

**INFORMATION REGARDING CALLS PRESENTED AND/OR SUPPORTED BY
2013 RAINBOW ROUND TABLE**

I TO ACCESS THE THREE WEEKLY CALLS via the Internet

A BBS RADIO Go To www.bbsradio.com ; click on Talk Radio Station #2; click on "64K Listen"

Thursday: 9 pm – 12:00 pm EST **Stargate Round Table** **Host: Marietta Robert**

Friday: 9 pm – 2 am EST **Friday Night Hard News** **Hosts: T & R**

Saturday: 4:30 pm – 2 am EST **History of our Galactic World & NESARA** **Hosts: T & R**

Friday, Saturday: From **10 – 11 pm EST**, for one hour, the call moves to the Conference Call Line [PIN below] and then returns to BBS Radio.

- During the radio show, use the following phone numbers to ask questions or make comments
530 – 227-7602 [line 1]
530 – 413-4522 [line 2]
530 – 530-413-5011 [line 3 & 4]

- **BBS Toll Free # in Canada, US** 1 – 888-429-5471 This number picks up whichever line is available.

B Conference Call: 1-860-970-0300

Thursday PIN #	87 87 87#
Friday PIN #	23 23 23 #
Saturday PIN #	13 72 9#

C Skype: **BBSradio2**

D Archives for the 3 Programs listed above:

- To access the **FREE BBS archives** for any of these programs:
- Go to [BBSRadio.com/ Station 2](http://BBSRadio.com/Station2); scroll down; click on **Live Talk Radio Shows**
- Scroll down to **Hard News on Friday with Tara and Rama**, and click on **"Library Archives"**
- When that screen comes up, click on ARCHIVES; when that screen comes up, check on the date you want. It opens in a new tab: you'll see the "free to listen box"; click the bars to play; use the tab to stop and start the tape.
- Right hand click on "direct MP3 Link" and then you can download the program to your own computer, or click on "Listen" without downloading the archived program.

- The **2013 website also has an archive section:**

<http://2013rainbowroundtable.ning.com/> look under the "Archives" tab for written notes.

II TO ACCESS OTHER CALLS SUPPORTED BY 2013 Rainbow Roundtable

- A Sunday, Mondays: 9 – 10:30 EST** **Cheryl Croci's Activation Calls**
By telephone only: 1 – 605-475-5950; PIN 9467441#
- B Tuesdays, 2nd & 4th of each month: 9:30 – 11:00 pm EST** **Ashtar on the Road**
Hosts: Fran; Susan Leland channels Ashtar, Mother Sekhmet
www.Ashtarontheroad.com
- Phone Number: 1 – 605-562-3140; PIN 972400 #
 - Call is free [except for long distance charges]
 - Can also listen to the call via Skype
- C Wednesdays: 7:00 – 9:00 EST** **The Friends of The Aboriginal Moabite Nation Call**
By telephone only: 1- 712-432-0900 PIN 666238#
Replay # [good for 1 week] 1-712- 432-0990 PIN 666238#

Opening Meditation: Rainbird

Housekeeping: Rainbird Thank you!

- BBS:**
- A listener-supported radio program; we know the White Knights listen but they cannot contribute anything; part of our job is to pay for them too
 - **We need \$ 275** for this week!!! Much gratitude for gifts!! Many, many thanks to all who contribute: the more people who take part, the easier it is for all.
 - What we hear and learn feeds our minds and our souls! And, as LM Nada said, it is also part of our contribution to the work being done by Tara & Rama and to the changes going on. **Every little bit helps!**
 - Go to BBS.com/Radio 2; find the listing for Friday Night Hard News; find the **Paypal** button
 - BBS appreciates getting checks through the mail – no fees taken off by Paypal
 - **NO COST TO ACCESS THE ARCHIVES** for any of the T & R PROGRAMS, or the one for Thursday night: Stargate Round Table, hosted by MariettaRobert
 - Re: archives of the other programs on BBS: the money we pay to listen to someone else's archives is put towards our BBS bill!
 - The mailing address for those who do not like paying electronically:
**BBS Network, Inc. [Attention: Don]
5167 Toyon Lane
Paradise, CA 95969**
 - A check / money order means all you send is received; using Paypal incurs a fee.

T & R: • **Thanks to those who helped with** the rent.

- They also need help with food, gas and some bills. Thank you for your generosity.
- Can donate via the Paypal button on the website: www.2013RainbowRoundTable.ning.com
- **Please notify them if you're sending something:** koran999@comcast.net
- Rama's mailing address for cheques, Money orders:
Ram D Berkowitz
1704-B Llano St, # 249
Santa Fe, NM 87505
- **Phone contact** is via MariettaRobert: 317-773-0061
or by e-mail: stargatemarietta@gmail.com
- **Remember you can book a session with Mother, as well!**

MR: • Please remember to support MariettaRobert's show, too

Introductory Notes:

- **CUSTOMER SERVICE # 1- 888-710-8061** For use in case you cannot hear: **DON'T WAIT: CALL!!**
- **CONFERENCE CALL: 9 – 10 PM, EST: 1 – 641-715-3650** PIN#: 353 863#
- **716-748-0044 - use this number to hear the call very clearly: Link is courtesy BBS!**
- **NOTE:** Please use the following audio link to listen to the entire program.

<http://bbsradio.com/podcast/hard-news-friday-september-11-2015>

HARD NEWS

T: Thanks to Rainbird for being so steadfast in her vision quest work; it's showing up in their work; RB responds by saying that what T & R do is showing up in her work!

- The Divine masculine energy came in just about when RB was completing her quest – it said “Now do something with this!!!” – we are getting a dose of what we need to make appropriate leadership changes – which is what we are here to do!
- **This 9-11 marks a change** – Amy Goodman came out on Wednesday to say that Cheney [commenting on what he is saying about the nuclear deal; daughter was with him & his scowl] is a war criminal; she included Bush, Rumsfeld & all the others in the list
 - said **Bush and Cheney will be hung for war crimes!** Didn't say “they should be” but they “will be”!
 - And Amy is due to be on stage when the announcement is made – so she knows what is going on.
- Koch Industries is the largest privately owned corp in US with a huge stake in mining production, oil refining, pipeline production and coal – he's been supporting the candidates. And what is source of the money Netanyahu is handing out to chuck Schumer and Debbie Wasserman-Schultz

R: Talked to Tom the Cat; Larry – after 14 years, going into the evening of 9-11 and approaching the partial solar eclipse in Virgo and no one has gone to jail for 9/11

T: a billionaire banker went to jail in California today – made some fraudulent claims about the condition of the bank to get TARP funds – so there are some beginnings

- Now talking about **Jamie Dimon and Goldman Sachs are actually controlling the Fed and things in D.C.**
- It's a bankrupt Fed with Monopoly money; Janet Yellen is the replacement for Bernanke.

Tom and Larry: the frequencies are exponentially high; there are solar flares going on; Wave X is culminating as far as he knows; though he is not giving dates, they are talking about Sept 28th, the blood moon, when the frequencies peak with Wave X

- We are already in the 5th dimension and moving higher up to the 9th & higher; what is happening is – more and more exposure of the 13 families and their criminal dealings with the old hologram of Lucy in the Sky with Diamonds –
 - brings it back to Debbie W-S and Chuck Schumer: R has spoken to both of these two over the years - they are probably petrified with what they have had to do since the morning of 911 as we are still in Homeland Gestapo and the games that go with one with the so-called law enforcement who have not sworn to uphold the constitution but to their “Führer”
 - **Larry and Curly** have explained it: we are watching an intense movement of the energies:
 - a friend in Germany told Rama that Fraulein Merkel has ordered her SS officers – as people coming from Syria, Macedonia and the places having to do with war torn areas – as they come into Germany, Merkel tries to put on a good face on TV and Al Jazeera news agencies, but behind the scenes the people coming into Germany are being put into detention centres and prisons: don't know if they are being disappeared or what is happening to them. On the front side, she is welcoming them – they'd better not be disappearing!

T: they did disappear people in the US at the time of Katrina: evacuated 1 million + people, and half of them are gone now; not all of them were the ones who were evacuated; some people got in their cars and got out of there

- minus the people killed point blank and didn't report with bullets in the back of their heads; the others are not here – where did they go? Are they in underground bases or detention camps?
KOS said yes: all of the above were used to disappear them, including putting them in underground bunkers.

R: Bless ET Corey for the truth what he says – he's a product of this machine – like the song says Welcome to the Machine, by Pink Floyd.

Japan: the city of Joso – the river bank burst and it looks like the aftermath of Katrina

[Hundreds trapped as floods sweep Japan - Yahoo News](http://news.yahoo.com/japan-city-flooded-river)
news.yahoo.com/ japan-**city**-flooded-**river**

1 day ago ... Joso City (Japan) (AFP) - Nearly 700 people were awaiting rescue and at ... "I've never seen the Kinugawa river burst its banks," 63-year-old Joso ... nuclear plant, where the site's drainage pumps were overwhelmed, ... a 77-year-old woman who broke her leg after falling in strong winds, local reports said.

- A ship was seen in California by hundreds and hundreds of people on Sept 7th or 8th – clear as day! It's on You Tube. Look like the ship who came to visit Billy Meyres in Switzerland – has to ask KOS where the ship is from: it looks way too perfect – looks like a digital game
- Merkel got denounced for her deals with the far right
 - Hungary is going to close its borders; it's between Serbia and Germany
 - "because of overwhelm", Austria shut down railways and a highway where people were heading for Vienna.
 - There was a foreign ministers meeting in Vienna with Germany, France, the Hungarians, the Poles, the Serbians and others – they are not buying it, as they are not really on their feet financially; Germany is the only country on its feet,
 - There are 10s of thousands of empty flats in Germany that could be used.
 - There are no more homeless people in Salt Lake City because the city gave them a place to live – costs at the most \$7000 a year, as opposed to \$20,000 a year for picking them up, taking them to jail and so on - saves money in the long run.
- NESARA NOW and benevolent humanitarianism!

R: things moving rapidly to Cenre Point where love is all there is! Give Peace A Chance!

2015-09-07 Ta-Nehisi Coates on Police Brutality: "The Violence is Not New, It's the Cameras That are New"

[http://publish.dvllabs.com/democracynow/360/dn2015-0907.mp4?
&start=101.0&end=2439.0](http://publish.dvllabs.com/democracynow/360/dn2015-0907.mp4?&start=101.0&end=2439.0)

[http://publish.dvllabs.com/democracynow/audio-m4a/dn2015-0907.m4a?
&start=101.0&end=2439.0](http://publish.dvllabs.com/democracynow/audio-m4a/dn2015-0907.m4a?&start=101.0&end=2439.0)

CONFERENCE CALL

T: when Rainbird started tonight, she was having a weak signal; better signal when BBS called her – in response to caller's remark that RB sounded like she was under water at the start of the call.

C2: was on last night's call: asking if there is more input on the info about the bones found in South Africa

- on the German program: the bones were very thin; the skeletons were about 1.5 metres

C2: thought there might be some galactic intel on this!

- We are all galactics; the first landing party were Pleiadians and they landed on the smallest island of Hawaii where people can go. The absolutely smallest island is inhabited by pure blood Hawaiians and no one else can go there

C2: Forbidden Archeology: The Hidden History of the Human Race

- written by Michael Fremo WWW.forbiddenarcheology.com
- His stuff is not secret: speaks at conferences all over the world. Also on George Noory

- Material is well documented; uses main stream methods. Also into Vedic astrology where there are written records going back hundreds of millions of years.
- He has done work on modern skeletal remains from 1 million years ago to 500 million years ago all around the world. We also have remains here between Neanderthal and Cro Magnon – what about the gap between these and the earlier ones?
- we have 5 extinction periods; the ones who came **[SEE BELOW]**
- these ones went into a sacred place under the ground where no other predators could get in – one part of the cave would not have allowed normal sized people to get in: they were extremely thin and their heads were the size of an orange.
 - The name Homo neledi means “star man” – this word is in the language of the area where they were buried. They were probably black too.
 - Not necessarily true that the size of your brain has anything to do with intelligence.
 - Dolphins brains are smaller than human but they are smarter – can jump 36 into the air, and leave behind the entire layer of their skin when they jump.
 - They can swim faster than any other sea life – has to do with their skin – they can go as fast as submarines
- the human species can evolve faster too: between the extinction periods,
 - the permian extinction was the last extinction we had: 85-90% of all life went extinct and we had to start over again.

C2: is this when the story of the flood came in?

