However, I eventually received a phone call from the main organizer Wanda Sabir and agreed to participate after she assured me that the event would focus on practical solutions and that there would be fewer panelists than there had been the previous year. I decided that since the community wanted me to participate, I should make sure that my involvement would make an impact for the ages. As a result, I started brainstorming about a well-known topic that I could present that would challenge a popular belief. For 2 decades the black conscious community has been citing this letter. These are made up divisions that have never been used to divide Black people. The bigger problem with promoting the kindergarten WL myth is that too many Black people are fascinated with foolish urban myths that keep them badly misguided and uninformed about the world around them. Thus, they are not able to intelligently evaluate and solve real-life social problems. As long as people continue believing in half-baked urban myths and silly legends, then solving real problems are impossible! It is tragic that many Black people have no idea how problems in our community developed in the past few decades in the 20th century, and as a result, they turn to useless social media and urban myths to help them understand. There are several other problems with promoting this urban myth that I discuss in my book on this WL hoax. How would you categorize the respondents to your Death Of Willie Lynch essay? Well, the responses have been in three main categories. In the first group are those people who knew the speech was

fake but had no hard evidence until they read my essay s , and are now very thankful for the ammunition I have provided them to put down this myth. This second group is due much respect because they changed position from promoting it as a real speech, and then after reading my work they now inform people that it is actually a modern hoax. People are not always honest about being wrong and then go back to the same people in their network to later share with them the corrected facts. However, while doing so this 3rd group gives racists all the power to determine the status and condition of Black people throughout the Western Hemisphere because the fake speech does not give any role to Black people, other than to continue being helpless victims. One last point that this group does not understand is that just because the WL speech is a modern hoax, this does not excuse the criminal American slave system. This system is the most brutal operation in the modern history of the world, and no one is excused from profiting from it for the more than 3 centuries of existence in all its forms. Can you tell us about some of the actual psychological programs or methods used during slavery in the hopes of keeping our ancestors docile and dissuade revolts in the plantation? Well, I addressed this question in my previous answer that no one is letting slave owners and other slave profiteers off the hook. Only when this is done, we can solve any meaningful problems. What I mean here is that both Willie Lynch is fake AND slavery was brutal and those involved must be held accountable. The actual tactics used to try and keep Black people enslaved were very different than the WL list of methods. I have addressed this question at length in my book, but suffice it to say that some of the main tactics actually used included attempting to divide enslaved Africans by their ethnic background and language, class status, occupation, and whether they were born in Africa or in the U. The next few questions will come directly from readers of the Nuwla Community. The first question comes from Ellen. What is the number one trait that the next generation should be taught? To further the consciousness that this and the generations before failed in? The number one trait that should be taught is critical thinking. Until this is done the next generation will believe urban myths and low-quality social media hype, similar to what is happening with many young people today. My main focus for the past 25 years has been to teach and promote primary first-hand research. We need more people skilled in critical thinking and primary research methods in order to prevent more victims of ignorant myths which keep us from understanding and solving our problems. People who do not read books take this position that it is more convenient to lie than to find out the facts. American society has changed dramatically just in the past 50 years, and anyone who is old enough or has a grandparent or great-grandparent can verify this fact. The world only stands still in a time warp for the modern person with a slave mentality, who refuses to take control of his life and well-being. He wants to justify promoting the WL myth because he has no understanding that people have the ability to be agents of change, and who can and often do affect their own life circumstances. Only modern slaves who feel that they are powerless victims sit around waiting on the next group of white people to dominate them and control their lives. Real leaders look at the world differently than the modern slave, and they go out and become change agents, once they properly understand the origin and nature of the problem. It is important to stand on truth and stop the deliberate dumbing down of Black people with ignorant myths. My comments are on the original fake document of the s]. Our third question comes from Karl Walters. Even though the document is an alleged proven lie, what would it hurt for the conscious to document it as a white lie but continue to use it as a tool to promote cultural consciousness and as a personal motivator to stop the madness? Can we just simply change the title and appreciate the relevance and spot-on depiction of our plight? Why is it important to dispute a document that is integral for negroes to recognize the true parts of the document? No, this is not a good idea. First, there is absolutely nothing in the fake speech that gives anyone an incentive to counter the alleged WL tactics. For anyone to present Black culture as nothing but helpless victimhood is dangerous, and it reminds us of what the KKK does when it presents our history as nothing but slavery. The fake document does not promote knowledge of African culture or anything positive, but it actually does the opposite. It makes Black people look dumb and powerless, without any ability to resist the influence of the all-powerful Willie Lynch, a white man from years ago. Intelligent communities in control of their own destiny never spend time dealing with lies, false documents, historical fairytales, and silly urban legends. Rather, these intelligent communities deal with historical facts, trust, and integrity, and developing well organized problem-solving agendas. There should be a law against the spread of lies and ignorance! This

is more of a statement than a question, however, I would like you to respond to Jamilla Dennis, please. This is evident from the numerous documented stories of our ancestors! I think the focus should be on how can we get past those inflictions? Everything has to always be put in historical context i. I use the book, Without Sanctuary, in my U. Also, while slavery has had a negative impact, we need to understand that the greatest problems that Black people suffer from today are not a direct result of slavery. The fact is that the 20th-century triple issues of migration, urbanization, and integration had a greater negative impact on Black people today than did slavery. People who have not read any primary sources or comprehensive studies are misinformed about what has happened to Black people after WWII This is a dangerous and uninformed position that dismisses generations of effective resistance and success stories. Many people do not want to read, think critically, or face any facts. They have a distorted view of reality and believe that somehow the world is stagnant and has never changed and that Black people have always been dominated, have never been independent, and cannot solve any problems because families stayed intact throughout slavery despite all its brutality , and that surprising as it may seem most children resided in a two-parent household until the late s. This has to do with the power and resiliency of the Black social structure and extended family carried from Africa, and not because Black people have been treated well here in the Americas. The Family Law Act, signed by Ronald Reagan then governor of California , had a far more devastating impact on destroying the Black family than the vicious slave system from centuries ago. Of course, this will surprise most people because they refuse to respect the resiliency of the African extended family system. They have not read any primary sources on the Black family and social dynamics, written by the formerly enslaved Black people themselves. Nor have enough people looked at the census records or the studies by professional sociologists and historians, such as Benjamin Quarles, Carter G. If people study the facts, then it will be much easier to let go of misguided urban myths, and instead, focus on real solutions. The gun, gang, and drug problems are recent phenomena that have hit our communities hard in the past years and have nothing to do with slavery or Willie Lynch, but they are based on a more recent government assault against Black people. I will let you have the last word. I challenge the reader to separate fact from fiction, the real for the unreal, and evidence from mere ideology and opinion. Examine the sources that I have mentioned in this interview, because documentation beats conversation. I have an abundance of materials available through my writings, presentations, and interviews so there is no reason to not examine the primary sources and learn the professional research methods that I teach.

Chapter 2 : DEATH OF THE WILLIE LYNCH SPEECH “ II

Visual adaptation of the Willie Lynch letter. Whether this letter is fiction or non-fiction, these external factors still plague the African American community today.

