PIGS WANT WAR
PANTHERS COOL
REAGAN ATTACKS ELDRIDGE

SPEAKING AS THE RACIST...GOVERNOR OF CALIFORNIA...I DON'T THINK ELDRIDGE CLEAVER SHOULD TEACH AT U.C.

Sacramento, Calif.

The racist governor of the state of California, slobbering pitifully at the mouth, stated a few days ago that Eldridge Cleaver, Black Panther Party's Minister of Information, should not be allowed to express his views or relate any platforms of the Panthers' ten-point program on state property.

This is the same racist-Reagan that called Black people "Mad Dogs" for expressing their dissatisfaction with this decadent American society. It's the same pig that was considered too reactionary for the renowed swine, Ricky-boy Nixon.

Pig Ronald Reagan, no more than a by-product of Knotts Berry Farm. A tool of the perverted publisher of the Oakland Tribune. The staunch supporter of the political line first expressed by George Wallace and Mayor Daley.

This greasy pig—the die-hard racist Reagan—oinked out publicly that the Honorable Eldridge Cleaver was "a racist!" The words should burn the hog's tongue!

Racist Ronald Reagan has once again shown that the dogs maneuvering this imperialist power structure keep on pushing their "big lies." They say to Black brothers and sisters that "war is peace;" that their brutalization of Black people is "law and order;" and, that for the Honorable Eldridge Cleaver to be lecturing the black truth" on the University of California's Berkeley campus "is racism!"

The funky pig talks about Eldridge's jail record, but fails to mention that the brave warrior's jail record is the result of white "injustice" related to all Black people.

Pig "injustice" is charging Blacks with murder and attempted murder while their entire hog forces, national guards, and armed oink-ink army kill Black people with impunity!

Ronald "pigpen" Reagan is the perfect symbol of the white-racist power structure that Black people are up against.

The state's number one pig, Ronald Reagan, ain't nothing but a fugitive from the world of make-believe—a world that specializes in "lying."

But we, the members of the BLACK PANTHER PARTY, are willing to submit our case to the PEOPLE. "WHO'S THE RACIST—THE HONORABLE ELDRIDGE CLEAVER—or the pig, Ronald Reagan?"
HUEY

COMMUNIQUE NO. 1
September 6, 1968

TO: ALL BLACK PANTHER PARTY BRANCHES
FROM: HUEY P. NEWTON, MINISTER OF DEFENSE
RE: FEDERAL PIGS AND U.N. OBSERVER TROOPS

When local circumstances force any branch of the BLACK PANTHER PARTY to approach the courts or other established agencies demanding protection from and against the local pigs’ attacks; the national policy of the BLACK PANTHER PARTY is never to demand such aid from the Federal Government. If circumstances are such or the political situation requires that a public demand for protection from the pigs be made, then such demands should be made to the United Nations for U.N. Observer troops to be stationed in the Black community to protect the people from the local power structure’s occupying army.

By focusing attention upon the situation of Black people as an international issue threatening world peace, in this way we demonstrate our internationalist as well as nationalist position to the people; we simultaneously educate them and put pressure on the U.S. Government in the eyes of the world.

Any public demands for protection or aid against the fascist pigs, however, must first be cleared with the National Headquarters of the BLACK PANTHER PARTY.

RULES OF THE BLACK PANTHER PARTY
CENTRAL HEADQUARTERS - OAKLAND, CALIFORNIA

Every member of the BLACK PANTHER PARTY throughout this country of racist America shall abide by these rules as functional members of this party. CENTRAL COMMITTEE members, CENTRAL STAFFS, and LOCAL STAFFS, including all captains subordinate to other national, state and local leadership of the BLACK PANTHER PARTY will enforce these rules. Length of suspension or other disciplinary action necessary for violation of these rules will depend upon declaration by national, state or state area, and local committees and staffs where said rules or rules of the BLACK PANTHER PARTY were violated.

Every member of the party must know these rules by heart, and apply them daily. Each member must report any violation of these rules to their leadership or they are counter-revolutionary and are also subjected to suspension by the BLACK PANTHER PARTY.

THE FOLLOWING RULES ARE:
1. No party member can have narcotics or weed in his possession when doing party work.
2. Any party member found shooting narcotics will be expelled from this party.
3. No party member can be drunk while doing party work.
4. Any party member will violate rules relating to office work, and general meetings of the BLACK PANTHER PARTY, or meetings of the BLACK PANTHER PARTY, ANYWHERE.
5. Any party member will point or fire a weapon unnecessarily or accidentally at anyone other than the officer.
6. Any party member can join any other organization or force other than the BLACK LIBERATION ARMY.
7. Any party member can have a weapon in his possession while drunk or loaded with narcotics or weed.
8. Any party member will commit any crime against other members of BLACK people at all, and cannot steal or take from the people; not even a needle and a piece of thread.
9. When arrested BLACK PANTHER PARTY members will give only name and address and will not talk to the police. Legal aid must be understood by all Party members.
10. The Ten Point Program and platform of the BLACK PANTHER PARTY must be known and understood by each Party member, including all other material of the BLACK PANTHER PARTY.

Brother Cleve Sellers out on bail

REVOLUTION IN GENERAL
EXCLUSIVE INTERVIEW WITH CLEVELAND SELLERS

Without their knowledge of what is taking place, the Black people are slowly (but accurately) being driven into concentration camps. This is being done throughout the country. The fact that this is not an isolated trend is clearly shown by the large number of Black men who are now located in federal, state, and local prison and jails within this system. On the other hand, the people who are unable to deal with it directly, those people who have some exposure or legal assistance are being dealt with openly — as Huey P. Newton is being dealt with in California, as Dr. Martin Luther King, Jr., as Dr. Martin, Reverend King, Rev. Dr. Martin King, Jr., Dr. Martin Luther King, Jr., any brother and sister who is being killed, discovered, murdered, or whatever you want to call it. The country is beginning to move very strangely to cause division within the ranks of the Black movement. One of the ways they surround this from within — to cause a division internally — Black leaders mustn’t become involved in fighting internally or distinguishing one another. We have to begin to pull together. We have to begin to support the movement and the spirit of the Black Panthers. They are the body that is arrested and that is violated by these fascist crackers.

