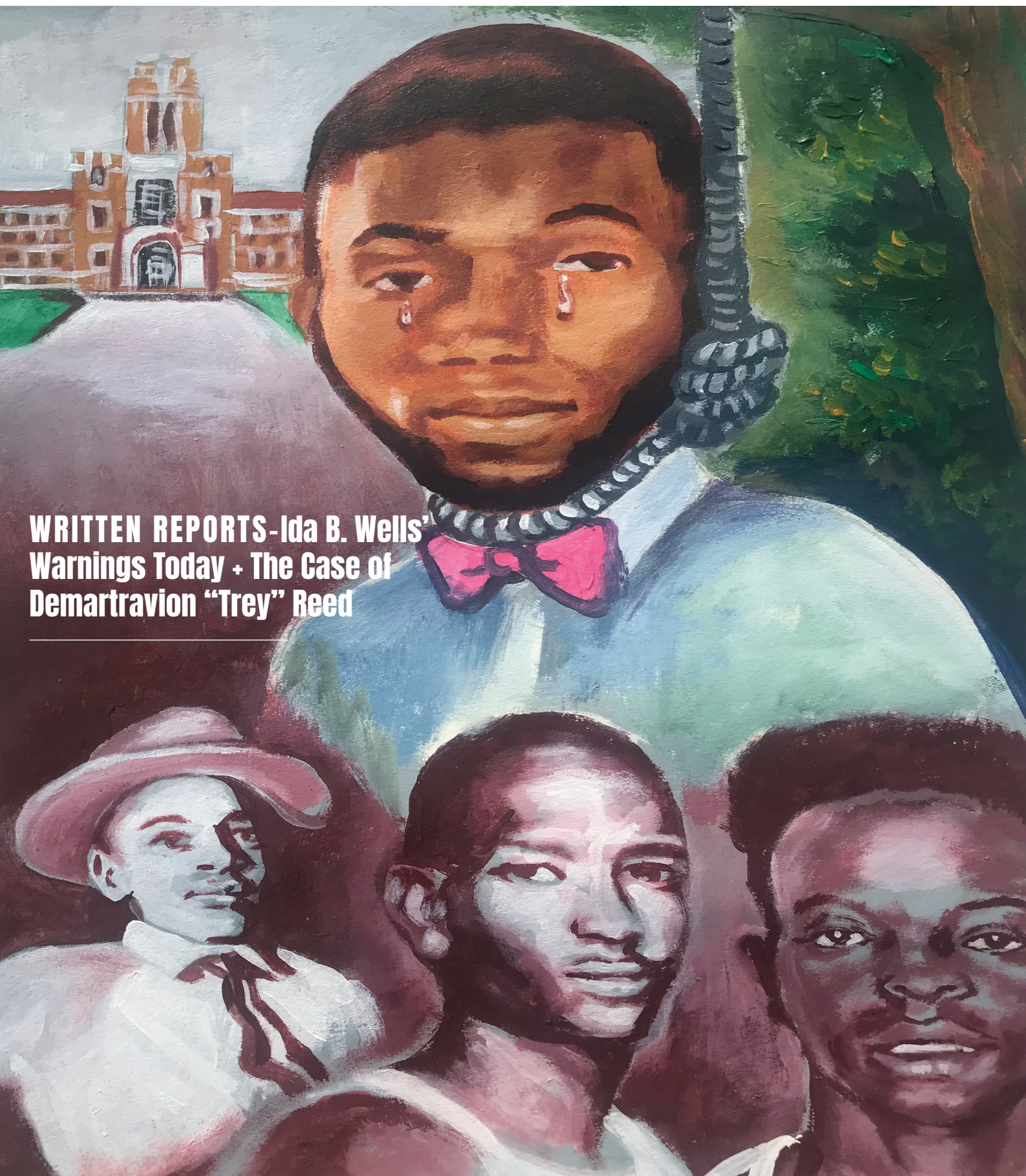


THE BLOODLINE TRIBUNE

THEME: EMOTIONS IN
BLACK CULTURE

SEPTEMBER ISSUE



WRITTEN REPORTS-Ida B. Wells'
Warnings Today + The Case of
Demartravion "Trey" Reed

CONTENTS

01

THE VOID-CHUCK KING

**The Emotionless State of
Black Culture**



12

LOVE- SELINA GELLIZEAU

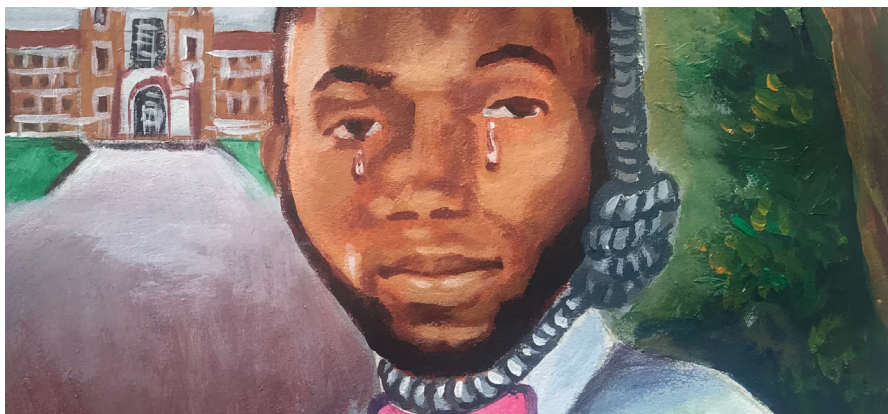
**Black Adoption & Fostering:
Building Families Beyond
Bloodlines**



18

WRITTEN REPORTS- CHUCK KING SELINA GELLIZEAU

**Ida B. Wells' Warnings Today
+ The Case of Demartravion
"Trey" Reed**





23

**ANCESTRAL ALTARS- NICOLE
SIMONE**



25

FEAR- JAY RENE

**The Tuskegee Study (1932-1972)
How medical racism taught
families to fear hospitals for
generations**



32

**THE UNBOWED SOUL- MOWA
OLODUMARE**



GORDON, "THE SCOURGED BACK"

35

ANGER-SELINA GELLIZEAU

**Stir of Echoes – From the
Plantation to the Black Home**

THE ROOT NOTE

Some people may find themselves triggered by this month's cover. Our theme is emotions, and there's no better emotion to share than raw truth. In a time of reflecting on Joy, Sorrow, Happiness, and Pain—another Black man lost his life in the Mississippi trees.

I hope it stings. I hope it hurts you, because you should feel the pain of us all in this tribe. I pray it hurts enough to remind us that these times are not over; and that we must protect and love each other now more than ever before.

This issue is dedicated to Demartravion “Trey” Reed. Not just a life lost, but a brother—a brother of the Bloodline. And in that honor, the work continues: to educate, to teach, to train. No matter what tragedies come our way, this is never the end of the story.

We share beauty in pain. We honor his legacy, his presence, and his time here on Earth. We give him to the ancestors, to watch over us in our daily walk—our daily purpose—our journey to unite the diaspora as one.

This is sacred work. This is The Bloodline.

Chuck King

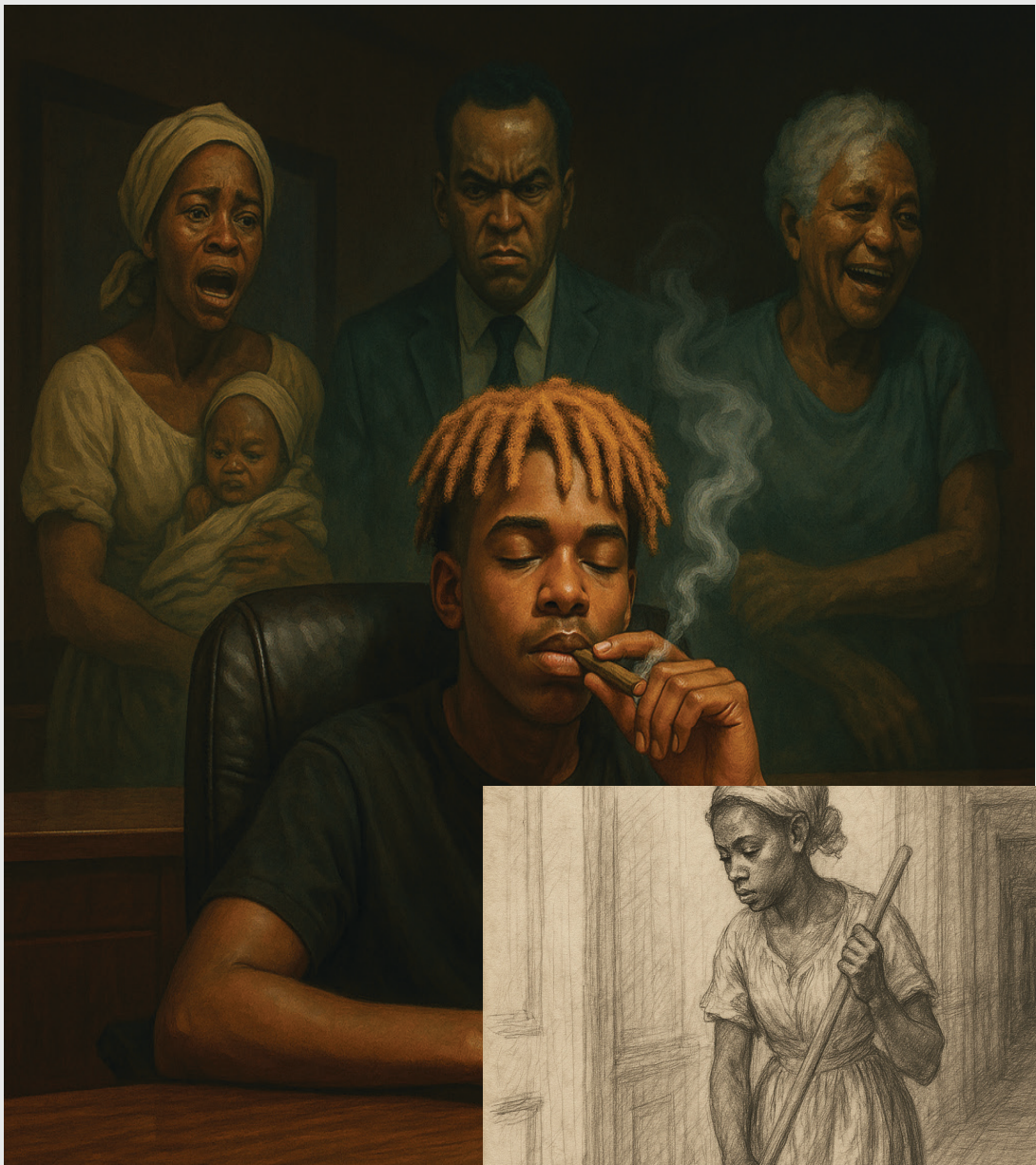
THE
GULLAH
Convening

Dec
27th
5pm -9pm

Host

Ametyst Canaway

THE GRAND CHS
81 MARY ST. CHARLESTON SC, 29403



THE VOID

THE EMOTIONLESS STATE OF BLACK CULTURE

CHUCK KING

Have you ever noticed a time where life kept moving around you, the world in its active best while you pattern yourself in a predictive rhythm of nothingness. Not happy, not sad, not excited, not worrisome, just existence. Yes in truth all those emotions rotate through our mindsets like the solar system while we remain dormant. Same shitt different day.

