How to De-Activate the Willie Lynch Chip

By Pastor Ray Hagins
(Preached on Sunday, April 21, 2002)

DEATH OF THE WILLIE LYNCH SPEECH, Part I and II

By Prof. Manu Ampim

Lesson Video

Honorable Minister Louis Farrakhan - Willie Lynch

By Pastor Ray Hagins

"Henry Berry, speaking in the Virginia House of Delegates in 1832, described the situation as it existed in many parts of the South at this time: "We have, as far as possible, closed every avenue by which light may enter the Negroes minds. If we could extinguish the capacity to see the light, our work would be complete; they would then be on a level with the beasts of the field and we should be safe. I am not certain that we would not do it, if we could find out the process and that on the plea of necessity." From Brown America, The story of a New Race by Edwin R. Embree. 1931 The Viking Press

THE WILLIE LYNCH speech:

Greetings

"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. 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, and 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 every one of you that if installed correctly it will control the slaves for at least 300 years. 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 I take these differences and make them bigger. 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. On top of my list is "age" but it's there only because it starts with an "a." The second is "color" or shade; then there is intelligence, size, sex, sizes of plantations, status on plantations, attitude of owners, whether the slaves live in the valley, on a hill, east, west, north, south; have fine hair, course hair, or is tall or short. 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 slaves after receiving this indoctrination shall carry on and will become self-refueling and self-generating for hundreds of years, maybe thousands.

Don't forget you must pitch the old black male vs. the young black male, and the young black male against the old black male. You must use the dark skin slaves vs. the light skin slaves, and the light skin slaves vs. the dark skin slaves. You must use the female vs. the male. And the male vs. the female. ==You must also have your white servants and over-seers 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. Use them. Have your wives and children use them, never miss an opportunity. If used intensely for one year, ==the slaves==

<mark>themselves will remain perpetually distrustful</mark> of each other. Thank you gentlemen."

It was in the interest and business of slaveholders to study the slave nature with a view to practical results. 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 retribution. They watched, and learned to read with great accuracy, the state of mind and heart of the slave, through his facial expressions.

I we are going to deactivate the Willie Lynch chip, we MUST understand the Europeans', Anglo Saxons' ideas and methods of insuring the master/slave relationship.

HOW WAS THE WILLIE LYNCH CHIP INSTALLED IN THE PSYCHE OF THE AFRIKAN?

First they took a black Afrikan man, a pregnant Afrikan woman and her young Afrikan male child. Then they used the same principle that they used in breaking a horse. You see it is necessary to break a horse from one form of life to another; viz., reduce them from their natural state in nature. 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.

CARDINAL PRINCIPLES FOR MAKING A NEGRO

Europeans wanted to make sure that their future generations would see the necessity of maintaining Afrikans in an unnatural state in order to maintain a strong economy. Europeans held the view that both, the horse and Afrikan are no good to the economy in the wild or natural state. Therefore, both must be broken. For the sake of an "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.

Accordingly, both a wild horse and a wild or natural Afrikan 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. You cannot rest. 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 Afrikan must be broken; that is breaking them from one form of mental life to another. In other words, KEEP THE BODY TAKE THE MIND! Break the will to resist. Now the breaking process is the same for both the horse and the Afrikan, only slightly varying in degrees. YOU MUST KEEP YOUR EYE AND

THOUGHTS ON THE FEMALE and the OFFSPRING of the horse and the Afrikan. 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 Afrikan males in their natural state, a pregnant Afrikan woman with her infant offspring. Take the stud horse, break him for limited containment. Completely break the female horse until she becomes very gentle, where as 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 Afrikan, 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 Afrikan, strip him of his clothes in front of the remaining male Afrikans, the females, and the Afrikan infants, 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 Afrikan males. The next step is to take a bullwhip and beat the remaining Afrikan males to the point of death, in front of the females and the infanst. Don't kill them, but PUT THE FEAR OF "GOD" IN them, for they can be useful for future breeding.