Whoever the individual has done is irrelevant on the level that we have to get together because we are one of a kind. In the major cities, as well as the rural areas, the white people are beginning to align in large sums of numbers with the guerrilla forces in our community and that is, in fact, the pigs. They will become the army of tomorrow, as they are today. These people are all aligned with the pigs and it is this pig force that will be prepared to do what it is presently doing and committing genocide as they did in Los Angeles with the three Panther brothers. They are capable of doing the same thing in any area of the country and are getting away with it. We can’t see to the core of the Organizing Committee in May, back in February, nothing has been done about that and nobody can find anything wrong with the actions of the pigs. We have to begin to understand what is transpiring and that we are the enemy of the man of this imperialist U.S. government is in fact, committing genocide against us, it’s not going to come in the future it is now presently here, as we look around today we find that a large number of brothers that we went to school with are no longer on the streets, they are in prison. That’s what this government wants to do, they want to limit our minds to the point whether we become accountable to the system or if we don’t, they will have us in a situation where they can destroy us physically. We have to be extremely careful of the system because it is unparalleled in its destruction of Black people. It’s becoming more cruel as it has a hidden hand that we have to push away and become more committed and dedicated to reverse the Black movement.

The Black people have to get prepared to fight for their existence, their survival and their liberation. Although there are three different directions put into one, they are three different areas in which we are fighting back; Black people who are confined at this point and not participating in this effort of the Black movement throughout the country. They are everywhere present and everywhere fighting. The concentration camps and the Black movement throughout the country. They are everywhere present and everywhere fighting. The concentration camps and the Black movement throughout the country.
PIGS SHOOK UP

BY JAY WHITE
(Black Panther Staff Writer)

Black strategy is to pit one against ten -- Black tactics fit two against one.

Such is the revolutionary battle plan that is being put into action by the Black Panther Party. Black people in the continuing fight against the forces of evil in today's "racist America."

Those who follow the political and economic interests of the BLACK PANTHER PARTY have made it clear that the occupying forces of the Black community will be removed.

The pigs no longer feel secure. Pigs are shook up. Now they are intensifying their screams of hatred, threats, and destruction. The pigs are dealing with four at the sight of a black face. The only animals have gone wild.

The pigs are beginning to strike blindly and without reason. But because some underground Black people are applying the tactics of guerrilla warfare to this racist America, the headline of the daily papers will tell the story.

PIGS SHOT IN CLEVELAND
UN合理化 ATTEMPTS POINT PIG STATION

CELOELED: A special situation, it seems, that must be analyzed. What has happened here and in person, I really can't tell anything I might write down. Obviously, in everything very favorable to that reporting in some quarters. The big question about the Black Panther Party to infiltration of groups that should be supported.

BLACK COMMUNITY POLICE DEMANDED

RICHMOND, California: -- Senator from the Black Panther Party and the Peace and Freedom Party announced that they are "demanding that the Richmond City Council place before the people of the city an amendment that will replace the police department with two separate departments, one for the Black community of the same neighborhoods."

The amendment, which was presented at last week's meeting, was similar to measures that are being passed in Berkeley and Oakland. It would create elected neighborhood police councils in the Black and white areas, to exercise direct control over police personnel and policy. The new council would be elected by public nominations appointed by the neighborhood councils. All peace officers would be legally required to live in the community they police.

Black people have been called together to demand an end to police brutality and murder of black people.

We want an immediate end to police brutality and murder of Black People.
Pig Chief Warns Little Pigs to "Be Cool!"

OAKLAND -- Pig Chief Cha. R. Gaul appealed to his pig force not to be deterred by the recent and cowardly shoot-out of the Black Panther Party's National Headquarters by the pigs of the Oakland Police Department, a statement which was immediately followed by an all-out attack on the Black Panther Party. Gaul, in his weekly address to the pigs of the Oakland Police Department, said:

"The Black Panther Party is not a lawless organization, but a group of patriotic American citizens who are fighting for the human rights of all people, regardless of their color. We are not a militant group, but a group of peaceful, law-abiding citizens. We are not a threat to the law, but a threat to the police. We are not a gang, but a group of dedicated workers for social justice. We are not a revolutionary group, but a group of revolutionaries who are fighting for a better society for all people. We are not a terrorist group, but a group of terrorists who are fighting for a world without war. We are not a communist group, but a group of communists who are fighting for a world of peace and justice.

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EVIDENCE OF . . .

PIGS RUN AMOK

PANTHER NEWS STATED THESE FACTS BEFORE THEY HAPPENED . . .

THE BLACK PANTHER PARTY CAN DIG WHAT THE POWER STRUCTURE IS ATTEMPTING TO DO TO . . .

IF THE PIGS WANT WAR – THE BLACK PANTHER PARTY WILL DEAL WITH THEM ON OUR OWN TERMS . . .

PHOTO ABOVE:
Shattered window-poster of the Honorable Huey P. Newton blasted by pigs.