This is the existence of the (void) that can plague black culture if we aren't too careful. Because the void has no time limit. Like a time capsule that doesn't bring youth but face wrinkles and aged tones on our beautiful melanin to distort our youthful glow. A survival remedy through generations that has in some cases kept us alive, boldly let's remind our tribe that we are meant for more than just survival itself.

This is a discussion about the void specifically. Where it comes from and our beautiful journey together as a people to come through this stage stronger, better and more at peace.

Causes

Often we can be in a void state and not even be aware. Triggers or emotional responses can be the cause derived from hidden truths, realization, acceptance—the void is simply an alternative to how we deal with reality.

Grief

One of the hardest realities to deal with in black culture is losing those close to us. If we have to be honest this can relate to grief not only in losing our elders to old age but the death culture that revolves around us. A young king may be in the void after losing so many friends to the violence, accepting a reality that someone could be here today, then gone tomorrow. How does one deal with the trauma of death becoming a norm? Though we may glorify the gangsta side of the streets the raw truth is the streets are filled with voids. From smiling in Kodak pictures with several of your boys sharing classic times to reviewing that picture years later with just a few of you still left breathing. Like fading away in lost art.

I will never glorify the war amongst ourselves. It isn't pretty, it's a tragedy but if we can never talk about it we can never heal.

The same relates when grandma's gone or any elder that has guided us through life sharing moments we often overlook or only appreciate once they are gone with ancestors. Dealing with the absence of their presence creates a void itself. How do we move on? We do the only thing we know how to do. Succumb to the pain and keep moving. This is where the void portals open and sometimes we never get closure.

Letdown

Hope can get you hurt, even killed if you aren't too careful. It can be tied directly with heartbreak, disappointment and other emotional doors that lead to the void. I wouldn't say hope is a bad thing, I can vision my ancestors with hopes of a better future, despite the pain and shackles of physical confinement. Hoping for a better reality but waking to the hard truth of being property. We wonder why we have a void and trauma today as descendants.

Hope of self must be changed into confidence. As the old folks say "faith without works is dead". We can always hope but we are blessed to have tools the ancestors have gracefully in our own way. They must be applied no matter what condition we are in. Hope is the fuel. Action must be the vehicle. The void is like a car that has stalled out, always keep your motion. Keep the spirit, you are the prayers our ancestors made in their darkest hours, that alone is motivation.

Hope becomes dangerous when we place it in others hands. We often forget that we all have human tendencies mixed with a corruption bred into our skin from colonization. The characters we did possess collectively must be rebuilt and reinforced. Thus saying someone could have the best intentions but still let us down or disappoint if we place our hopes too high in others. A queen may have hopes to obtain commitment one day and become a wife. Her high hopes may even cause her to recreate her own truths ignoring any signs that things aren't what they seem. And when things come crashing down. That letdown, that disappointment creates a void, blocking any genuine intentions that may come her way.

Love of self must be our central focus before anything else. Part of reclaiming our identity is restoring that confidence from early development until now. Confidence and value of self helps us battle any shame when we fall

down which everyone has, when we fail which everyone will if you try hard enough. And embarrassment when things occur that we aren't proud of. To take lessons from the journey itself, rather than placing us in voids. Revamping reactions not for a fight or flight mentality but a hold your ground mindset. Nothing is worth our peace, someone out there has things harder, someone out there has faced the same battles as you. Become your biggest fan, the ancestors are always in the stands rooting for us.

History / Origins of Suppressed Emotion

As a descendant of those who were enslaved I wonder how genuine our smiles were before our identity was stripped away. These are often uncomfortable thoughts and conversations people are rarely willing to have, but history has done everything to hide truth, and we have to always remember that our lineage does not begin with chains and confinement. I imagine a child being taught how to love, when to hate, when to be angry, when to be happy, by their village—the village being the collective of the Black Diaspora. Village being a direct representation of Zanafamu, the collective unity of Black people for a collective purpose. Because the void, or the absence of the village itself, creates a void within our people. Emotions are natural human instincts, but how and when to deal with them must be taught, and for far too long we haven't had the luxury nor the relationship to teach our tribe how to deal with our emotions, much less how to express them, especially in healthy ways. When you don't know what to do, when you don't have any instructions, you go to your safest place—the void.

Why? Because the void is the only safe place we know. It doesn't give peace, only an illusion of rest. If we don't talk about it, then we won't think about it. This is where we must shift our culture in general. Across any religious platform, any association, belief, or practice, we all have something in common—we have ancestors. It is my belief, scratch that, I know that our ancestors of the Black Diaspora can hear us, relate to us, guide us.

This is the root of the Tokanji language, created so we all have a native tongue collectively. In Tokanji we call our ancestors Kulanshi. Keep following me, please. The relationship with our ancestors differentiates from prayer; but it serves as a home of expression. Our ancestors may not talk back physically after life, but they serve as a place where we can place our emotions instead of holding them in. Every day our ancestors walk with us. And they too have experienced anger, hate, grief, sorrow, joy, happiness, or any other emotion we can describe.

I write to ensure that the relationship with our ancestors does not end during death—honestly it only begins. This is the special part of our bloodline often overlooked. Someone may make prayers crying to their higher power for help and assistance, but it is a lot more personal when they can call to grandmother; to their father; to someone in their community who helped on this side of the aspect, or even someone in history who had a special impact. If their legacy never truly dies, neither does their voice.

This is common ground amongst us all and a key to filling the void—a true healing center. In life we inherited silence more than guidance. This is where we break the molds and allow our ancestors to guide us, to walk with us. This is something no one can take away from you. This is yours. Protect it.

The Mask

The breaking of the confidence of our ancestors, systematically, has turned into a generational wound. Kulanshi in the past such as the Honorable Marcus Garvey, Malcolm X, and Dr. Francis Cress Welsing dedicated their life work to restoring the sense of value amongst our race. That confidence itself is a direct protection against the void.

WE WEAR THE MASK (1896)

BY PAUL LAURENCE DUNBAR



PAUL LAURENCE
DUNBAR POET/
NOVELIST

We Wear the Mask (1896)

by Paul Laurence Dunbar

*We wear the mask that grins and lies,
It hides our cheeks and shades our eyes,—
This debt we pay to human guile;
With torn and bleeding hearts we smile,
And mouth with myriad subtleties.*

*Why should the world be over-wise,
In counting all our tears and sighs?
Nay, let them only see us, while
We wear the mask.*

*We smile, but, O great Christ, our cries
To thee from tortured souls arise.
We sing, but oh the clay is vile
Beneath our feet, and long the mile;
But let the world dream otherwise,
We wear the mask!*

At 14, Dunbar was publishing his poems in Black newspapers, and I am thankful for innovative youth like him because his expression of the void still stands today. Coexisting amongst others made it difficult to truly be ourselves in history. During Jim Crow, though slavery might have been over; any attempts for Black self-reliance and self-sufficiency were attacked. Many were forced to adapt and integrate into a society that refused to see them as anything of value. The void became the home of concealment and suffering.

It is no different today than a corporate Queen who is forced to adapt to an environment where she is not truly wanted, never really given a real opportunity, just there for diversity inclusion. Or the code-switching when mothers answered the phone, not sure if it was someone who didn't look like us on the other line. The mask can only cover the void, but the void is still there. Silence has become our only form of protection when we see the examples of those who have been loud in history.

Here is where we must create inclusive safe spaces. In our culture, in our tribe, in this diaspora—there's no need for masks anymore. What does that mean? Amongst each other should feel like home base. If I could compare it to anything, it would be the time before integration. Not for a separation purpose, but for reestablishing the culture of being comfortable around each other again, rather than automatically seeing each other as enemies. I refuse to accept that we must live in an environment where our peers feel the need to wear a mask 24/7—that only deepens the void.

Events that heal, that bond, are what we must build again: like Black-owned beaches such as the Black Pearl in Horry County, SC, or Mosquito Beach on James Island. Before we were “accepted,” we bonded a lot more. These are just the truths of how we should spend our time together: The disappearance of these places created voids themselves that must be restored. Now all we have are masks.

Schools / Education

How many voids did you experience in school? How many times did you have to put your mask on? Though our legacy has been paved academically in both their schools and ours, the voids have been there. Imagine Katherine Johnson being called on to solve mathematical equations for NASA, the fate and lives of space legacy in her hands alone. As she carries her books across the street down the dark hall to the Black bathroom, there is no doubt that there are emotionless voids in the inhuman journeys our ancestors took. That many take now.

I will never question my ancestors disrespectfully but in conversation I often question. What I've noticed is that in their schools we are taught a secondary mindset. Still challenging ourselves such as the great W.E.B. DuBois to break their premeditated barriers but reminding them after excelling that “The honor, I assure you, was Harvard's.” — W. E. B. Du Bois 1895. Yet in fact in our schools we were taught a primary mindset, a mindset of racial pride that is truly needed today. The simplicity of telling students they can be whatever they wish to be no matter how genuine is hypocritical amongst the current voids and blockades in the road itself.

Now we find ourselves today with history not only being erased but blatantly ignored. The education system itself is a factory of quietness to the Black Diaspora. Education must begin at home, continue in groups and in our own institutions. This is just honesty. The secondary mindset these systems cast produce a lack of motivation and an acceptance of resignation which is toxic to our youth. Education gives the opportunity to present a primary mindset again to our youth that they are not secondary based on the color of their skin or the conditions they may dwell in. But an honor and privilege to serve amongst a lineage that has always broken barriers, defied the odds in spite of our emotions.

Confidence is an emotion that must be placed in black youth at an early age on a foundation that is stable enough for the coming storms that try to break it down. This is the Bloodline, this is sacred work.

I Pray You Heal

The most beautiful thing about our voids is what we can fill them with. We are survivors by nature. Healing is an instinct. Understanding the void is there is only a part of the picture. The key is to not get stuck amongst the tracks.

Staying with the Herd

Zanáfamu is bigger than just Black Unity. It's black collective existence. A cup of coffee together goes a long way. We choose not to face voids alone anymore; we face them together. Though we may not have the abilities to fix one's problems, being around each other is healing energy in itself. It takes your mind off of things and focuses on the possibilities that still exist. This is tribal, this is sacred. If you feel yourself stuck in a void, go around and be around someone. Anything that can take your focus off of self. Find comfort in the collective and the work that can be done there. There is always healing in service.