- Thinks it was farther back than that. The water came from Maldek going super nova, caused by the Annunaki who were a version of us. They started fighting in the middle east and were kicked off the planet by the galactics; they had started doing things beginning with the original creation story when we were 12th dimension and co-created all the different life forms with Mother: this information is in the Akashic Records.
 - The consequences seem to be unevenly distributed – this is the 1st time in the history of earth where there is full mass ascension going on; in the past, it was a small handful and it was one by one; this time it is mass ascension and no re-incarnational pattern.
 - Some of us have reincarnated millions and trillions of times. The new kids coming in have never been here before and wonder what has been going on! The only exception made by Mother [about no more re-incarnation] is those who died in 911, and those in Somalia, Yemen, and other countries in the area
 - 911 was the beginning of them reducing the population more rapidly than it used to [decline] – the plan has always been to reduce the world's population to 2%.
 - We **can choose not to die** and, at the moment, making that choice takes a lot of doing because of what is going on: air, earth, water radiated; species disappearing; animals being tortured – and there is karma that goes with this.
 - Marietta Robert has been 100% organic and has been doing this for 55 years – and aging reversal is in process and being perfected; we are moving forward. The other ones are being removed from our pervue!
- Thought Jean [Slatter] was phenomenal last night: T has had things synchronize like that
 - Jean has been doing this with all her heart and her mind – there is a pure light coming from her and through her.

C1: talks about having a headache for 2 or so days – normally, a non-headache person; also about seeing double numbers for the last 2-3 days, as well as 11:11 twice in 24 hours;

C3: same thing – also seeing double numbers today, too

- 11 is mastery – mastery

C3: pay attention to what you are thinking about when you see the 11s

R: Talks about the Upanishads; also of Mosendaro and other places seen in Ancient Aliens series

- George S [of A A] talks of this place and others which are still giving off radiation that

still remains there after the dark forces at the time did things: which they did **before** the destruction of Atlantis

1. • After the various wars on this planet where sidereal weapons were used, the radiation and the fallout led to changes in the people – the difference between neanderthal and cro magnon being one example.
 - the nuclear winter was devastating and many became cave people to survive. The wandering nomads who were remnants of the various civilizations that existed before Atlantis went down – civilizations like Hyperborea, ancient Mu [in India] – wandered the planet and mutated into the various lifeforms that reverted back to ape like creatures.
 - There were others at the time who were similar to the apelike humanoids; as things settled down and the radiation lightened up . . . this is part of the hidden history Michael Fremo talks of -

- Al Sharpton has told Rama different things about the past [based on Al's knowledge of the Moors and their history in America]

R: Rupert Murdoch has bought National Geographic!

- R is waiting for the day when the satellites and Fox News will be gone!
- The hidden history has to do with some things that cannot be said: George Noory, Michael Tsarion – some of what they say is good, other is twisted – need to read between the lines as it will not jive with the real history that is going to come out: His story / her story that will tell of the desecration of the feminine.
- Madonna knows something and is helping women not to get stuck: the Desecration of the Bride and Arrival of the fallen Angels – this is the name of her presentation at the end of Sept for the Global Poverty concert [Note: **we** are the “fallen angels”]

T: Commenting on **Ben Fulford's column of Sept 7/15**

[SEE BELOW]

- reading the comment about Russia taking the gold as the Tsarist treasure [is] returned “It's all toilet paper and the 3 presidents know it!” [Obama, Xi, Putin]
- R does not want to say it was a nuke, but at the same time they are playing with technologies – an EMT -

BBS:

Opening music: Ancient Light Language sung by Shekinah Rose – using the language of light, the mother tongue of all of us - who is anchoring the violet ray and the rose ray; also, DNA repair

Mother Sekhmet / Alcyone [M/A]

Greetings in the Light of the Most Radiant One! In the Office of the Christ and only in the Office of the Christ, we invoke the loving energies of St Germain and the Violet Flame.

- ask as autumn proceeds, and the equinox approaches, that we take advantage of the idea of coming to a place of preparing for the fairness – this will be a time for moving into the cooler colours, and to begin a bit of contracting - not for negative purposes, but to go within and take that knowledge deeper and to remember to look at all things with the attitude of “Don't worry; be happy”
- It's a really big time that is happening now! And gratitude for the fact that their [M/A] insights are always available to us.

Greetings, Children of Ra!

- Indeed her voice cannot go as high as Shekinah Rose, yet she can hit a few of those high notes!
 - That language of light, Solex Mal, the universal tongue, is spoken throughout the galaxy, the Universe as well as in the other 6 super universes.

- It is very heartening to know there are many who are picking up on this frequency of speaking the sacred solfeggio tones, as well as what is coming in from all sectors that meet in the hearts on this particular day / evening
- As we all know, here they are, 14 years later and it may seem to the average joe and sarah and the rest of these folks – it is what it is, yet we are not in the same sector of the galaxy: moving ever closer to Galactic Centre
- as the time we are in - we can loosely use the word "time" - it is a concept and we are in no time: all time is NOW. It is a bit of a stretch as it is as she is everywhere and nowhere all at once: all time is NOW. It is a bit of an illusion yet, for the concept of managing daily activities, it is a bit of an interesting dance to look at the clock and ask what time is it?
- It is time for us to know WE ARE THE ONES WHO ASKED TO BE HERE IN THIS MOMENT NOW.
 - How this is being played out on the grand stage with such magnificence and joy – there are so many wonderful, awesome things happening for all of humanity and this planet.
 - Yet for semantic purposes, it seems our transmissions of information have still not quite gotten on the same page where we are asking everyone to step into the sacred dance and, in the same breath, same moment: let's dance – because, as we do this sacred dance with Self, it raises our own frequencies to that place of divinity – it [the place of divinity] is already in our midst with no where to go but up!
- The words, let's just say – they come out a bit crude because that light language we just heard - THAT is the true sound of creation; that is the frequencies of the great one hand clapping throughout the 7 super universes.
 - As we can tune in – and we have conscious choice to tune in to these frequencies which are of the Laws of the one – how these frequencies affect matter and anti-matter and change physicality as we know it; they raise our vibrations, our frequencies so the cells are screaming "give me more, give me more!"
 - these sounds instantly heal what is going on inside; changes trauma into joy – it would be in the best interest of all concerned, the highest good of all concerned, to listen to these sounds: they help with the healing process as we are moving faster and higher with each nano second that is passing
- What she can share with us in these sacred moments now is about the place we all are in: in this sector of the MWG, moving to centre of the Galaxy –
 - and all of what is happening from the tiniest particle to these beings that we interact with as the redwoods: Treebeard and his fellow brothers / sisters, the shepherds of the forests; everything, all of what we comprehend as nature, Nature's god, is tuned to these frequencies – it is how we see the sacred spiral, the fibonecci, in the broccoli, the cauliflower, how the 1000 petalled lotus spins.
 - Every bit of it is unique, yet it is all connected: as we can work with the sounds, vibrations, the colours, the lights that are going off at an exponential level in these temples of the living gods, goddessess, all that is -it raises everything up, and the illusion of darkness holds no power. As we move and have our being with these sacred frequencies; we move all of us to higher, more magnificent places and the other falls by the wayside.
 - That is why we are watching the clowns screaming to the rooftops that they have to sue Mr 19.5* cos he is changing the game board here. As Iran steps into the limelight here, and the sacred dance that is coming forth from the land of Rumi, Habiz and many others who speak the sacred words of the Divine: it brings in the sacred wisdom of the ancient and not so ancient civilizations which hold the sacred keys of our story that we are all one unified field of infinite wisdom and joy and magnificence.

- we have our queen on this sacred beloved planet ; her name is Beloved Lady Di and her Beloved Dodi. As we move into the realm of the true wisdom of the Merovingian kings and queens, the sacred wisdom that was taught by Adminal Sananda Kumara and his beloved Magdalene; LM Nada – all these frequencies are in our midst now.
- It is no accident that, as we move into the energies of the new moon, the eclipse, Virgo takes the stage as the divine aspect of what this energy is, called The Queen. It brings in a way in which we can dance with our elven sisters and brothers, the hobbits, the dwarves, all the sacred beings who hold the sacred frequencies of this time.
 - It is so magnificent to behold at this time, and the media, the transmission boxes, are not focussing on these beings; they are focussing on the old holograms that are fizzling out and sputtering into the distance. At a certain point, they [holograms] will cease to continue as they hold no power. In this sacred hour, nano second, remember who we are for all time, all places, all things.
- Because we are the ones that are no longer waiting: we got our briefing orders from the Captain, the Admiral – do your mission; do it well; this is the time; this is the place. We walk beside you with every step. This is why she keeps saying: set an extra plate at the table for Elijah, for all of us; the sacred food will be served.
 - it is about the manna that comes from the Divine; it is how we nourish these temples - we can receive it in the solar rays as we do the sun-gazing: look at the sunrise, sunset if we have the ability to gaze at the sun at noon time - we will get quite a dose.
- As we all know, that sacred mightily I AM flame of the wisdom of All That Is, is not a hot ball of gas, but it's called **cold fusion**. This is a concept they dance around in the scientific community. If it were to be taken as Nassim talks about: the tesserach, the merkeba, these devices: **WE are the sacred Merkaba**; don't need any ship – **WE ARE THE SHIP**.
 - That is how we get there – yet the added piece is we will help you, guide you, to comprehend how to navigate the corridors of this sacred ship: it is a new dance, a new way of being and, believe you me, there are so many corridors to those sacred merkaba vehicles; we have discovery after discovery as we find out who we are.

She knows the time is nigh

T: referring to the beings that were discovered: there's an added piece to the story

- the bones were discovered inside an underground cave in a UNESCO World Heritage site called the Cradle of Humankind
- the corridor was so skinny it had to be enlarged to get through; then it went inside and then down and deeper – they buried them in the earth at the bottom of the inside cave – outrageous!

M: It is about learning our sacred story of who we are as divine beings

T: SESOTHO – need to look up the language and history

M: they are connected to the beings who came in crafts which were part of the folks called the NAMO –[about 2 million years ago] this ties in with the brothers and sisters of the Mothership Nibiru

T: at that time, there was only one land: Pangea at the time

M: That is correct; as Pangea broke apart, there was Lemuria and Atlantis and the so-called extinctions which really had to do with the various pieces that are missing and not discussed that have to do with the sidereal weapons and wars going on amongst her peoples and the tug of war about controlling the resources and the planet: she is not for sale; she is an autonomous, sacred being and we are sacred guests on her surface.

- The NAMO were beings with egg-shaped heads; came in as landing party surveyors – to bring the seeding of galactic and universal wisdom to the planet;
 - as things digressed and frequencies lowered, things got wonky around the edges, and we lost our abilities - and she makes sounds like a monkey!
 - Talking of monkeys: the monkey in the zoo here: Mr Curious George Schirff [Bush Jr] who lied to his people about his story and the whole lineage of those called - and no offense to those who live in the hollers / hollows of the South East US – the Rockerfellers are called the hillbillies of the 13 families as they are on the lowest rung of the totem pole.
 - It has to do with the pecking order of how they interact with each other in their hierarchy of Luciferian energies; yet even that is an old ancient story: Lucifera has come back to love.
 - The only story going on here is that we are already in 5th dimension and moving higher and higher; the old energies are playing themselves out. Send it even more love!

Greetings in the light of the most radiant one – Mother does some tones!
Kadoish, kadoish, kadoish – **remember who you are at this time** – and she leaves!

R: He was taken to Venus; Venus is playing a sacred role in the story unfolding here as we move higher and higher into the frequencies of Divine Love.

- What he experienced: he went to another part of Venus, not the capital city: an area like the Himilayas – there was snow there but it wasn't white; a pink almost a radiant pink like the rose-coloured ray on the Radiant Rose Academy - it was cold but unique – had never seen pink snow!

T: is the sky purple on Uranus?

R: Yes. He was kind of sloshing around in the pink snow – yes, there is rosy quartz there

- Just awesome to experience a different kind of winter-like energy: has never seen that before – shares it with us all in Divine Loving Presence.

Audio: Real Time with Bill Maher

[Guest List: September 11, 2015](#)

The Interview:

[Alexandra Pelosi](#) is an Emmy-winning documentary filmmaker and writer. Her latest project, [San Francisco 2.0](#), debuts September 28th on HBO and explores the impact of Silicon Valley's tech influx on the city.



