

“LET’S MAKE A SLAVE”

By Willie Lynch

The Origin and Development of a Social Being Called “The Negro”

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. We reduce them from their natural state in nature; whereas nature provides them with the natural capacity to take care of their needs and the needs of their offspring, we break that natural string of independence from them and thereby create a dependency state so that we maybe able to get from them useful production for our business and pleasure.

CARDINAL PRINCIPLE FOR MAKING A NEGRO For fear that our future generations may not understand the principle of breaking both horses and men, we lay down the art. For, if we are to sustain our basic economy we must break both of the beasts together, the nigger and the horse. We understand that short range planning in 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 and sharp perception. 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.

Both must be broken and tied together for orderly production.

For orderly futures, 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 above six cardinals as truths to be self-evident, based upon following discourse concerning the economics of breaking and tying the horse and nigger together...all inclusive of the six principles laid down above. NOTE: Neither principles alone will suffice for good economics. All principles must be employed for the orderly good of the nation. Accordingly, both a wild horse and a wild or natural 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. 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 nigger must be broken, that is break them from one form of mental life to another, keep the body and take the mind. In other words, break the will to resist.

Now the breaking process in the same for the horse and the nigger, only slightly varying in degrees. But as we said before, you must keep your eye focused 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 principle. Pay little attention to the generation of original breaking but concentrate on future generations. Therefore, if you break the female, 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 comfort. Breed the mare 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 train the infant horse to eat 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 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 niggers. The next step is to take a bullwhip and beat the remaining nigger male to the point of death in front of the female and the infant. Don't kill him. But put the fear of God in him, for he can be useful for future breeding.

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 economic. If she shows any signs of resistance in submitting completely to your will, do not hesitate to use the bull whip on her to extract that last bit of bitch 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 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 dependency toward her independent male offspring and would raise female offspring to be dependent like her. Nature had provided for this type of balance. We reversed nature by burning and dependent like her. Nature had provided for this type of balance. We reversed nature by burning and pulling one civilized nigger apart and bull whipping the other to the point of death--all in her presence. By her being left alone, unprotected, with 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 male's 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 offspring to be psychological independent as well. What have you got? You've got the nigger woman out front and the nigger man behind and scared. This is perfect situation for 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 stand guard for us. He cannot get past her early infant slave molding process. He is 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 independency, 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 positions of the male and female savages. We show what we mean by example. We breed two nigger males with two nigger females. Then we take the nigger males away from them and keep them moving and working. Say the nigger female bear a nigger female and the other bears a nigger male. both nigger females, being without influence of the nigger male image, frozen with an independent psychology, will raise him to be mentally dependent and weak, but physically strong...in other words, body over mind. We will mate and breed them and continue the cycle. That is good, sound, and long range comprehensive planning.

WARNING: POSSIBLE INTERLOPING NEGATIVES

Earlier, we talked about the non-economic good of the horse and the nigger in their wild or natural state; we talked out the principle of breaking and tying them together for orderly production, 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 had created an orbiting

cycle that turns on its own axis forever, unless phenomenon occurred, and re shifted the positions of the male and female savages.

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 it can touch some substantial original historical base; and they advised us that the best way to deal with phenomenon is to shave off the brute's mental history and create a multiplicity of phenomenon or illusions so that each illusion will twirl in its own orbit, something akin to floating balls in a vacuum. This creation of a multiplicity of phenomenon or illusions entails the principles of crossbreeding the nigger and the horse as we stated above, the purpose of which is to create a diversified division of labor. The result of which is severance of the points of original beginning's for each spherical illusion. Since we fell that the subject matter may get more complicated as we proceed in laying down our economic plan concerning the purpose, reason, and effect of cross-breeding horses and niggers, we shall lay down the following definitional terms for future generations.

Orbiting cycle means a thing turning in a given pattern.

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.

Sphere 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.

Cross-breeding niggers means 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 cycle of colors appear as you desire.

What this means is this: Put the niggers and the horse in the breeding or, mix some asses and some good white blood and what do you get? You got a multiplicity of colors of ass backwards, unusual niggers, running, tied to backwards ass long headed mules, the one productive of itself, the other sterile. (The one constant, the other dying. We keep nigger constant for we may replace the mule 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. CONTROLLED LANGUAGE Cross-breeding completed, for further severance from their original beginning, we must completely annihilate the mother tongue of both the nigger 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 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, you take the slave, if you 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 having a fool is one of the basic ingredients of and incidents to the making of the slavery system.

THE SPEECH 1712

“How to control the Black man for at least 300 years”

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 the control of slaves. Ancient Rome would envy us if my program was 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 old 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 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 off.

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 years. My method is simple, any member of your family or any 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 for you also. Take this simple little list of differences, and think about them. On top of my list is “Age” but it is only there 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 slaves live in the valley, on a hill, East, West, North, South, have fine or 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 pit the old Black male vs. the young Black male and the young Black male vs. 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 you Caucasian servants and overseers distrust all Blacks, but it is necessary that your Black 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. My plan is guaranteed, and the good thing about this plan is that if used intensely and properly for one year, the slaves themselves will remain perpetually distrustful.

Thank you Gentlemen.