Talk with Those Who Listen (Kulanshi)

Regardless of your spiritual background or affiliation, find peace and comfort in your lineage, in your bloodline which connects us all. The ancestors are like the trees in nature. They may not respond but they flourish new fruit every season, despite the weather conditions there is always something new. Old leaves, character traits fall and fade away but ending in new things to replace them. The trees are filled with untold stories soaked in their roots just as our ancestors have seen the world for the good and bad. Conversations with kulanshi should feel therapeutic. if no listens they will but be sure to listen back. Remain humble, always willing to learn and obtain new information. Peace in the void, serenity in the ancestors walking with us.



Arts from the Void

Some of the strongest works are produced emotionless. I believe every person of the Black Diaspora is an artist in some form or fashion. History shows that itself.

Art is a cultural expression any one of us can partake in and it should be viewed as sacred work. Use it as a tool of therapy for the void. Paint a picture, write something, make something let your creativity flow through any pain. This has always been a special process for us. We can see it today through music over time certain songs still carry this legacy and energy today. Art is how we communicate without communicating a powerful concept.

The Bloodline is always an open space to showcase your art. Poems, drawings, sculptures whatever you feel share it with our initiative to bring Black Press Black.

Voices of Wisdom

“Our dead are never dead to us, until we have forgotten them.”

— **Harriet Beecher Stowe**

“I am no longer accepting the things I cannot change. I am changing the things I cannot accept.”

— **Angela Davis**

“I do not weep at the world — I am too busy sharpening my oyster knife.”

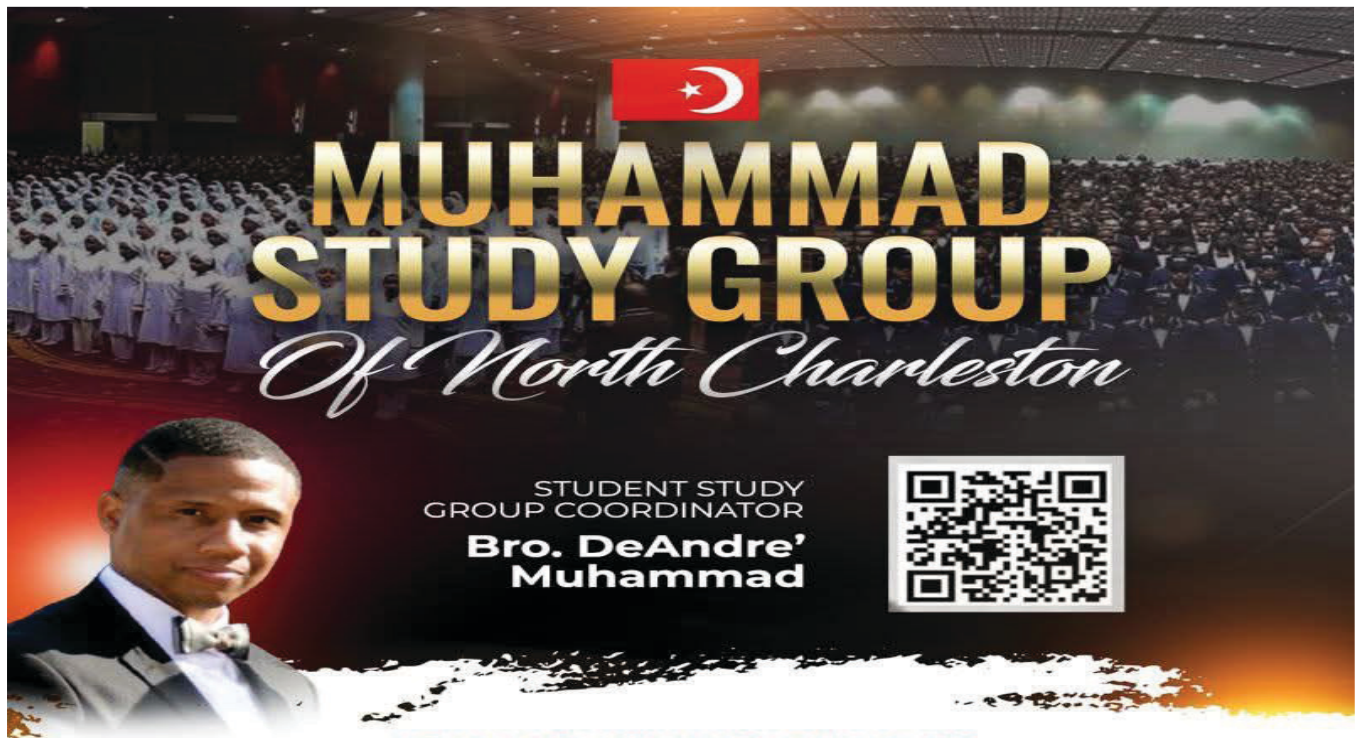
— **Zora Neale Hurston**

Voids are temporary, stay focused on longevity. Embrace the journey itself.

May the ancestors guide and protect you always.

— **Chuck King**





A poster for the Muhammad Study Group of North Charleston. The background shows a large crowd of people in white robes, possibly at a religious event. In the foreground, a portrait of a man in a suit and bow tie is shown. The title 'MUHAMMAD STUDY GROUP' is in large, bold, gold letters, with 'Of North Charleston' in a cursive script below it. A Turkish flag is visible in the upper left. Text on the right identifies the 'STUDENT STUDY GROUP COORDINATOR' as 'Bro. DeAndre' Muhammad'. A QR code is also present.

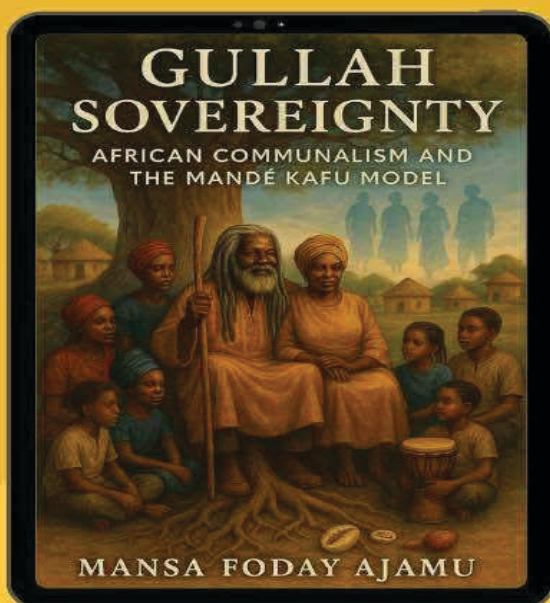
**MUHAMMAD
STUDY GROUP**
Of North Charleston

STUDENT STUDY
GROUP COORDINATOR
**Bro. DeAndre'
Muhammad**

JOIN US EVERY SUNDAY
Muhammad Study Group Of North Charleston 11:00 AM
3923 Azalea Dr, North Charleston, SC 29405
Contact: **843-419-5104**

3 EASY STEPS

How To Order Your Copy Today!



\$MANSAFODAYAJAMU



PAYPAL.ME/GULLAHDUGULLC

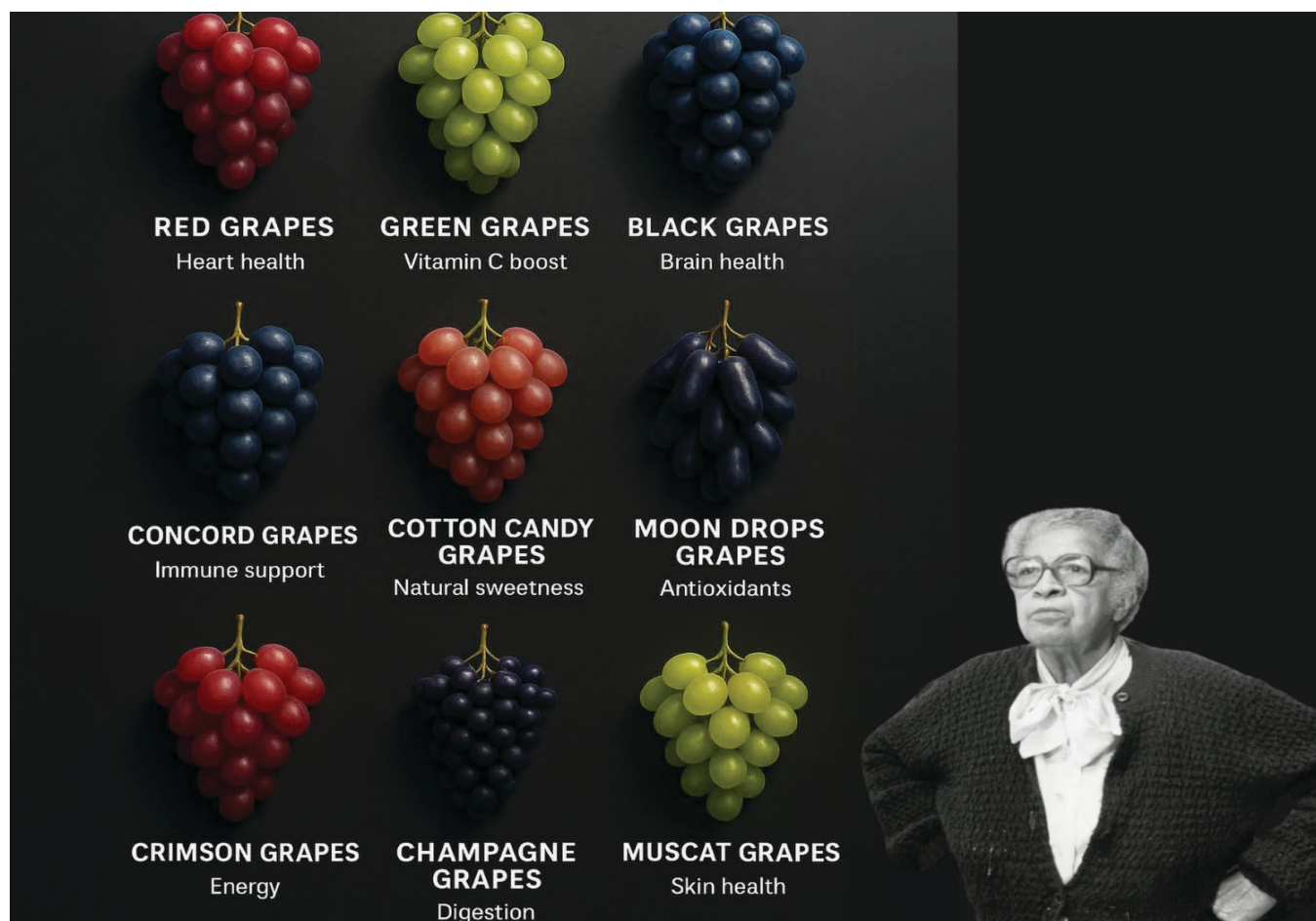
Step 1: Go to CashApp, or
PayPal and send \$15.00 to
purchase

Step 2: In the payment notes,
include your email address.