I might still have the paper buried in a thousand other old papers I have. When I first saw it, it also struck me as a contemporary piece and inaccurate historically. Manu Ampim being circulated. This speech has been promoted widely throughout African American and Black British circles. Further, it is naively assumed by a large number of Willie Lynch believers that this single and isolated speech, allegedly given almost years ago, completely explains the internal problems and divisions within the African American community. While some have questioned and even dismissed this speech from the outset, it is fair to say that most African Americans who are aware of the speech have not questioned its authenticity, and assume it to be a legitimate and very crucial historical document which explains what has happened to African Americans. There is a large body of written materials from the slavery era, yet there is not one reference to a William Lynch speech given in This is very curious because both free and enslaved African Americans wrote and spoke about the tactics and practices of white slavemasters. Also, there is also not a single reference to the Lynch speech by any white abolitionists, including John Brown, William Lloyd Garrison, and Wendell Phillips. Similarly, there has been no evidence found of slavemasters or pro-slavery advocates referring to not to mention utilizing the specific divide and rule information given in the Lynch speech. Likewise, none of the most credible historians on the enslavement of African Americans have ever mentioned the Lynch speech in any of their writings. Since the Willie Lynch speech was not mentioned by any slavemasters, pro-slavery advocates, abolitionists, or historians studying the slavery era, the question of course is when did it appear? Taylor in her email exchanges with the late Dr. William Pierson Professor of History, Fisk University and others interested in the origin of the Lynch speech indicated that she keep the source from where she received the speech anonymous upon request, because he was unable to establish the authenticity of the document. On October 31, , Taylor wrote: It was printed in a local, widely-distributed, free publication called The St. I simply read it and put it in a file somewhere. We, as a people who have been fractured, divided and destroyed because of our division, now must move toward a perfect union. Now, ten years later, the speech has become extremely popular, although many historians and critical thinkers questioned this strange and unique document from the outset. First, I shall thank you, the gentlemen of the Colony of Virginia, for bringing me here. I am here to help you solve some of your problems with slaves. Your invitation reached me on my modest plantation in the West Indies where I have experimented with some of the newest and still the oldest methods of control of slaves. Ancient Rome would envy us if my program were implemented. As our boat sailed south on the James River, named for our illustrious King, whose version of the Bible we cherish. I saw enough to know that your problem is not unique. While Rome used cords of woods as crosses for standing human bodies along its highways in great numbers you are here using the tree and the rope on occasion. I caught the whiff of a dead slave hanging from a tree a couple of miles back. You are not only losing a valuable stock by hangings, you are having uprisings, slaves are running away, your crops are sometimes left in the fields too long for maximum profit, you suffer occasional fires, your animals are killed. Gentlemen, you know what your problems are: I do not need to elaborate. I am not here to enumerate your problems, I am here to introduce you to a method of solving them. In my bag here, I have a fool proof method for controlling your Black slaves. I guarantee everyone of you that if installed correctly it will control the slaves for at least hundred years [sic]. My method is simple. Any member of your family or your overseer can use it. I have outlined a number of differences among the slaves: I use fear, distrust, and envy for control purposes. These methods have worked on my modest plantation in the West Indies and it will work throughout the South. Take this simple little list of differences, and think about them. Now that you have a list of differences. I shall give you an outline of action-but before that I shall assure you that distrust is stronger than trust and envy is stronger than adulation, respect, or admiration. The Black slave after receiving this indoctrination shall carry on and will become self re-fueling and self generating for hundreds of years, maybe thousands. You must use the dark skin slaves vs. You must use the female vs. You

must also have your white servants and overseers distrust all Blacks, but it is necessary that your slaves trust and depend on us. They must love, respect and trust only us. Gentlemen, these kits are your keys to control. Have your wives and children use them, never miss an opportunity. If used intensely for one year, the slaves themselves will remain perpetually distrustful. No credible historian has indicated that any of the items on the Lynch list were a part of a divide and rule strategy in any early 18th century. These are current 20th century divisions and concerns. Here are the Lynch speech tactics versus the real divide and rule tactics that were actually used in the early 18th century: American born Intelligence Occupation house vs. Here are a few of the words in the speech that were not used until the 20th century: The cost of such a trip would have been considerable, and for the invited speaker to give only general remarks would have been highly unlikely. In , there was no region in the current-day U. Before the American Revolutionary War vs. Britain the 13 original U. I would advance that the likely candidate for such a superficial speech is an African American male in the 20ss age range, who probably minored in Black Studies in college. He had a limited knowledge of 18th century America, but unfortunately he fooled many uncritical Black people. Even if the Willie Lynch mythology were true, the speech is focused on what white slaveholders were doing, and there is no plan, program, or any agenda items for Black people to implement. It is ludicrous to give god-like powers to one white man who allegedly gave a single speech almost years ago, and claim that this is the main reason why Black people have problems among ourselves today! Unfortunately, too often Black people would rather believe a simple and convenient myth, rather than spend the time studying and understanding a situation. For example, writers such as Olaudah Equiano, Mahommah Baquaqua, and Frederick Douglass wrote penetrating accounts about the tactics of slave control. Frederick Douglass, for instance, wrote in his autobiography, Narrative of the life of Frederick Douglass, that one of the most diabolical tactics of the American slaveholders was to force the slave workers during their six days off for the Christmas holiday to drink themselves into a drunken stupor and forget about the pain of slavery. From what I know of the effects of these holidays upon the slave, I believe them to be the most effective means in the hands of the slaveholder in keeping down the spirit of insurrection. Where the slaveholders at once to abandon this practice, I have not the slightest doubt it would lead to an immediate insurrection among the slavesâ€¦. The holidays are part and parcel of the gross fraud, wrong, and inhumanity of slavery. It is certain that both of these problems were initiated and perpetuated during slavery, and they require our immediate attention. Many people who embrace the Willie Lynch myth have not studied the period of slavery, and have not read the major works or first-hand documents on this issue of African American slavery. As indicated above, this fictional speech is amazingly used as required reading by some college instructors. Kenneth Stamp in his important work on slavery in the American South, *The Peculiar Institution* , uses the historical records to outline the 5 rules for making a slave: Instill belief of personal inferiority. Develop a habit of perfect dependence. Primary research training is the best defense against urban legends and modern myths. For this quote and the general Anne Taylor email exchanges regarding the authenticity of the Willie Lynch speech, see: Kenneth Stamp, *The Peculiar Institution: Slavery in the Ante-Bellum South* , pp. He is also a professor of Africana Studies. He can be reached at:

Chapter 3 : William Lynch speech - Wikipedia

DEATH OF THE WILLIE LYNCH SPEECH (Part I). by Prof. Manu Ampim. Since there has been much attention given to a speech claimed to be delivered by a "William Lynch" in

The series will examine myths by and about African Americans that have persisted for years. He was invited to the colony to teach his methods of controlling blacks to local slave owners. In the speech, he outlined several ways that of controlling slaves that would last for years, including pitting dark-skinned blacks against those of lighter skin. Did Lynch really give a speech on controlling blacks that still exists to this day? Cobb is also a graduate of Howard University. The old, he argued, should be pitted against the young, the dark against the light, the male against the female and so on. As a historian, I am generally skeptical of smoking guns. Slavery was an incredibly complex set of social, economic and legal relations that literally boiled down to black and white. But given the variation in size of farms, number of enslaved workers, region, crops grown, law, gender-ratios, religion and local economy, it is unlikely that a single letter could explain slave policy for at least years of the institution and its ramifications down to the present day. It would literally be a career-making find. On a more practical level, the speech is filled with references that are questionable if not completely inaccurate. Public Domain But even assuming that Mr. This inaccuracy points to a more basic problem in understanding American history: The violence directed at black people in America was exceptional in the regard that it was racialized and used to reinforce political and social subordination, but it was not unique. Early America was incredibly violent in general – stemming in part from the endemic violence in British society and partly from the violence that tends to be associated with frontier societies. For most of its history, lynching was a non-racial phenomenon – in fact, it most often directed at white people. While there is disagreement about the precise origins of the term – some associate it with Charles Lynch, a Revolution-era Justice-of-the-Peace who imprisoned Tories, others see it as the legacy of an armed militia founded near the Lynche River or the militia captain named Lynch who created judicial tribunals in Virginia in – there is no reference to the term earlier than , more than half a century after the date given for the speech. Nevertheless, between and , Tuskegee University recorded 3, lynchings with black victims – and 1, lynchings with white ones. Willie Lynch offers no explanation for the white pro-lifer who guns down a white abortion-provider or white-on-white domestic violence. He does not explain political conflicts among different Latino groups or crime in Asian communities. Unity is not the same as unanimity and in the end, black people are no more disunited than any other group of people – and a lot more united than we give ourselves credit for.