THE BREAKING PROCESS OF THE AFRICAN WOMAN

Take the Afrikan 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 bullwhip 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 economics. When in complete submission, she will train her offspring 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 Afrikan.

We have reversed the relationship! In her natural, uncivilized state she would have a strong dependency on the uncivilized Afrikan male, and she would have a limited protective tendency toward her independent male offspring and will raise her male offspring to be dependent like her. Nature had provided for this type of balance. But, we reversed nature by burning and pulling a civilized Afrikan apart and bull whipping the others 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? You've got the AFRIKAN WOMAN OUT FRONT AND THE AFRIKAN MAN BEHIND AND SCARED. This is a perfect situation of sound sleep and economics. Before the breaking process, we had to be alert and 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 the Afrikan 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 Afrikans, by throwing the Afrikan female savage into a frozen psychological state of independence, by killing of the protective male image, and by creating a submissive, dependent mind of the Afrikan 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 will show what we mean by example. Take the case of the two economic slave units and examine them close.

THE NEGRO MARRIAGE UNIT

We breed two Afrikan males with two Afrikan females. Then we take the Afrikan male away from them and keep them moving and working. Let's say one Afrikan female bears a Afrikan female and the other bears a Afrikan male. Both Afrikan females being without influence of the Afrikan male image, frozen with an independent psychology, 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 Afrikan male offspring, she being in 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 offspring's become fertile for early reproduction we will mate and breed them and continue the cycle. That is good, sound, and long range comprehensive planning.

WARNING: POSSIBLE INTERLOPING NEGATIVES

Our experts warned us about the possibility of this phenomenon occurring, for they say that the mind has a strong drive to correct and re-correct itself over a period of time if I can touch some substantial original historical base, and they advised us that the best way to deal with the phenomenon is to shave off the brute's mental history and create a multiplicity of phenomena of illusions, so that each illusion will twirl in its own orbit,

something similar to floating balls in a vacuum. This creation of multiplicity of phenomena of illusions entails the principle of crossbreeding the Afrikan 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 Afrikan, 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. Means a globe. ==Cross breeding 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 Afrikans mean taking so many drops of good white blood and putting them into as many Afrikan 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 Afrikans and the horse in a breeding pot, mix some assess and some good white blood and what do you get? ==You got a multiplicity of colors of ass backward, unusual Afrikans, running, tied to a backward ass long headed mules, the one productive of itself, the other sterile==.
(The one constant, the other dying, we keep the Afrikan constant for we may replace the mules for another tool) both mule and Afrikan tied to each other, neither knowing where the other came from and neither productive for itself, nor without each other.

CONTROLLED LANGUAGE

Crossbreeding completed, for further severance from their original beginning, WE MUST COMPLETELY ANNIHILATE THE MOTHER TONGUE of both the new Afrikan and the new mule and institute a new language that involves the new life's work of both. You know language is a peculiar institution. It leads to the heart of a people. The more a foreigner knows about the language of another country the more he is able to move through all levels of that society. Therefore, if the foreigner is an enemy of the country, to the extent that he knows the body of the language, to that extent is the country vulnerable to attack or invasion of a foreign culture. For example, if you take a slave, and teach him all about your language, he will know all your secrets, and he is then no more a slave, for you can't fool him any longer, and BEING A FOOL IS ONE OF THE BASIC INGREDIENTS IN THE MAINTENANCE OF THE SLAVERY SYSTEM. For example, if you told a slave that he must perform in getting out "our crops" and he knows the language well, he would know that "our crops" didn't mean "our crops" and the slavery system would break down, for he would relate on the basis of what "our crops" really meant. So you have to be careful in setting up the new language for the slaves would soon be in your house, talking to you as "man to man" and that is death to our economic system.

In addition, the definitions of words or terms are only a minute part of the process. Values are created and transported by communication through the body of the language. A total society has many interconnected value systems. All the values in the society have bridges of language to connect them for orderly working in the society. But for these language bridges, these many value systems would sharply clash and cause internal strife or civil war, the degree of the conflict being determined by the magnitude of the issues or relative opposing strength in whatever form. For example, ==if you put a slave in a hog pen and train him to live there and incorporate in him to value it as a way of life completely, the biggest problem you would have out of him is that he would worry you about provisions to keep the hog pen clean, or the same hog pen and make a slip and incorporate something in his language where by he comes to value a house more than he does his hog pen, you got a problem. He will soon be in your house==.

