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The willie lynch letter

The William Lynch letter is an address delivered by a certain William Lynch to an audience on the bank of the James River in Virginia in 1712 regarding control of slaves within the colony and across the South. The letter purports to be a verbatim account of a speech given by a slave owner, in which he tells other slave masters that he has discovered the "secret" to controlling black slaves by setting them against one another.Download this audio book to learn more about this historical account of how slavery was supposedly sustained for so many years. Supposedly, on Christmas Day 1712, on the banks of the James River in the Colony of Virginia, a British slave owner from the West Indies, Willie Lynch (the man the term “lynching” was supposedly named after), allegedly gave a speech in which he advised the residents of the colony on how to “break” the Africans they were importing by setting them at odds with each other and thereby turn them into good, compliant slaves. The “discovery” of the letter from which the speech was read caused quite a stir when it surfaced at the height of the Black Power movement in the early ’70s, but, alas, it’s been proven to be a hoax, a fake, since it used words like “refueling” and “foolproof” that were not in the language until many years later, in the early 20th century. But no matter, blacks continue to believe in the validity of the speech because of the utility of purpose it serves: It basically is saying to black folks that some folks had (and have) a diabolical plan to enslave them by setting them at each other’s throats, so it served as a didactic, a cautionary tale, meant to alert blacks to the diabolical machinations of those whites — and thereby avoid them. So in a sense, the hoax is useful. However, there’s another supposed “incident” that’s making the rounds on the same Internet that provided the platform for the Willie Lynch letter to be so widely disseminated and gain a fame of sorts. But this one has another purpose altogether. Ever hear of the “Devil’s Punchbowl?” I’d only heard the term once in passing in California back in the mid ’70s. It was in reference to a hiking and wilderness area of the Angeles National Forest about 60 miles outside of Los Angeles. I recall hearing about it because this was the incident that awakened me to the fact I would never be a real member of the counterculture, a true hippie. Some of the folks I was hanging out with (for the purpose of doing all kinds of bliss-inducing and mind-bending substances) were planning a hiking and camping trip to the Devil’s Punchbowl, and when I piped up and asked if there was a Holiday Inn close by, not only was I looked upon askance, I was “86ed” from the group, which really wasn’t all that bad since I still had an affinity for soap and water, something many of my unwashed fellow travelers has eschewed — judging by their smell — years before. But I digress. The Devil’s Punchbowl I’m referencing has to do with a video that’s going viral on some black blogs. Supposedly, not long after the conclusion of the Civil War, newly freed slaves crowded into Natchez, MS, disturbing the white residents to no end. So they were allegedly herded into an area known as the Devil’s Punchbowl and essentially walled in and all 20,000 were left to die while Union soldiers stood guard and prevented anyone from leaving. My first thought was, “Why haven’t I — who spends a goodly amount of time researching and reading about that era — heard about this before?” And I have friends that are much better read on the era than I am, and they’ve never heard of it either. The reason is simple: It’s total bullshit. Just another hoax. But this one possesses none of the redeeming qualities of benevolence of the Willie Lynch letter. In fact, the two white “experts” featured on the video I saw appear to be making this yarn up to cast aspersions on the Union soldiers who allegedly kept the blacks pent up and allowed them to die, but it also served the dual purpose because these two rednecks were saying that the freed blacks were begging to return to the safety of the plantations they had recently been freed from. These whites are cleverly refighting the Civil War, and getting a good laugh at blacks in the process. But they can only laugh as long as we believe them. From CoolCleveland correspondent Mansfield B. Frazier mansfieldfATgmail.com. Frazier’s From Behind The Wall: Commentary on Crime, Punishment, Race and the Underclass by a Prison Inmate is available in hardback. Snag your copy and have it signed by the author at . 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The document has been in print since at least 1970, but first gained widespread notice in the 1990s, when it appeared on the Internet.[2] Since then, it has often been promoted as an authentic account of slavery during the 18th century, though its inaccuracies and anachronisms have led historians to conclude that it is a hoax.[2][3] Text The reputed author, William Lynch, identifies himself as the master of a "modest plantation" in the British West Indies who has been summoned to the Virginia Colony by local slaveowners to advise them on problems they have been having in managing their slaves. He briefly notes that their current violent method of handling unruly slaves – lynching, though the term is not used – is inefficient and counterproductive. Instead, he suggests that they adopt his method, which consists of exploiting differences such as age and skin color in order to pit slaves against each other. This method, he assures his hosts, will "control the slaves for at least three hundred [sic] years."