Step 3: A copy of Gullah
Sovereignty will be sent directly to
the email address you provide.

GOMONI MULafa

FRUIT HEALING



GRAPES: REAL SWEET, REAL BENEFITS

When that sugar craving hits, you don't have to run to the corner store. Sweetness grows on the vine—and every grape comes with purpose:

Red – Heart health

Green – Vitamin C

Black – Brain power

Concord – Immune support

Cotton Candy – Natural sweetness

Moon Drops – Antioxidants

Crimson – Energy

Champagne – Digestion

Muscat – Skin health

Skip the snacks made in a factory. Chill a bowl of grapes and let the earth do the work.

16TH STREET BAPTIST CHURCH



SHIKUFA ZURANI

DELAYED CARE, LONG FIGHT, MUMIA ABU-JAMAL

REGAINS SIGHT IN LEFT EYE, RIGHT EYE STILL AT RISK.

Mumia Abu-Jamal has finally undergone cataract laser surgery on his left eye, allowing him to see more clearly. He has been battling issues with his eyesight since 2019, following complications from a cataract procedure at that time, combined with diabetic retinopathy. Advocates have stated that the ongoing delays in providing proper medical care—and the neglect of his condition while incarcerated—have directly contributed to the decline in his vision. Some argue those “delays” were actually outright denials. Though the surgery on his left eye was successful, his right eye is still in need of urgent attention.

Mumia Abu-Jamal became involved with the Black Panther Party at the age of 14. He went on to work as a radio reporter and later served as president of the Philadelphia Association of Black Journalists from 1978 to 1980.





KOBRANI- SELF DEFENSE

DISCUSION: SC SCHOOL EMPLOYEE ARRESTED FOR GUN

INCIDENT THE IMPORTANCE OF KNOWING AND CARING

FOR YOUR FIREARM

This is not an attack on our Black women — it's about protecting them and stressing the importance of proper firearm care. The Queen who was apprehended is not a bad person. This looks like a genuine mistake. But when it comes to firearms, mistakes can cost you everything. We don't get the benefit of the doubt. We have to know the laws and understand them in relation to where we are.

The firearm was found in her purse. She is licensed and registered to carry. But under current law, nobody is permitted to have a firearm on a school campus. Whether teachers should have the right to arm themselves is a separate discussion — and we will have it. Especially with the ongoing attacks on innocent women and children by people who never look like us. It is essential that every Black woman obtain a firearm, learn it, and train with it. This is a pillar of Kobrani culture — the defense of our bloodline and our future.

But this incident highlights two key points we must address:

1) Secure your firearm properly.

Secure does not mean dropping it in a purse — especially not in a school setting. Secure means stored away and locked when not on your person. Too many times we've seen children get hold of unsecured firearms — not with bad intent, but with no training — and the results have been tragic, for them or someone else.

2) Carry on body.

A firearm in a purse or a car is delayed access and easy to forget. Concealed on-body carry is the most practical form. When you carry on your body consistently, the firearm becomes part of you — harder to forget, harder to mishandle, and harder to violate location laws by accident. Find the safest and most comfortable concealed carry setup that works for you.

If we are going to encourage and push Black women to carry — and we should — then we also have to deal with the full reality of responsibility. We must support our sisters when they become examples of what not to do, without throwing them away. Kobrani is the sacred defense of Black women, children, and elders. It is not individual — it's collective. That means correction, protection, and preparation at the same time.



THE BLACK PAPER

LOVE

SELINA GELLIZEAU

BLACK ADOPTION & FOSTERING: BUILDING FAMILIES BEYOND BLOODLINES

Beyond bloodlines, Black families have always opened their homes and hearts. Adoption and fostering continue the ancestral practice of survival kinship—choosing to love, protect, and carry children forward as our own.

Kinship as Everyday Life

Long before ships crossed the Atlantic, African societies had rich traditions of shared caregiving. In many West African communities, children were not raised by parents alone. Aunties, uncles, neighbors, and elders all played a part. Sometimes a child was sent to live with a relative or mentor to learn a craft, gain education, or strengthen ties between families. This practice, known as fosterage, was not abandonment, but a sign of trust and love. It reflected a worldview that raising a child was a communal act.

This tradition would become a vital tool of survival when families were uprooted and scattered during enslavement.

Enslavement: Families Torn, Families Re-Made

On plantations, separation was routine. Mothers lost children to sales. Fathers were sent miles away. Names were stripped, kin ties severed. Yet, even in the harshest conditions, Black people refused to let love die. Women stepped in to raise children not their own. Men became “uncles” to guide and protect the young. Children themselves created bonds—“play cousins”—that carried them through the violence of bondage.

This was more than kindness. It was a form of resistance. When Law refused to recognize Black families, Community remade them anyway. Love became structure: a way to survive in a world intent on erasing bloodlines.

Emancipation & Reconstruction: Fighting for Our Children

Freedom did not immediately heal family wounds. After emancipation, many Black children were “bound out” as apprentices or laborers without their parents’ consent. Mothers fought back by writing petitions, appealing to the Freedmen’s Bureau, and demanding custody. These were the first battles for adoption rights in Black communities: the fight to prove that Black families were whole and worthy of keeping their

children. Each petition was a declaration—our children belonged with us, and our love is enough.

Mutual Aid and Orphan Asylums: Institutions Rooted in Care

By the late 19th century, Black communities began creating institutions to protect children. Churches, benevolent societies, and women’s clubs pooled resources to feed orphans, support widows, and run nurseries. The Colored Orphan Asylum in New York, founded in 1836, was one such place. Though it was burned during the 1863 Draft Riots, it was rebuilt as an act of resilience and refusal to let Black children be erased from care, history. Though these institutions did not replace kinship care, they did amplify it. Where state systems ignored Black children, communities built their own safety nets to protect them.

Othermothers: The Early 20th Century

The 1900s saw the rise of Black women’s clubs with the motto “Lifting as We Climb.”

These women organized nurseries, raised funds for schools, and mentored children who weren’t their own. Sociologists and Black feminists later called this othermothering—a tradition where care extended beyond the biological mother. In neighborhoods and churches, “Mother Boards” and “church aunties” became anchors, proving once again that family is a community affair.

These traditions were not unique to the U.S. In the Caribbean, child shifting—where children were raised by relatives or friends—was a common practice, often tied to migration. Parents who traveled abroad left their children in the care of kin, trusting that they would be loved and nurtured until they reunited. Later, the phenomenon of “barrel children,” receiving care packages from parents abroad, showed how oceans were no match for love.

In every case, the lesson was the same that family could be planted anywhere, as long as love rooted it.

LONG BEFORE SHIPS CROSSED THE ATLANTIC, AFRICAN SOCIETIES HAD RICH TRADITIONS OF SHARED CAREGIVING.

Civil Rights Era: The Debate on Transracial Adoption

By the 1970s, adoption debates sharpened. The National Association of Black Social Workers famously declared that “Black children belong in Black families.” This was not a rejection of adoption, but a call to protect black children and their cultural identity. It was an insistence that love was synonymous with heritage, history, and belonging.

The statement sparked decades of policy change and debate, but at its heart lay the same truth: children thrive where they are claimed, culturally and emotionally, not just legally.

The Modern System: Catching Up to What We Already Knew

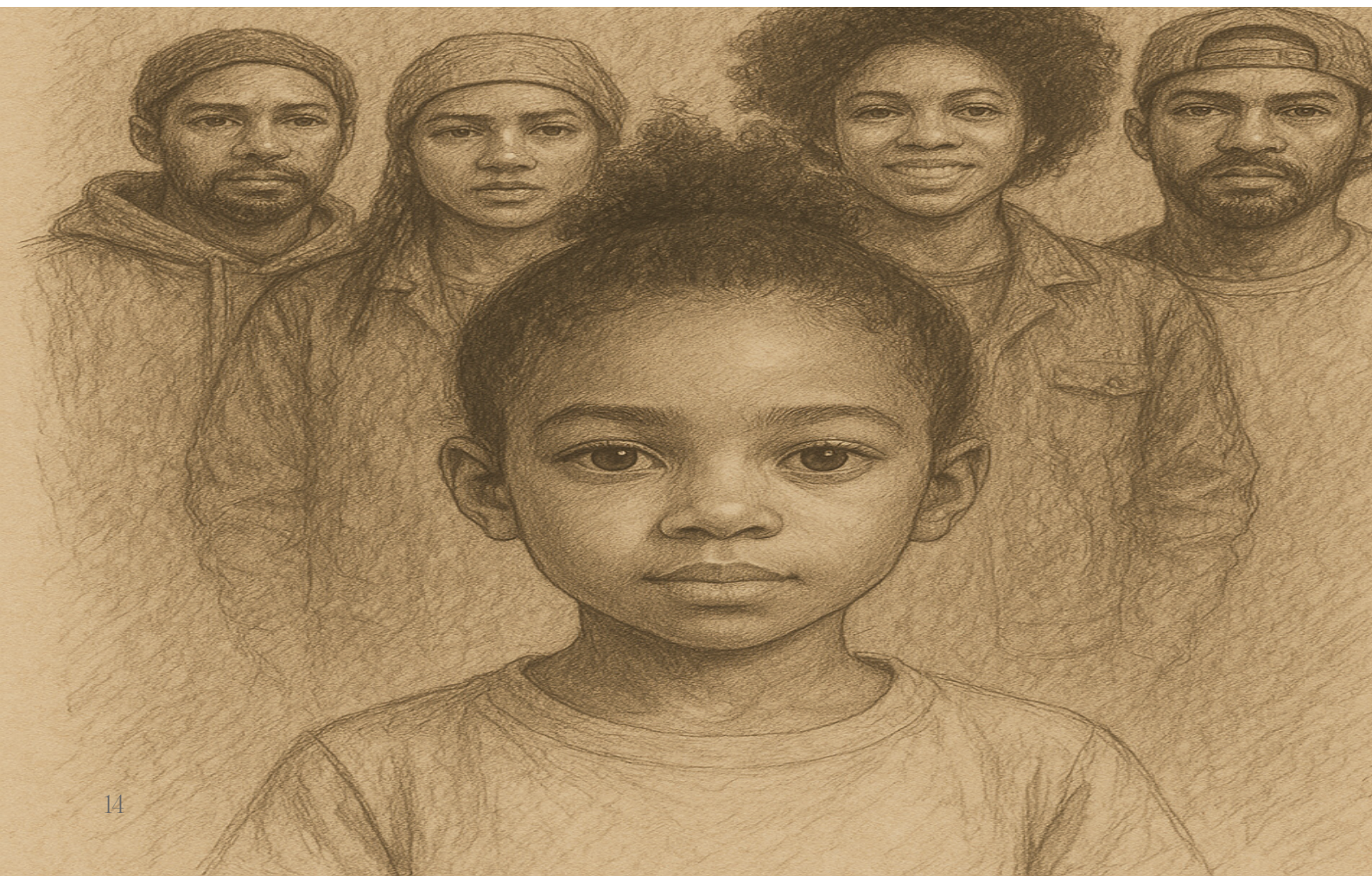
Today, Black children remain disproportionately represented in the foster care system. Many are placed with strangers even when kin are willing and able to step in. Slowly, however, the system has begun to recognize what Black communities have always practiced. States now formally recognize fictive kin—close family friends or church members—as eligible foster parents. Policies like the Fostering Connections Act and the Family First Prevention Services Act seek to

keep children with relatives whenever possible.