PHOTO BELOW:
Eldridge Cleaver, Minister of Information, stands in front of blasted window at Black Panthers' National Headquarters.
By Eldridge Cleaver - Minister of Information, Black Panther Party

I know that people are psychologically and materially pressured to do this because it's becoming a matter of life and death. For instance, Bobby Hutton was murdered in Oakland on April 6, and in a big area there have been about four or five murders. The young black community is the first to feel the brunt of these types of crime because they've already been placed on the cumulative back. Unless these police departments are brought down to a level where they can function in a humane capacity, there's nothing but a reply to them, in terms of the people, and it seems that that's the way it's going to be.

QUESTION: Tell me a little about the Peace and Freedom Party with which the Black Panther Party is working.

CLEAVER: The Peace and Freedom Party is composed primarily of white people who are disgusted by the two-party system — the so-called Republican and Democratic parties — whom we've broken. We've experienced a long period of time that they've been practicing since they've come into existence, and formed a new third party that seeks to align itself with the legitimate aspirations of the black community and with the anti-war movement in the United States, in order to clarify a new direction in national politics.

We feel that this was a positive sign coming out of the white community and we saw no reason not to work with them, because we share some of the same goals and attitudes.

QUESTIONS:

Who do you think black people should support for president?

CLEAVER: I think you should support for president, I am running against Dick Gregory on the Peace and Freedom ticket. Gregory, D., James Scott and Mrs. Gailano, King have been proposed as the vice-presidential nominee. I think I have it pretty well.

Who do you think black people should support for president?

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QUESTION: Do you think you'll get rid of Reagan in California?

CLEAVER: If we can't get rid of Reagan, we can't survive. Our survival depends on it.

QUESTION: Why did Dick Gregory call off the boycott of the Democratic National Convention in Chicago?

CLEAVER: The statement that Richfield Gregory issued a public statement regarding that decision, he didn't want to be involved in any provocative situation that might lead to violence because a few things had happened about that at this time. If this event with the United States had been violence, this was during the time the racist pigs, Mayor Richard Daley of Chicago, issued the orders to shoot and kill the black people. They were thoroughly integrate and when they wanted the effort he didn't want to have anything to do with any trouble or uprising. This is a good example of the wishy-washy Dick has always moved in those matters. This is one of the reasons I suppose for the attitude of the Peace and Freedom Party. I wouldn't want to see his political institutionalism.

QUESTION: Do you have any special meetings for the black college students or is there something that could be done to maintain the black people of Black America?

CLEAVER: I say to black students and potential students that they should return to the home and the sororities and the fraternities that are member of that. They should take everything that they have and go forward with an understanding that in the school and the brothers and sisters who have not had the opportunity that they've had, they should use their intelligence and their skills to help organize the black community for an effective political action. Black America is organized by a very racist and inhumane power structure which, as it winds up the war in Vietnam, turns to a second war, which is the war against black people right here in this city. I say to college students that if you want to see a new world and a better world that they should unite to form the type of power black that can defeat the racist power structure and put it in the garbage can of history where it belongs.

QUESTION: Don't you have a black revolution going on in this country?

CLEAVER: It may be. To a great extent he liberated his country with the use of assassination, but he was not the most successful. He was assassinated, but he was a man who地下. He was a man who had the guilt put on the black people of Black America.

QUESTION: Do you think black people are ready for the black revolution? I don't think there is a black revolution going on in this country.

CLEAVER: The real revolution is the black power movement and revolutionary organization that's organized by a very racist and inhumane power structure which, as it winds up the war in Vietnam, turns to a second war, which is the war against black people right here in this city. I say to college students that if you want to see a new world and a better world that they should unite to form the type of power black that can defeat the racist power structure and put it in the garbage can of history where it belongs.

QUESTION: If you think that the white police are planning the police force, and out that if they agree to perform in a certain manner.

CLEAVER: We can be approached by some of the factors of the power structure to see if we would agree to what we think is a series of proposals they have. We think that in the black community we can do what we want to politically they try to proceed that the last thing they would do would be to endorse to talk with the black police organizations in the United States. We're talking about the black police officials and public servants should be open to all elements of the public, and they have an image of being very opposed to everything in the black community, particularly the black police organizations.

FIELD: In a recent issue of Ramparts (June 29, 1969), the article about the Black Panthers: (THE PERSECUTION AND ASSASSINATION OF THE BLACK PANTHERS) the New York Times and other papers have been sentenced to "THE PERSECUPTION AND ASSASSINATION OF THE BLACK PANTHERS," CHIEF CHARLES R. G. GABBY, MAJOR JOHN READING, ET AL." The words "THE PERSECUPTION AND ASSASSINATION OF THE BLACK PANTHERS," CHIEF CHARLES R. G. GABBY, MAJOR JOHN READING, ET AL. are without the context of the facts. I want to know if there is any information to be gotten or if there is any action that can be taken.

CLEAVER: I think that if people are standing on the sidelines don't move to harass the police departments of the police organizations. I'm just in Oakland, but it is something that's going on all over the country, there will be no alternative to the black community, and it will be in a way that the police. I think this is a very likely possibility.
So Called Negro...
WAKE UP!

by Sister Wa-Kwara
(Coleen Gilmore)

Wake up, this is a time for everyone to face reality. We "must" and have to come out of the Negroes bag and black like we really are. We must firm up and face the problems which con- front all black people, whether they be in the United States, or in Africa, or anywhere else. We must firm bands, and become closer together.

The crackers examine us at the time. He has the black communities under a microscope to find out how we are thinking. I said pre- viously, be Negro, be Negro. The Negro looks out for nobody but himself. The Negro doesn't want to become progressive and doesn't want his race to accomplish any- thing either. The Negro calls the "Black Movement janak." The Negro condemns Hap Brown, Malcolm X, The Black Panther Party, etc. In his "iron" look at situations, The Negro talks about the way that these black people react. Maybe they had reasons. Maybe if the Negroes look around, they would have reasons too.