The Panel:

Linda Chavez is the Chairman of the [Center for Equal Opportunity](#) and a nationally syndicated radio talk show host and columnist. Her latest article is "[All Lives Matter.](#)" Twitter: [@chavezlinda](#)

Michael Moynihan is a columnist for [The Daily Beast](#) and host of "[The Business of Life](#)" on Vice News. His documentary, "[Launching Balloons into North Korea: Propoganda Over Pyongyang.](#)" aired on Vice earlier this year. Twitter: [@mcmoyhnan](#)

Salman Rushdie is an author, whose twelfth novel, *Two Years, Eight Months and Twenty-Eight Days*, hit shelves on September 8. His books have been translated into over 40 languages.

Twitter: [@salmanrushdie](https://twitter.com/salmanrushdie)

Mid-Show Interview:

Wendell Pierce is an actor and the author of *The Wind in the Reeds: A Storm, A Play, and the City That Would Not be Broken*. He is a native of New Orleans, and is chairman of the Pontchartrain Park Community Development Corporation, a nonprofit dedicated to rebuilding the neighborhood where Pierce grew up, after it was devastated by Hurricane Katrina. Twitter: [@wendellpierce](https://twitter.com/wendellpierce)

Audio: Democracy Now: 2015-07-22 **"Between the World and Me": Ta-Nehisi Coates Extended Interview on Being Black in America**

<http://publish.dvllabs.com/democracynow/360/dn2015-0722.mp4?start=979.0>
<http://publish.dvllabs.com/democracynow/audio-m4a/dn2015-0722.m4a?start=979.0>

Audio: Max Keiser [\[KR808\] Keiser Report: Four Horsemen of Accounting Apocalypse](#)

<https://youtu.be/UGiaQqSY-3E>

We discuss conflicts of interest and hysterically funny wealth and income gaps. In the second half, Max interviews HBOS whistleblower, **Paul R Moore**, about the 4 horsemen of the accounting apocalypse as they turn to more consulting, thus creating a big conflict of interest with their audit functions.

Audio: George Clooney on Stephen Colbert's first night!

Reading: Buddha in Redface

Closing: Rainbird

Music: Rumi & Shekinah Rose

INFORMATION RELATED TO THE NOTES

2015-09-07 Ta-Nehisi Coates on Police Brutality: "The Violence is Not New, It's the Cameras That are New"

[http://publish.dvllabs.com/democracynow/360/dn2015-0907.mp4?
&start=101.0&end=2439.0](http://publish.dvllabs.com/democracynow/360/dn2015-0907.mp4?&start=101.0&end=2439.0)

[http://publish.dvllabs.com/democracynow/audio-m4a/dn2015-0907.m4a?
&start=101.0&end=2439.0](http://publish.dvllabs.com/democracynow/audio-m4a/dn2015-0907.m4a?&start=101.0&end=2439.0)

Guests

Ta-Nehisi Coates, author of the new book, *Between the World and Me*. He is a national correspondent at *The Atlantic*, where he writes about culture, politics and social issues. He received the George Polk Award for his cover story, "The Case for Reparations." He is also the author of the memoir, *The Beautiful Struggle*.

Today we spend the hour with Ta-Nehisi Coates, author of an explosive new book about white supremacy and being black in America. Titled "Between the World and Me," it is written as a letter to his teenage son, Samori. In July, Ta-Nehisi Coates launched the book in his hometown of Baltimore. He spoke at the historic Union Baptist Church. "It seems like there's a kind of national conversation going on right now about those who are paid to protect us, who sometimes end up inflicting lethal harm upon us," Coates said. "But for me, this conversation is old, and I'm sure for many of you the conversation is quite old. It's the cameras that are new. It's not the violence that's new."

AMY GOODMAN: Today, we spend the hour with Ta-Nehisi Coates, author of an explosive new book about white supremacy and being black in America. It's called *Between the World and Me*, written as a letter to his teenage son, Samori. Ta-Nehisi Coates is a national correspondent at *The Atlantic*, where he writes about culture, politics and social issues. He received the George Polk Award for his *Atlantic* [cover story](#), "The Case for Reparations." His book, *Between the World and Me*, is called "required reading" by Toni Morrison. She writes, quote, "I've been wondering who might fill the intellectual void that plagued me after James Baldwin died. Clearly it is Ta-Nehisi Coates."

Well, in July, Ta-Nehisi Coates launched his book in his hometown of Baltimore. He spoke at the historic Union Baptist Church.

TA-NEHISI COATES: This book proceeded from a notion, and there are a couple of main notions that are really at work here. And one of the dominant ideas in the book, *Between the World and Me*, which is, you know, effectively an extended essay told in a letter form to my son, is the notion of fear, because I think like when people think about African-American communities, there are a lot of things that come to mind, but one of the things that does not come to mind, I think, enough in the mainstream conversation is simply how afraid we are of our bodies, how afraid we are for our children, how afraid we are for our loved ones, on a daily basis. And, you know, I

understood this as a very, very young person, as I talk about it in the book. You know, from my earliest memories, I was talking to Dad about this a little while ago, and I think about my first memories, my first memories of going—my first coherent memories of going with my mother and father to see Marshall "Eddie" Conway in prison, and understanding that there are black men—you know, are in prison. That was like my first memory. He had done something, or somebody accused him of something. Something had happened where he did not have the full freedom and control of his body, and that was something that happened to people who look like me, even though I didn't quite understand how and why that happened.

And then, as you grow up in the community, and you have to go out into the world and navigate—you know, I've said this several times in many places—you know, I have my memories of going to middle school here in Baltimore, and I think about how much of my mental space was possessed with keeping my body safe, how much of it dealt with how I was dressed, who I was walking with, what neighborhood I was walking through, once I got to school how I conducted myself in the school, and not so much in such a way that would be obedient to my teachers, but in a way that would keep me safe from the amount of violence. I mean, I was talking in this interview the other day; I was saying that any sort of policy that you think about in this country that has to do with race ultimately comes back, for black folks, to securing our bodies, the physical safety of our body. And so we have these kind of high and abstract debates about, you know, affirmative action. And in the minds of certain people, we think those conversations are literally just about "Is my kid going to get into Harvard or not?" But behind that, for us, as black people, is a conversation of "Is my kid going to be able to have the means to live in a neighborhood where he or she walks outside the house and they're not looking over their shoulder, and they're not watching their back, and they're not—they don't have to do the sort of things that I have to do, the threat of violence is always there?"

Now, one of the horrifying things—and this is what, you know, I'm going to read about tonight—even for those of us who escape those neighborhoods, even for those of us who make it somewhere and are able to do something and live in better places, the threat never quite leaves us, because once we're no longer afraid of the neighborhood, it turns out we actually have to have some fear for the very people we pay taxes to protect us. And that's what we've been hearing about for the past year over this country. We've been seeing a lot of that. And it seems like there's a kind of national conversation going on right now about those who are paid to protect us, who sometimes end up inflicting lethal harm upon us. But for me, this conversation is old, and I'm sure for many of you the conversation is quite old. It's the cameras that are new. It's not the violence that's new. We are not in the midst of a new wave of anything. We're, you know, in a new technological wave, you know? And this is not unprecedented. You know, the sort of violence that folks saw in the 1960s, in Selma, for instance, or on Bloody Sunday, that sort of violence was not, in fact, actually new. That's what white supremacy, what racism is. It is an act of violence. What was new was the cameras. There was certain technology that was able to take that into the living rooms of America. And we're going through a similar thing right now, but the violence is not new.

When I think about the first time I really, really became aware of this, beyond theory, it was in the instance of the killing of a good friend of mine—a friend of mine, I should say to clarify our relationship, a friend of mine by the name of Prince Jones, who I went to Howard University with.

As a brief aside, when you write things, they're forced to become abstract, or when you interview people, they become abstract. And then, whenever you're forced to talk about them, they immediately become real, and all the emotions that you feel about those people come back. I'm going to try to control myself here.

Prince Jones was a fellow student of mine at Howard University. He was a tall, beautiful young man. He hailed from a prosperous family, a family that had not always been prosperous. His mother, you know, was the child of sharecroppers, had worked her way up through life out of poverty in Louisiana and had risen to become a prominent radiologist.

Prince was in Prince George's County, Maryland, driving. It was late at night. He had just dropped off his young daughter. He was going to see his fiancée. And he was in a jeep, an SUV. The SUV he was in was being followed, as it turned out, by the police, the Prince George's County police. And I'm in Baltimore, so you guys know about the reputation of the Prince George's County police; I don't need to give any sort of lectures on that. The gentleman who was following him had come to work that night as an undercover police officer and had dressed up as a drug dealer, so he was, you know, literally dressed as a criminal, to appear as a criminal. He was in an unmarked car. He thought Prince Jones was someone else who he was supposed to be doing surveillance on. He tracked Prince Jones from Prince George's County, Maryland, through Washington, D.C., and into Fairfax, Virginia, where, as far as I'm concerned, he effectively executed him. In the story he tells, because he's the only witness—and, you know, he's the only person whose version of events we actually have—the story he tells is that once they got to Fairfax, they got into a dark cul-de-sac, and Prince rammed his car. And he said before Prince rammed his car, he got out of the car, and he pulled a gun on Prince, and he identified himself as a police officer, but he didn't produce his badge. By his own admission, he didn't produce his badge. By his testimony, Prince got back in the car, into his truck, and rammed the guy, the police officer's car, and the police officer shot and killed him.

This happened in 2000. I believe my son was about a month old at that point. You know, you talk about fears for, like, bringing a black child into the world, like it was immediately real. You know, it was just suddenly like so visceral, like right there. And the most terrifying thing for me was when I thought about, like, myself. Like, I couldn't distance myself from what Prince had done, even in the version of events as given by the officer, whether they're true or not. Even in, you know, the most sympathetic version of events given by the officer, I could not distance myself from whatever actions Prince Jones had taken in that case. I had to imagine myself followed through three jurisdictions by somebody who did not identify themselves as a police officer, who was literally dressed to appear as a criminal. And I had to think about all the fears that I had to have, you know, as I was going through the neighborhood here in Baltimore and all the fears that Prince must have had, going to visit my fiancée and worrying about her, and seeing this dude pull a gun out on me and claim to be a police. Well, I don't know if you're a police officer. And once I got into his shoes, it was very, very easy for me to see myself how I could have been killed in much the same way. And this was horrifying. And so, for normal Americans, you know, once they rise up and get out of certain neighborhoods or go certain places, you know, they feel a kind of safety that black people never feel. Fear is one of the dominant emotions of the black experience. Fear. And it does—no amount of money you can earn can ever take you away from that. You can be president of the United States, and you can be afraid for your body. You can be the first lady of the United States, and you can be afraid for your body. You can be afraid for the bodies of your two little girls. It does not go away.

There's no escape from that.

Well, Prince's story stayed with me for a number of years, and I wrote about it in little places, but I couldn't get like his mom out of my head. I kept wondering, because I knew this woman had done all this, and I couldn't get her out of my head, and I wondered, like, how she lived. I wondered how she carried that. And I reached out, and I made contact with her, and I was able to go see her. And so the portion of the book I'm going to read tonight tells the story about our conversation. As I said, *Between the World and Me* is written as a letter to my son, so all of the *yous* and all of the sort of, you know, things, it's me addressing him, who is not here right now. He's somewhere in the middle of Vermont right now. This story, you know, goes a lot of places. It goes to Howard University, goes to Paris, France. It moves quite a bit. But at this point, we're at the end, and we're trying to get some sort of resolution or some sort of conclusion on everything we've seen. So I'll go ahead and read.

"In the years after Prince Jones died, I thought often of those who were left to make their lives in the shadow of his death. I thought of his fiancée and wondered what it meant to see the future upended with no explanation. I wondered what she would tell his daughter, and I wondered how his daughter would imagine her father, when she would miss him, how she would detail the loss. But mostly I wondered about Prince's mother, and the question I mostly asked myself was always the same: How did she live? I searched for her phone number online. I emailed her. She responded. Then I called and made an appointment to visit. And living she was, just outside of Philadelphia in a small gated community of affluent homes. It was a rainy Tuesday when I arrived. I had taken the train in from New York and then picked up a rental car. I was thinking of Prince a lot in those months before. You, your mother, and I had gone to Homecoming at The Mecca, and so many of my friends were there, and Prince was not.