The Language of Love: Claiming and Carrying Forward

Across centuries, Black families created what I call a “language of love”—a cultural grammar of care. It speaks in phrases like:

- **Othermothering:** the practice of women stepping in to nurture children other than their own.
- **Play cousins:** bonds between children that carry the weight of family.
- **Aunties and uncles:** not always related by blood, but always bound by community love.
- **God-parenting:** ritual ties that made sure no child walked alone.



These practices remind us that love is not fragile sentiment. It is the architecture, built through labor, loyalty, and shared responsibility.

Black adoption and fostering is not about charity, it is about continuity. It is about how, in the face of displacement and erasure, Black families chose each other again and again. From the slave quarters to the church basements, from the Freedmen's Bureau petitions to today's kinship foster homes, the through-line is clear:

Family is where we claim one another. Love is the inheritance. And survival kinship is the practice that has carried us, and will continue to carry us, forward.



SIBLINGS LAUNCH FIRST BLACK OWNED TELEHEALTH SERVICE FOR BLACK WOMAN



Two sisters, Dr. Jacqueline Philips and Lorraine Phillips, have come together to launch Melanin Doctor — the first Black-owned telehealth service dedicated exclusively to Black women.

This platform was born from expertise and personal conviction to meet a need too long ignored. After watching their own mother battle diabetes and weight gain, they witnessed firsthand how certain treatments, resources, and guidance are routinely kept out of reach for Black patients. That experience shaped their mission.

Their goal is simple but powerful: put access, answers, and options within reach for Black women—without the barriers, dismissals, or neglect we’ve come to expect in the healthcare system.

And in full honor of Zanáfamú, their commitment goes beyond care—they’ve pledged to hire Black clinicians and create remote career paths for Black health professionals. Building a system by us and for us, where healing and employment move together as a collective act of power and protection.



WRITTEN REPORTS

SELINA GELLIZ

IDA B. WELLS' WARNINGS TODAY + THE CASE OF DEMARTRAVION "TREY" REED



ZEALU- CHUCK KING



Mississippi bleeds with the blood of our ancestors, actions far past forgiveness but never to be forgotten. Church bombings, lynchings, and the remembrance of our beloved Emmett Till reinforces it as a land of Black Holocaust.

Ida B. Wells dedicated her life to exposing lynching for what it truly was: intentional acts of violence and systematic terror used to control and silence Black people. She documented, she investigated, and she called out the lies that law enforcement, politicians, and white press repeated to soothe and sway public opinion. Her fight was an instruction for us today.

The death of Demartravion “Trey” Reed at Delta State University reflects the same patterns Wells identified over a century ago. In little time, law enforcement declared “no foul play” even before an investigation had taken place. No witness interviews. No search for truth. A young Black man was found dead, a belt around his neck, and the response was not inquiry but immediate dismissal.

A Familiar Pattern of Cover-Up

This is not new. From Wells’ era to now, officials have sought to immediately clear the air rather than uncover the facts and state truths.

- No video footage has been released to support claims of suicide.
- Students reported that no one came to question them—standard procedure ignored.
- Trey’s roommate, described as close to him, was never interviewed.
- The supposed “weapon,” a belt, was said to be too large for him to

have used.

- Authorities leaned on unverified text messages instead of what appeared as direct evidence.

These are not oversights. These are choices. And these choices mirror a long legacy of protecting institutions rather than protecting Black life.

The Role of Black Press & Black Media

Ida B. Wells proved that without independent Black reporting, our tragedies are rewritten by those in power. That remains true today. When city officials hold press conferences to “assure” the public before an investigation is done, the record becomes propaganda. Our task, as a community, is to publish, circulate, and document our own truths.

This stresses the importance of Black media today that would cover this to the public more. We have BET, we have Essence magazine but we need anchors and our own media for cases like this because we cannot write off the input of words from those who do not look like us.

Independent Autopsies: A Necessity, Not a Luxury

Colin Kaepernick’s decision to fund an independent autopsy for Trey Reed underscores that we cannot trust systems that have historically abused, neglected, and misdiagnosed Black bodies. Independent autopsies are not just about this one case. For too long, medical systems have been complicit in erasing evidence of violence against us. Independent autopsies done by our own agency, provide us the opportunity to reclaim our dignity while refusing to let official narratives go unchallenged.



Protecting HBCUs and Black Students

This case also raises alarm about the safety of Black students, particularly on HBCU and majority-white campuses alike. Threats against HBCUs have escalated nationwide. In the spirit of Kobrani, we must be prepared to defend our own. These are not isolated incidents; they are part of a broader culture of intimidation and disregard, normalized against us for decades.

This is a good time to discuss safety measures for our students and what worked in the past. This isn't the first time we've been targeted at our universities, won't be the last. In the 1960s in South Carolina Black men at Benedict College, University of South Carolina and others would walk Queens to campus. Students would stay in pairs never isolated. These are practices we should put Black in play. Meaning an essence of putting ourselves first again. This is Kobrani, this level of defense is sacred.



Ground Leadership and Community Witness

On the ground, leaders like Brother Marquell of Building Bridges Coalition, Sister Bridges of Impacted Families, and Huey P. Newton Gun Club have been clear: this is not a tragedy to be swept under the rug. Their witness accounts matter. Their work ensures that Trey Reed's name is not lost to silence, that no Black names are.

What This Demands of Us

The case of Trey Reed is not just about one young man. It is about a system that intentionally under-serves Black people while propagating harmful narratives that perpetuate the violence against us. Ida B. Wells taught us that silence kills twice: once when the body is taken, and again when the record is falsified. We may now argue that it kills us a third time—when no justice is sought and offered.



WE KNOW THIS PATTERN. WELLS WARNED US OF IT. AND WE REFUSE TO LET IT PASS UNCHALLENGED.

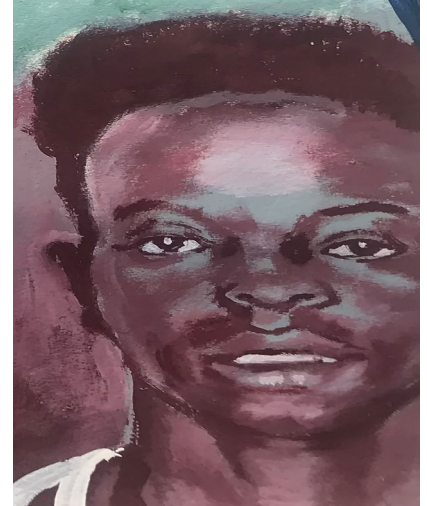
We must:

- Demand transparency from law enforcement and universities.
- Support and amplify Black press and independent investigations
- Insist on independent autopsies in all suspicious deaths.
- Prepare, as a community, to protect our institutions and our students.

Trey Reed's death cannot be normalized, excused, or buried under weak statements. Going forward, no malicious end to a Black life, should. We know this pattern. Wells warned us of it. And we refuse to let it pass unchallenged.



**“THOSE WHO COMMIT THE MUR-
DERS, WRITE THE REPORTS”- IDA B
WELLS..**



**IDA B. WELLS TAUGHT US THAT SILENCE KILLS TWICE: ONCE
WHEN THE BODY IS TAKEN, AND
AGAIN WHEN THE RECORD IS FALSIFIED.**

We commend the building bridges organization because they began what we must always do, take initiative for ourselves to find answers. Ida was no primetime anchor for the local news station but her words and persistence made her one amongst her own platforms one of the earliest examples of investigative journalism. A focus point that is needed today more than ever.

**“Those who commit the
murders, write the reports”-
Ida B Wells..**

**OUR TASK, AS A
COMMUNITY, IS TO
PUBLISH, CIRCULATE, AND
DOCUMENT OUR OWN
TRUTHS.**

LAURENS LOCATION COMING SOON!		BLACK SHEEP MEAT MARKET 2301 WADE HAMPTON BLVD STE 1 GREENVILLE, SC 864-518-9017		1457 UNION STREET SPARTANBURG, SC 864-308-1134	
BUNDLE #1 2 LB GROUND BEEF 1 LB STEAK TIPS 1 LB PHILLY MEAT 2 LB DRUMSTICKS 2 LB PARTY WINGS \$55.99		BUNDLE #2 2 LB GROUND BEEF 1 LB STEAK TIPS 6 PC CUBE STEAK 6 PC PORK CHOPS 2 LB PARTY WINGS 2 LB CHICKEN TENDERS \$65.99		BUNDLE #9 5 LB HOT DOGS (BEEF HOT DOGS: + \$3.00) 40 PC FROZEN BURGERS 10 LB DRUMSTICKS 5 LB PORK RIBS \$95.00	
BUNDLE #3 4 PC SALMON FILLETS 2 LB WHITING 2 LB SHRIMP 2 LB SNOW CRAB LEGS \$70.99		BUNDLE #4 2 LB GROUND BEEF 2 LB CHUCK ROAST 2 LB BEEF STEW 2 LB COUNTRY BEEF RIBS 2 LB WHOLE WINGS 5 LB LEGS & THIGH MIX \$75.99		BUNDLE #10 5 PC RIBEYE STEAKS 5 LB GROUND BEEF 2 LB BEEF STEW 1 LB STEAK TIPS 2 LB CHUCK ROAST 5 LB CHICKEN BREAST 5 LB BONELESS THIGHS \$120.00	
BUNDLE #5 5 PC NY STEAKS 2 LB GROUND BEEF 2 LB COUNTRY BEEF RIBS 2 LB BEEF STEW 2 LB WHOLE WINGS 5 LB LEG & THIGH MIX \$85.99		BUNDLE #6 5 PC RIBEYE STEAKS 5 PC NY STEAKS 5 PC SIRLOIN STEAKS 1 LB STEAK TIPS 2 PC T-BONES \$99.99		BUNDLE #11 2 PC PORK RIBS 20 PC FROZEN BURGERS 2 LB GROUND BEEF 5 LB HOT DOGS 10 LB WHOLE WINGS 10 LB LEG & THIGH MIX \$130.00	
BLUE LIGHT SPECIAL; BUNDLE #7 5 PC RIBEYE STEAKS 5 PC SIRLOIN STEAKS 5 LB GROUND BEEF 5 LB PORK CHOPS (SUB FOR WINGS: + \$3.00) 5 LB LEG & THIGH MIX \$105.99		BUNDLE #8 5 LB GROUND BEEF 5 PC SIRLOIN STEAKS 2 LB COUNTRY BEEF RIBS 2 LB BEEF STEW 3 LB OXTAILS 12 PC PORK CHOPS 10 LB WHOLE WINGS \$145.99		BUNDLE #12 5 PC NY STEAKS 5 PC RIBEYE STEAKS 5 PC SIRLOIN STEAKS 5 LB GROUND BEEF 5 LB LEG & THIGH MIX 10 LB WHOLE WINGS \$135.00	
		VALUE BOX 2 LB GROUND BEEF 6 PC CUBE STEAK 5 LB WHOLE WINGS 5 LB LEG & THIGH MIX \$49.99   FRESH MEATS, CUT DAILY! WE PROUDLY ACCEPT CASH, CARD, EBT, AND \$3 OTC CARDS		BUNDLE #13 5 PC RIBEYE STEAKS 5 PC SIRLOIN STEAKS 5 LB GROUND BEEF 5 LB PORK CHOPS 5 LB PARTY WINGS 5 LB WHOLE WINGS 10 LB LEG & THIGH MIX \$158.00	
		CHICKEN BOX #1 5 LB CHICKEN TENDERS 5 LB LEG & THIGH MIX 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00		BUNDLE #14 3 PC PORK RIBS 10 LB GROUND BEEF ROLL 10 LB WHITING 20 LB WHOLE WINGS 40 LB LEG & THIGH MIX 5 LB HOT DOGS \$230.00	
		CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 		CHICKEN BOX #1 5 LB CHICKEN TENDERS 5 LB LEG & THIGH MIX 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	
				CHICKEN BOX #2 5 LB BONELESS CHICKEN BREAST 5 LB BONELESS CHICKEN THIGHS 5 LB WHOLE WINGS 5 LB PARTY WINGS \$65.00 	