Then again, the Negro is supposed to be a non-violent person, as he, King pointed out, Tell me, would you let your Blood Flow Into The Streets? That's a damn shame. Our blood has been shed since 1619. And you want to keep skulking around? 7? You're out of your mind...

The Negroes in America don't want to become involved in any- thing that is all black. They feel that it is a danger. They feel that the blacks are irresponsible and not capable of doing anything toget- her.

I only hope that you Negroes will come to realization -- and become black!

Negroes were even believing they were inferior. But dig on this, the brother who is picking and hunting and riding in new El- der's son can't be inferior. But this brother is as smart, quick, and cunning as the bunny with the college diploma. He's been "beat- ing" -- but the brother who is picking and hunting has too limited a view of life to expand his under- standing and wanting away his natural mental resources. We've been brain- washing each other, helping the man, a dude who could rigorously powered and boasted. Detroit Red became the most politically acute and humanistic black man in modern times. W. E. B. Du Bois went to Red to Malcolm X, leader of the Black liberation movement. Dig on this black brothers and sisters, brother Malcolm endit the chap- ber of his period of "self-education" "SACRED" (dig it) in Mal- com's own words, "I have often reflected upon the new vistas that reading opened to me. I knew that the reading had changed for- ever the course of my life. As I see it today the ability to read awakens inside me some long dis- mantling craving to mentally alive . . . My human education gave me with every additional book that I read, a little bit more sensitize to the dearen, dumb- ness, and blinders that was affecting the Black race in Amer- 

BLACK REQUIEM

by Horace Mills

Brothers and sisters, this U.S. racist pig society has succeeded in pulling off the greatest program of mass genocide in all of human history. Dig it, these born pigs have been so slick, they raped, persecuted and brutalized black people in this country for four hundred years and still had a "sick" walking around believing that they were alive. What has been this bunny's "sick trump card" that has kept black people down? He's being more and mised up our black minds so physically that we emerged the American negro, created and fashioned by a white racist society. We didn't (come of us still don't) know who we were and are -- intercontinental of glorious black nations which flourished while the heathen in Europe overlooked and cringed in caves and ate raw meat.

Why has this genocide of black minds been perpetuated? Because just as the heathens figured, black consciousness and self-awareness in the key to the entire black liberation movement in this racist dog society.

It is no accident that the "house- controlled" school system of San Francisco is divided into a "high" and "low" grade system and that the largest percentage of the black and other minority occupy the lower grade levels. This is system- ically genocidal, black child- ren, Mexican children, and other minority children are not receiving an education. Get this, when black parents demand control of the schools in their community and get rid of the lousy teachers they have to face a racist teachers union and then compromise with the union. If the lousy don't put you in a "brick bag" through the regular school system, he'll stuff you by his Mickey Mouse vocational school set-up. For exam- ple, learn to be a mechanic, then fight racist dog union shops where you're in a bag and the strings are pulled right and lefted. Now no black controlled economics in the black community.

Yes, it's a racist that he started spilling blood and read- ing research reports which proved (ha-ha) through scientific tests used in schools systems all over the country that black children were mentally inferior to whites.

Black community of Afro- American is "re-educated," Henry F. Newton our Minister of Defense is politically acute and conscious leader of Black People, not be- cause of what he was taught a racist school system, but because of what he chose to learn to benefit Black People. Eldridge Cleaver, our Minister of Informa- tion was appointed by the University of California at Berkeley as a result of his course-examining racism and its roots in America society out because of the education he received in white controlled racist school system, but because of his experience as a black man in a racist society and his own personal "re-education." Consuelo B. " Ebony Seals and Prime Minister Shirley Carmichael, like, Henry F. Newton, have become Black Libera- tionists politically universal in scope, aware of and dedicated to the needs of all black people because of a "re-education" process that demanded they accept and study everything that might fuel the needs of all black people.

Those black liberationists have "re-educated" any black person has gotten from this racist society is gassed to and we must determine our own destiny. Steaming from this self- awareness and from the key to our liberation movement is the need for political consciousness. Evans has said that political liberation is teaching the people that are "re-educated." Black self- awareness (through culture) and political education (knowledge of the world) are only liberate the people, All black people--parents, children, college, high school, ordinary everyday people, high school students, wino, welfare re- ceptives, pleads and preachers, church going sisters and brothers, doctors, lawyers, bus drivers, postal workers, re-educate themselves. Let's not kid ourselves -- the survival of black people is at stake. So let's stop bucking and giving, buck up and use every oppor- tunity that this book gives us to learn technical skills, then use these skills to destroy the racist dog. We must be able to "flavours" a contemporary "black style" to handle the problems of our time. We must be able to "flavours" a contemporary "black style" to handle the problems of our time. We must be able to "flavours" a contemporary "black style" to handle the problems of our time. We must be able to "flavours" a contemporary "black style" to handle the problems of our time.
OCTOBER 1966 BLACK PANTHER PARTY PLATFORM AND PROGRAM

WHAT WE WANT

1. We want freedom. We want power to determine the destiny of our Black Community.

We believe that black people will not be free until we are able to determine our destiny.

2. We want full employment for our people.

We believe that the federal government is responsible and obligated to give every man employment or a guaranteed income. We believe that if the white American businessmen will not give full employment, then the means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all of its people and give a high standard of living.

3. We want an end to the robbery by the white man of our Black Community.

We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules was promised 100 years ago as restitution for slave labor and mass murder of black people. We will accept the payment in currency which will be distributed to our many communities. The Germans are now aiding the Jews in Israel for the genocide of the Jewish people. The Germans murdered six million Jews. The American racist has taken part in the slaughter of over fifty million black people; therefore, we feel that this is a modest demand that we make.