Chapter 4 : TCC: DEATH OF THE WILLIE LYNCH SPEECH (part 1)

DEATH OF THE WILLIE LYNCH SPEECH, Part II. By Prof. Manu Ampim. RESPONSES TO PART I. Since my first essay on the fictional "Willie Lynch" speech in the previous issue of Nex Generation, there has been an overwhelming response to my analysis of this prevailing myth among Black people in the Western hemisphere.*

This speech has been promoted widely throughout African American and Black British circles. Further, it is naively assumed by a large number of Willie Lynch believers that this single and isolated speech, allegedly given almost years ago, completely explains the internal problems and divisions within the African American community. While some have questioned and even dismissed this speech from the outset, it is fair to say that most African Americans who are aware of the speech have not questioned its authenticity, and assume it to be a legitimate and very crucial historical document which explains what has happened to African Americans. There is a large body of written materials from the slavery era, yet there is not one reference to a William Lynch speech given in Also, there is not a single reference to the Lynch speech by any white abolitionists, including John Brown, William Lloyd Garrison, and Wendell Phillips. Similarly, there has been no evidence found of slavemasters or pro-slavery advocates referring to not to mention utilizing the specific divide and rule information given in the Lynch speech. Likewise, none of the most credible historians on the enslavement of African Americans have ever mentioned the Lynch speech in any of their writings. Since the Willie Lynch speech was not mentioned by any slavemasters, pro-slavery advocates, abolitionists, or historians studying the slavery era, the question of course is when did it appear? Taylor in her email exchanges with the late Dr. On October 31, , Taylor wrote: It was printed in a local, widely-distributed, free publication called The St. I simply read it and put it in a file somewhere. We, as a people who have been fractured, divided and destroyed because of our division, now must move toward a perfect union. Now, ten years later, the speech has become extremely popular, although many historians and critical thinkers questioned this strange and unique document from the outset. Full Text of the alleged Willie Lynch Speech, First, I shall thank you, the gentlemen of the Colony of Virginia, for bringing me here. I am here to help you solve some of your problems with slaves. Your invitation reached me on my modest plantation in the West Indies where I have experimented with some of the newest and still the oldest methods of control of slaves. Ancient Rome would envy us if my program were implemented. As our boat sailed south on the James River, named for our illustrious King, whose version of the Bible we cherish. I saw enough to know that your problem is not unique. While Rome used cords of woods as crosses for standing human bodies along its highways in great numbers you are here using the tree and the rope on occasion. I caught the whiff of a dead slave hanging from a tree a couple of miles back. You are not only losing a valuable stock by hangings, you are having uprisings, slaves are running away, your crops are sometimes left in the fields too long for maximum profit, you suffer occasional fires, your animals are killed. Gentlemen, you know what your problems are: I do not need to elaborate. I am not here to enumerate your problems, I am here to introduce you to a method of solving them. In my bag here, I have a fool proof method for controlling your Black slaves. I guarantee everyone of you that if installed correctly it will control the slaves for at least hundred years [sic]. My method is simple. Any member of your family or your overseer can use it. I have outlined a number of differences among the slaves: I use fear, distrust, and envy for control purposes. These methods have worked on my modest plantation in the West Indies and it will work throughout the South. Take this simple little list of differences, and think about them. Now that you have a list of differences. I shall give you an outline of action-but before that I shall assure you that distrust is stronger than trust and envy is stronger than adulation, respect, or admiration. The Black slave after receiving this indoctrination shall carry on and will become self re-fueling and self generating for hundreds of years, maybe thousands. You must use the dark skin slaves vs. You must use the female vs. You must also have your white servants and overseers distrust all Blacks, but it is necessary that your slaves trust and depend on us. They must love, respect and trust only us. Gentlemen, these kits are your keys to control. Have your wives and children use them, never miss an opportunity. If used intensely for one year, the slaves themselves will remain perpetually distrustful. No credible historian has indicated that any of the items on the Lynch list were a part

of a divide and rule strategy in the early 18th century. These are current 20th century divisions and concerns. Here are the Lynch speech tactics versus the real divide and rule tactics that were actually used in the early 18th century: Here are a few of the words in the speech that were not used until the 20th century: The cost of such a trip would have been considerable, and for the invited speaker to give only general remarks would have been highly unlikely. In , there was no region in the current-day U. Before the American Revolutionary War vs. Britain the 13 original U. Lastly, the name Willie Lynch is interesting, as it may be a simple play on words: I would advance that the likely candidate for such a superficial speech is an African American male in the 20ss age range, who probably minored in Black Studies in college. He had a limited knowledge of 18th century America, but unfortunately he fooled many uncritical Black people. Even if the Willie Lynch mythology were true, the speech is focused on what white slaveholders were doing, and there is no plan, program, or any agenda items for Black people to implement. It is ludicrous to give god-like powers to one white man who allegedly gave a single speech almost years ago, and claim that this is the main reason why Black people have problems among ourselves today! Unfortunately, too often Black people would rather believe a simple and convenient myth, rather than spend the time studying and understanding a situation. For example, writers such as Olaudah Equiano, Mahommah Baquaqua, and Frederick Douglass wrote penetrating accounts about the tactics of slave control. Frederick Douglass, for instance, wrote in his autobiography, *Narrative of the life of Frederick Douglass*, that one of the most diabolical tactics of the American slaveholders was to force the slave workers during their six days off for the Christmas holiday to drink themselves into a drunken stupor and forget about the pain of slavery. From what I know of the effects of these holidays upon the slave, I believe them to be the most effective means in the hands of the slaveholder in keeping down the spirit of insurrection. Were the slaveholders at once to abandon this practice, I have not the slightest doubt it would lead to an immediate insurrection among the slavesâ€. The holidays are part and parcel of the gross fraud, wrong, and inhumanity of slavery. It is certain that both of these problems were initiated and perpetuated during slavery, and they require our immediate attention. Many people who embrace the Willie Lynch myth have not studied the period of slavery, and have not read the major works or first-hand documents on this issue of African American slavery. Further, as indicated above, the Lynch hoax is so widespread that this fictional speech is amazingly used as required reading by some college instructors. While we are being misled by this fantasy, the real historical data is being ignored. For example, Kenneth Stampp in his important work on slavery in the American South, *The Peculiar Institution* , uses the historical records to outline the 5 rules for making a slave: Instill belief of personal inferiority. Primary research training is the best defense against urban legends and modern myths. For this quote and the general Anne Taylor email exchanges regarding the authenticity of the Willie Lynch speech, see: Kenneth Stampp, *The Peculiar Institution: Slavery in the Ante-Bellum South* , pp. He is also a professor of Africana Studies. He can be reached at: Full essay is published in the December issue of *Nex Generation Magazine*. Before reading the evidence presented in my essay, this group either ignored this fake speech, or they argued against its authenticity without the ammunition that my critique provides. The second group of people also responded to my essay very favorably. However, this group initially assumed that the alleged speech was authentic and thus shared it with many people in their network. They simply never thought to ask themselves whether or not the speech was legitimate. Since reading my analysis of the Lynch speech, this group now sees it as a modern hoax and have indicated that they are going back to their networks to announce that the Will Lynch speech is a modern fake. I have the utmost respect for this group, because they have a high degree of integrity to admit that they had made a mistake and was now going back to make corrections. However, they fail to realize that the fake speech is only concerned with what a white slave-owner supposedly said, and there is no agenda or program for Black people to act upon. Also, they fail to understand that few people would consider trusting someone who they know will openly lie when it serves their interests. If the Willie Lynch speech supporters are sincere and want to learn about influential and prominent pro-slavery advocates in the s and s, then they should read the recent book by Paul Finkelman, *Defending Slavery*: There is no doubt that the fake Lynch document is of late 20th century origin, and thus far it cannot be traced back before Black people will never be respected as an intelligent people or solve any of our major problems by believing in kindergarten internet myths. Rather,

