

COVER STORY

Mr. Bethel, who monitors Cuban affairs from his desk in Miami, shows how Communist puppetmasters in Havana and Peking manipulate American black power leaders and teach them their trade—which is death in our streets

BLACK POWER AND RED CUBA

PAUL D. BETHEL

IT HAS OFTEN BEEN SAID that a country's foreign policy is the reflection—the sum—of its domestic policies. This most certainly is true of America over the past seven years, during which the Democrats in Washington have tried to meet guerrilla violence in Latin America, as they now try to meet urban terrorism in our cities, with what amounts to the mentality of the social worker. Our Communist enemies have learned something from all of this, and reason that if the sociologist's approach being used in Latin America has failed, as it most smashingly has, it certainly cannot be counted on to succeed here. This is the final truth behind what has now emerged as a link between Negro militants in the United States and subversive guerrilla movements in Latin America.

Evidence has been accumulating over the past several years that some leaders of the U.S. civil rights movement are responding to directives coming out of Havana, rather than to any real desire to raise the economic and social status of the American Negroes. A most recent example: Last January 11, SNCC leader H. Rap Brown took sanctuary in the Cuban Mission to the United Nations for six hours after a policeman spotted him lugging a package out of the Cuban Mission and asked him what it contained. Brown refused to answer, and when officer Richard Gleason moved to pull him in, Brown ran back into the Mission. Police were refused entry on the grounds that the Mission enjoys diplomatic immunity.

Just one day earlier, Stokely Carmichael was in Washington organizing the "Black United Front." Martin Luther King's Washington representative, Walter E. Fauntroy, was reported to have attended the meeting. (Fauntroy

also is vice chairman of the City Council of Washington, D.C.). Complete details are lacking, but enough leaked out to indicate that Carmichael's group plans to station black power militants in every Negro neighborhood in this country. Carmichael's control of the organization and his ability to attract to the meeting leading Negro figures led UN diplomats to speculate that he may now be receiving financial support from Havana, and to speculate further that money for that purpose was in the package which H. Rap Brown refused to surrender for inspection to the New York patrolman.

(*Human Events*, citing U.S. intelligence sources, reports that Carmichael was hesitant about what to do following Dr. King's murder, and that it was only after receiving a phone call from *Prensa Latina*, the Cuban news agency in New York, that he rushed out into the streets of Washington, waving a pistol and urging Negroes to "go get guns.")

Inspired by Havana

Following some bitter exchanges among members of Washington's City Council, Fauntroy was permitted to continue to serve as a vice chairman while accepting membership in Carmichael's Black United Front. One may well contemplate the hue and cry which would attend the investiture of a member of the Ku Klux Klan in the City Council of our nation's capital. That Council passes on permits to groups asking to hold parades and public meetings, determines to a large extent what police action is to be during other decisions in which Mr. Fauntroy now has a vested interest because of his

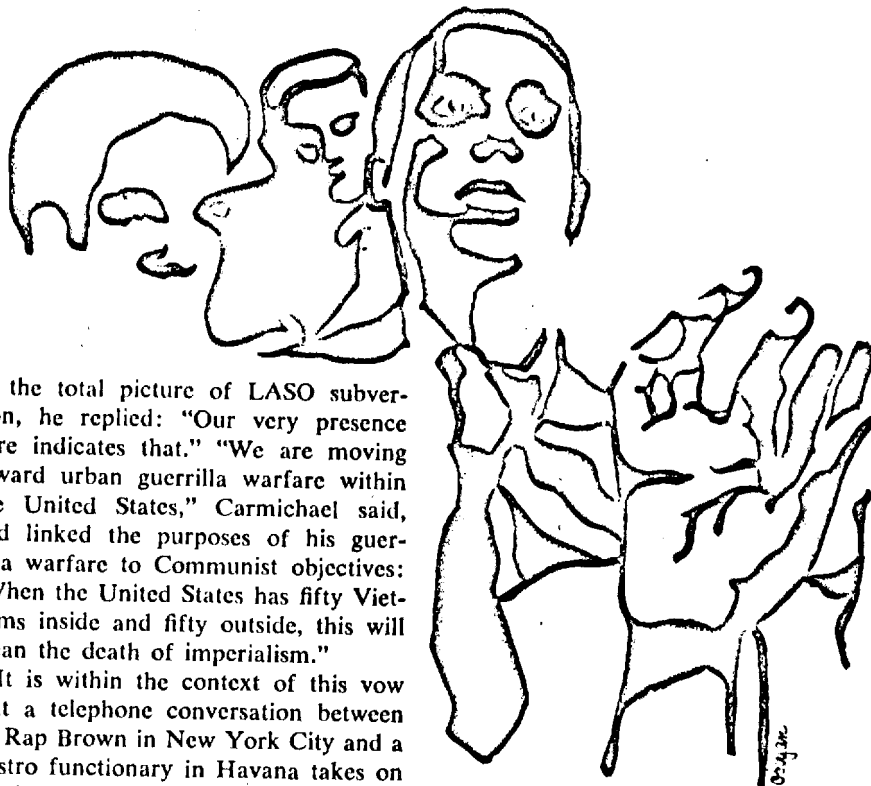
membership in Stokely Carmichael's organization.