4. We want decent housing, fit for shelter of human beings.

We believe that if the white landlords will not give decent housing to our black community, then the housing and the land should be made into cooperatives so that our community, with government aid, can build and make decent housing for its people.

5. We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present-day society.

We believe in an educational system that will give to our people a knowledge of self. If a man does not have knowledge of himself and his position in society and the world, then he has little chance to relate to anything else.

6. We want all black men to be exempt from military service.

We believe that black people should not be forced to fight in the military service to defend a racist government that does not protect us. We will not fight and kill other people of color in the world who, like black people, are being victimized by the white racist government of America. We will protect ourselves from the force and violence of the racist police and the racist military, by whatever means necessary.

7. We want an immediate end to POLICE BRUTALITY and MURDER of black people.

We believe we can end police brutality in our black community by organizing black self-defense groups that are dedicated to defending our black community from racist police oppression and brutality. The Second Amendment to the Constitution of the United States gives a right to bear arms. We therefore believe that all black people should arm themselves for self-defense.

8. We want freedom for all black men held in federal, state, county and city prisons and jails.

We believe that all black people should be released from the many jails and prisons because they have not received a fair and impartial trial.

9. We want all black people when brought to trial to be tried in court by a jury of their peer group or people from their black communities, as defined by the Constitution of the United States.

We believe that the courts should follow the United States Constitution so that black people will receive fair trials. The 14th Amendment of the U.S. Constitution gives a man a right to be tried by his peer group. A peer is a person from a similar economic, social, religious, geographical, environmental, historical and racial background. To do this the court will be forced to select a jury from the black community from which the black defendant came. We have been, and are being tried by all-white juries that have no understanding of the "average reasoning man" of the black community.

10. We want land, bread, housing, education, clothing, justice and peace. And as our major political objective, a United Nations-supervised plebiscite to be held throughout the black colony in which only black colonial subjects will be allowed to participate, for the purpose of determining the will of black people as to their national destiny.

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness; Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is the right of the people to alter or abolish it, and to institute a new government, and to provide new guards for their future security.
REMEMBER THE WORDS OF

BROTHER MALCOLM

ASSASSINATED FEBRUARY 21, 1965

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THE SIGNIFICANCE OF BROTHER MALCOLM TO THE BLACK REVOLUTION

By Earl Anthony

In the Black Panther Party paper, we have a regular series called Remember the Words of Brother Malcolm — Millions of Black People Are Making Your Dreams Come True. Each paper, as we advertised, would contain a significant statement by Brother Malcolm. He was not chosen to be a vigilante — to come back into the recorded speeches of Malcolm X to see if he had said anything about the situations that we, as a people, could not understand. What amazed me — as it would many other people if they would really think about it — was that Malcolm X had spoken the truth on almost every important issue that plagued black people and the non-white throughout the world. He spoke with a clarity that non-black people could not understand. He always said to black people — to us black people — that we had to understand the meaning of our struggle, to understand what was at stake. He always said to us that we had to be militant, that we had to fight for our rights.

When we divined the events that have led to the high stage of black and white resistance in this country in 1968, there were two experiences which we must consider. They are the northern and the southern experience. The southern experience is not exemplified by organizations such as SNCC and SCLC — and individuals such as Stokely Carmichael, Bob Moses, Robert Williams — and their efforts to organize black people and sharpen such glaring contradictions as voting rights, segregated education, and segregated public accommodations. The northern experience is best exemplified by Elijah Muhammad and the shining black Princes, Malcolm X. They primarily concerned themselves with moving black people to realize the importance of self-determination and that racism is not in this country.

It is very important to understand that black people saw a difference in the actions of the white social and political structure in the North and the white social and political structure in the North. The contradictions of America's image, and her reality, were glaring in the South. They consistently let you know that you were a "nigger," and second class. The contradictions in the North were not as easily distinguishable. Therefore, black people readily admitted that there was racism in the South, but were hard put to make the same admission about the north. Malcolm X drove this point home. He showed that racism was institutional and individual racism in the South, as there was in the North. There was no difference in the degree of racism, but only a difference in the kind of oppression. As Malcolm said; "We're all in the South. Everything South of the Canadian border is south." There was an ideology of ideology or philosophy of the Vanguard of the Southern experience and Malcolm X — the most articulate spokesmen of the Northern experience of the late 50's and early 60's. Each was using the most pragmatic political tools at his disposal at that time, 1968 was a historical signpost in the black liberation struggle in North America. The concept of Black Power dramatically reshaped the Northern and Southern experiences.

One of the greatest tributes to Malcolm X is that most of the courageous spokesmen for the black liberation struggle in North America follow, and speak their teachings almost to the "T." They do not step into a political vacuum because Malcolm had laid the groundwork. He has cleared the air of a lot of the bullshit.

When Malcolm X was assassinated on February 21, 1965, at the Audubon Ballroom in New York's Harlem, it marked the darkest moment in the Afro-American Revolution. This is not to say that the momentous significance of the deaths of other Afro-American heroes such as Medgar Evers, Martin Luther King, Hosea Williams, John Lewis, Matthew Johnson, and others. But a nation takes on the character and the strength of its leader. When John Kennedy was assassinated, white people and many black people with Anglo-Saxon orientation cried. The white people cried because Kennedy represented White America. The black people who cried were confused — they thought Kennedy represented them. They cried because he was assassinated. But Malcolm was assassinated because he represented the Afro-American nation. He was the political and spiritual heart and soul of the Afro-American nation. These black people who cried when Kennedy was assassinated, felt no grief when Malcolm was assassinated, but better start doing some soul searching before it's too late.