these problems arose as Black people migrated from the southern region of the U. It is well known that the social harmony within the African American community still existed well into the 20th century. In fact, all older Black people from the South know this from their own experience, and the experience of their parents and grandparents, as there were largely positive marriage and family relations, respect for eldership, and general social harmony. Yet, many people ignore this fact of Black social harmony in the early- to mid-20th century in order to believe the Willie Lynch fairy tale. As I indicated in my first essay, there are many first-hand slavery accounts that give more important insight as to what happened to Black people than the fake Willie Lynch speech. In order to gain correct knowledge of our historical experience, we have to study our history from the primary sources, and study the works of professional sociologists and historians such as Benjamin Quarles, Carter G. Woodson. These authors clearly demonstrate that African American social harmony survived throughout slavery and into the 20th century. The Black political and cultural resistance to enslavement never ceased and indeed prevented the forces of slavery from destroying the Black sense of community sharing and caring, as is falsely asserted by the dwindling number of Lynch speech supporters. In the early 20th century, there was a fundamental shift that occurred in the situation of African Americans when for the first time there was a major migration of Black people away from the southern U. According to the U. S. Census Bureau, these northern cities were dramatically transformed within one to two generations into areas which housed growing impoverished Black populations.

Chapter 5 : The death of the Willie Lynch Speech - Ethnic Studies Department - Sacramento City College

The "Willie Lynch Speech" is not mentioned by any 18 th or 19 th century slavemasters or anti-slavery activists. There is a large body of written materials from the slavery era, yet there is not one reference to a William Lynch speech given in

The cost of such a trip would have been considerable, and for the invited speaker to give only general remarks would have been highly unlikely. In , there was no region in the current-day U. Before the American Revolutionary War vs. Britain the 13 original U. Lastly, the name Willie Lynch is interesting, as it may be a simple play on words: I would advance that the likely candidate for such a superficial speech is an African American male in the 20ss age range, who probably minored in Black Studies in college. He had a limited knowledge of 18th century America , but unfortunately he fooled many uncritical Black people. Even if the Willie Lynch mythology were true, the speech is focused on what white slaveholders were doing, and there is no plan, program, or any agenda items for Black people to implement. It is ludicrous to give god-like powers to one white man who allegedly gave a single speech almost years ago, and claim that this is the main reason why Black people have problems among ourselves today! Unfortunately, too often Black people would rather believe a simple and convenient myth, rather than spend the time studying and understanding a situation. For example, writers such as Olaudah Equiano, Mahommah Baquaqua, and Frederick Douglass wrote penetrating accounts about the tactics of slave control. Frederick Douglass, for instance, wrote in his autobiography, *Narrative of the life of Frederick Douglass*, that one of the most diabolical tactics of the American slaveholders was to force the slave workers during their six days off for the Christmas holiday to drink themselves into a drunken stupor and forget about the pain of slavery. From what I know of the effects of these holidays upon the slave, I believe them to be the most effective means in the hands of the slaveholder in keeping down the spirit of insurrection. Were the slaveholders at once to abandon this practice, I have not the slightest doubt it would lead to an immediate insurrection among the slavesâ€œ. The holidays are part and parcel of the gross fraud, wrong, and inhumanity of slavery. It is certain that both of these problems were initiated and perpetuated during slavery, and they require our immediate attention. Many people who embrace the Willie Lynch myth have not studied the period of slavery, and have not read the major works or first-hand documents on this issue of African American slavery. Further, as indicated above, the Lynch hoax is so widespread that this fictional speech is amazingly used as required reading by some college instructors. While we are being misled by this fantasy, the real historical data is being ignored. For example, Kenneth Stampp in his important work on slavery in the American South, *The Peculiar Institution* , uses the historical records to outline the 5 rules for making a slave: Instill belief of personal inferiority. Primary research training is the best defense against urban legends and modern myths. For this quote and the general Anne Taylor email exchanges regarding the authenticity of the Willie Lynch speech, see: Kenneth Stampp, *The Peculiar Institution*: He is also a professor of Africana Studies. He can be reached at:

Chapter 6 : Biblephobia: THE DAY OF REMEMBRANCE: WILLIE LYNCH LETTER- PART 1 - THE PROPHET

The William Lynch speech is an address purportedly delivered by a certain William Lynch (or Willie Lynch) to an audience on the bank of the James River in Virginia in regarding control of slaves within the colony.