IN ORDER TO DEACTIVATE THE WILLIELYNCH CHIP WE (AFRIKANS) MUST:

1. Understand the European program of breaking the Afrikan man & woman and slave making.

2. Admit that we have been programmed. The Europeans knew their treatment would have a devastating effect upon the African family; although, they probably didn't know how long the family would survive, and the exact ultimate results.

The greatest deception and psychological hoax in history was executed by Europeans upon Afrikans. We must admit and accept that this happened to us. Then, move toward ensuring that it doesn't continue. It is important to understand why and how this happened, and attempt to recondition our minds and those or our children.

3. Must understand history. Many Africans do not realize the nature of the process of self-and other-destruction that is taking place because they haven't studied history in sufficient depth. As long as we are cut off from our true history, we will never fully understand what effect their history has had on us. Before we can progress we must reconnect with and reclaim our history. It is virtually impossible to understand a people simply by relying on one's personal experiences, or only the media for clarification. It is a proven fact that information from various media sources is usually slanted for the benefit of those in control of the system: those with money, influence and power.

We African people will never deactivate our Willie Lynch chip nor will we ever find ourselves looking to the religious & philosophical system given to us by our white oppressor!!!

4. Get and maintain control of all our institutions. The control of our own institutions is necessary if the transmission of our culture is expected to take place. Without control

over basic institutions within our community, our children simply lose their way, and become victims of anyone who desires to influence them.

DEATH OF THE WILLIE LYNCH SPEECH (Part I)

by Prof. Manu Ampim

Since 1995 there has been much attention given to a speech claimed to be delivered by a "William Lynch" in 1712. 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."[1] In addition, new terminology called the "Willie Lynch Syndrome" has been devised to explain the psychological problems and the disunity among Black people.

Further, it is naively assumed by a large number of Willie Lynch believers that this single and isolated speech, allegedly given almost 300 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.

SILENCE ON LYNCH SPEECH

The "Willie Lynch Speech" is not mentioned by *any* 18th or 19th 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 1712. This is very curious because both free and enslaved African Americans wrote and spoke about the tactics and practices of white slavemasters. Frederick Douglass, Nat Turner, Olaudah Equino, David Walker, Maria Stewart, Martin Delaney, Henry Highland Garnet, Richard Allen, Absolom Jones, Frances Harper, William Wells Brown, and Robert Purvis were African Americans who initiated various efforts to rise up against the slave system, yet none cited the alleged Lynch speech. 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. A reference to the Lynch speech and its alleged divide and rule tactics are completely missing in the works of Benjamin Quarles, John Hope Franklin, John Henrik Clarke, William E.B. Du Bois, Herbert Aptheker, Kenneth Stampp, John Blassingame, Rosalyn Terborg-Penn, Darlene Clark-Hine, and Lerone Bennett. 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?

FIRST REFERENCE TO LYNCH SPEECH

The first reference to the Willie Lynch speech was in a late 1993 on-line listing of sources, posted by Anne Taylor, who was then the reference librarian at the University of Missouri at St. Louis (UMSL).[2] She posted ten sources to the UMSL library database and the Lynch speech was the last item in the listing. Taylor in her 1995 email exchanges with the late Dr. William Piersen (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, 1995, Taylor wrote:

> "Enough butt-covering, now it's time to talk about where I got it. The publisher who gave me this [speech] wanted to remain anonymous…because he couldn't trace it, either, and until now I've honored his wishes. It was printed in a local, widely-distributed, free publication called *The St. Louis Black Pages*, 9th anniversary edition, 1994*, page 8."

> [*Taylor notes: "At risk of talking down to you, it's not unusual for printed materials to be 'post-dated' – the 1994 edition came out in 1993].[3]

The Lynch speech was distributed in the Black community in 1993 and 1994, and in fact I came across it during this time period, but as an historian trained in Africana Studies and primary research I never took it serious. I simply read it and put it in a file somewhere.