If you find a nation which is blind to the value of its history, then you can bet that its leaders are weak. If you find a nation that is docile or peaceful, then you can bet that its leaders are docile or peaceful. People adopt the characteristics of their chosen leaders. Malcolm X was the chosen leader of the Afro-American nation. He was not chosen by white people to lead black people, as are most of the so-called black leaders. He has been chosen from the people, for the people, by the great majority of black people, who were frightened, who were men of color, who were men of the people. Malcolm was a revolutionary leader, and the black people knew it. He always spoke truth to black people about the problem confronting us, and the possible solutions, Malcolm could be trusted.

Malcolm's death left the Afro-American nation with a feeling of powerlessness. The people felt that Malcolm had the correct analysis of the problem confronting them. He came at a time when he knew what he was doing. Recent history has proven that what Malcolm taught us was right. He warned us that integration was a "trick bag." During the late 50's and early 60's when some of our civil rights leaders were talking us to sit-in, lie-in, and boycott the places that did not hire you, Malcolm was telling us not to get hung up in that trick bag. As Malcolm said about boycotting; "You're in bad shape when you have to go to your own people." Malcolm taught us to depend upon ourselves. To build up our own black economies. To control our own black political parties. As he said; "We suffer from political oppression, economic exploitation, and social degradation and — it is all from the same man." And he was right.

We are to blame for what happened to Malcolm. Our game was not up right. When Malcolm made his exit from the Nation of Islam, this was a split which was purposed by the white enemy camp for its own ends. Brother Malcolm had just returned from his second international tour, and began to articulate the position that the black man's struggle in this country was akin to all the other struggles the world over against exploitation, oppression, and colonialism. It had become crystal clear to him that black struggle is not an easy battle to win. When Malcolm taught us to depend upon ourselves. To build up our own black economies. To control our own black political parties. As he said; "We suffer from political oppression, economic exploitation, and social degradation and — it is all from the same man." And he was right.

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**BLACK POWER OR DEATH**

By ORI P. EBUNNA

LIFE Europe

Editor's Note: On 12 August, 1966, Ori P. Ebunna, said to be the Chadian, said that Mr. Paul, the lieutenant-colonel, was charged at a court with other than to enter a writing threatening to murder police officers, and he was brought as many as might attend meetings at which the accused was reported or present, there was a grossly violent and bloody police officers. At a rally in Tadjoura square on 24 August members of the Black Power Movement and their sympathizers clashed with the police. It was an awkward police fabrication. London newspapers of the 12th, including such big-players as "THE BLACK POWER OR DIE" and "G Manga for a dead end," were calculated, said Paul's rally to the paper, to create a situation in which he could try to suggest aggressor's Anglo-Saxon with a Christianizer that these jujitsu and security forces very there being threatened by an army of Black Volunteers. "I further said that the Establishment was using its own media to destroy the Movement and to keep the Black people of France in an oppressed state. The Panthers have declared to a statement that Movement maintains "a system that pursues justice not laws, but justice calms illegitimate and racist hatred a system that was not built on violence, that thrives on violence, that exploits and dehumanizes the masses (especially black people) with all kinds of savage and systematic methods of violence. The same violent system accuses and condemns people if oppressed of being violent, with the left hand it offers powered meals for starving Black children, while with the right hand it offers gas power for the mass killing of the very same starving Black children. It is a system infected with contradictions, hypocrisy and lies, in which the people are purportedly kept misinformed and confused," Ebunna, originally from Nigeria, is a writer and playwright.

We reproduce excerpts from his recent manuscript, "Black Power or Death," written in part with reference to the assassination of Martin Luther King.

The tragedy of Martin Luther King is that he died a victim of social forces which, to White Christianity -- he did not really understand. He had his civil rights philosophy on Ghandi's Passive Resistance, but the truth -- and it must be held -- that Martin Luther King's interpretation of Ghandi was hopelessly wrong. To put it bluntly, Martin Luther King did not understand Ghandi, and his ignorance was enunciated and in fact glorified by a White Establishment which had a vested interest in Black man's self-destruction.

The first thing you need to know about Ghandi's Passive Resistance is that it is not an "Orthodoxy" Philosophy. The first principle of practical Ghandian is that it is strictly a "Majority Philosophy." By that I mean that it is a philosophy designed to apply only in societies where the oppressed people form the majority of the population. How does it work? Passive Resistance simply means that the op- pressed masses who comprise the bulk of a population are organized to "do nothing" and, because they have nothing, they are doing nothing brings the social machine to automatic standstill. Yet the Establishment cannot lay their hands on anyone because you cannot arrest someone for doing nothing. That is all in order. Understandably, therefore, Passive Resistance, unlike the guerrilla tactics of the struggle for liberation, does not work in a society where the oppressed people are in less number than the oppressors. It is therefore out of place in a country like the U.S., where the oppressed African-Americans are outnumbered by their White oppressors. Because while the Blacks are out in the streets, firing at the police, the police are not: the police are indoors at work, keeping the social machine going and laughing their heads off. The aim of the resistance movement, which is the instant halting of the social machine, can never therefore be achieved here. And anyway, it is ridicules to apply a philosophy which relies on effective withdrawal of labour for its success to a situation where the very thing one is protesting about is lack of labour. How can you withdraw what you never had in the first place? So, Passive Resistance is in the U.S., in like France, a dead horse. More self- destruction.

The goal of the Passive Resistance tactic is to cripple an unpopular Establishment by paralyzing all functioning of society with the frame of mass man-ion. Its aim is to kick the power structure in the groin by banning the gear of all mass-employable national institutions, its objective is to damage, not to destroy. Seeing in the middle of the image, some discoveries that Ghandi's Passive Resistance is not a non-violent philosophy at all. On the contrary, it is one of the most violent philosophies ever devised by a human mind. What is different about it is that it does not damage men and that, while the enemy is killed into the illusion of morality and peaceful intentions, the aim of destruction is molded in invisibly and effectively that the striking power is, on the practical level, catastrophic. It is therefore and true to say that Ghandi got rid of violence in revolution. What he did was make violence invisible.