May 22, - Lynch was a British slave owner in the West Indies. I greet you here on the bank of the James River in the year of our Lord one thousand seven hundred and twelve. First, I shall thank you, the gentlemen of the Colony of Virginia, for bringing me here. I am here to help you solve some of your problems with slaves. Your invitation reached me on my modest plantation in the West Indies, where I have experimented with some of the newest, and still the oldest, methods for control of slaves. Ancient Rome would envy us if my program is implemented. As our boat sailed south on the James River, named for our illustrious King, whose version of the Bible we cherish, I saw enough to know that your problem is not unique. While Rome used cords of wood as crosses for standing human bodies along its highways in great numbers, you are here using the tree and the rope on occasions. I caught the whiff of a dead slave hanging from a tree, a couple miles back. You are not only losing valuable stock by hangings, you are having uprisings, slaves are running away, your crops are sometimes left in the fields too long for maximum profit, you suffer occasional fires, your animals are killed. Gentlemen, you know what your problems are; I do not need to elaborate. I am not here to enumerate your problems, I am here to introduce you to a method of solving them. My method is simple. Any member of your family or your overseer can use it. These methods have worked on my modest plantation in the West Indies and it will work throughout the South. Take this simple little list of differences and think about them. You must use the DARK skin slaves vs. You must also have white servants and overseers [who] distrust all Blacks. Gentlemen, these kits are your keys to control. Have your wives and children use them, never miss an opportunity. I and many of them attained astonishing proficiency in this direction. They had to deal not with earth, wood and stone, but with men and, by every regard, they had for their own safety and prosperity they needed to know the material on which they were to work, conscious of the injustice and wrong they were every hour perpetuating and knowing what they themselves would do. Were they the victims of such wrongs? They were constantly looking for the first signs of the dreaded retribution. They watched therefore with skilled and practiced eyes, and learned to read with great accuracy, the state of mind and heart of the slave, through his sable face. Unusual sobriety, apparent abstractions, sullenness and indifference indeed, any mood out of the common was afforded ground for suspicion and inquiry. What do we need? First of all, we need a black nigger man, a pregnant nigger woman and her baby nigger boy. Second, we will use the same basic principle that we use in breaking a horse, combined with some more sustaining factors. What we do with horses is that we break them from one form of life to another; that is, we reduce them from their natural state in nature. Whereas nature provides them with the natural capacity to take care of their offspring, we break that natural string of independence from them and thereby create a dependency status, so that we may be able to get from them useful production for our business and pleasure. We understand that short range planning economics results in periodic economic chaos; so that to avoid turmoil in the economy, it requires us to have breadth and depth in long range comprehensive planning, articulating both skill sharp perceptions. We lay down the following principles for long range comprehensive economic planning. Both horse and niggers [are] no good to the economy in the wild or natural state. We hold the six cardinal principles as truth to be self-evident, based upon following the discourse concerning the economics of breaking and tying the horse and the nigger together, all inclusive of the six principles laid down above. Neither principle alone will suffice for good economics. All principles must be employed for orderly good of the nation. Accordingly, both a wild horse and a wild or natur[al] nigger is dangerous even if captured, for they will have the tendency to seek their customary freedom and, in doing so, might kill you in your sleep. They sleep while you are awake, and are awake while you are asleep. Above all, you cannot get them to work in this natural state. Hence, both the horse and the nigger must be broken; that is breaking them from one form of mental life to another. In other words, break the will to resist. Now the breaking process is the same for both the horse and the nigger, only slightly varying in degrees. But, as we said before, there is an art in long range economic planning. A brief

discourse in offspring development will shed light on the key to sound economic principles. Therefore, if you break the FEMALE mother, she will BREAK the offspring in its early years of development; and when the offspring is old enough to work, she will deliver it up to you, for her normal female protective tendencies will have been lost in the original breaking process. For example, take the case of the wild stud horse, a female horse and an already infant horse and compare the breaking process with two captured nigger males in their natural state, a pregnant nigger woman with her infant offspring. Take the stud horse, break him for limited containment. Completely break the female horse until she becomes very gentle, whereas you or anybody can ride her in her comfort. Breed the mare and the stud until you have the desired offspring. Then, you can turn the stud to freedom until you need him again. Train the female horse whereby she will eat out of your hand, and she will in turn train the infant horse to eat out of your hand, also. When it comes to breaking the uncivilized nigger, use the same process, but vary the degree and step up the pressure, so as to do a complete reversal of the mind. Take the meanest and most restless nigger, strip him of his clothes in front of the remaining male niggers, the female, and the nigger infant, tar and feather him, tie each leg to a different horse faced in opposite directions, set him afire and beat both horses to pull him apart in front of the remaining niggers. The next step is to take a bullwhip and beat the remaining nigger males to the point of death, in front of the female and the infant. Test her in every way, because she is the most important factor for good economics. If she shows any sign of resistance in submitting completely to your will, do not hesitate to use the bullwhip on her to extract that last bit of [b] out of her. Take care not to kill her, for in doing so, you spoil good economics. When in complete submission, she will train her offsprings in the early years to submit to labor when they become of age. Understanding is the best thing. Therefore, we shall go deeper into this area of the subject matter concerning what we have produced here in this breaking process of the female nigger. We have reversed the relationship; in her natural uncivilized state, she would have a strong dependency on the uncivilized nigger male, and she would have a limited protective tendency toward her independent male offspring and would raise male offsprings to be dependent like her. Nature had provided for this type of balance. We reversed nature by burning and pulling a civilized nigger apart and bullwhipping the other to the point of death, all in her presence. In this frozen, psychological state of independence, she will raise her MALE and female offspring in reversed roles. Because she has become psychologically independent, she will train her FEMALE offsprings to be psychologically independent. What have you got? This is a perfect situation of sound sleep and economics. Before the breaking process, we had to be alertly on guard at all times. Now, we can sleep soundly, for out of frozen fear his woman stands guard for us. He cannot get past her early slave-molding process. He is a good tool, now ready to be tied to the horse at a tender age. By the time a nigger boy reaches the age of sixteen, he is soundly broken in and ready for a long life of sound and efficient work and the reproduction of a unit of good labor force. Continually through the breaking of uncivilized savage niggers, by throwing the nigger female savage into a frozen psychological state of independence, by killing the protective male image, and by creating a submissive dependent mind of the nigger male slave, we have created an orbiting cycle that turns on its own axis forever, unless a phenomenon occurs and re-shifts the position of the male and female slaves. We show what we mean by example. Take the case of the two economic slave units and examine them close. Then, we take the nigger male away from them and keep them moving and working. Say one nigger female bears a nigger female and the other bears a nigger male; both nigger femalesâ€™being without influence of the nigger male image, frozen with a independent psychologyâ€™will raise their offspring into reverse positions. The one with the female offspring will teach her to be like herself, independent and negotiable we negotiate with her, through her, by her, negotiates her at will. The one with the nigger male offspring, she being frozen subconscious fear for his life, will raise him to be mentally dependent and weak, but physically strong; in other words, body over mind. Now, in a few years when these two offsprings become fertile for early reproduction, we will mate and breed them and continue the cycle. That is good, sound and long range comprehensive planning. Furthermore, we talked about paying particular attention to the female savage and her offspring for orderly future planning, then more recently we stated that, by reversing the positions of the male and female savages, we created an orbiting cycle that turns on its own axis forever unless a phenomenon occurred and reshifts positions of the male and female savages.

This creation of multiplicity of phenomena of illusions entails the principle of crossbreeding the nigger and the horse as we stated above, the purpose of which is to create a diversified division of labor; thereby creating different levels of labor and different values of illusion at each connecting level of labor. The results of which is the severance of the points of original beginnings for each sphere illusion. Since we feel that the subject matter may get more complicated as we proceed in laying down our economic plan concerning the purpose, reason and effect of crossbreeding horses and niggers, we shall lay down the following definition terms for future generations. Orbiting cycle means a thing turning in a given path. Axis means upon which or around which a body turns. Phenomenon means something beyond ordinary conception and inspires awe and wonder. Multiplicity means a great number. Crossbreeding a horse means taking a horse and breeding it with an ass and you get a dumb, backward, ass long-headed mule that is not reproductive nor productive by itself. Crossbreeding niggers mean taking so many drops of good white blood and putting them into as many nigger women as possible, varying the drops by the various tone that you want, and then letting them breed with each other until another circle of color appears as you desire. What this means is this: Put the niggers and the horse in a breeding pot, mix some asses and some good white blood and what do you get? You got a multiplicity of colors of ass backward, unusual niggers, running, tied to backward ass long-headed mules, the one productive of itself, the other sterile. The one constant, the other dying, we keep the nigger constant for we may replace the mules for another tool both mule and nigger tied to each other, neither knowing where the other came from and neither productive for itself, nor without each other. You know language is a peculiar institution. It leads to the heart of a people.