"Dr. Jones greeted me at the door. She was lovely, polite, brown. She appeared to be somewhere in that range between forty and seventy years, when it is difficult to precisely ascertain a black person's precise age. She was"—whenever I read that in front of white people, nobody laughs. "She was well composed, given the subject of our conversation, and for most of the visit I struggled to separate how she actually felt from what I felt she must be feeling. What I felt, right then, was that she was smiling through pained eyes, that the reason for my visit spread sadness like a dark quilt over the whole house. I seem to recall music—jazz or gospel—playing in the back, but conflicting with that I also remember a deep quiet overcoming everything. I thought that perhaps she had been crying. I could not tell for sure. She led me into her large living room. There was no one else in the house. It was early January. Her Christmas tree was still standing at the end of the room, and there were stockings bearing the name of her daughter and her lost son, and there was a framed picture of him—Prince Jones—on a display table. She brought me water in a heavy glass. She drank tea. She told me that she was born and raised outside Opelousas, Louisiana, that her ancestors had been enslaved in that very same region, and that as a consequence of that enslavement, a great fear echoed down through the ages. 'It first became clear when I was four,' she told me.

My mother and I were going into the city. We got on the Greyhound bus. I was behind my mother. She wasn't holding my hand at the time and I plopped down in the first seat I found. A few minutes later my mother was looking for me and she took me to the back of the bus and explained why I couldn't sit there. We were very poor, and most of the black people around

us, who I knew were poor also, and the images I had of white America were from going into the city and seeing who was behind the counter in the stores and seeing who my mother worked for. It became clear that there was a distance.

"This chasm makes itself known to us in all kinds of ways. A little girl wanders home, at age seven, after being teased in school and asks her parents, 'Are we niggers and what does this mean?' Sometimes it is subtle—the simple observation of who lives where and works what jobs and who does not. Sometimes it is all at once. I have never asked you how you became personally aware of the distance. Was it Michael Brown? I don't think I want to know. But I know that it has happened to you already, that you have deduced that you are privileged and yet still different from other privileged children, because you are the bearer of a body more fragile than any other in this country. What I want you to know is that it is not your fault, even if it is ultimately your responsibility. It is your responsibility because you are surrounded by the Dreamers. It has nothing to do with how you wear your pants or how you style your hair. The breach is as intentional as policy, as intentional as the forgetting that follows. The breach allows for the efficient sorting of the plundered from the plunderers, the enslaved from the enslavers, sharecroppers from landholders, cannibals from food.

"Dr. Jones was reserved. She was what people once referred to as 'a lady,' and in that sense reminded me of my grandmother, who was a single mother in the projects but always spoke as though she had nice things. And when Dr. Jones described her motive for escaping the dearth that marked the sharecropper life of her father and all the others around her, when she remembered herself saying, 'I'm not going to live like this,' I saw the iron in her eyes, and I remembered the iron in my grandmother's eyes. You must barely remember her by now—you were six when she died. I remember her, of course, but by the time I knew her, her exploits—how, for instance, she scrubbed white people's floors during the day and went to school at night—were legend. But I still could feel the power and the rectitude that propelled her out of the projects and into homeownership.

"It was the same power I felt in the presence of Dr. Jones. When she was in second grade, she and another child made a pact that they would both become doctors, and she held up her end of the bargain. But first she integrated the high school in her town. At the beginning she fought the white children who insulted her. At the end they voted her class president. She ran track. It was 'a great entrée,' she told me, but it only brought her so far into their world. At football games the other students would cheer the star black running back, and then when a black player on the other team got the ball, they'd yell, 'Kill that nigger! Kill that nigger!' They would yell this sitting right next to her, as though she really were not there. She gave Bible recitations as a child and she told me the story of her recruitment into this business. Her mother took her to audition for the junior choir. Afterward the choir director said, 'Honey, I think you should talk.' She was laughing lightly now, not uproariously, still in control of her body. I felt that she was warming up. As she talked of the church, I thought of your grandfather, the one you know, and how his first intellectual adventures were found in the recitation of Bible passages. I thought of your mother, who did the same. And I thought of my own distance from an institution that has, so often, been the only support for our people. I often wonder if in that distance I've missed something, some notions of cosmic hope, some wisdom beyond my mean physical perception of the world, something beyond the body, that I might have transmitted to you. I wondered this, at that particular moment, because something beyond anything I have ever

understood drove Mabel Jones to an exceptional life.

"She went to college on full scholarship. She went to med school at Louisiana State University. She served in the Navy. She took up radiology. She did not then know any other black radiologists. I assumed that this would have been hard on her, but she was insulted by the assumption. She could not acknowledge any discomfort, and she did not speak of herself as remarkable, because it conceded too much, because it sanctified tribal expectation when the only expectation that mattered should be rooted in an assessment of Mabel Jones. And by those lights, there was nothing surprising in her success, because Mabel Jones was always pedal to the floor, not over or around, but through, and if she was going to do it, it must be done to death. Her disposition toward life was that of an elite athlete who knows the opponent is dirty and the refs are on the take, but also knows that the championship is one game away.

"She called her son—Prince Jones—'Rocky' in honor of her grandfather, who went by 'Rock.' I asked about his childhood, because the fact is that I had not known Prince all that well. He was among the people I would be happy to see at a party, whom I would describe [to] a friend as 'a good brother,' though I could not really account for his comings and goings. So she sketched him for me so that I might better understand. She said that he once hammered a nail into an electrical socket and shorted out the entire house. She said that he once dressed himself in a suit and tie, got down on one knee, and sang 'Three Times a Lady' to her. She said that he'd gone to private school his entire life—schools filled with Dreamers—but he made friends wherever he went, in Louisiana and later in Texas. I asked her how his friends' parents treated her. 'By then I was the chief of radiology at the local hospital,' she said. 'And so they treated me with respect.' She said this with no love in her eye, coldly, as though she were explaining a mathematical function.

"Like his mother, Prince was smart. In high school he was admitted to a Texas magnet school for math and science, where students acquire college credit. Despite the school drawing from a state with roughly the population of Angola, Australia, or Afghanistan, Prince was the only black child. I asked Dr. Jones if she had wanted him to go to Howard. She smiled and said, 'No.' And then she added, 'It's so nice to be able to talk about this.' This relaxed me a little, because I could think of myself as something more than an intrusion. I asked where she had wanted him to go for college. She said, 'Harvard. And if not Harvard, Princeton. And if not Princeton, Yale. And if not Yale, Columbia. And if not Columbia, Stanford. He was that caliber of student.' But like at least one third of all the students who I knew who came to Howard, Prince was tired of having to represent to other people. These Howard students were not like me. They were the children of the Jackie Robinson elite, whose parents rose up out of the ghettos, and the sharecropping fields, went out into the suburbs, only to find that they carried the mark with them and they could not escape. Even when they succeeded, as so many of them did, they were singled out, made examples of, transfigured into parables of diversity. They were symbols and markers, never children or young adults. And so they come to Howard to be normal—and even more, to see how broad the black normal really is.

"Prince did not apply to Harvard, nor Princeton, nor Yale, nor Columbia, nor Stanford. He only wanted The Mecca. I asked Dr. Jones if she regretted Prince choosing Howard. She gasped. It was as though I had pushed too hard on a bruise. 'No,' she said. 'I regret that he is dead.'

"She said this with great composure and greater pain. She said this with all of the odd

poise and direction that the great American injury demands of you. Have you ever taken a hard look at those pictures from the sit-ins in the '60s, a hard, serious look? Have you ever looked at the faces? The faces are neither angry, nor sad, nor joyous. They betray almost no emotion. They look out past their tormentors, past us, and focus on something way beyond anything ever known to me. I think they are fastened to their god, a god whom I cannot know. But, god or not, the armor is all over them, and it is real. Or perhaps it is not armor at all. Perhaps it is life extension, a kind of loan allowing you to take the assaults heaped upon you now and pay down the debt later. Whatever it is, that same look I see in those pictures, noble and vacuous, that was the look I saw in Mabel Jones. It was in her sharp brown eyes, which welled but did not break. She held so much under her control, and I was sure the days since her Rocky was plundered, since her lineage was robbed, had demanded nothing less.

"And she could not lean on her country for help. When it came to her son, Dr. Jones's country did what it does best—it forgot him. The forgetting is habit, it is yet another necessary component of the Dream. They have forgotten the scale of theft that enriched them in slavery; the terror that allowed them, for a century, to pilfer the vote; the segregationist policy that gave them their suburbs. They have forgotten, because to remember would tumble them out of the beautiful Dream and force them to live down here with us, down here in the world. I am convinced that the Dreamers, at least the Dreamers of today, would rather live white than live free. In the Dream they are Buck Rogers, Prince Aragorn, an entire race of Skywalkers. To awaken them is to reveal that they are an empire of humans and, like all empires of humans, are built on the destruction of the body. It is to stain their nobility, to make them vulnerable, fallible, breakable humans."

AMY GOODMAN: Ta-Nehisi Coates, speaking at the Union Baptist Church in Baltimore on the launch of his new best-seller, *Between the World and Me*, a book that's based on a letter to his teenage son. We come back to the speech in a moment.

[break]

AMY GOODMAN: This is *Democracy Now!*, democracynow.org, *The War and Peace Report*. I'm Amy Goodman, as we go back to the speech of Ta-Nehisi Coates, the best-selling author whose new book is called *Between the World and Me*, based on a letter to his teenage son. He was speaking at the Union Baptist Church in Baltimore.

TA-NEHISI COATES: "Dr. Jones was asleep when the phone rang. It was 5 A.M. and on the phone was a detective telling her she should drive to Washington. Rocky was in the hospital. Rocky had been shot. She drove with her daughter. She was sure he was still alive. She paused several times as she explained this to me. She went directly to the ICU. Rocky was not there. A group of men with authority—doctors, lawyers, detectives, perhaps—took her into a room and told her he was gone. She paused again. She did not cry. Composure was too important now.

"It was unlike anything I had felt before," she told me. "It was extremely physically painful. So much so that whenever a thought of him would come to mind, all I could do was pray and ask for mercy. I thought I was going to lose my mind and go crazy. I felt sick. I felt like I was dying."

"I asked if she expected that the police officer who had shot Prince would be charged. She said, 'Yes.' Her voice was a cocktail of emotions. She spoke like an American, with the same expectations of fairness, even fairness belated and begrudged, that she took

into medical school all those years ago. And she spoke like a black woman, with all the pain that undercuts those exact feelings.

"I now wondered about her daughter, who'd been recently married. There was a picture on display of this daughter and her new husband. Dr. Jones was not optimistic. She was intensely worried about her daughter bringing a son into America, because she could not save him, she could not secure his body from the ritual violence that claimed her son. She compared America to Rome. She said she thought the glory days of this country had long ago passed, and even those glory days were sullied, because they had been built on the bodies of others. 'And we can't get the message,' she said. 'We don't understand that we are embracing our deaths.'

"I asked Dr. Jones if her mother was still alive. She told me her mother passed away in 2002, at the age of eighty-nine. I asked Dr. Jones how her mother had taken Prince's death, and her voice retreated into an almost-whisper, and Dr. Jones said, 'I don't know that she did.'

"She alluded to *12 Years a Slave*. 'There he was,' she said, speaking of Solomon Northup. 'He had means. He had a family. He was living like a human being. And one racist act took him back. And the same is true of me. I spent years developing a career, acquiring assets, engaging responsibilities. And one racist act. It's all it takes.' And then she talked again of all that she had, through great industry, through unceasing labor, acquired in the long journey from grinding poverty. She spoke of how her children had been raised in the lap of luxury—annual ski trips, jaunts off to Europe. She said that when her daughter was studying Shakespeare in high school, she took her daughter to England. And when her daughter got her license at sixteen, a Mazda 626 was waiting out front. I sensed some connection to this, some desire to give and the raw poverty of her youth. I sensed that it was all as much for her as it was for her children. She said that Prince had never taken to material things. He loved to read. He loved to travel. But when he turned twenty-three, she bought him a jeep. She had a huge purple bow put on it. She told me that she still could see him there, looking at the jeep and simply saying, *Thank you*. Without interruption she added, 'And that was the jeep he was killed in.'

"After I left, I sat in the car for a few minutes. I thought of all that Prince's mother had invested in him, and all that was lost. I thought of the loneliness that sent him to The Mecca, and how The Mecca, how we, could not save him, how we ultimately cannot save ourselves. I thought back on the sit-ins, the protestors with their stoic faces, the ones I'd once scorned for hurling their bodies at the worst things in life. Perhaps they had known something terrible about the world. Perhaps they so willingly parted with the security and sanctity of the black body because neither security nor sanctity existed in the first place. And all those old photographs from the 1960s, all those films I beheld of black people prostrate before clubs and dogs, were not shameful, indeed were not shameful at all—they were just true. We are captured, brother, surrounded by the majoritarian bandits of America. And this has happened here, in our only home, and the terrible truth is that we cannot will ourselves to an escape on our own. Perhaps that was, is, the hope of the movement: to awaken the Dreamers, to rouse them to the facts of what their need to be white, to talk like they are white, to think that they are white, which is to think that they are beyond the design flaws of humanity, has done to the world.