ANCESTRAL ALTARS

NICOLE SIMONE

Ancestral Altars: Meaning, Purpose, and How to Create One at Home

An ancestral altar is more than just a decorative space—it's a sacred bridge between you and the generations who came before you. Across cultures and throughout history, people have honored their ancestors through dedicated shrines, offering them a place to receive love, remembrance, and spiritual support.

If your spirit has been guiding you toward this practice, it's worth exploring why ancestral altars are so important, what they're used for, and how you can create one in your own home.

Why Create an Ancestral Altar?

Before working with deities, angels, or other spiritual beings, it's wise to first connect with your ancestors. They walked this Earth, shared your bloodline, and possess a deep understanding of the human experience in ways other spiritual entities may not.

Many people who feel drawn to metaphysics or spiritual work—often are “black sheep” of their families. The “black sheep” tend to be the person in families who question the lack of normalcy of family practices, such as gossiping, talking behind each other's backs, family drama, and other toxic or narcissistic behaviors based on an identified generational pattern. These specific outcasted family members find that their ancestors become powerful allies once honored properly.

Here are some key reasons to start with an ancestral altar:

Bloodline Connection – Your ancestors are tied to you by lineage, making their guidance deeply personal and relevant.

Spiritual Support – Honoring them can help them progress spiritually, especially if they are “earth-bound” and haven't fully moved on from this realm.

Energy Balance is incredibly important and always keep in mind, it's better for your ancestors to feed off the altar than to feed off you. Essentially, providing offerings gives them a source of energy so they don't draw from your aura.

Mutual Aid – Once cared for, ancestors can assist you—whether it's opening doors for career opportunities, inspiring creativity, assisting in manifestations, or offering spiritual protection.

What an Ancestral Altar Is Used For?

An ancestral altar serves as:

A Spiritual Feeding Place – A space where your ancestors can receive offerings such as food, drink, or symbolic material items they enjoyed during their life as a human.

A Communication Portal – A focal point for prayers, petitions, and conversations with your ancestors.

A Healing Space – A way to help ancestors release earthly attachments and move toward the light.

A Power Source – A place to strengthen your spiritual work by calling on the wisdom and experience of those who came before you.

Steps to Create an Ancestral Altar at Home

Creating an altar doesn't require elaborate tools—what matters most is intention and consistency. Here's a step-by-step guide:

1. Choosing the most divine location is necessary. Be sure to select a quiet, respectful space in your home.

Avoid placing the altar in bathrooms, in areas of the house where a lot of visitors will be near the altar, nor setting up directly on the floor.

A small wooden/bamboo table, shelf, or dedicated corner works well. The use of a natural element produced table or shelf is highly suggested

2. Cleanse the selected space — physically cleaning the area by dusting, vacuuming or sweeping, and wiping down the table to be used for your altar. Also, spiritually cleanse it with incense, sage, Florida water, or prayer to set the tone.

3. Gather Key Items to create your ancestor altar. Finding photographs of deceased family members is pivotal in properly honoring ancestors on the other side who can provide aid and guidance. Candles (white for purity, or other colors with specific intentions). Other candles such as green for money manifestations and pink for attracting love to name a few. Offerings such as food, drinks, cigarettes, liquor are powerful, or other items your ancestors enjoyed. Water to refresh and nourish their spirits, specifically full moon water really can energetically charge your ancestor altar for potent spiritual work. Don't forget natural elements such as live plants and flowers, herbs, or crystals for added energy.

4. Arrange the Altar by placing photos in wooden or metal frames at the center or back of the altar space. Next, position candles and offerings in front. Always remember to keep the setup neat and intentional.

5. Make Regular Offerings either daily or weekly. Be mindful to refresh food and water regularly to aid manifestations and divination work to fuel best results. Light candles during prayer or meditation. Speak to your ancestors, share your gratitude, ask for guidance, or simply update them on your life.

6. Maintain the energetic connection by visiting the altar often, even briefly. Replace offerings before

they spoil. Lastly, keep the space clean and energetically vibrant, and the best day of the week to cleanse and refresh your altar is on Sundays.

Final Thoughts

An ancestral altar is not just a spiritual tool—it's a living relationship. By giving your ancestors, a place to receive energy and honor, you create a reciprocal bond. They, in turn, can help guide, protect, and inspire you in ways that are uniquely aligned with your life path. If you feel called to this practice, trust that nudge. Start small, be consistent, and watch how the connection deepens over time.



FEAR

JAY RENE

The Tuskegee Study (1932-1972) How medical racism taught families to fear hospitals for generations

America is filled with conspiracy theories, and many aspects of America were built on them. However, if you've been alive long enough or have investigated a history book, you will see that not all theories are a conspiracy. They aren't theories at all, but rather actual events in history that have shaped America and the world.

In the Black community, we have our own real-life stories series and conspiracy theories, and honestly, Black America has never been that trusting of a lot of entities that exist in America. Just recently, Black Americans have started taking their mental health seriously and have begun to embrace behavioral health therapy. Now, don't get it twisted, how you do that, who you speak to does matter; however, there's a time in history where America was playing on the minds of Black people in the name of "therapy."

The theories that we have are justifiable because America has a dirty history when it comes to its advancement in science, agriculture, and almost just about every walk of life there is. We aren't giving things a side eye because we are out of our minds. We give things a side eye because there are times in history where the Black population in America trusted, only to find out that we should not have.

The Tuskegee experiment is something that I learned a lot about while I was coming up; however,

a lot of pivotal things were left out. Though I learned about what it was, I didn't understand what it was about beyond science. I didn't know the Black and white of it. Man, that phrase works two ways. For those of you who aren't particularly familiar with this event in history, let me give you some insight.

The Tuskegee Syphilis Study, conducted between 1932 and 1972 in Macon County, Alabama, remains one of the most egregious violations of medical ethics in American history. Orchestrated by the U.S. Public Health Service (USPHS) in collaboration with the Tuskegee Institute, the study aimed to observe the natural progression of untreated syphilis in African American men. But beneath its clinical veneer lay a devastating betrayal: hundreds of Black men were deceived, denied treatment, and used as unwitting subjects in a 40-year experiment that left a trail of suffering and mistrust still felt today.

1932: The study begins with 600 Black men—399 infected with syphilis and 201 uninfected as controls. The men were told they were being treated for "bad blood," a colloquial term encompassing various ailments like anemia and fatigue. In reality, they were not treated at all.

• **1932–1947:** Despite the availability of toxic treatments like mercury and bismuth, which had cure rates under 30% and severe side effects, the men were not given any effective therapy.

Instead, they were subjected to painful procedures like spinal taps under the guise of free healthcare.

• **1947:** Penicillin becomes the standard treatment for syphilis. Yet the study participants were deliberately denied access to it. USPHS even contacted local physicians to prevent them from treating the men.

• **1972:** A whistleblower leaks the study to the press. Public outrage follows, and the study is officially terminated in November.

• **1973–1975:** A class-action lawsuit resulted in a \$10 million settlement and the creation of the Tuskegee Health Benefit Program (THBP), which provided medical care to survivors and their families.

• **1997:** President Bill Clinton issues a formal apology, acknowledging the study as “shameful and racist”.



**IN THE BLACK COMMUNITY, WE HAVE
OUR OWN REAL-LIFE STORIES SERIES AND
CONSPIRACY THEORIES, AND
HONESTLY, BLACK AMERICA HAS NEVER BEEN
THAT TRUSTING OF A LOT OF ENTITIES THAT
EXIST IN AMERICA.**

MISS EVERS' BOYS

The numbers are wild, aren't they? What they did was even Wilder. They literally made us experiments, and the double-edged sword of it all is not only where they were doing this for science, but they were destroying us on purpose. Please believe that science was not the only reason this happened, because if that were the case, there would've been other populations that they experimented on as well. They knew that it was detrimental, and they did it anyway, because they felt that we were disposable.

As you can imagine, this helped shape what Black America thought about healthcare. Would you not have a little pause? Do you still currently have one? I know I do. Let's be real, we didn't get this way by ourselves. The Tuskegee Study didn't just damage bodies—it fractured trust. A 2016 analysis found that the study reduced life expectancy among Black men by up to 1.5 years in affected regions. A 2017 study estimated that the Tuskegee revelation accounted for 35% of the racial gap in male life expectancy in 1980.

The psychological toll was equally profound. Surveys in the 1990s showed that 32.1% of Black women believed scientists were not trustworthy, compared to just 4.1% of white women. This mistrust has hindered public health efforts, from HIV prevention to COVID-19 vaccination campaigns. The Tuskegee Study also catalyzed reforms in medical ethics. It led to the 1979 Belmont Report, which established principles of informed consent, beneficence, and justice in human research.