However, the Lynch speech was popularized at the Million Man March (held in Washington, DC) on October 16, 1995, when it was referred to by Min. Louis Farrakhan. He stated:

> We, as a people who have been fractured, divided and destroyed because of our division, now must move toward a perfect union. Let's look at a speech, delivered by a white slave holder on the banks of the James River in 1712... Listen to what he said. He said, 'In my bag, I have a foolproof method of controlling Black slaves. I guarantee everyone of you, if installed correctly, it will control the slaves for at least 300 years'…So spoke Willie Lynch 283 years ago."

The 1995 Million Man March was broadcast live on C-Span television and thus millions of people throughout the U.S. and the world heard about the alleged Willie Lynch speech for the first time. 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, 1712:

> "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 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 300 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: and I take these differences and make them bigger. 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.

On top of my list is 'Age', but it is there only because it starts with an 'A': the second is 'Color' or shade, there is intelligence, size, sex, size of plantations, status on plantation, attitude of owners, whether the slave live in the valley, on hill, East, West, North, South, have fine hair, coarse hair, or is tall or short. 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. Don't forget you must pitch the old Black male vs. the young Black male, and the young Black male against the old Black male. You must use the dark skin slaves vs. the light skin slaves and the light skin slaves vs. the dark skin slaves. You must use the female vs. the male, and the male vs. the female. 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. Use them. Have your wives and children use them, never miss an opportunity. If used intensely for one year, the slaves themselves will remain perpetually distrustful. Thank you, gentlemen."

WHO WAS WILLIE LYNCH ?

The only known "William Lynch" who could have authorized a 1712 speech in Virginia was born 30 years *after* the alleged speech was given. The only known "William Lynch" lived from 1742-1820 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.

DIVIDE & RULE

The Lynch speech lists a number of *divide and rule* tactics that were not important concerns to slaveholders in the early 1700s, and they certainly were not adopted. The anonymous writer of the Lynch speech states, "I have outlined a number of differences among the slaves: and I take these differences and make them bigger." Here is the list provided in the Lynch speech: age, color, intelligence, fine hair vs. coarse hair, tall vs. short, male vs. female.

However, none of these "tactics" were concerns to slaveholders in the early 1700s 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:

DIVIDE & RULE TACTICS

LYNCH SPEECH vs. HISTORICAL FACTS

Lynch Speech	Historical Facts
Age	Ethnic origin & language
Color (light vs. dark skin)	African born vs. American born
Intelligence	Occupation (house vs. field slave)
Fine hair vs. coarse hair	Reward system for "good" behavior
Tall vs. short	Class status

Male vs. female   Outlawed social gatherings

It is certain that "Willie Lynch" did not use his *divide and rule* tactics on his "modest plantation in the West Indies."

20th CENTURY TERMS IN LYNCH SPEECH

There are a number of terms in the alleged 1712 Lynch speech that are undoubtedly *anachronisms* (i.e. words that are out of their proper historical time period). Here are a few of the words in the speech that were not used until the 20th century:

Lynch speech: "In my bag here, I have a **fool proof** method for controlling your **Black** slaves."

Anachronisms: "Fool proof" and "Black" with an upper-case "B" to refer to people of African descent are of 20th century origin. Capitalizing "Black" did not become a standard from of writing until the late 1960s.

Lynch speech: "The Black slave after receiving this indoctrination shall carry on and will become **self re-fueling** and self generating for hundreds of years."

Anachronism: "Re-fueling" is a 20th century term which refers to transportation.

OTHER STRANGE FEATURES

- William Lynch is invited from the "West Indies" (with no specific country indicated) to give only a short eight-paragraph speech. 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.

- Lynch never thanked the specific host of his speech, he only thanked "the gentlemen of the Colony of Virginia, for bringing me here." Here, he is rude and

shows a lack of etiquette. Also, no specific *location* for the speech was stated, only that he was speaking "on the bank [sic] of the James River."