"You, Samori, you cannot arrange your life around them and the small chance of them coming into consciousness. Our moment is too brief. Our bodies are too precious. And

you are here now, and you must live—and there is so much out there to live for, not just in someone else's country, but in your own home. The warmth of dark energies that drew me to The Mecca, that drew out Prince Jones, the warmth of our particular world, is beautiful, no matter how brief and breakable.

"I think back to our trip to Homecoming. I think back to the warm blasts rolling over us. We were at the football game. We were sitting in the bleachers with old friends and their children, caring for neither fumbles nor first downs. I remember looking toward the goalposts and watching a pack of alumni cheerleaders so enamored with Howard University that they donned their old colors and took out their old uniforms just a little bit so they'd fit. I remember them dancing. They'd shake, freeze, shake again, and when the crowd yelled 'Do it! Do it! Dooo it!' a black woman two rows in front of me, in her tightest jeans, stood and shook as though she was not somebody's momma and the past twenty years had barely been a week. I remember walking down to the tailgate party without you. I could not bring you, but I have no problem telling you what I saw—the entire diaspora around me—hustlers, lawyers, Kappas, busters, doctors, barbers, Deltas, drunkards, geeks, and nerds. The DJ hollered into the mic. The young folks pushed toward him. A young man pulled out a bottle of cognac and twisted the cap. A girl with him smiled, tilted her head back, imbibed, laughed. And I felt myself disappearing into all of their bodies. The birthmark of damnation faded, and I could feel the weight of my arms and I could feel the heave in my breath and I was not talking then, because there was no point.

"That was a moment, a joyous moment, beyond their Dream—a moment imbued by a power more gorgeous than any voting rights bill. This power, this black power, originates in a view of the American galaxy taken from a dark and essential planet. Black power is the dungeon-side view of Monticello—which is to say, the view taken in struggle. And black power births a kind of understanding that illuminates all the galaxies in their truest colors. Even the Dreamers—lost in their great reverie—feel it, for it is Billie that they reach for in sadness, and Mobb Deep is what they holler in boldness, and Isley is what they hum in love, and Dre is what they yell in revelry, and Aretha is the last sound they hear before dying. We have made something down here. We have taken the one-drop rule of Dreamers and flipped them. They made us into a race. But we made ourselves into a people. Here at The Mecca, under the pain of selection, we have made a home. As do black people on summer blocks marked with needles, vials, and hopscotch squares. As do black people dancing it out at rent parties, as do black people at their family reunions where we are regarded like the survivors of catastrophe. As do black people toasting their cognac and German beers, passing their blunts and debating MCs. As do all of us who have voyaged through death, to life upon these shores.

"That was the love power that drew Prince Jones. The power is not just divinity but a deep knowledge of how fragile everything—even the Dream, especially the Dream—really is. Sitting in that car I thought of Dr. Jones's predictions of national doom. I had heard such predictions all my life from Malcolm and all his posthumous followers who hollered that the Dreamers must reap what they sow. I saw the same prediction in the words of Marcus Garvey who promised to return in a whirlwind of vengeful ancestors, an army of Middle Passage undead. No. When I left The Mecca, I knew that that was all too pat, and knowing that the Dreamers should reap what they had sown, we would reap it right along with them. Plunder has matured into habit, and habit into addiction; and the people who could author the mechanized death of our ghettos, the mass rape of private prisons, and then engineer their own forgetting, must inevitably plunder much more. This is not a belief in prophecy, it is a belief in the seductiveness of cheap

gasoline.

"Once, the Dream's parameters were caged by technology and by the limits of horsepower and wind. But the Dreamers have improved themselves, and the damming of seas for voltage, the extraction of coal, the transmuting of oil into food, have enabled an expansion, a plunder with no known precedent. And this revolution has freed the Dreamers to plunder not just the body of black humans but the body of the Earth itself. The Earth is not our creation. It has no respect for us. It has no use for us. And its vengeance is not the fire in the cities but the fire in the sky. Something more fierce than Marcus Garvey is riding on the whirlwind. Something more awful than all of our African ancestors is rising with the seas. The two phenomena are known to each other. It was the cotton that passed through our chained hands that inaugurated this age. It is the flight from us that sent them sprawling into their subdivided woods. And the methods of transport through these new subdivisions, across the sprawl, is the automobile, the noose around the neck of the earth, and ultimately, the Dreamers themselves.

"I drove away from the house of Mabel Jones thinking of all of this. I drove away, as always, thinking of you. I do not believe we can stop them, Samori, because they must ultimately stop themselves. And still I urge you to struggle. Struggle for the memory of your ancestors. Struggle for wisdom. Struggle for the warmth of The Mecca. Struggle for your grandmother and grandfather, struggle for your name. But do not struggle for the Dreamers. Hope for them. Pray for them, if you are so moved. But do not pin your struggle on their conversion. The Dreamers will have to learn to struggle themselves, to understand that the field for their Dream, the stage where they have painted themselves white, is the deathbed of us all. The Dream is the same habit that endangers the planet, the same habit that sees our bodies stowed away in prisons and ghettos. I saw these ghettos driving from Dr. Jones's home. They were the same ghettos I had seen in Chicago all those years ago, the same ghettos where my mother was raised, where my father was raised. Through the windshield I saw the mark of these ghettos—the abundance of beauty shops, churches, liquor stores, and crumbling housing—and I felt the old fear. Through the windshield I saw the rain coming down in sheets."

Thank you.

AMY GOODMAN: Ta-Nehisi Coates, author of *Between the World and Me*, based on a letter to his teenage son. He was speaking on the launch of the book at the Union Baptist Church in Baltimore. If you'd like to get a copy of today's show, you can go to our website at democracynow.org. When we come back, a conversation with Ta-Nehisi Coates.

2015-07-22 **"Between the World and Me": Ta-Nehisi Coates Extended Interview on Being Black in America**

<http://publish.dvllabs.com/democracynow/360/dn2015-0722.mp4?&start=979.0>

<http://publish.dvllabs.com/democracynow/audio-m4a/dn2015-0722.m4a?&start=979.0>

Guests **Ta-Nehisi Coates**, author of the new book, *Between the World and Me*. He is a national correspondent at *The Atlantic*, where he writes about culture, politics and social issues. He received the George Polk Award for his cover story, "The Case for Reparations." He is also the author of the memoir, *The Beautiful Struggle*.

We spend the hour with Ta-Nehisi Coates, author of "Between the World and Me," an explosive new book about white supremacy and being black in America. The book begins, "Here is what I would like for you to know: In America, it is traditional to destroy the black body—it is heritage." It is written as a letter to his 15-year-old son, Samori, and is a combination of memoir, history and analysis. Its publication comes amidst the shooting of nine African-American churchgoers by an avowed white supremacist in Charleston; the horrifying death of Sandra Bland, a 28-year-old African-American woman in Texas who was pulled over for not signaling a lane change; and the first anniversary of the police killings of Eric Garner in Staten Island and Michael Brown in Ferguson. Coates talks about how he was influenced by freed political prisoner Marshall "Eddie" Conway and writer James Baldwin, and responds to critics of his book, including Cornel West and New York Times columnist David Brooks. Coates is a national correspondent at The Atlantic, where he writes about culture, politics, and social issues.

JUAN GONZÁLEZ: "Here is what I would like for you to know: In America, it is traditional to destroy the black body—it is heritage." Those are the words of Ta-Nehisi Coates, author of an explosive new book about white supremacy and being black in America. Titled *Between the World and Me*, it is written as a letter to his 15-year-old son, Samori, and has been compared to "the talk" parents have with their children to prepare them for facing police harassment and brutality. The book is a combination of memoir, history and analysis.

Its release comes after the shooting of nine African-American churchgoers by an avowed white supremacist in Charleston and the horrifying death of Sandra Bland, a 28-year-old African-American woman in Texas who was pulled over for not signaling a lane change. In video of her arrest, an officer commands her to get out of her car or he would "light [her] up." Meanwhile, the nation is marking the first anniversary of the police killings of Eric Garner in Staten Island, Michael Brown in Ferguson, and in April, Baltimore erupted in protest over the death of Freddie Gray in police custody.

AMY GOODMAN: Today we spend the hour with Ta-Nehisi Coates. He grew up in Baltimore. And in *Between the World and Me*, he writes, quote, "To be black in the Baltimore of my youth was to be naked before the elements of the world, before all the guns, fists, knives, crack, rape and disease. The nakedness is not an error, nor pathology. The nakedness is the correct and intended result of policy, the predictable upshot of people forced for centuries to live under fear."

Ta-Nehisi Coates is a national correspondent at *The Atlantic*, where he writes about culture, politics and social issues. He received the George Polk Award for his *Atlantic* [cover story](#), "The Case for Reparations," which he [joined us to discuss last May](#). His book, *Between the World and*

Me, is called "required reading" by Toni Morrison, who writes, quote, "I've been wondering who might fill the intellectual void that plagued me after James Baldwin died. Clearly it is Ta-Nehisi Coates."

Well, Ta-Nehisi Coates, welcome back to *Democracy Now!*

TA-NEHISI COATES: Thanks for having me.

AMY GOODMAN: And congratulations on your book.

TA-NEHISI COATES: Thank you.

AMY GOODMAN: *Between the World and Me*.

TA-NEHISI COATES: Thank you.

AMY GOODMAN: You write it as a letter to your son, Samori. Tell us why.

TA-NEHISI COATES: Well, I hate to disappoint you guys, but mostly as a literary technique, I began *Between the World and Me* after I finished the draft of "The Case for Reparations," and I was actually somewhat frustrated with that piece, because it's a very, very empirical piece, very, very much based in the tools of journalism, reportage, very, very evidence-based. But I thought, at the same time, it made what it meant to live under a system that made reparations essential in the first place abstract. There was a distancing effect about talking about people as numbers, you know, about talking about people across history.

And what I wanted to do with this book is to give the reader some sense of what it meant to live under a system of plunder as an individual, to express that, to take it out of the realm of numbers and to take it directly into, you know, individual people. How does it feel every day in your life to live under such a system? How do you cope with that? How is it warping? What is it perverse? What sort of effects does it ultimately have on you? And how do you, you know, as much as possible, make your peace with it?

JUAN GONZÁLEZ: And you write also that the impact of the Ferguson decision, the grand jury's decision not to indict, had on your son, and the not distance it created, but your feeling that you couldn't really explain to him what had happened.

TA-NEHISI COATES: Well, yeah. I mean, it was—I think, in a lot of situations like this, there is an immediate urge, when our children have a reaction to something that has a racist component to it, to assure them somehow that everything will be OK, that there's some sort of justice that will win out in the end. And, you know, my study, my very elementary, pedestrian, autodidactic study of history, does not demonstrate that to be true. My own life does not necessarily demonstrate that to be true. My belief is in the chaos of the world and that you have to find your peace within the chaos and that you still have to find some sort of mission. You know, in the book, it's a dedication to the principle of struggle, even within the chaos, with no assurance that you will see any sort of victory within your lifetime.

AMY GOODMAN: "Here is what I would like for you to know: In America, it is traditional to destroy the black body—it is heritage."

TA-NEHISI COATES: Yeah, that just, as far as I'm concerned, is just a statement of fact, you

know, throughout the history. I was sitting here watching the Sandra Bland video, which I have avoided, because I think, you know, all of us have our ways of coping, and sometimes it just becomes a little too much. But I was watching it here. And when you're in a situation—where she was stopped for not signaling, I believe it is—when the powers that be, when the person who is armed, with the ability, you know, on behalf of the state to dispense lethal violence, decides to threaten someone with that lethal violence, based on a turn signal, that's a statement on where we are. That's a statement on heritage. That's a statement on a whole set of beliefs that undergird that. Very, very disturbing. And unfortunately, those beliefs go back right to the founding of this country.

AMY GOODMAN: So, you wrote a letter to your son. James Baldwin wrote a letter to his nephew.

TA-NEHISI COATES: Yes.

AMY GOODMAN: Toni Morrison said this is "required reading," and compares you to James Baldwin. The significance of this? You said hers was the only blurb you wanted.

TA-NEHISI COATES: Yeah, yeah. Well, you know, in publishing, they do this thing where they just load you down with blurbs, and it's like 10 different people, you know, who they try to find to festoon the book. And they managed to do that with Toni Morrison anyway, putting it on both sides.