Chapter 7 : DEATH OF THE WILLIE LYNCH SPEECH

The Willie Lynch Letter: The Making Of A Slave! This speech was delivered by Willie Lynch on the bank of the James River in the colony of Virginia in

The information posted comes from numerous sources and contributors. Manu Ampim Since there has been much attention given to a speech claimed to be delivered by a "William Lynch" in This speech has been promoted widely throughout African American and Black British circles. It is re-printed on numerous websites, discussed in chat rooms, forwarded as a "did you know" email to friends and family members, assigned as required readings in college and high school courses, promoted at conferences, and there are several books published with the title of "Willie Lynch. Further, it is naively assumed by a large number of Willie Lynch believers that this single and isolated speech, allegedly given almost years ago, completely explains the internal problems and divisions within the African American community. They assume that the "Willie Lynch Syndrome" explains Black disunity and the psychological trauma of slavery. While some have questioned and even dismissed this speech from the outset, it is fair to say that most African Americans who are aware of the speech have not questioned its authenticity, and assume it to be a legitimate and very crucial historical document which explains what has happened to African Americans. However, when we examine the details of the "Willie Lynch Speech" and its assumed influence, then it becomes clear that the belief in its authenticity and widespread adoption during the slavery era is nothing more than a modern myth. In this brief examination, I will show that the only known "William Lynch" was born three decades after the alleged speech, that the only known "William Lynch" did not own a plantation in the West Indies, that the "speech" was not mentioned by anyone in the 18th or 19th centuries, and that the "speech" itself clearly indicates that it was composed in the late 20th century. There is a large body of written materials from the slavery era, yet there is not one reference to a William Lynch speech given in Also, there is not a single reference to the Lynch speech by any white abolitionists, including John Brown, William Lloyd Garrison, and Wendell Phillips. Similarly, there has been no evidence found of slave-masters or pro-slavery advocates referring to not to mention utilizing the specific divide and rule information given in the Lynch speech. Likewise, none of the most credible historians on the enslavement of African Americans have ever mentioned the Lynch speech in any of their writings. These authors have studied the details and dynamics of Black social life and relations during slavery, as well as the "machinery of control" by the slave-masters, yet none made a single reference to a Lynch speech. Since the Willie Lynch speech was not mentioned by any slave-masters, pro-slavery advocates, abolitionists, or historians studying the slavery era, the question of course is when did it appear? Taylor in her email exchanges with the late Dr. On October 31, , Taylor wrote: The publisher who gave me this [speech] wanted to remain anonymous It was printed in a local, widely-distributed, free publication called The St. I simply read it and put it in a file somewhere. We, as a people who have been fractured, divided and destroyed because of our division, now must move toward a perfect union. Listen to what he said. So spoke Willie Lynch years ago. Now, ten years later, the speech has become extremely popular, although many historians and critical thinkers questioned this strange and unique document from the outset. Full Text of the alleged Willie Lynch Speech, First, I shall thank you, the gentlemen of the Colony of Virginia, for bringing me here. I am here to help you solve some of your problems with slaves. Your invitation reached me on my modest plantation in the West Indies where I have experimented with some of the newest and still the oldest methods of control of slaves. Ancient Rome would envy us if my program were implemented. As our boat sailed south on the James River , named for our illustrious King, whose version of the Bible we cherish. I saw enough to know that your problem is not unique. While Rome used cords of woods as crosses for standing human bodies along its highways in great numbers you are here using the tree and the rope on occasion. I caught the whiff of a dead slave hanging from a tree a couple of miles back. You are not only losing a valuable stock by hangings, you are having uprisings, slaves are running away, your crops are sometimes left in the fields too long for maximum profit, you suffer occasional fires, your animals are killed. Gentlemen, you know what your problems are: I do not need to elaborate. I am not here to enumerate your problems, I am here to

introduce you to a method of solving them. In my bag here, I have a fool proof method for controlling your Black slaves. I guarantee everyone of you that if installed correctly it will control the slaves for at least hundred years [sic]. My method is simple. Any member of your family or your overseer can use it. I have outlined a number of differences among the slaves: I use fear, distrust, and envy for control purposes. These methods have worked on my modest plantation in the West Indies and it will work throughout the South. Take this simple little list of differences, and think about them. Now that you have a list of differences. I shall give you an outline of action-but before that I shall assure you that distrust is stronger than trust and envy is stronger than adulation, respect, or admiration. The Black slave after receiving this indoctrination shall carry on and will become self re-fueling and self generating for hundreds of years, maybe thousands. You must use the dark skin slaves vs. You must use the female vs. You must also have your white servants and overseers distrust all Blacks, but it is necessary that your slaves trust and depend on us. They must love, respect and trust only us. Gentlemen, these kits are your keys to control. Have your wives and children use them, never miss an opportunity. If used intensely for one year, the slaves themselves will remain perpetually distrustful. The only known "William Lynch" who could have authorized a speech in Virginia was born 30 years after the alleged speech was given. The only known "William Lynch" lived from and was from Pittsylvania , Virginia. It is obvious that "William Lynch" could not have authored a document 30 years before he was born! This "William Lynch" never owned a plantation in the West Indies, and he did not own a slave plantation in Virginia. The anonymous writer of the Lynch speech states, "I have outlined a number of differences among the slaves: However, none of these "tactics" were concerns to slaveholders in the early s in the West Indies or colonial America. No credible historian has indicated that any of the items on the Lynch list were a part of a divide and rule strategy in the early 18th century. These are current 20th century divisions and concerns. Here are the Lynch speech tactics versus the real divide and rule tactics that were actually used in the early 18th century:

Chapter 8 : Enduring Myths: The Willie Lynch Letter | Truth Be Told

Full text of "willie lynch letter " See other formats Page 1 of 4 The Willie Lynch Letter: The Making Of A Slave! This speech was delivered by Willie Lynch on the bank of the James River in the colony of Virginia in 1

The Making Of A Slave! This speech was delivered by Willie Lynch on the bank of the James River in the colony of Virginia in 1704. Lynch was a British slave owner in the West Indies. He was invited to the colony of Virginia in 1704 to teach his methods to slave owners there. The term "lynching" is derived from his last name.

