makes for the social inferiority of the Black experience. Implications of the struggle for control are revolutionary because without the making of a distinct Black lead revolution, there can be no qualitative change in the Black situation and there can be no socially significant control by Blacks without revolution. Of course, there can and will be quantative changes of a reformist nature, more and better jobs, houses, education, and health care, etc., but the basic fact of white domination of the Nation's institutions will remain unchanged.

The emerging demand of Black people for the limited and just right to control the institutions within their own communities has already provoked the Supreme Court to cut back in a drastic way the thrust toward the elimination of vestiges of the slave system. The right of Blacks to actually serve and be tried by juries composed of their peers was totally frustrated by the decision in *Swain v. Alabama,* 380 U. S. 202 (1965), in which the Supreme Court by implication sanctioned the use of pre-emptory strikes to eliminate Black jurors. In *City of Greenwood v. Peacock,* 384 U. S. 808 (1966), the Court refused to construe the Civil Rights Removal Statute so as to permit the removal of unjust and burdensome state prosecutions aimed at Black protest activities that went beyond the demand for equal access to places of public accommodations. *Cameron v. Johnson, 390 U. S. 611 (1968) authorized the withholding of injunctive relief in aid of the wholly peaceful exercise of First Amendment rights to secure equal voting rights. The decision in Alderly v. Florida,* 385 U. S. 39 (1966), even went so far as to deprive Blacks of the right to peacefully assemble on public property to protest oppressive law enforcement practices. In *Sellers v. Laird,* 89 S. Ct. 2022 (1969), the court refused to even hear the claim that Blacks were systematically excluded from local Selective Service boards and are thus inducted in disproportionate numbers. Just this year, in *Abney v. Evans,* No. 60, the Court held that a public park reverted to the heirs of the original grantor, where its use was discontinued to prevent Blacks from using it in opposition to the provisions of the grantor's will requiring segregation. Indeed, the Court has in *Jones v. Alfred H. Mayer Co.,* 392 U. S. 407 (1968) and *Alexander v. Holmes County Board of Education,* 396 U.S. 19 (1969), demonstrated an expansive attitude with respect to racial segregation in housing and marked impatience with continued racial segregation in the public schools. But the difference between the cases which may be considered setbacks and those considered to be advances is critical to an understanding of the direction that future Supreme Court decisions will take. On questions that will result in dispersal of the ghetto and weakening of nationalistic feelings among Blacks, the Supreme Court by a slim majority for the next two or three terms will continue to give favorable answers. However, on issues which tend to undermine white racism by freeing Blacks from subtle forms of white domination, the Court will, over an occasional dissent, give unfavorable decisions.

This means that the Court will become irrelevant to the Black Liberation Struggle, except for its negative effects. Blacks cannot and will not wait on the appointment of liberal justices and for another period of judicially lead reform. *Brown* has made it clear that even if the Court wanted to it could not free Blacks from their oppresion. Blacks now know that only through self-reliance and solidarity in the continuing struggle can they attain freedom, justice, and equality.

End

Brother Howard Moore is one of our leading African lawyers. He has supplied his legal expertise to the struggle for many years having defended the most dedicated political figures in the southern Black political campaigns. He is perhaps best known for his success at defending before the Supreme Court the right of Julian Bond to be seated in the Georgia General Assembly.

"Winds of Destruction"

"TERROR"

There are times when the acts of life drive tears in, when an invisible hand blocks the mouth, and the only reaction is the jerk of a muscle caused by a nerve ending refusing to endure. Yes, there are times. Nightmares create such conditions; they refuse to let the scream take sound. But in the waking hours, when the eyes are open, and the brain is bombarded with sights and sounds and smells, such a condition reaches beyond terror and dips into the unconscious where lurks the mechanisms that lay the basis for the term HUMAN. And what basically defines a human being? Is it the biological classification within the spectrum of living things, beings? Are we more than Naked Apes? If so how much? Is it the theological classification of beings with some kind of "divinity"? Really apart from the Animal Kingdom, Nature, The Earth? Does the Earth and, indeed the Universe, exist for one particular form of one particular portion of Life in the Universe? And if so, does this constitute something of a divinity with concommitant responsibility? Is this the reason for the CONSCIOUS, the ethical derivatives of being a part of the Chosen? And a reason for the belief that Something or Someone or some Process did Conceive the Choice? Questions, questions, into the Void . . . . . .where the actions of the Chosen and Unchosen are played . . . . . .in the terror of the ultimate question: WHAT OF THE END? Or can the Chosen become eternal? And the only answer is through endings and beginnings. So every man is merely a quantum of energy in the pulse of living beings. The limits are set . . .vertically, and they offer their own special brand of terror and joy. But it is to the historical limits, the ethics of the individual in concert with thousands of millions of other individuals, under the smoke screen of artificially conceived classifications, historically real classifications, and biologically and psychologically inacted classifications, that the moment to moment terror takes place. And given the fact that most individuals will hang their identity on the Wall of Security, and that behind that Wall lurks the Terror attacking their souls, the sight of the silent screen is seen.

When the Wall of Security is built on internecine welfare, destruction of the earth on which the existence of all life rests, the orientation of the psyche toward "The Chaos", even on the pillar of comfort, the door of the Wall of Security is opened and humanity is confronted with deadly alternatives: DYING IN THE PRESENT COURSE OF HUMAN EVENTS, OR DYING IN CHANGING THE PRESENT COURSE OF HUMAN EVENTS. What is offered is NOT merely a CHOICE OF DEATHS, no; WHAT IS OFFERED IS A CHANGE IN THE PROCESS OF CHANGE. When it is said: "There always have been wars and there will always be wars," a definite commitment is made to a process. When it is said that man is evil by nature and, therefore, will continue to be, a commitment is made to a process of the nature of man. When it is said that man has always been "This Way" and always will be, a commitment is made to "A Way" in the process of being. And when Don Lee calls for a "change your change" he is speaking as a person who has staked his ground in the human struggle. That the grounds on which he and all who are in the process of changing the process of change, stand, is shaky, palls beside the fact that the Earth is a unit; and that no part of the earth shakes alone. Although it takes time for the energy which caused the shake to vibrate throughout the whole of the unit, no portion of the whole can be spared the vibrations. And this is why Terror lurks behind the Walls of Security, why the eye refuses to release the tear, and the nerves can not be stilled. The simple truth for those who fear terror IS THAT TERROR IS FEAR.

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