And, you know, I guess, for me, the significance of that quote, that blurb, for me, is, Toni Morrison is somebody who has been such a figure in our community, within black literature, for so long. Our greatest living American writer—I think there's a strong, strong argument, you know, for that. I'm partial, in some ways, to E. L. Doctorow, who just left us last night, as it seems. But Toni Morrison just—I mean, when you think about a figure who just represents what literature is in this country, and for black people particularly, there was no one else. And this book is very much—I wrote it to be very much within the tradition of African-American literature, with quotes from Sonia Sanchez, Amiri Baraka, Richard Wright, James Baldwin. That was how I situated the work. And so, I am very, very appreciative, just very, very honored by her endorsement.

AMY GOODMAN: We're going to continue this conversation after break. Toni Morrison writes, "The language of *Between the World and Me*, like Coates's journey, is visceral, eloquent, and beautifully redemptive. And its examination of the hazards and hopes of black male life is as profound as it is revelatory." This is *Democracy Now!* We'll be back with Ta-Nehisi Coates in a minute.

[break]

AMY GOODMAN: Our guest for the hour is Ta-Nehisi Coates, the national correspondent at *The Atlantic*. His new book is called *Between the World and Me*. Juan?

JUAN GONZÁLEZ: I wanted to ask you—in the book, you talk about the influences on your life, and specifically when you first began reading Malcolm X and the enormous influence he had on your life, and also the fact that your father was a member and a leader of the Black Panther Party, and the influence that those movements, of Malcolm and the Panthers, had on your consciousness in your upbringing.

TA-NEHISI COATES: Well, they had a tremendous influence. These are my first sources, you

know, of skepticism, the notion that one should be skeptical of the narratives that one is presented with. That's the first place I learned it.

One of the things that's really, really present in *Between the World and Me* is, I am in some ways outside of the African-American tradition. The African-American tradition, in the main, is very, very church-based, very, very Christian. It accepts, you know, certain narratives about the world. I didn't really have that present in my house. As you said, my dad was in the Black Panther Party. The mainstream sort of presentation of the civil rights movement was not something that I directly inherited.

And beyond that, you know, I have to say, that just as a young man and as a boy going out and navigating the world, the ways in which the previous generation's struggle was presented to me did not particularly make sense. And so, notions of nonviolence, for instance, when I walked out into the streets of West Baltimore, seemed to have very, very little applicability. Violence was essential to one's life there. It was everywhere. It was all around us. And then, when one looked out to the broader country, as I became more politically conscious, it was quite obvious that violence was essential to America—to its past, to its present and to its future. And so, there was some degree of distance for me between how—my politics and how I viewed the world at that time and what was presented as my political heritage.

And instead, I very much gravitated, you know, to my dad's sort of political activism with the Black Panther Party, and really to Malcolm X, who, you know, I would argue, influences this book, who had a very, very pragmatic, tactile view of America and of history. You know, I can remember in "Message to the Grass Roots" him saying, you know, "Don't"—you know, he's critiquing nonviolence, and so he says, "Don't give up your life. Preserve your life. It's the best thing you have going. And if you've got to give it up, make sure it's even-steven." And some hear that as braggadocio, but for me, it was a profound claim about the value of your body, that your body is the most essential thing you have, and it should not be sacrificed because these folks down in Mississippi or Alabama are out of their mind. Preserve your body. And that, to me, was just so beautiful and so real. It was not esoteric. It made perfect sense to me.

JUAN GONZÁLEZ: And you say he was the most honest leader.

TA-NEHISI COATES: He was the most honest man. He's the first honest man I knew of, somewhat. You know, I knew other honest men, but, you know, in a bit of hyperbole, he was the first honest man—he was the first person I heard, and it matched what I saw when I walked outside. It matched what I saw when I opened up my history books about the country. It just seemed, you know, when he says—you know, when Malcolm says, if violence is wrong in America, then violence is wrong—that is such a, you know, essential critique, that should be levied, as far as I'm concerned, before any president that stands up on Martin Luther King Day. Either violence is wrong, or it's not. You know, one has to justify it. And so, that was just profound to me.

AMY GOODMAN: You talk about the fear, living in fear.

TA-NEHISI COATES: Yeah, I mean, and this—you know, to tie this into the previous question, life in Baltimore was, is and will be for some time quite violent. I can remember, as I talk about in the book, being a young man coming out of my elementary school, seeing what should have been just an after-school yard fight and seeing one of these boys pull out a gun, and being very, very

present at the age of, say, 11 years old that children were walking around with the ability to end the lives of other children, are going into middle school, and having an entire ritual totally devoted to making sure I was safe—you know, concerns about what I was wearing, concerns about who I was walking to school with, concerns about how many people I was walking to school with, concerns during lunchtime about where I was sitting, where I was spending my time—and at the same time being aware, dimly aware, that somewhere out in the world the majority of Americans did not have to carry that fear with them, you know, and then eventually understanding how that was connected to our politics.

AMY GOODMAN: Speaking of your childhood, I wanted to go to Marshall "Eddie" Conway, the former Black Panther leader in Baltimore, Maryland, who was released from prison last year after serving 44 years for a murder he denies committing. For years, Eddie Conway's supporters campaigned for him to be pardoned. *Democracy Now!* [interviewed Eddie Conway](#) less than 24 hours after his release. I asked him about his experience writing a memoir in prison called *Marshall Law: The Life & Times of a Baltimore Black Panther*.

MARSHALL "EDDIE" CONWAY: I think at some point I realized I was getting older, and I realized that I had a lot of experiences and a lot of history of things that had happened, and they hadn't been recorded. And I think they would have been lost to history, and they would have been lessons that had been learned through organizing in prisons that other people could have used. So I think at some point I sat down, and I started writing, and I tried to capture what it was that we had tried to do during those turbulent years that George Jackson was organizing in California and Attica occurred in New York.

AMY GOODMAN: That was Eddie Conway, again, less than 24 hours after his release from prison, where he served 44 years. Can you, Ta-Nehisi Coates, talk about Eddie Conway's presence in your life, even behind bars?

TA-NEHISI COATES: Well, it's a little emotional for me, and I'll explain why. When people hear the term "political prisoner," especially on the left, it becomes a kind of abstraction. Folks are aware of injustice, and they're aware that there are folks in prison who are in prison, you know, largely because of their activism. Eddie Conway is central to my first memories. My parents used to take me to, when it was open, the Baltimore city penitentiary to see Eddie Conway—I was talking to my dad about this recently—from the time I might have been one or two years old. I mean, literally, my first memories are of black men in jail, specifically of Eddie Conway. That was a huge, huge, huge influence on me, I mean, when you talk about like this notion of—just going back to your question, Juan—of violence, knowing that that was present.

And, you know, I had this conversation with my dad recently. I asked him; I said, "Well, why did you take me into a prison? Why would you take a three-year-old, four-year-old child into a prison?" And my memories of this are mostly of being bored and seeing the gates and, you know, the kinds of things that children will remember. And he said, "I wanted you to see the face of the enemy. I wanted you to see what you were up against." You know? And so, in many ways, everything I've done as a journalist, up until and including this book, really begins like right back there. You know, it's very difficult for me to imagine myself here right now without those experiences.

And let me just say how happy I am that he got out. You know, at some point in my mind, I

probably began to conceive a world in which he would die in prison, and I'm happy he didn't.

JUAN GONZÁLEZ: I wanted to ask you about another part of the book. I mean, the whole book is impressive, but to me, one of the most impressive aspects of it was your description of life at Howard University—

TA-NEHISI COATES: Right, right.

JUAN GONZÁLEZ: —and your description of the importance of Howard University in the intellectual life of the African-American people in the United States. Could you elaborate on that, what Howard meant to you? And obviously, you say you didn't spend much time in class; you spent it all in the library devouring all kinds of works. But if you could sort of give us a sense of that, for those who are listening and watching, of what the Howard experience meant to you?

TA-NEHISI COATES: Well, one of the things that—you know, this theme of the book of living under a system of plunder and about surviving and how you deal with that and how you struggle against it, within that are the beautiful things that black people have forged, you know, even under really, really perilous conditions. For me, Howard University is one of the most loveliest, for me personally.

To try to explain this, Howard is one of several historically black colleges and universities, is, I think, rather unique in terms of its size and in terms of its scope. It is a beacon point, the Mecca, as I call it, as it calls itself, you know, in the book, for the entire black diaspora around the world. And so, to come to Howard University at the age of 17, as I did, and to see black people from Montreal, to see black people from Paris, to see black people from Ghana, to see black people from South Africa, to see black people from Mississippi, to see black people from Oakland, to see biracial black people, to see black people with parents from India, to see black people with Jewish parents—you know, things that I had not encountered in West Baltimore—to see black people who took semesters off to go to other countries and live, to see black people with deep interests in other languages, it was tremendous.

And really what it showed me is, even within what seems like a narrow band, which is to say, you know, black life, is in fact quite cosmopolitan, is in fact a beautiful, beautiful rainbow. And to see all of these people, you know, of all these different persuasions, and to have that heritage—you know, Toni Morrison went to Howard. Amiri Baraka went to Howard. Lucille Clifton went to Howard. Ossie Davis went to Howard. And I was aware of that when I was there. Charles Drew went to Howard. Thurgood Marshall went to the law school. Being aware of that and having all of that brought to bear, again, it's one of those things that I can't really separate from my career as a writer.

AMY GOODMAN: So talk, Ta-Nehisi Coates, about a friend you made there, about Prince Jones.

TA-NEHISI COATES: So, one of the people I met, you know, whose life was very, very different from mine, whose background was very, very different from mine, was my friend Prince Jones. He was a child of Mabel Jones. Mabel Jones was born the child of sharecroppers in, you know, just deep, deep poverty in rural Louisiana. Through dint of her own intelligence, through dint of her own work, through dint of her own efforts, she raised herself up, became a doctor, went to LSU, served in the Navy, became a radiologist, you know, accumulated some amount of wealth, raised two beautiful children. One daughter went to UPenn. Her son, Prince, had the ability really to go

to any Ivy League school, was tremendously, tremendously intelligent, chose Howard University, was attracted to this heritage, this legacy, went there.

And one evening—at this point, Prince was engaged to be married, had had a young daughter—one evening a police officer, who was dressed as an undercover officer, dressed as a—who was an undercover officer dressed as a criminal, was in pursuit of some other suspected criminal, somehow confused the two, followed my friend Prince Jones's Jeep from Prince George's County, Maryland, the suburbs of Maryland, through Washington, D.C., out into the suburbs again, into Virginia, where he shot him. And his explanation for this was that Prince tried to ram his Jeep.

But see, again, you know, it's the people who are empowered by the state to kill who bear the responsibility, ultimately. And I have oftentimes tried to imagine myself in Prince's shoes, finding out that somebody is following me, who's literally dressed to be a criminal, you know, at 2:00 in the morning, across three different jurisdictions. How would I respond? Prince was shot, you know, mere yards from his fiancée's home. Nothing was done about this. The officer was never prosecuted. The officer was in fact put back out on the streets to continue applying his trade. I had to sit with that for 15 years. And again, that was one of the events, not—you know, to say nothing of what his mother's sitting with it—but that was, you know, another big, big element in wanting to write this book.

AMY GOODMAN: We're going to break again, but then I'd like to ask you to read from your book.

TA-NEHISI COATES: Sure.

AMY GOODMAN: You have a very powerful section on Prince and his mom, Mabel. We're spending the hour with Ta-Nehisi Coates. He's a national correspondent at *The Atlantic*. His book is called *Between the World and Me*. Stay with us.

[break]

AMY GOODMAN: We're spending the hour with Ta-Nehisi Coates, who is the award-winning national correspondent for *The Atlantic* magazine. His new book is called *Between the World and Me*. And, Ta-Nehisi Coates, if you would read a section of this book?

TA-NEHISI COATES: Sure. And this is towards the end of my interview with Mabel Jones, and she is trying to describe the impact of Prince's death on her life and just on how she sees the world. Prince had a sister, and so, you know, I asked her about this, and she went here.

"I now wondered about her daughter, who'd been recently married. There was a picture on display of this daughter and her new husband. Dr. Jones was not optimistic. She was intensely worried about her daughter bringing a son into America, because she could not save him, she could not secure his body from the ritual violence that had claimed her son. She compared America to Rome. She said she thought the glory days of this country had long passed, and even those glory days were sullied: They had been built on the bodies of others. 'And we can't get the message,' she said. 'We don't understand that we are embracing our deaths.'