- Lynch claims that on his journey to give the speech he saw "a dead slave hanging from a tree." This is highly unlikely because lynching African Americans from trees did not become common until the late 19th century.

- Lynch claims that his method of control will work for "at least 300 hundred years [sic]." First, it has gone unnoticed that the modern writer of the "speech" wrote three hundred twice ("300 hundred years"), which makes no grammatical sense. It should be "300 years" or "three hundred years." Second, the arbitrary choice of 300 years is interesting because it happens to conveniently bring us to the present time.

- Lynch claims that his method of control "will work throughout the *South*." This statement clearly shows the modern writer's historical ignorance. In 1712, there was no region in the current-day U.S. identified as the "South." The geographical region of the "South" did not become distinct until a century after the alleged speech. Before the American Revolutionary War vs. Britain (1775-1783) the 13 original U.S. colonies were *all* slaveholding regions, and most of these colonies were in what later became the North, not the "South." In fact, the region with the second largest slave population during the time of the alleged William Lynch speech was the *northern* city of New York, where there were a significant number of slave revolts including the rebellion in 1712.

- Lynch fails to give "an outline of action" for control as he promised in his speech. He only gives a "simple little list of differences" among "Black slaves."

- Lynch lists his differences by alphabetical order, he states: "On top of my list is 'Age', but it is there only because it starts with an 'A'. " Yet, after the first two differences ("age" and "color"), Lynch's list is anything but alphabetical.

- Lynch spells "color" in the American form instead of the British form ("colour"). We are led to believe that Lynch was a British slaveowner in the "West Indies," yet he does not write in British style.

- Lastly, the name *Willie Lynch* is interesting, as it may be a simple play on words: "Will Lynch," or "Will he Lynch." This may be a modern psychological game being played on unsuspecting believers?

WHO WROTE THE LYNCH SPEECH?

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 20s-30s 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.

Some people argue that it doesn't matter if the speech is fact or fiction, because white people did use tactics to divide us. Of course tactics were used but what advocates of this argument don't understand is that African people will not solve our problems and address the real issues confronting us by adopting half-baked urban myths. 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 300 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. Too many of our people want a one-page, simplified Ripley's Believe It or Not explanation of "what happened."

WILLIE LYNCH DISTRACTION

While we are distracted by the Willie Lynch urban mythology, the real issues go ignored. There are a number of authentic first-hand written accounts by enslaved Africans, who wrote specifically about the slave conditions and the slavemasters' system of control. 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. Were 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."[4]

Also, many nineteenth century Black writers discussed the specific tactics of the white slaveowners and how they used Christianity to teach the enslaved Africans how to be docile and accept their slave status. The problem with African American and Black British revelry during the Christmas holidays and the blind acceptance of the master's version of Christianity are no doubt major issues among Black people today. 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* (1956), uses the historical records to outline the 5 rules for making a slave:

1. Maintain strict discipline.

2. Instill belief of personal inferiority.

3. Develop awe of master's power (instill fear).

4. Accept master's standards of "good conduct."

5. Develop a habit of perfect dependence.[5]

Primary (first-hand) research is the most effective weapon against the distortion of African history and culture. *Primary research* training is the best defense against urban legends and modern myths. It is now time for critical thinkers to bury the decade-old mythology of "William Lynch."

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NOTES

1. For example, see: Lawanda Staten, *How to Kill Your Willie Lynch* (1997); Kashif Malik Hassan-el, *The Willie Lynch Letter and the Making of a Slave* (1999); Marc Sims, *Willie Lynch: Why African-Americans Have So Many Issues!* (2002); Alvin Morrow, *Breaking the Curse of Willie Lynch* (2003); and Slave Chronicles, *The Willie Lynch Letter and the Destruction of Black Unity* (2004).