December 25, Gentlemen: I greet you here on the bank of the James River in the year of our Lord one thousand seven hundred and twelve. First, I shall thank you, the gentlemen of the Colony of Virginia, for bringing me here. I am here to help you solve some of your problems with slaves. Your invitation reached me on my modest plantation in the West Indies, where I have experimented with some of the newest and still the oldest methods for control of slaves. As our boat sailed south on the James River, named for our illustrious King, whose version of the Bible we cherish, I saw enough to know that your problem is not unique. While Rome used cords of wood as crosses for standing human bodies along its highways in great numbers, you are here using the tree and the rope on occasions. I caught the whiff of a dead slave hanging from a tree, a couple miles back. You are not only losing valuable stock by hangings, you are having uprisings, slaves are running away, your crops are sometimes left in the fields too long for maximum profit, You suffer occasional fires, your animals are killed. Gentlemen, you know what your problems are; I do not need to elaborate. I am not here to enumerate your problems, I am here to introduce you to a method of solving them. In my bag here, I have a foolproof method for controlling your black slaves. I guarantee every one of you that if installed correctly it will control the slaves for at least years [2]. My method is simple. Any member of your family or your overseer can use it. I have outlined a number of differences among the slaves and make the differences bigger. I use fear, distrust and envy for control. These methods have worked on my modest plantation in the West Indies and it will work throughout the South. Take this simple little list of differences and think about them. Now that you have a list of differences, I shall give you an outline of action, but before that, I shall assure you that distrust is stronger than trust and envy stronger than adulation, respect or admiration. The Black slaves after receiving this indoctrination shall carry on and will become self refueling and self generating for hundreds of years, maybe thousands. You must use the dark skin slaves vs. You must use the female vs. And the male vs. You must also have you white servants and overseers distrust all Blacks. It is necessary that your slaves trust and depend on us. They must love, respect and trust only us. Gentlemen, these kits are your keys to control. Have your wives and children use them, never miss an opportunity. If used intensely for one year, the slaves themselves will remain perpetually distrustful of each other. Thank you gentlemen Lets Make a Slave It was the interest and business of slave holders to study human nature, and the slave nature in particular, with a view to practical results. I and many of them attained astonishing proficiency in this direction. They had to deal not with earth, wood and stone, but with men and by every regard they had for their own safety and prosperity they needed to know the material on which they were to work. Conscious of the injustice and wrong they were every hour perpetuating and knowing what they themselves would do. Were they the victims of such wrongs? They were constantly looking for the first signs of the dreaded retribution. They watched, therefore with skilled and practiced eyes, and learned to read with great accuracy, the state of mind and heart of the slave, through his sable face. Unusual sobriety, apparent abstractions, sullenness and indifference indeed, any mood out of the common was afforded ground for suspicion and inquiry. Let us make a slave. What do we need? First of all we need a black nigger man, a pregnant nigger woman and her baby nigger boy. Second, we will use the same basic principle that we use in breaking a horse, combined with some more sustaining factors. What we do with horses is that we break them from one form of life to another that is we reduce them from their natural state in nature. Whereas nature provides them with the natural capacity to take care of their offspring, we break that natural string of independence from them and thereby create a dependency status, so that we may be able file: We understand that short range planning economics results in periodic economic chaos; so that to avoid turmoil in the economy, it requires us to have

breath and depth in long range comprehensive planning, articulating both skill sharp perceptions. We lay down the following principles for long range comprehensive economic planning. Both horse and niggers is no good to the economy in the wild or natural state. Both must be broken and tied together for orderly production. For orderly future, special and particular attention must be paid to the female and the youngest offspring. Both must be crossbred to produce a variety and division of labor. Both must be taught to respond to a peculiar new language. Psychological and physical instruction of containment must be created for both. We hold the six cardinal principles as truth to be self evident, based upon the following the discourse concerning the economics of breaking and tying the horse and the nigger together, all inclusive of the six principles laid down about. Neither principle alone will suffice for good economics. All principles must be employed for orderly good of the nation. Accordingly, both a wild horse and a wild or nature nigger is dangerous even if captured, for they will have the tendency to seek their customary freedom, and in doing so, might kill you in your sleep. They sleep while you are awake, and are awake while you are asleep. They are dangerous near the family house and it requires too much labor to watch them away from the house. Above all, you cannot get them to work in this natural state. Hence both the horse and the nigger must be broken; that is breaking them from one form of mental life to another. Keep the body take the mind! In other words break the will to resist. Now the breaking process is the same for both the horse and the nigger, only slightly varying in degrees. But as we said before, there is an art in long range economic planning. You must keep your eye and thoughts on the female and the offspring of the horse and the nigger. A brief discourse in offspring development will shed light on the key to sound economic principles. Pay little attention to the generation of original breaking, but concentrate on future generations. Therefore, if you break the female mother, she will break the offspring in its early years of development and when the offspring is old enough to work, she will deliver it up to you, for her normal female protective tendencies will have been lost in the original breaking process. For example take the case of the wild stud horse, a female horse and an already infant horse and compare the breaking process with two captured nigger males in their natural state, a pregnant nigger woman with her infant offspring. Take the stud horse, break him for limited containment. Completely break the female horse until she becomes very gentle, whereas you or anybody can ride her in her comfort. Breed the mare and the stud until you have the desired offspring. Then you can turn the stud to freedom until you need him again. Train the female horse where by she will eat out of your hand, and she will in turn train the infant horse to eat out of your hand also. When it comes to breaking the uncivilized nigger, use the same process, but vary the degree and step up the pressure, so as to do a complete reversal of the mind. Take the meanest and most restless nigger, strip him of his clothes in front of the remaining male niggers, the female, and the nigger infant, tar and feather him, tie each leg to a different horse faced in opposite directions, set him a fire and beat both horses to pull him apart in front of the remaining nigger. The next step is to take a bull whip and beat the remaining nigger male to the point of death, in front of the female and the infant. The Breaking Process of the African Woman Take the female and run a series of tests on her to see if she will submit to your desires willingly. Test her in every way, because she is the most important factor for good economics. If she shows any sign of resistance in submitting completely to your will, do not hesitate to use the bull whip on her to extract that last bit of resistance out of her. Take care not to kill her, for in doing so, you spoil good economic. When in complete submission, she will train her off springs in the early years to submit to labor when the become of age. Understanding is the best thing. Therefore, we shall go deeper into this area of the subject matter concerning what we have produced here in this breaking process of the female nigger. We have reversed the relationship in her natural uncivilized state she would have a strong dependency on the uncivilized nigger male, and she would have a limited protective tendency toward her independent male offspring and would raise male off springs to be dependent like her. Nature had provided for this type of balance. We reversed nature by burning and pulling a civilized nigger apart and bull whipping the other to the point of death, all in her presence. By her being left alone, unprotected, with the male image destroyed, the ordeal caused her to move from her psychological dependent state to a frozen independent state. In this frozen psychological state of independence, she will raise her male and female offspring in reversed roles. For fear of the young males life she will psychologically train him to be mentally weak and dependent, but physically strong. Because she has become psychologically independent,

she will train her female off springs to be psychological independent. What have you got? This is a perfect situation of sound sleep and economic. Before the breaking process, we had to be alertly on guard at all times.

Chapter 9 : E-book: Death of the Willie Lynch Speech - Manu Ampim - Black Classic Press

Lynch was a British slave owner in the West Indies. He was invited to the colony of Virginia in to teach his methods to slave owners there. [beginning of the Willie Lynch Letter].