"I asked Dr. Jones if her mother was still alive. She told her mother had passed away in 2002, at the age of eighty-nine. I asked Dr. Jones how her mother had taken Prince's death, and her voice retreated into an almost-whisper, and Dr. Jones said, 'I don't know that she did.'

"She alluded to *12 Years a Slave*. 'There he was,' she said, speaking of Solomon Northup. 'He had means. He had a family. He was living like a human being. And one racist act took him back. And the same is true of me. I spent years developing a career, acquiring assets, engaging responsibilities. And one racist act. It's all it takes.'"

AMY GOODMAN: That's Ta-Nehisi Coates reading from his book, *Between the World and Me*.

JUAN GONZÁLEZ: I wanted to ask you—you say in the book, when you were delving through all the scores of volumes in Howard University, that you came—you discovered that knowledge is not accumulated through consensus and through adding of—by one scholar to another to the trove of knowledge, but that there's constant conflict—

TA-NEHISI COATES: Yes.

JUAN GONZÁLEZ: —and debate, and there are political sects and different analyses and perspectives on the same issue. So I wanted to ask you about the criticism, some of the criticism that's been raised of your book by another great intellectual here in this country, Cornel West, who wrote, "In Defense of James Baldwin—Why Toni Morrison (a literary genius) is Wrong about Ta-Nehisi Coates." And Cornel writes, "Baldwin was a great writer of profound courage who spoke truth to power. Coates is a clever wordsmith with journalistic talent who avoids any critique of the Black president in power." I'm wondering—of course, that spawned, in itself, an attack on—another attack on Cornel West by Michael Eric Dyson in defense of you. So you've now been—your book has now become part of the ongoing debate between African-American intellectuals in this country. Your response to Cornel West?

TA-NEHISI COATES: Well, I was really, really sorry to see that. You know, one of my memories at Howard University is seeing Cornel West come there, actually, with Henry Louis Gates, you know, and face Howard—they had come down from Harvard, and, you know, we at Howard kind of looked at Harvard a little askance—and really, you know, just take on the really, really challenging questions from the audience and from the students there. It was deeply, deeply inspirational. It was one of those experiences that I could only receive at Howard University.

I don't think Cornel West knows who I am. But—and I don't mean like I'm all that, and he doesn't know who I am. I mean I literally don't—I think he saw this James Baldwin quote from Toni Morrison, and I think he then went and wrote, you know, a couple of Facebook posts. I wrote a book. People can read my book—I hope they do—and they can read his Facebook posts, and they can decide whether—you know, which has more merit. People can read Cornel West's claim that I avoid any critique of the president, or they can go—and they can go to *The Atlantic* and see what I've actually written about the president, and then they can decide which is true. I have great, great admiration for Cornel West. I think he's made a weighty contribution to black literature and to black letters. I hope he continues to do that.

AMY GOODMAN: Ta-Nehisi, you actually met with President Obama twice.

TA-NEHISI COATES: I did.

AMY GOODMAN: Can you talk about these meetings, how you prepared for them, what you said to him? When was it?

TA-NEHISI COATES: Well, one of them was—interesting that you ask that after that question.

The first one was after I levied quite a bit of critique of his Morehouse speech, which I was not a fan of and am not a fan of now. I think that the president—I thought then, and I think now, that the president has a tendency, when it's convenient for him, to emphasize that he is the president of all America, and then, when it comes to issues of morality, to deliver a message that the president of all America has no right to deliver. The president of all America, the bearer of the heritage of America, the bearer of policy of America, which has—you know, for the vast, vast majority of its history has been a policy of plunder towards black people, has no right to lecture black people on morality. That's my position. You know, I understand an African-American man wanting to have a conversation with young people. But as the president of America, as far as I'm concerned, you give up that right. You know, if there cannot be direct policy towards black people, then there should be no direct criticism towards black people either.

Having said that, I wrote the piece, and probably within a day, I got a call to come to the White House. I was not sure why. They didn't say, you know, what it was about. And I was there with a bunch of other reporters. And I asked him a question that was semi-related, and he sort of answered and then immediately launched into an attack on my piece. And I left that meeting quite disappointed, not disappointed in him—you know, he did what I expected him to do—but disappointed in myself. I felt that I had not been particularly challenging. You know, I have to tell you, you sit in a room, it really—it's the president of the United States. You know, it's the guy with the launch codes. And he's, you know, just an extremely intelligent person. I had watched him joust and answer all of these questions. And it takes some amount of courage. I mean, those are the facts. The second time, I probably was a little bit more challenging.

AMY GOODMAN: What did your wife tell you on the way to your second trip?

TA-NEHISI COATES: My wife said, "What would James Baldwin do?" And she was recounting—actually, she was not just—you know, she was recounting the encounter he had had with John F. Kennedy. That's what she was thinking about. It wasn't just a sort of blithe "What would James Baldwin"—she was recounting how James Baldwin had gave Kennedy hell. You know, she said, "What would he do?" And I arrived to this meeting. All the other journalists were in suits. I was not in a suit; I was in jeans. I was late, and I had been rained on. It was not, you know, propitious circumstances.

But, you know, even in that meeting, I was deeply concerned about the liberal and the progressive notion that one should pursue policy based on class and not really deal with race. And I was concerned that as the ACA was playing out, as Obamacare, as they call it, was playing out, in fact, there were whole swaths of people in the Southern states who were being left out, and, you know, a majority of those people were black people. And this is a tradition with class-based policy that goes all the way back to the New Deal. So I thought it was very, very important to try to directly challenge as much as possible. You're not going to beat the president. You're just, I mean, in that situation, just not, but as much as possible to raise questions about it.

JUAN GONZÁLEZ: And your reaction in recent weeks of the president's finally addressing issues like mass incarceration in a real way in this country?

TA-NEHISI COATES: Well, I think it's good. You know, I think it's a good thing. I do, you know, bear some amount of sympathy towards the president from this perspective. The president of the United States is not a king. You know? Barack Obama was elected by the American people. And,

in fact, the basis for my sympathy is the basis of my criticism, you know, in fact, that if you're president, you have no right to do certain things, and at the same time, you're limited in terms of what you can do, because you basically serve at their pleasure. I think it's good. You know, I think that one should not—you know, and this is beyond the president—but I think one should not be lured into a false sense of the ease with which one will dismantle the carceral state. Our current population, you know, in our jails and prisons, is roughly 10 times what it was in 1970. The sociologist Devah Pager estimates that every year enough people are released from our jails and prisons to fill every fast-food job in this country something like 10 times over. We have a huge, huge job ahead of us, you know, and I think any sort of presidential rhetoric in that direction and action is good. But this is going to take a long time.

AMY GOODMAN: I want to ask you about another of the responses to your book. It's *New York Times* columnist David Brooks, who—

JUAN GONZÁLEZ: A kinder, gentler conservative.

AMY GOODMAN: —who wrote in a letter addressed to you, quote, "I think you distort American history. This country, like each person in it, is a mixture of glory and shame. There's a Lincoln for every Jefferson Davis and a Harlem Children's Zone for every K.K.K.—and usually vastly more than one. Violence is embedded in America, but it is not close to the totality of America." Those are the words of David Brooks of *The New York Times*.

TA-NEHISI COATES: Well, I would just challenge that on the facts. There was not an Abraham Lincoln for every Jefferson Davis. As the great historian Ed Baptist responded: Wrong, every president up to Abraham Lincoln was Jefferson Davis. It simply is—that's not—I mean, that's just like factual. You know, Abraham Lincoln is singular. Abraham Lincoln, before he was killed, stood up and, you know, for the first time from any sitting president, stood for the right for suffrage for African-American men who had served in the Civil War. And that's a limited suffrage, but it was quite radical at the time. It is rumored that John Wilkes Booth was there, heard that, said, "By God, that means nigger equality! I'll run him through!" and then shot Abraham Lincoln. Abraham Lincoln was killed by the forces of white supremacy. He stands out as unique. There's no other president like that.

What Jefferson Davis did, the idea that somehow holding people in slavery was an essential part of America is a very, very old belief. I mean, he's a white supremacist. White supremacy is a very, very popular and trenchant belief in this country's history and heritage. So those two things are just not equivalent. The Ku Klux Klan is not the opposite of the Harlem Children's Zone. The Ku Klux Klan is the most profligate domestic terrorist organization in this country's history. The Harlem Children's Zone is an organization just based in Harlem, that is doing good work, but that there is not enough of across this country. The Ku Klux Klan was a national terrorist organization. It is not an answer—you know, one is not the answer for the other.

JUAN GONZÁLEZ: I wanted to ask you about your critique of the education system in America. You're very, very strong in your book—

TA-NEHISI COATES: Right.

JUAN GONZÁLEZ: —on the failures of classroom teaching, and, basically, that you got most of your knowledge, yourself, in a library.

TA-NEHISI COATES: Yes.

JUAN GONZÁLEZ: Could you talk about that?

TA-NEHISI COATES: Well, and this is like one area, like, when you think about like further research, like I would like to—you know, I was talking how the case for reparations was empiricism first, and this is personal. This is personal, and then I want to go out and hopefully test, test the empiricism.

What I can talk about is my direct experience. It just—I had no idea why I was in school. And what I use all the time is I think about like the French language, and I think about how in seventh grade I was in a French class. And essentially what I was given was a list of words to memorize each day, that that meant—and this determined how successful you were in your French class. But I had no notion of how one would actually utilize French. I understood that France was some other place on the other side of the world, but it was effectively an abstraction. No one I knew spoke French. French was not useful to me. I just—I had no notion. And so, you know, with no investment, with nothing at stake, as far as I could see, directly, I cut up and acted a fool in that class. You know, lo and behold, here I am some 25 years later, and you can see that the world is quite big, that in fact language is actually—any language is actually really, really important, that it allows you to see more, that it allows you to bear witness.

I have a young son, you know, who I wrote to, my only son, who I wrote this to, who is very, very passionate about the French language, at the same age I was completely dispassionate, you know, totally anti. Well, he's been raised in a world where he can see a language can actually take you places. He knows people who actually speak French. He's seen other things. And so, for him, it's very, very tangible. It's not an abstraction for him. And so, much of the things I was angled towards in school, they were abstract. I could not figure out how they actually would improve me or do anything for me, and so that was a source of great, great frustration for me.

AMY GOODMAN: You're moving to Paris.

TA-NEHISI COATES: I am, yeah, in three weeks.

AMY GOODMAN: You, your wife and your son.

TA-NEHISI COATES: Yes, yes, in three weeks, and he's going to go to school over there.

AMY GOODMAN: James Baldwin lived in France. He died in France.

TA-NEHISI COATES: He did, yes. And, you know, it's one of—that—no one will believe me on this, but that portion is actually purely coincidental. Or maybe not. Or maybe not. I mean, maybe there's something about the country that attracts African Americans of a particular creative persuasion. What I can say you is, I had never perceived myself as walking in his footsteps in that aspect. You know, certainly, he's probably the biggest influence on me from a literary perspective. But that, you know, really comes from my wife, who had all of this—she had this long romance with Paris from the time she was a child.

AMY GOODMAN: You met at Howard?

TA-NEHISI COATES: We did meet at Howard, yes. We met at Howard, went for her 30th birthday, fell in love, told me that I must go and I would fall in love. The same thing happened,

and, you know, here we are.

AMY GOODMAN: I wanted to go to this issue of race and class and what's happened just over the weekend in presidential politics. This weekend, members of the Black Lives Matter movement staged a protest inside Netroots Nation conference in Phoenix by repeatedly interrupting Democratic presidential candidates, Senator Bernie Sanders and former Maryland Governor Martin O'Malley. Members of the Black Lives Matter movement interrupted O'Malley's portion of the event and took to the stage.

PATRISSE CULLORS: Let me be clear: Every single day folks are dying, not being able to take another breath. We are in a state of emergency. We are in a state of emergency! And if you don't feel that emergency, you are not human.

AMY GOODMAN: After the interruption, Governor Martin O'Malley responded by saying, "Black lives matter. White lives matter. All lives matter." He later apologized for the comment. Senator Sanders threatened to leave the stage after protesters repeatedly interrupted his remarks. If you could respond to both? And, of course, Martin O'Malley is—you know, is from where you're from, right? He was the mayor of Baltimore. He was the governor of Maryland.

TA-NEHISI COATES: It's very, very hard for me to respond to the protest, because—and this is the God's honest truth—I have been absorbed with like trying to keep up with this book. So that's actually my first time seeing the protest. I saw something a little bit about it on Twitter, but I actually don't have like the full knowledge of what the intent of the protest was or what people were trying to accomplish.