[1] Some online versions of the text attach introductions, such as a foreword attributed to Frederick Douglass, or citations falsely giving Lynch's name as the source of the word "lynching".[2] The text of the speech has been published since at least 1970..[2] and is often published with the title "The Making of a Slave".[4][5][6] It appeared on the Internet as early as 1993, when a reference librarian at the University of Missouri–St. Louis posted the document on the library's Gopher server.[7] The librarian later revealed that she had obtained the document from the publisher of a local annual business directory, The St. Louis Black Pages[8] in which the narrative had recently appeared.[7] Though eventually convinced the document was a forgery, the librarian elected to leave it on the Gopher server, as she believed that "even as an inauthentic document, it says something about the former and current state of African America", but added a warning about its provenance.[7] The text contains numerous anachronisms, including words and phrases such as "refueling" and "fool proof" which were not in use until the early 20th century,[3] while historian Roy Rosenzweig noted the divisions emphasized in the text – skin color, age, and gender – are distinctly 20th-century in nature, making little sense in an 18th-century context.[2] As such, historians such as Rosenzweig and William Jelani Cobb of Spelman College regard the William Lynch speech as a hoax.[2][3] William Lynch Main article: William Lynch (Lynch law) Forewords attached to some online versions of the speech credit the narrator's name as the source of the terms "lynching" and "Lynch law", despite the narrator specifically advocating against lynching.[1][3] A man named William Lynch did indeed claim to have originated the term during the American Revolutionary War, but he was born in 1742, thirty years after the alleged delivery of the speech.[9][10] A document published in the Southern Literary Messenger in 1836 that proposed William Lynch as the originator of "lynch law" may have been a hoax perpetrated by Edgar Allan Poe.[11] A better documented early use of the term "Lynch law" comes from Charles Lynch, a Virginia justice of the peace and militia officer during the American Revolution.[9] Popular references Nation of Islam leader Louis Farrakhan quoted the speech at the Million Man March in October 1995, making the speech better known in the process.[12] He later cited Willie Lynch's scheme as an obstacle to unite African Americans in his open letter regarding the Millions More Movement in 2005.[13] The speech was quoted during the protests surrounding the George W. Bush's 2001 presidential inauguration.[2] Ving Rhames's character in the 2005 movie Animal is gangster that gets set up for a robbery. During his time in prison he meats an activist from Malcolm X's movement, who introduced him to the works of Malcolm X and the William Lynch letter. After deciding to get out of that mindset, he struggles to pull his son out of the same life that got him two prison strikes and tries to get his son to read the Lynch letter. Denzel Washington's character quoted extensively from the speech in a scene from the 2007 movie The Great Debaters. Hip-hop artist Talib Kweli of the rap duo Black Star references the speech in the song "RE:DEFinition" from their critically acclaimed album Mos Def & Talib Kweli Are Black Star: "Still more blacks is dying, kids ain't living they trying, 'How to Make a Slave' by Willie Lynch is still applying"[14] Hip-hop artist Xzibit refers to Willie Lynch in his 2012 song "Napalm" from his album Napalm: "Still suffer from the ideology of Willie Lynch." Hip-hop artist Kendrick Lamar refers to Willie Lynch in his 2015 song "Complexion (A Zulu Love)" from his third album To Pimp A Butterfly: "Let the Willie Lynch theory reverse a million times." Raekwon from the hip-hop group Wu-Tang Clan refers to Willie Lynch in the group's 2014 song "A Better Tomorrow (2014)": "And that's the Willie Lynch tactics that separated the masses. Taught us all to think backwards."[15] Queens rapper Nas says "Willie Lynch is a myth" in his 2018 track "Not For Radio" off his 12th studio album Nasir. British rapper Durrty Goodz released a track called "Willie Lynch Theory" in 2019.[16] Berkeley, California rapper Lil B released the four-part track "Letter to Willie Lynch" in 2020 responding to the speech and the ramifications of the Willie Lynch mindset in 21st century America. Hip-hop artist Headie One refers to Willie Lynch in the 2021 song "Don't Judge Me" featuring FKA twigs : "I don't know why me and them oppers started beefin'. Do I blame me, or the Willie Lynch theory?" Notes ^ a b c Taylor, Anne Cleëster. "The Slave Consultant's Narrative: The life of an Urban Myth". Archived from the original on 2007-08-08. ^ a b c d e f g Rosenzweigh, Roy. "The Road to Xanadu: Public and Private Pathways on the History Web | The Journal of American History, 88.2 | The History Cooperative". chnm.gmu.edu. George Mason University. Retrieved 2 April 2019. ^ a b c d Cobb, W. Jelani (2004). "Is Willie Lynch's Letter Real?". Retrieved 27 December 2012. ^ Lynch, William, active 1712. 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External links Lynch Letters Examination of text's inaccuracies by William Jelani Cobb Death of Willie Lynch Speech (Part I) by Prof. Manu Ampim Retrieved from " the new willie lynch letter. the willie lynch letter and the making of a slave. the willie lynch letter pdf. the willie lynch letter and the destruction of black unity. the willie lynch letter and the making of a slave pdf. the willie lynch letter book. the willie lynch letters. the willie lynch letter summary

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