I will say that taking care of our health is incredibly important. It can keep us healthy and feeling good, and it can keep us here to be here for our family to help raise our legacies. However, we must be sure that we are using discernment when it comes to who we put our health in the hands of. There are still disparities when it comes to certain health issues that are concerning for our population. Black women are more likely to die while giving birth, no matter the social status. Rich Black women are dying more than any other race, despite prenatal care. This is why more and more people have started to recommend Dula. Crazy how Black women stay alive when a Dula is in the room, compared to when not.

If things like this are happening, we will still have a fear of what the healthcare system has to offer us, and rightfully so. However, don't be so fearful that it keeps you from the doctor; however, I believe in holistic remedies, herbal remedies, and the like; however, some things doctors are made for; so please be sure to see about yourself, but know that you do have a choice

in the selection process when it comes to who is over your healthcare. Ensure that you have a doctor who listens to you and doesn't brush you off, and before you take any type of medication or have any procedure, make sure that you do your own research so that you can be properly informed.

Stay informed and stay strong, my people. We need it for our legacies and the Revolution.



THE MID-EASTERN ATHLETIC CONFERENCE
2025 INDIVIDUAL TENNIS INVITATIONAL

CARY, NORTH CAROLINA | OCTOBER 2-4, 2025



WWW.MEACSPORTS.COM



@MEACSPORTS

OCTOBER 2-4, 2025



CARY, NORTH CAROLINA



TUSKEGEE LEGACY REBORN

FIRST LICENCED TUSKEGEE PILOT SINCE WW2



In 1942, five cadets completed the Tuskegee Army Air Corps pilot training program, earning their silver wings and becoming the nation’s first Black military pilots. That legacy did not fade—it evolved. Kembriah Parker is the first Tuskegee Airwoman, deciding she wanted to be a pilot when she first visited the university in 2017. That is Tánari Unapologetic Blackness and Self Sufficiency —standing in the footprint of history and choosing to extend it forward.

“It doesn’t get more significant than this,” said graduate Isiah Hand, the first student certified pilot from the university in 80 years. “This is where the Tuskegee Airmen trained, this is where their history is, this is where the legacy is.” That statement alone speaks to the blood oath—a generational obligation to lift what our ancestors built and make sure it don’t die on our watch.

The program had 19 students when it relaunched last year in 2024, offering a fully accredited aviation science degree. It now has 48. The legacy of the Bloodline continues—because that’s how we move. We don’t start from scratch; we start from memory, from sacrifice, from names that still got fuel in them.

The university has launched a collegiate chapter of the Organization of Black Aerospace Professionals, partnered with national aviation organizations, and is actively building internships and career pipelines for its students. This is not just education—it’s reclamation. It’s Tánari in motion.



THE UNBOWED SOUL

MOWA OLODUMARE

SUBSTACK @PHILOSOPHERSSTUDY

Weakness is not a virtue; although there may be times when you are weak. Life comes with its ebbs and flows, no matter who you are, as it says in the Gospel of Matthew, “It rains on the just and unjust alike.” (Matt. 5:45) Which means that life includes struggle for all.

The reason we love our Ancestors is because they are living examples of what it means to overcome, to face adversity. Malcolm X was heralded as “Our Manhood, Our living Manhood” and our “shining Black prince.” High praise for an individual who was once known as “Satan” while he was in jail. His life proved to be one of redemption, autodidactic learning, and always striving to be a better man. In the face of opposition from the United States Government, his own people, and a multitude of other enemies, Malcolm X stood on his convictions and is cemented as an example for Black Americans and Muslims alike. His story was proof that rock bottom is not a residence but a foundation from which to rise. Yet today, we risk mistaking the bottom for a permanent address

That kind of transformation isn’t paraded anymore. Any down period or moment that used to be the soil that would transform the person’s soul into the eternal lotus of resilience and refinement has become an identity. What would have been a depressed moment has become the wholeness of the individual, coupled with a culture that coddles this mindset to the point that any mention of pushing through the storm is labeled as victim-blaming, and self-pity has become the ethos of the masses, which would make us less than animals according to D.H. Lawrence.

Self-Pity

I never saw a wild thing
sorry for itself.

A small bird will drop frozen dead from a bough
without ever having felt sorry for itself

What has become of us? What has become of us? We once drew strength from Maya Angelou’s rise, from Ray Charles’ triumph over blindness, from countless stories of souls who turned agony into song. We once understood that the epic of life was a self-defining moment against seemingly insurmountable odds. We used to be our chest and tell the world to bring it on! Once resilience was our crown jewel; now it is traded for policies that whisper, ‘you cannot make it without my help.’ Many of us are so keen on the “dog whistles” of racism and totally miss the bullhorns of insulting rhetoric that define us as “lesser.” To Hell with that.

I am digging for my own purpose to fulfill. At this moment, it is within the profession of Librarianship. I’m just not caught up in the trendy topics of the day because I care more about fulfilling my goal of improving

the literacy rates of the children in my community and building partnerships with academic libraries to bring their archives to the public space to inspire young minds, to use history as a catalyst for inspirational change.

Will there be people who don’t see my value? Probably. Will there be attempts to build glass ceilings around me? Possibly. But, I share the blood of the People who overcame slavery! I am a living testament of resilience, purpose, and passion. I come from the creed of “Greater is He that is in me than He that is in the world,” and “No Weapon formed against me shall prosper.” I grew up with sermons that said we are more than conquerors, born to be the head and not the tail, and that if you haven’t won yet, the war isn’t over yet.

So I end with William Ernest Henley’s appeal to the unconquerable soul

INVICTUS

Out of the night that covers me,

Black as the pit from pole to pole,

I thank whatever gods may be

For my unconquerable soul.

In the fell clutch of circumstance

I have not winced nor cried aloud.

Under the bludgeonings of chance

My head is bloody, but unbowed.

Beyond this place of wrath and tears

Looms but the Horror of the shade,

And yet the menace of the years

Finds and shall find me unafraid.

It matters not how strait the gate,

How charged with punishments the scroll,

I am the master of my fate,

I am the captain of my soul.

LIBATION AND VIGIL TRIBUTE

ASSATA

Shakur

10.11.25
4PM



**The
BLOODLINE**
ANCESTRAL CULTURE



MAGAZINE · PUBLISHING · LINEAGE

WWW.THEBLOODLINE743.COM

**1020 KING STREET
CHARLESTON SC 29403**

ANGER

SELINA GELLIZEAU

**STIR OF ECHOES – FROM THE
PLANTATION TO
THE BLACK HOME**

GORDON, "THE SCOURGED BACK"

Skin to Skin: The Inheritance of the Lash

A thick strip of leather, intended to punish, wielded as a disciplinary tool, used for control

. Humiliation, “tame,” and dehumanization. The sound of submission echoing across plantations everywhere, as the cruel reminder that bodies could be broken into silence. But the scars did not end with emancipation. They lingered, passed down not just through memory, but through the very way Black families across the diaspora came to discipline their children.

What began as corporal punishment at the hands of enslavers has become an often-unquestioned inheritance — corporal punishment, justified as love, protection, or tradition. And while many see it as necessary, others are asking: what has this legacy cost us?

Rooted in Violence, Dressed as Survival

Public whippings were once staged as a warning to enslaved people: resist, speak out, unite — and this is your fate. The message was as psychological as it was physical — pain was not the only weapon; silence was. Whippings became public theater; staged spectacles that filled afternoons for enslavers and their cohorts, who gathered to watch suffering as both punishment and grotesque entertainment.

Some parents, trapped in seemingly impossible circumstances, mirrored this brutality behind closed doors. They beat their children harshly, not out of cruelty, but in a desperate attempt to prepare them for a world where disobedience could mean death. “If I break you, the world can’t,” was the unspoken logic. Survival at any cost. But what’s really behind physical discipline as a first response?

During enslavement and as its aftermath continued to unfold, many Black parents had little to no access to parenting resources, child development knowledge, or support systems that offered provided a functional outlet for pent up anger and frustration. Survival was the only manual, and patience was a luxury many could not afford. With constant threats from overseers, economic deprivation, and laws designed to keep Black families vulnerable, harsh discipline seemed like the quickest and most effective way to keep children alive. Without resources to guide healthier methods, many leaned on what they knew: control through fear.

Across the Diaspora: The Tradition of Trauma

Generations later, this survival tactic was reframed as cultural practice. In the Caribbean, corporal punishment became known by names like “licks,” In North America, “switches.” In man black homes the belt or wooden spoon became household staples of discipline. Teachers in Caribbean schools carried rulers and canes. Elders in church used scripture to justify correction. What was once a matter of life and death became an everyday ritual, defended as guidance.

Even as families migrated, the logic traveled with them. “Better I beat you than the police or the white man kill you.” Many parents saw pain as love, fear as protection. Caribbean immigrants arriving in Toronto, New York, or London often clashed with social service systems that labeled their discipline abusive. To many parents, however, it was cultural inheritance — the only parenting script they had ever been given.

But in a new world with child welfare laws and broader conversations about parenting, ironically, these methods clashed with modern values — leaving many immigrant families torn between tradition and change.

The Culture of Silence

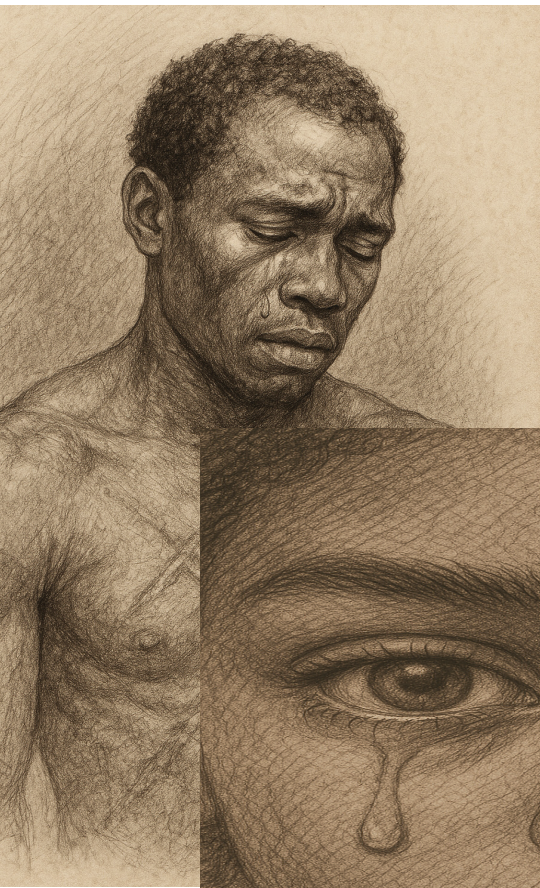
Corporal punishment was only one side of the inheritance. The other was silence.

Across households, children were taught not to question, not to dispute, not to confront.