I will say that, you know, part of protest is making people uncomfortable. You know, part of protest is being annoying. And I'll also say that I'm quite familiar with Martin O'Malley's record in terms of criminal justice, just going back to this question of incarceration. And I think, even beyond protest, there are some very, very direct questions, especially in this era that we find ourselves in right now, that should be posed to him, you know, particularly about what happened in terms of parole and probation in Maryland during the course of time in which he was governor. He had a very, very active role in that. It's hard for me to respond to the protest, just because I don't have enough information right now.

AMY GOODMAN: Let's turn to the man you have been compared to, James Baldwin. Let's turn to his book, *The Fire Next Time*, dealing with issues of black identity and the state of racial struggle. In this speech, he speaks in '63 in Oakland, California's Castlemont High School.

JAMES BALDWIN: I think the other reason, and perhaps the most important reason, that I am throwing these suggestions out to you tonight is that in this country, every black man born in this country, until this present moment, is born into a country which assures him, in as many ways as it can find, that he is not worth the dirt he walks on. Every Negro boy and every Negro girl born in this country until this present moment undergoes the agony of trying to find in the body politic, in the body social, outside himself/herself, some image of himself or herself which is not demeaning. Now, many, indeed, have survived, and at an incalculable cost, and many more have perished and are perishing every day. If you tell a child and do your best to prove to the child that he is not worth life, it is entirely possible that sooner or later the child begins to believe it.

AMY GOODMAN: That's James Baldwin speaking in June of 1963, that audio from the Pacifica Radio Archives. In this last minute we have with you, Ta-Nehisi Coates, where have we come in more than half a century?

TA-NEHISI COATES: I think there's been some progress. I think if people like me appear impatient, it is with the fact that, you know, we are talking about a system that has basically been in place since 1619. Progress is good. But until we live in a country in which white supremacy has been banished; until we live in a country where one can look at prisons, if we are to have them, and not see an eight-to-one ratio; until we can look at a country and not see black men comprising roughly 8 percent of the world's imprisoned population; until we can have a situation in which I can turn on the news or come on this show and be able to discuss other things besides Sandra Bland being threatened with being—to "light [her] up," as he said, over a turn signal; until we have a situation in which a Tamir Rice, you know, who's out playing, is not effectively committing a lethal crime or a crime that threatens his life; until we have a situation where Kajieme Powell, for the mere fact of being mentally ill, is not shot down in the street; until we have a situation in which a John Crawford, who was shopping in Wal-Mart, is not shot down and executed in a store—progress is nice, but it's to be noted, and the struggle continues after that.

AMY GOODMAN: Ta-Nehisi Coates, we thank you so much for being with us, national correspondent for *The Atlantic*. His book is called *Between the World and Me*.

2015-09-07 Benjamin Fulford 9-7-15... "Chaos in cabal controlled financial system creates opportunity for revolution"



[Chaos in cabal controlled financial system creates opportunity for revolution](#)

Posted by benjamin, September 7, 2015

Chaos and conflict at the very top of the Western financial system has created a unique opportunity to permanently put an end to Khazarian mafia control of the West. Furthermore, a new group of leaders will be assuming power in the Pentagon and, if they are able to coordinate with the worldwide resistance movement, humanity can be freed from Babylonian debt slavery as early as this autumn.

The important thing to drill into the heads of military, police and intelligence officials worldwide is that the West has been taken over by a group of mass murdering gangsters who need to be arrested and removed from power ASAP.

To put it more bluntly, it must be explained to the military fence sitters that the Khazarian mob has been actively trying to kill them and their families with manufactured diseases, toxic chemicals, unhealthy food, multiple attempts to start World War 3 etc. meaning that fence sitting is no longer an option. Self-defense is mandatory.

The anniversary this Friday of the September 11, 2001 mass murder event in New York would be a good time to take action. All it will take is for all aware members of the military and police in the US and for all governments outside of the US to demand the immediate arrest of the perpetrators of this crime. Anybody, from Obama on down, who tries to stop the arrests must themselves be arrested.

In fact, there are already clear signs the US military is taking strong action against the Khazarian mob. Pentagon sources say the Khazarian JP Morgan bank has been "put under military supervision," because "it is the operating arm of the Federal Reserve Board." The pentagon sources explain that JPM handles food stamps or electronic benefit transfer cards which it could have stopped in order to create food riots.

JPM was taken over in order to prevent this from happening. However, the military are now reporting that much of the JP Morgan money has "gone missing." They are now investigating if Morgan Stanley and Barclays bank are responsible for stealing the money because, if they are, "they will be Lehmanized" i.e. bankrupted and dismantled.

An MI5 source in the UK, for his part noted: "it is interesting to hear that because Morgan Stanley

in the UK is behind the Iraq Chilcot (whitewash) inquiry” into UK involvement in the illegal invasion of Iraq. MI5 also notes that senior UK power brokers like John Scarlett (former MI6 head) and Jeremy Heywood (UK Chief Cabinet Secretary) are to this day working with mass murderers Benjamin Netanyahu and the Bush family in trying to maintain Khazarain mob control of the West.

There is also a massive ongoing financial attack against other Khazarian mob controlled financial institutions. They are reeling under a combined attack involving US Treasuries dumping (by China), the collapse in oil prices, petrodollar derivatives losses, zero interest rates (on loans) and demand by exporters for payment in Chinese yuan.

Rockefeller controlled Citigroup “is sending its stolen gold and stolen cash to Russia in an effort to prevent it from falling into Chinese hands,” according to Pentagon and Chinese sources. This coincides with statements by Rockefeller bag man Henry Kissinger that the US should be friendly to Russia. Russia is likely to simply claim the gold as tsarist treasure being returned.

<http://nationalinterest.org/feature/the-interview-henry-kissinger-13615>

As mentioned in a bulletin issued in August, a clear sign of the intensity of the ongoing financial war was seen when the Chinese Tianhe-1 super computer was hit with a nuclear electromagnetic pulse weapon on August 12th immediately after China devalued the Yuan against the US dollar on August 11th.

<http://www.pcworld.com/article/2971372/tianjin-explosion-shuts-down-chinese-supercomputer.html>

The Chinese devaluation was used as part of an attack on the derivatives positions of the big Khazarian banks. The Khazarians responded with a stolen nuclear weapon. Pentagon officials were quick to explain to the Chinese the attack against them originated with the Khazarian mob and not the US military industrial complex.

The Chinese have made it clear they are expecting strong action by the US military industrial complex against the Khazarian mob if they want to avoid war. Such action has already begun, they were told.

The US military, the Russians, the Iranians and their allies are now increasing their pressure on the Khazarian mob and their puppet state Israel. These three powers are now cooperating to attack the Israeli ISIS proxy army in the Middle East. Egypt is also about to join the Iranian, Russian, Pentagon alliance, according to Pentagon sources.

A military campaign is now under way by these allies with the aim of cutting off of ISIS oil being supplied from Iraq via Israel and Turkey. Cutting off these oil export routes would deprive the Khazarians and their ISIS proxy army of their largest source of funds (other than narcotics).

The Khazarians have already faced a major defeat in the United States in their attempt to stop the ongoing rapprochement between the US and Iran. The fact the Khazarian lobby, despite a massive campaign, could not get enough votes in Congress and the Senate to veto the Iran deal is clear proof the Khazarians are losing control of the US political system.

Meanwhile closet Khazarian mobster King Salman of Saudi Arabia arrived in Washington D.C. on September 4th to demand the return of Saudi Gold kept in the US. He was told by the Americans

that if he persisted in his demands his Kingdom would be broken up. In addition, he was told his country would face "severe consequences" if it stopped supplying oil to the US military industrial complex and started selling it to the Chinese instead. Salman was also forced to accept the Iran deal, the Pentagon sources said.

The situation in Europe is also coming to a head. The massive refugee crisis that is in the news there is being engineered as part of the long term P2 plan to use a conflict between Islam and Christianity to force a unification of the monotheist faiths. The plan calls for an escalation of the refugee crisis and the arrival of large contingents of "armed ISIS fighters" to speed up the process, according to German "second Reich" sources.

According to these sources, NATO forces reached a secret agreement to begin going ahead with their New World Order on September 25th. Some sort of accord will be then signed on December 25th, the sources said. The overall plan is to collapse the entire present system in order to be able to rebuild from scratch, they said.

The arrival of Pope Francis, Vladimir Putin, Xi Jinping and other power brokers in the US at the end of September, supposedly to celebrate the 70th anniversary of the UN, may well be a sign some sort of world treaty is about to be signed.

Another sign that something highly unusual is going on is the fact the US air defenses on the US East coast are going to be shut down during the last half of September even as Chinese and Russian naval forces are stationed near the US coast. The last time such a thing happened was on September 11th, 2001.

http://allnewspipeline.com/Multiple_Drills_Boston_September.php

Meanwhile in Japan, there are also signs that it is not business as usual. It appears that slave Prime Minister Shinzo Abe is working for new handlers. The clearest sign is that Japan's government is not only ending any pretense of sanctions against Russia or Iran, it is also planning to stop using the US dollar in trade with Russia. Japan already trades with Iran and China without using the US dollar.

In other Japan news, the Yamaguchi Gumi, Japan, and the worlds', largest crime syndicate also split up recently. Sources inside the Yamaguchi Gumi and in rival gangs say the split up was a local issue not directly related to international events. Tsukasa Shinobu, the current head of the gang, comes from Nagoya (home of Toyota motors) and resentment against Nagoya control was building up in Kobe, the traditional base of the gang.

Not only was the Nagoya faction taking over personnel decisions but it was also demanding excessive tribute, according to the gang sources. It is unlikely this split will lead to war because both factions have too much to lose in the event that happens, the sources said. The last time the gang split, when the Goto gumi left in 2008, there was no war.

Tadamasa Goto, the head of the Goto gang, now lives in retirement in Cambodia. If a gang war is going to break out, gangs will evacuate their formal headquarters, disguise their appearance and start killing each other off.



In a final note to readers, this writer would like to thank his readers for putting up with pre-written reports and allowing him to take his annual holiday in Canada.

Canada is heading into a general election on October 19th and opinion polls now show the Zionist regime of Stephen Harper is headed for a decisive defeat. Canada should then be in a position to help liberate itself and its cousins to the South from Babylonian debt slavery.

<https://kaulapele.wordpress.com/2015/09/10/full-article-benjamin-fulford-9-7-15-chaos-in-cabal-controlled-financial-system-creates-opportunity-for-revolution/>

2015-09-11 Big Five mass extinction events

Although the Cretaceous-Tertiary (or K-T) extinction event is the most well-known because it wiped out the dinosaurs, a series of other mass extinction events has occurred throughout the history of the Earth, some even more devastating than K-T. Mass extinctions are periods in Earth's history when abnormally large numbers of species die out simultaneously or within a limited time frame. The most severe occurred at the end of the Permian period when 96% of all species perished. This along with K-T are two of the Big Five mass extinctions, each of which wiped out at least half of all species. Many smaller scale mass extinctions have occurred, indeed the disappearance of many animals and plants at the hands of man in prehistoric, historic and modern times will eventually show up in the fossil record as mass extinctions. Discover more about Earth's major extinction events below.



[Ordovician-Silurian mass extinction](#)

The third largest extinction in Earth's history, the Ordovician-Silurian mass extinction had two peak dying times separated by hundreds of thousands of years. During the Ordovician, most life was in the sea, so it was sea creatures such as trilobites, brachiopods and graptolites that were drastically reduced in number.



[Late Devonian mass extinction](#)

Three quarters of all species on Earth died out in the Late Devonian mass extinction, though it may have been a series of extinctions over several million years, rather than a single event. Life in the shallow seas were the worst affected, and reefs took a hammering, not returning to their former glory until new types of coral evolved over 100 million years later.



[Permian mass extinction](#)

The Permian mass extinction has been nicknamed The Great Dying, since a staggering 96% of species died out. All life on Earth today is descended from the 4% of species that survived.



[Triassic-Jurassic mass extinction](#)

During the final 18 million years of the Triassic period, there were two or three phases of extinction whose combined effects created the Triassic-Jurassic mass extinction event. Climate change, flood basalt eruptions and an asteroid impact have all been blamed for this loss of life.



[Cretaceous-Tertiary mass extinction](#)

The Cretaceous-Tertiary mass extinction - also known as the K/T extinction - is famed for the death of the dinosaurs. However, many other organisms perished at the end of the Cretaceous including the ammonites, many flowering plants and the last of the pterosaurs.

http://www.bbc.co.uk/nature/extinction_events