Also just like Eli Whitney the inventor of the cotton gin was said to be a black man "but in reality he was a white man. These Urban myths have been around for a while now. Manu Ampim has joined several other Black scholars and activists who have exposed the myths of the Willie Lynch talk by advancing a thoroughly detailed refutation of its authenticity. I first saw this "document" in a poor xerox form from a "Liberation Library" copy dated I think I might still have the paper buried in a thousand other old papers I have. When I first saw it, it also struck me as a contemporary piece and inaccurate historically. Manu Ampim being circulated. In *Struggle*, Sam Anderson author: Manu Ampim Since there has been much attention given to a speech claimed to be delivered by a "William Lynch" in This speech has been promoted widely throughout African American and Black British circles. It is re-printed on numerous websites, discussed in chat rooms, forwarded as a "did you know" email to friends and family members, assigned as required readings in college and high school courses, promoted at conferences, and there are several books published with the title of "Willie Lynch. Further, it is naively assumed by a large number of Willie Lynch believers that this single and isolated speech, allegedly given almost years ago, completely explains the internal problems and divisions within the African American community. They assume that the "Willie Lynch Syndrome" explains Black disunity and the psychological trauma of slavery. While some have questioned and even dismissed this speech from the outset, it is fair to say that most African Americans who are aware of the speech have not questioned its authenticity, and assume it to be a legitimate and very crucial historical document which explains what has happened to African Americans. However, when we examine the details of the "Willie Lynch Speech" and its assumed influence, then it becomes clear that the belief in its authenticity and widespread adoption during the slavery era is nothing more than a modern myth. In this brief examination, I will show that the only known "William Lynch" was born three decades after the alleged speech, that the only known "William Lynch" did not own a plantation in the West Indies, that the "speech" was not mentioned by anyone in the 18th or 19th centuries, and that the "speech" itself clearly indicates that it was composed in the late 20th century. There is a large body of written materials from the slavery era, yet there is not one reference to a William Lynch speech given in This is very curious because both free and enslaved African Americans wrote and spoke about the tactics and practices of white slavemasters. Also, there is also not a single reference to the Lynch speech by any white abolitionists, including John Brown, William Lloyd Garrison, and Wendell Phillips. Similarly, there has been no evidence found of slavemasters or pro-slavery advocates referring to not to mention utilizing the specific divide and rule information given in the Lynch speech. Likewise, none of the most credible historians on the enslavement of African Americans have ever mentioned the Lynch speech in any of their writings. These authors have studied the details and dynamics of Black social life and relations during slavery, as well as the "machinery of control" by the slavemasters, yet none made a single reference to a Lynch speech. Since the Willie Lynch speech was not mentioned by any slavemasters, pro-slavery advocates, abolitionists, or historians studying the slavery era, the question of course is when did it appear? Taylor in her email exchanges with the late Dr. William Pierson Professor of History, Fisk University and others interested in the origin of the Lynch speech indicated that she keep the source from where she received the speech anonymous upon request, because he was unable to establish the authenticity of the document. On October 31, , Taylor wrote: It was printed in a local, widely-distributed, free publication called *The St.* I simply read it and put it in a file somewhere. We, as a people who have been fractured, divided and destroyed because of our division, now must move toward a perfect union. Now, ten years later, the speech has become extremely popular, although many historians and critical thinkers questioned this strange and unique document from the outset. First, I shall thank you, the gentlemen of the Colony of Virginia, for bringing me here. I am here to help you solve some of your problems with slaves. Your invitation reached me on my modest plantation in the West Indies where I have experimented with some of the newest and still the oldest methods of control of slaves. Ancient

Rome would envy us if my program were implemented. As our boat sailed south on the James River, named for our illustrious King, whose version of the Bible we cherish. I saw enough to know that your problem is not unique. While Rome used cords of woods as crosses for standing human bodies along its highways in great numbers you are here using the tree and the rope on occasion. I caught the whiff of a dead slave hanging from a tree a couple of miles back. You are not only losing a valuable stock by hangings, you are having uprisings, slaves are running away, your crops are sometimes left in the fields too long for maximum profit, you suffer occasional fires, your animals are killed. Gentlemen, you know what your problems are: I do not need to elaborate. I am not here to enumerate your problems, I am here to introduce you to a method of solving them. In my bag here, I have a fool proof method for controlling your Black slaves. I guarantee everyone of you that if installed correctly it will control the slaves for at least hundred years [sic]. My method is simple. Any member of your family or your overseer can use it. I have outlined a number of differences among the slaves: I use fear, distrust, and envy for control purposes. These methods have worked on my modest plantation in the West Indies and it will work throughout the South. Take this simple little list of differences, and think about them. Now that you have a list of differences. I shall give you an outline of action-but before that I shall assure you that distrust is stronger than trust and envy is stronger than adulation, respect, or admiration. The Black slave after receiving this indoctrination shall carry on and will become self re-fueling and self generating for hundreds of years, maybe thousands. You must use the dark skin slaves vs. You must use the female vs. You must also have your white servants and overseers distrust all Blacks, but it is necessary that your slaves trust and depend on us. They must love, respect and trust only us. Gentlemen, these kits are your keys to control. Have your wives and children use them, never miss an opportunity. If used intensely for one year, the slaves themselves will remain perpetually distrustful. The only known "William Lynch" who could have authorized a speech in Virginia was born 30 years after the alleged speech was given. The only known "William Lynch" lived from and was from Pittsylvania, Virginia. It is obvious that "William Lynch" could not have authored a document 30 years before he was born! This "William Lynch" never owned a plantation in the West Indies, and he did not own a slave plantation in Virginia. The anonymous writer of the Lynch speech states, "I have outlined a number of differences among the slaves: However, none of these "tactics" were concerns to slaveholders in the early s in the West Indies or colonial America. No credible historian has indicated that any of the items on the Lynch list were a part of a divide and rule strategy in any early 18th century. These are current 20th century divisions and concerns. Here are the Lynch speech tactics versus the real divide and rule tactics that were actually used in the early 18th century: American born Intelligence Occupation house vs. Here are a few of the words in the speech that were not used until the 20th century: Capitalizing "Black" did not become a standard from of writing until the late s. The cost of such a trip would have been considerable, and for the invited speaker to give only general remarks would have been highly unlikely. Also, no specific location for the speech was stated, only that he was speaking "on the bank [sic] of the James River. It should be " years" or "three hundred years. In , there was no region in the current-day U. Before the American Revolutionary War vs. Britain the 13 original U. He only gives a "simple little list of differences" among "Black slaves. We are led to believe that Lynch was a British slaveowner in the "West Indies," yet he does not write in British style. It is clear that the "Willie Lynch Speech" is a late 20th century invention because of the numerous reasons outlined in this essay. I would advance that the likely candidate for such a superficial speech is an African American male in the 20ss age range, who probably minored in Black Studies in college. He had a limited knowledge of 18th century America, but unfortunately he fooled many uncritical Black people. If there are people who know that the Lynch speech is fictional, yet continue to promote it in order to "wake us up," then we should be very suspicious of these people, who lack integrity and will openly violate trust and willingly lie to our community. Even if the Willie Lynch mythology were true, the speech is focused on what white slaveholders were doing, and there is no plan, program, or any agenda items for Black people to implement. It is ludicrous to give god-like powers to one white man who allegedly gave a single speech almost years ago, and claim that this is the main reason why Black people have problems among ourselves today! Unfortunately, too often Black people would rather believe a simple and convenient myth, rather than spend the time studying and understanding a situation. For example, writers such as Olaudah Equiano,

Mahommah Baquaqua, and Frederick Douglass wrote penetrating accounts about the tactics of slave control. Frederick Douglass, for instance, wrote in his autobiography, *Narrative of the life of Frederick Douglass*, that one of the most diabolical tactics of the American slaveholders was to force the slave workers during their six days off for the Christmas holiday to drink themselves into a drunken stupor and forget about the pain of slavery. Douglass wrote, "It was deemed a disgrace not to get drunk at Christmas; and he was regarded as lazy indeed, who had not provided himself with the necessary means, during the year, to get whiskey enough to last him through Christmas. From what I know of the effects of these holidays upon the slave, I believe them to be the most effective means in the hands of the slaveholder in keeping down the spirit of insurrection. Where the slaveholders at once to abandon this practice, I have not the slightest doubt it would lead to an immediate insurrection among the slaves". The holidays are part and parcel of the gross fraud, wrong, and inhumanity of slavery. It is certain that both of these problems were initiated and perpetuated during slavery, and they require our immediate attention. Many people who embrace the Willie Lynch myth have not studied the period of slavery, and have not read the major works or first-hand documents on this issue of African American slavery. As indicated above, this fictional speech is amazingly used as required reading by some college instructors. Kenneth Stampp in his important work on slavery in the American South, *The Peculiar Institution*, uses the historical records to outline the 5 rules for making a slave: Instill belief of personal inferiority. Develop a habit of perfect dependence.