Resistance, even by definition, implies the use of force. How then can it be non-violent? Ghandi's Passive Resistance is simply revolutionary violence in disguise, but its destructive power only comes through the weight of numbers. If this number is not right, it is in like driving a car without an engine. As all revolutionary philosophies it has to be understood to be used creatively, applied in the right situation, in a society where the victimized masses control the bulk of the nation, it could work wonders. But misunderstood and used in the wrong social medium, it could become a dangerous boomerang which returns to play car-cardinal operator. Martin Luther King was a case in point. Martin's cardinal mistake was to quote Ghandi grudging for years for a philosophy which would give an answer to the increasing demands of oppressed peoples for immediate rights without flopping the principles of the Christian religion, Martin jumped on Ghandian and chung in to the so-called non-violent philosophy. In the ABC of Christianity, the apparent absence of violence, he failed to see that the bloodlessness of it is not the real objective, but only incidental. The real objective of Passive Resistance, as we have described above, is instant dislocation of the Establishment. This was not what Martin was doing, he was con- tending with the Establishment, integrating the oppressed African-Americans into the very social machine they were supposed to dis- locate. This was a negation of Ghandism which as we have seen, ended in disaster.

You cannot colude covenances with a man who has no convictions. You cannot base your revolution on morality in a world where expediency has supplanted morality. You cannot introduce a love-fever-seller morality in a society in which the economic system is a negation of that morality. You first yourself running up the escalator of history when it is in fact going down, and the higher up you arrive and swifter you go, the closer it draws you to the grave, the closer it draws you to the grave.

Not long ago, the White man went over to the new world to set up a nation modelled on Europe. And as Franz Fanon has pointed out, they have succeeded so beautifully that that society has today become the greatest homogeneous society in the world -- America.

Like Martin, we too have been too the momentary bo, but unlike him, we too, we had blood in the balance during like a million Sikors in the scare. We can White man in the next decade knock down in broken sheath. It is now the time for social integration and we can hear the Black militiab guarding the gates of the Bokor Curtain around black Africa saying that Whitey's shallow is not just good enough. We can also hear the voices of our children wailing before the shrine of our thinker, flat-chested, scary black God of Beauty saying: "The blood of our fathers has flowed to wash away our blindness and yet right to see you as you really are, O Black God of Beauty. We are sunk and 단복 of Mers who died young in battle because they did not know their knees. Give us courage to a model this greatest heritage so costly won.

"Black power or Death?"

my race
memories
the taste of bronze drunk hot.

Toledano C. Tonton
Colpo - Benin ataka

**SOCIAL REFORM**

By Robert Lawrence

A black hand holds a hand grenade. The black breath is black. It holds, the colonial soldier drives through the Black colony to the oppressors-TI HORD. Black and white monotony, silence, and rusty. Weapons in black hands, ready. Colonial soldiers arrive to investigate a disturbance. Open fire. The presence of our people by doing in their own blood-AMBUUS.

The 26 Panam. The black colony legion in its victories. The black guerrilla prepares himself for the next confrontation. Let Angola continue itself. Let Angola begin to assert revolution!

**BLACKS PICKET WILKINS HOME**

NEW YORK -- About 20 young revolutionary black people posted themselves as pickets in front of the home of so-called Negro Roy Wilkins, executive director of the NAACP.

"We don't believe he represents the causes or aspirations of black people anywhere," said Joyce Kennedy, who was instrumental in organizing the two-day demonstration yesterday (September 7-9). She said Wilkins recently wrote a column in which he said Demo- cratic congressmen in Chicago were "fascist professional agitators".

Wilkins' family told the group of Black demonstrators that he was out of home in one of the futile efforts to have the crowd disperse.

Beginning in the next issue of the BLACK PANTHER NEWS, Parker will be doing a column, which he calls "revolutionary reaction." This column will deal with the press and the threat to the Panthers, and theirkulaks, their black brothers, and their black sisters. It will be the third column of two in which the Panthers will deal with criticism, comments, praise, and to sort, pertaining to the Black Revolution happening in the world. All correspondence should be addressed to:

CENTRAL H Q
BLACK PANTHER PARTY

**Tobacco U Tannai
Conop - Benin ataka**
Unite or Perish

Early Tuesday morning after camping out in the University of Illinois dorms, 270 black freshmen and sophomore students were swarmed by pigs, tarred and feathered by angry students, called by their mob of 200 and arrested for "riotous behavior." At 2:00 a.m. Tuesday, the protesters began to leave the university's campus with their belongings, but they were met by a swarm of pigs who charged them, throwing pigs at the campus buildings. The police were called to the scene and proceeded to clear the area, but the protesters continued to resist and refused to leave. The situation quickly escalated into a full-scale riot, with protesters throwing rocks and pigs at each other, causing widespread destruction and injuries. The police used tear gas and water cannons to disperse the crowd, but the violence continued for several hours. By 4:00 a.m., the campus was cleared of protesters, but the damage was extensive, with buildings and vehicles destroyed and police officers injured. The University of Illinois has yet to release an official statement on the event, but many students are calling for justice and reform.
"WE ARE ADVOCATES OF THE ABOLITION OF WAR. BUT WAR CAN ONLY BE ABOLISHED THROUGH WAR. THE GUN IT IS NECESSARY TO TAKE UP THE GUN."

Chairman Mao
WE DO NOT WANT WAR; WAR AND IN ORDER TO GET RID OF
“We don’t want to hear it like it is! ...We want to hear it like we say it is!!”

Continued from Page 6, Col. 1

INFORMATION

CLEAVER: Let me ask you a question. Are you a white man or a black man?