The inspiration to form a Black United Front most definitely came from Havana. On August 14, 1967 *Radio Havana* quoted Carmichael, who was in Havana at the time, as follows: "The new name [Black United Front] will have a decisive influence on the attitude of the Afro-Americans to fight with arms . . . and in teaching them that they also are involved in the fight for liberty of the exploited people of Asia, Africa, and Latin America." In other words, Carmichael allied his goals with that of the Tricontinental organization of subversion which was formed in Havana by the Soviet Union in January 1966, and serves as the central strategy body through which guerrilla wars are planned and financed. Carmichael has now joined in those guerrilla wars. Although Havana announced that Carmichael's new organization would be called "The Negro Movement of Liberation," his group is the "Black United Front." But this has only circumstantial meaning. The point is that the inspiration and militant purpose behind it came from Havana.

Carmichael also is allied with the Puerto Rican Independence Movement (MPI) and went to San Juan a year ago, on January 24, 1967, under MPI auspices. The MPI staffs what it calls a "Free Puerto Rico" embassy in Havana, while its student arm is allied with Castro's Continental Organization of Latin American Students. The whole of the Puerto Rican Independence Movement has become little more than a puppet whose handler is in Havana. Carmichael said he supported "Puerto Rico for independence." He signed a "protocol" with the MPI and addressed his new allies in the fol-

lowing terms: "There is a great connection between our fight for Negro power in the United States and your fight for independence," and revealed that he was following the Havana line. Castro's newspaper *Granma* quoted him: "Brothers, we see our fight connected with the patriotic struggle of the peoples of Africa, Asia and Latin America against foreign oppression, especially United States oppression."

It should have come as no surprise to Washington when Carmichael went to Cuba in late July of last year and took part in the Latin American Solidarity Organization conference (LASO), the branch of the Tricontinental organization specifically charged with subverting the Western Hemisphere. Carmichael was made an "honorary delegate" among the 164 Communists from 27 countries and dependencies, and apparently worked on the "resolution" to free American Negroes from alleged white oppression. Apart from the blunt language in which the resolution itself is couched (it is too long to consider here), Carmichael's own statements regarding the resolution and his own view of things show how important Cuba is as a Communist base. *Granma* published an interview with Carmichael in which he said that "Fidel Castro is a source of inspiration" and that Cuban Communism has a special importance "because it is the nearest system." Asked whether his activities were a part



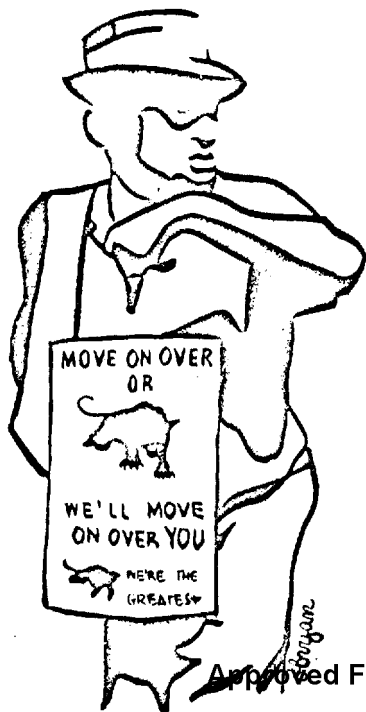
of the total picture of LASO subversion, he replied: "Our very presence here indicates that." "We are moving toward urban guerrilla warfare within the United States," Carmichael said, and linked the purposes of his guerrilla warfare to Communist objectives: "When the United States has fifty Vietnams inside and fifty outside, this will mean the death of imperialism."

It is within the context of this vow that a telephone conversation between H. Rap Brown in New York City and a Castro functionary in Havana takes on considerable significance. The long-distance call was broadcast throughout Latin America by Radio Havana last August 13. Brown told Havana, "Our rebellion is against the power and structure of white America." He bragged that black power now is proficient in the terrorist urban tactics of the Vietcong, and said of this summer: "Each city in America which has a large Negro population can predict with confidence that it will have a rebellion." The interviewer prompted Brown to get on with a discussion of discrimination against the Negro in the armed forces, and Brown alleged (falsely): "It is no accident that 30 per cent of the casualties in Vietnam are black men and that 22 per cent of the forces there are black." He added: "They are not only killing us in Vietnam, but in the streets of America!" and concluded, "We live in the stomach of the monster and we can destroy him from within!"