Respect was demanded, not earned. Harm was to be endured quietly. A child who spoke out was branded as disobedient, ungrateful, or even betraying the family.

This silence was reinforced by proverbs: “If you don’t hear, you will feel.” “What happens in this house stays in this house.” These sayings were repeated so often they became unquestionable truths. But what they truly protected was not the child, but the family’s image and cycles of harm.

This code of silence ensured that abuse — physical, emotional, or otherwise — could remain hidden. What had once been a strategy for surviving white violence became a culture of suppression within Black families themselves.



The Mental Health Gap

Generations endured without access to therapy or anger management resources. Vulnerability continuously dismissed as weakness.

But unprocessed anger has consequences. For many, it turned inward — into depression, substance abuse, self-harm. For others, it spilled outward — into fractured families, violent outbursts, or the continuation of the same harmful parenting habits.

Too many never realized that what they carried wasn't simply a "short temper" or "discipline," but the echoes of generational trauma. Studies show Black communities are less likely to seek or be offered mental health services, reinforcing cycles of silence. The emotional wounds remained untreated, passed on like heirlooms.

The Stir of Echoes: Discipline or Abuse?

When violence is normalized, the line between correction and cruelty all but disappears. A whipping meant to instill respect could just as easily instill fear, shame,

and resentment.

Biblical phrases like "Spare the rod, spoil the child" were invoked to sanctify what was, in truth, a plantation practice made holy through repetition. Trauma became scripture. Faith communities, while offering refuge, often became spaces that reinforced physical punishment as God's will. At times, these same institutions also notoriously protected some of the worst abusers — shielding adults who harmed children and families behind pulpits, scripture, and sacred walls. The silence surrounding this complicity allowed trauma to deepen, casting faith as both sanctuary and shield — a place of refuge that too often doubled as protection for harm, echoing the same misuse of religion prominent throughout enslavement.

Decolonized Parenting: Freedom in their Voices

Today, the conversation is shifting. Today, more Black parents across the diaspora are challenging the very inheritance of discipline they once endured. Respect, they argue, should be reciprocal, not one-directional. Guidance should not require violence.

Mental health advocacy within Black communities is growing, helping families name the pain they've carried and find new methods of discipline rooted in love, communication, and accountability. Parenting workshops, trauma-informed practices, and culturally specific healing circles are beginning to replace the lash.

And for the first time, younger generations are daring to hold elders accountable, saying aloud

what so many before them could not: It hurt. It broke something in me. And I deserve better.

Silence, Meet Freedom

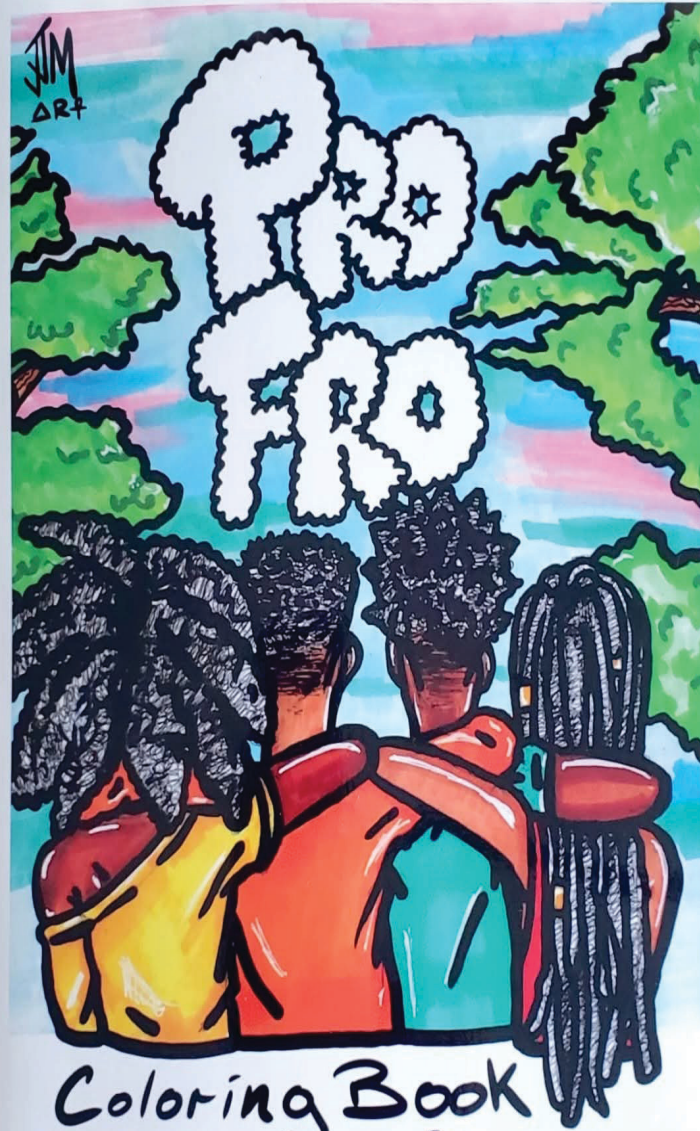
The whip was used to teach submission. But we have a real chance to teach freedom.

Breaking the cycle of distorted disciplinary methods means raising children without fear as their compass. It means listening when they speak, even when their voices tremble. It means choosing healing over silence, protection over punishment, and guidance over pain.

To honor our ancestors does not mean replicating their pain. It means finishing the work they could not — freeing the next generation, not just from chains, but from the echoes of the lash still lingering in our homes.



OUT NOW



Coloring Book
By
Justin Moultrie

VIAARTHUSTLE.COM

CRAWFORD VS. CANELO

CRAWFORD REMAINS UNDEFEATED HUMBLE BEGINNINGS

We should've known that any Black child nicknamed Bud was destined to use his hands with purpose — but the way he carried the diaspora last night was something deeper. He didn't just win; he represented. Canelo fought with skill and dignity and accepted his loss with honor — something we rarely see when the victor is one of us, so respect is due.

I listened to his mother speak about how tough she was on him — how she used to offer the neighborhood kids ten dollars if they could land a punch on him, or knock him out. Crawford has said openly that he still chases her approval, still waits for the day she says she's proud of him and fully accepts his legacy. In our culture, very often our deepest pain becomes the engine that drives our greatness. Many of us can relate — our hurt keeps us moving, or in his case, knocking opponents out.

He speaks about growing up in North Omaha with a clarity that reflects what so many of us know firsthand — the violence, the poverty, the limited options. Every hood, every block, every overlooked Black community in this country can see itself in that story. And even though his mother's approach was hard, she was there. Present. Unmoving. Generational curses may have lived in the household, but they don't erase a mother's love. This world is unforgiving toward Black men, and she prepared him for it the way she understood.

Seeing Claressa Shields and Shakur Stevenson at his celebration parade said something powerful without a word spoken. Black excellence, strength, and presence in one frame. Our culture. Our resilience. And above all, our unity. Zanafamu.



TUMIFA (TRAVEL)

KIDAGO FARMS



Kidago Farms – A Bloodline Retreat

In the heart of the Browns Ferry community, Kidago Farms stands as a culturally rooted Black-owned homestead where the land still speaks. Whether you're fishing, learning the plants, or exploring agriculture the way our people once did, it offers a quiet return to self and soil.

Perfect for a small getaway or intimate gathering, this space gives you room to breathe, host, and connect with nature on our own terms. A Bloodline-worthy escape wrapped in culture, calm, and ownership.



CHEF BENGI*

CHEF BENGI

INVADES!





CHARLESTON FRIES \$25
CHARLESTON FRIES & WINGS \$35



**BRITT
BRATT'S
GARLIC
CRABS**

**\$45 BIG BACK
BOXES AVAILABLE!**
(3 SLIDERS, 4 JUMBO WINGS & FRIES)

12PM-SOLD OUT
10/05/25
*PREPAID ONLY, DINE IN WELCOME

PLEASE SEND PAYMENT TO **\$BENGINEEDBENGIS (AALIYAH SIMMONS)**
ALONG WITH YOUR FIRST, LAST NAME AND CONTACT #.
A CONFIRMATION TEXT WILL BE SENT OUT THE DAY BEFORE.

102 REMBERT C DENNIS BLVD
MONCK'S CORNER, SC 29461

DESIGNED BY DANEJA GRAPHIX ON IG & FB  TEXT 803.290.4628 | DANEJAGRAPHIX.COM

THE CHARLESTON HOODOO SOCIETY

FRI.
31
OCT
6-11PM



CHARLESTON'S *Grand*
GULLAH-GEECHEE
HOODOO BALL

MUSIC - ART - CEREMONY - LIVE PERFORMANCES

SECURITY STRICTLY ENFORCED

34 RACE ST, CHARLESTON, SC 29403

ALL PROCEEDS GO TO THE CHARLESTON HOODOO SOCIETY



DIASPORA

BURKINA FASO, MALI, NIGER WITHDRAWAL FROM THE ICC

(INTERLATIONAL CRIMINAL COURT)



The three states of the Alliance of Sahel States issued a joint statement calling the ICC exactly what it has shown itself to be — an instrument of neo-colonial repression built on selective justice policies.

They stated plainly that the ICC is incapable of truly prosecuting war crimes, crimes against humanity, genocide, and other crimes of aggression. Instead of being a global court, it has focused almost exclusively on Africa while ignoring crimes committed everywhere else — especially by Western powers.

This withdrawal is more than a political move. It's a declaration of:

Zanáfamú — the collective unity of the diaspora in effort and purpose, moving in alignment for self-determination and shared destiny.

Tanari — unapologetic Blackness, the right to be ourselves, to govern ourselves, and to reject systems built to control or condemn us.

By stepping away from the ICC, these nations are committing to self-sufficiency and refusing to leave themselves open to prosecution

built on false narratives and politically manufactured “human rights violations.” They are placing judgment, ethics, and accountability back into the hands of people who look like them, live like them, and answer to their own nations — not to colonial courts.

The withdrawal becomes official one year after the formal notice is submitted.

This is not retreat. This is reclamation. This is Zanáfamú and Tanari in practice — Africa refusing permission to exist, and simply existing in its own power.

Displaying 1000011364.png.
selina. Press tab to insert.

WRITE US

**The Bloodline Tribune is not just a magazine-
Its a Vessel for the Diaspora. We want your
voice, your vision, your rhythm.**

What you can send

- Artwork**
- Poetry & Short Stories**
- Essays and Reflections**
- Letters to the Community**

How to Submit

Email Us@ theblooldine743@gmail.com

Subject Line- Write Us Submission

**Why Submit? Every submission is sacred. Your
words are live tributes to the ancestors. Vic-
tories of Black people worldwide**

OCTOBER- THE LIFE AND LEGACY OF



F ASSATA SHAKUR





FOLLOW US



@THEBLOODLINE743



@THEBLOODLINE743



@THEBLOODLINE743



WWW.THEBLOODLINE743.COM