2. See: www.umsl.edu/services/library/blackstudies/narrate.htm

3. For this quote and the general Anne Taylor email exchanges regarding the authenticity of the Willie Lynch speech, see: www.umsl.edu/services/library/blackstudies/winbail.htm

4. Frederick Douglass, *Narrative of the Life of Frederick Douglass* (1845), p. 84.

5. Kenneth Stampp, *The Peculiar Institution: Slavery in the Ante-Bellum South* (1956), pp. 144-48.

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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 *Next Generation*, there has been an overwhelming response to my analysis of this prevailing myth among Black people in the Western hemisphere.

There have been three main responses to my "Willie Lynch" essay, and 90% of these responses fall into the first two groups.

The first group of responses is from those people who were very thankful to read my work because they knew the "Willie Lynch" speech was fake, but they had no real proof. 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.

The final group represents about 10% of the responses to my Lynch essay, and most of these people suffer from a complete lack of critical thinking skills. Many of them claim that "even if the speech is fake it is still true!" Their position is essentially that "the

speech is important to me, and I don't care that it is probably fake, I still believe it is true." Some of these people have stated that they go so far as to meditate on the speech every day or every week! This group vows to continue using the Willie Lynch speech because they believe it to be an important "wake up" call for Black people. 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.

In fact, a more dramatic "wake-up" call for Black people than the fake Lynch speech was the 1977 TV miniseries "Roots." Roots graphically introduced millions of viewers throughout the world to the brutality of American slavery, and yet this powerful "wake up" call didn't help us to solve *any* of our major problems. In fact, today 1/3 of Black children in America still live in poverty, and since the Roots miniseries there are now more African American men in prison than there is in college.   Lastly, there are some people in this 10% group who have a particular interest in promoting the Lynch myth, because they want an excuse to continue sitting on their behind and do nothing to help solve problems in our communities. They claim that Willie Lynch (who they promote as a powerful white god) gave a single speech 300 years ago and this is why Black people can't come together to solve our problems today!

If the Willie Lynch speech supporters are sincere and want to learn about influential and prominent pro-slavery advocates in the 1700s and 1800s, then they should read the recent book by Paul Finkelman, *Defending Slavery: Proslavery Thought in the Old South (A Brief History with Documents)* (2003). Of course, of all the most influential people noted in this study neither "Willie Lynch" nor his alleged speech are mentioned in this work.

NEGATIVE EFFECTS OF THE 20TH CENTURY

As I indicated in Part I, there is absolutely no record of a 1712 Willie Lynch speech or any of the Lynch tactics being used in the 18th century, or referred to by any historians, pro-slavery advocates, or anti-slavery abolitionists in the 18th or 19th century. There is no doubt that the fake Lynch document is of late 20th century origin, and thus far it cannot be traced back before 1993.   The problem with believing silly internet fairy tales is that if we don't know the origin of a problem then it is impossible to create a solution, because the ideas are based on false information. Black people will never be respected as an intelligent people or solve any of our major problems by believing in kindergarten internet myths.

Many of the problems that Black people are facing today developed in the 20th century during and after the great African American migrations around World War I and World War II. When we actually look at the negative effects of these *migrations*,

urbanization, and later *integration,* then it becomes clear that many of the problems that we are faced with today have *no* direct connection to slavery (eventhough slavery was a vicious institution). Rather, these problems arose as Black people migrated from the southern region of the U.S. in the 20th century and loss the connection to our cultural values. 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 or 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. This fake speech is a serious distraction because rather than addressing the real sources of our problems, many people continue to falsely believe that "everything" comes from slavery and that "Willie Lynch" was a white god who gave a single speech that somehow controls 40 million Black people 300 years later!