In Paris at the time, Carmichael told a cheering, stamping crowd of antiwar demonstrators: "We don't want peace in Vietnam. We want the Vietnamese to defeat the United States of America. . . . Our aim is to disrupt the United States of America. We are going to escalate our resistance movement against the war in Vietnam." He called the Vietcong "our brothers as well as our comrades in arms."

ference had to say about the war in Vietnam and civil rights in this country. One passage is highly interesting: "Although geographically Afro-Americans do not form a part of Latin America, Asia, or Africa, special considerations demand that the Tricontinental Organization create the necessary mechanisms so that these brothers in the struggle will, in the future, be able to participate in the great battle being fought . . ." And here is how Havana told them to do it back in January of 1966: "Rallies of protest against the war in Vietnam, demonstrations, boycotts . . . celebrations of days and weeks of solidarity . . ." And the resolution on Vietnam said that each spring in the U.S. Negroes should rally and protest.

On April 4, 1967 Martin Luther King rose to the speakers' stand in New York's Riverside Church in one of the greatest and most irresponsible condemnations of American policy in Vietnam ever to come from a well-known U.S. citizen. King called the United States "the greatest purveyor of violence in the world today" and almost overnight became one of the leaders of Vietnik peacenik agitation in the country. He was prominent in the Spring Mobilization for Peace and staged a series of mass rallies all over the country against the war in Vietnam. More striking than Dr. King's adherence to the Vietnik cause was the



manner in which political resolutions adopted by the Tricontinental Organization in Havana in 1966 found their way into the rhetoric of the Negro anti-Vietnam war advocates in this country. Compare these statements, for instance, culled from a handful of Martin Luther King's talks after he became a Vietnik activist in 1967:

Havana, 1966: "The Afro-Americans are being shipped off to fight in Vietnam. For each white American, the imperialists send two Afro-Americans."

King, 1967: "Twice as many Negroes as whites are in combat."

Havana, 1966: "North American aggressors deliberately use new scientific discoveries that kill our forests . . ."

King, 1967: "We kill a million acres of their crops, poison their water . . ."

Havana, 1966: "The invading forces in Vietnam surpassed the barbaric actions of Hitler's hordes . . . mutilations, savage tortures, mass assassinations . . ."

King, 1967: "We try out new weapons on them, just as the Germans tested out new medicines and new tortures in the concentration camps of Europe . . ."

Whether consciously or not, Martin Luther King was placing himself in the company, not only of Stokely Carmichael and H. Rap Brown, but of Robert Williams, the Negro fugitive from justice from North Carolina, who is wanted on a kidnaping charge. Williams fled to Cuba six years ago, urged American Negroes, over Radio Havana, to form "fire teams" and burn the cities; put out an incendiary magazine called the *Crusader* which gave details on how to make homemade fire bombs, booby traps, napalm bombs and flame-throwers. A couple of years ago he disappeared from the public view and turned up some months later in Peking where his propaganda efforts were turned toward Negro GIs in Vietnam. (Sample: "If you get trapped in this war, you should eliminate as many of your real enemies [white Americans] as you can at the front so that these racists will not be able to return home.")

Several months ago, Williams announced he wanted to return to the United States, presumably to be where the action is going to be this summer. And last month, in Detroit, the National Black Government Conference founded the Republic of New Africa (comprising

the former states of Mississippi, Alabama, Louisiana, South Carolina and Georgia) and elected Robert Williams President (H. Rap Brown is to be Minister of Defense).

Militants Seize Opportunity

There is also the matter of the involvement of Carmichael and Co. with the Puerto Rican Independence movement. Two Puerto Ricans in the Cuban Mission to the UN are credited by their diplomatic colleagues with having managed the MPI-Carmichael alliance. One, Mrs. Laura Meneses de Albizu, is the widow of Pedro Albizu, who was the original leader of the Independence Movement and also in on the plot to shoot President Harry S. Truman two decades ago. The other is Juan Juarbe y Juarbe, a writer for Castro's original 26th of July organ, *Revolución*, back in 1959 and a contributor to Cuba's propaganda wire service, *Prensa Latina*, today. Both are cloaked by diplomatic immunity, but also are involved in a Tricontinental Information Center which has recently been opened at 1133 Broadway in New York City. Federal authorities have yet to mention that this Cuban-linked office has been established

in the United States, and have done nothing about it. The suddenness with which militants take advantage of hesitation, confusion or weakness make it entirely possible that the SNCC-backed office will invite Latin American guerrillas to come to the United States and speak here. By that time, the initial shock of the event will have been dissipated in the elephantine reflexes of our State Department. Indeed, a step has already been taken in that direction with the presentation of Angel Silen, a leader of the FUPI (the Puerto Rican Independence Movements Youth Arm), whose speech a few months ago might have been written in Havana.

However that may be, this much seems certain. Our foreign policy failure in the confrontation with Communism in Cuba and elsewhere has come to roost on the rifle barrels of Negro militants in our cities. And no amount of political cover-up can obscure the fact that this country now is besieged at home and very close by with a sophisticated array of psychological and physical weaponry. This is the final reward of the social worker in the field of foreign affairs and the ultimate truth of what we face because of it. □