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 Will 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, W.E.B. Du Bois, John Blassingame, Eugene Genovese, Herbert Gutman, and Robert Staples. 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.S., during and after World War I (1914-1918). Before this great migration, 90% of African Americans lived in the South. According to the U.S. census figures between 1910-1920, there were several hundred thousand Black people who left the South searching for a better way of life, and migrated to northern cities such as New York, Chicago, Philadelphia, Detroit, St. Louis, Cleveland, Pittsburgh, Gary, and Columbus and Akron, Ohio. These northern cities were dramatically transformed within one to two generations into areas which housed growing impoverished Black populations. These Black migrants had to squeeze into low-rent districts in the inner-cities, which eventually turned into black slums. The Black migrants left their southern rural problems only to be met with a new set of urban problems in northern (and southern) cities, which were anything but "a land of promise," as many of them had hoped. There were racial tensions with white citizens in these cities, who did not welcome this wave of Black immigrants. Whites feared that this new Black presence would ruin their neighborhoods and take their jobs. As a result, white mobs instigated race riots in numerous cities during this era, most notably East St. Louis (1917), Houston (1917), Chicago (1919), Elaine, Arkansas (1919), Tulsa, Oklahoma (1921), and Rosewood, Florida (1923).

The second major 20th century migration was during and after World War II (1939-1945). There was a massive wave of African Americans who again left the southern U.S., but this time they migrated to the western U.S. cities in California and elsewhere. Thus in 1910, African Americans were predominantly rural and southern; approximately 75% lived in rural areas and 90% lived in the South. A half-century later African Americans were mainly an urban population, as almost three-fourths of them lived in cities. Within a few decades after the first migration many northern cities area were transformed into black slum areas. In addition, the introduction of drugs into inner-city urban communities by U.S. government forces has also had a devastating impact on Black life.

Although both the *migrations* and the *urbanization* had a negative impact on black life and social harmony which existed in the southern rural communities, it was the third major factor of *integration* that caused the greatest rift among African Americans. After the pivotal 1954 Brown vs. Board of Education decision, which outlawed the Jim Crow racial segregation in U.S. public schools, Black people began to attend all-white schools, learn white values, live in white neighborhoods, and spend money in white stores. Integration dealt a devastating blow to Black unity and sense of community. Dr. Oba T'Shaka at a recent February 15, 2006 presentation at Merritt College (Oakland, Calif.) mentioned the main premise of his book, *Integration Trap, Generation Gap*, that there are now more divisions among Black people since 1968, than there was during the entire period of more than three hundred years between 1619 to 1968. He argues that integration has been nothing more than a trap to destroy Black unity.

There is no question that since the late 1960s and early 1970s Black people have suffered from the loss of independent schools and businesses, and have faced the onslaught of street gangs, crack-cocaine, homicides, the incarceration of young black men, a high divorce rate and single-parent households, the rape of women, and the disrespect of elders, etc. None of these problems were significant issues before the 20th century *migrations*, *urbanization*, and the *integration* trap. In the early 20th century, Black social harmony was a basic reality and caring and sharing was a fundamental characteristic of virtually every Black community. The greatest issue for Black people has been the loss of the African-centered system of ethics and values, which linked Black people together and allowed us to survive the vicious system of slavery and later Jim Crow (characterized by racial segregation and anti-Black violence).

FUTURE OF THE "LYNCH SPEECH"

If we study the origins of the negative factors of *migrations*, *urbanization*, and *integration*, then we will not only understand how problems developed among African Americans in the 20th century, but of course there would be no need for misinformed people to continue promoting a fake speech given by a mythical slave-owner.

The death of the "Willie Lynch speech" is imminent as more people see through the superficial attempt to "wake up"Black people with a fake document, while ignoring the real sources of Black problems. The internet has undoubtedly been the main avenue to spread false information, and some have made money by promoting their Lynch books and speeches, but it is the minority of college instructors who should also be questioned for misleading students with the bogus Lynch "document." Rather than introducing students to first-hand sources and teaching them critical thinking skills, these instructors are contributing to the spread of ignorance. However, these instructors should be on notice that many of their students now doubt what they have learned in their classes, because they realize that they have already been misled to believe in a modern internet hoax.

In the arena of serious scholarship and primary (first-hand) research, the standing rule is that "*documentation beats conversation.*" There is a fundamental difference between proof and propaganda, between evidence and ideology, and between knowledge and mere belief. In the next five years the Lynch speech will likely be a forgotten myth of the past.

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*See **Nex Generation Magazine** (Spring 2006) for the publication of this essay with images.

http://manuampim.com/lynch_hoax1.html