QUEEN: I don’t know. Let me tell you this. You can count off your statistics about everything that you control. And if you had it geared up right, then you shouldn’t be concerned about what black people can do in this country. But we know that with all of your numbers and with all of your material superstructures, with all those things that you have going for you, you’re at big trouble all over the planet earth. You guys? We know that. And we don’t look upon this situation as being just something confined to the geographical boundaries of the United States or the North American continent. We see this as a worldwide concern, and in this worldwide concern, you are in very much a minority, and we are in the majority. So you don’t have 20 million black people to deal with, you have 700 million Chinese, 300 million Africans, and all numbers bunched, and millions and millions, and millions and millions of mad black, brown, red, and yellow people to deal with. And you know that.

We don’t care about your atomic bomb. We don’t care about your tanks, your guns and how many guns you have, because when the push comes to the shove, we would do the same thing that the Viet Cong is doing in Vietnam. We will try and wait, and we will take your guns from you, and we will use your guns against you. Your planes and your factories are right here in our neighborhood. You put them there because you didn’t want them in your own neighborhood, because they give out their smoke and those foul smells. Those factories are here and we will move against them and disrupt the economy of this country and force you to destroy all of your industries and all the beautiful things that you live.

In order to suppress the 20 million black people in this country, you are going to have to destroy this country, and we say that if we can’t have freedom here, then let us be free outside. If we can’t go, we’re going to have to talk of freedom, and your numbers and all that. You’re moving in a fog, and there ain’t nobody digging it but you.

QUESTION: I’d just like to make one more point. You see these people to kill and die because the white people in the United States are trying to suppress the black people. I don’t think that’s true. They may be trying to suppress you, but they’re not trying to suppress black people. That’s another thing.

What percentage of the Negro population of these millions of people that you are talking about are sympathetic to your cause?

CLEAVER: I think they’re all sympathetic.

QUESTION: It seems to me that before you can have people take other lives and be willing to give up their own, you’re going to have to at least come up with a logical, viable cause for them to die and kill.

CLEAVER: I think that we already have that cause.

QUESTION: How do you explain the so-called racial disorder to actually racial and how much of it, in your estimation, is economic?

CLEAVER: The philosophy of white supremacy—the whole concept of all white people being inferior to and enslaved of white people—is something that contributed after whites came out of Europe and began to travel around the world and to find all these people who didn’t have the weapons that they had and who they were able to ... QUESTION: They have technological superiority ... CLEAVER: They had a type of unethical savagery. For instance, when the white man came to America and encountered the Indian, the red man tried to help him to survive. You know, they teach you that in school. The settlers were starving and the red men helped them. Well, it was just a different type of the background of from which the people came that we are talking about.

It’s very important that people understand that there is a distinction between the economies of the situation and the racism of the situation. Historically, we could say that economics were primary and that the racism that was developed later on to the degree that we have in our society there.

As the Europeans began to colonize them in Asia and Africa, Latin America, and so forth, they developed this philosophy to justify what they were doing to these people, only after they were doing it. Now, everything about this country has been permeated by this philosophy. In order to justify it. When people encounter this, they encounter a mixture of economic exploitation and racism. Economics and racism go hand-in-hand. People who confront this situation daily, and who haven’t had time to do elaborate studies of the situation, don’t have time to distinguish between the economics and their racism.

QUESTION: Mr. Cleaver, if you’re so unapologetic about America, or if this nation is so backward, why don’t you go to the South and tell them that? CLEAVER: I think that after we send you back to Europe, we might go back to Africa.

QUESTION: The crime rate amongst the Negro is the highest as far as the United States is concerned, and I say that the black people are committing genocide against the white people.

CLEAVER: You can say that, if you want to. But I say that the crime rate, or what you call the crime rate, is not nearly high enough. Black people are put into a position where they either have to go out and bag you white people for things to survive, or they have to go out and take it. So I say that we’re not able to get in any other way, that they should push the crime rate to high heavens and just take it all—everything you’ve got, you sell it, because you have that same way to other black people.

QUESTION: I say, sir, that if anyone wants to work they can work.

CLEAVER: Do you know there are millions and millions of people in this country who want to work and who don’t want to work? Why don’t you do that?

CLEAVER: Well, the jobs are available, but they cannot guarantee help. And I think your violence polarizes the situation. You’re not bringing the white people and black people together.

QUESTION: We want to bring people together who have their heads together. It wouldn’t be any good to bring people together who have their heads not together, you know.

CLEAVER: Mr. Cleaver, does the Black Panther Party accept or welcome the help of the white people?

CLEAVER: Yes, we work with white people all the time. We have good relations with a lot of white people. We have a coalition with the Peace and Freedom Party which, as I said earlier, is composed of white people. We work with different groups on the campuses, and with white people who have had a chance to see us in action and who know what we’re involved in and what we’re involved in.

This is distinguished from the racists in the power structure who want to keep people divided. They don’t want to see white people and black people work together on anything that really will make the CULTURAL REVOLUTION go on. They want to control the mass media they try to spread the idea that the Black Panther Party is some type of irresponsible gang of hoodlums, whose only ambition is to go out and kill and murder and invade the suburbs and all that magic. But the white people here in this area work with us, and we do a very good job, and there’s no problem in that area.

Our problem comes from the racists who fear the development on a national scale of a working coalition between black people and white people who want to move to a new day country, this is what we want to move to. We want to move to a new day. I think that this will ultimately give us all tendencies and all manifestations of political expression that are moving in that direction. Any white person with any sense who wants to do something to bring about a new world, but never had that hard time telling to black people or relating to black people because black people have been so down on them, they have been so much the victims of racism and racial hatred that it’s almost impossible for a black man to do that. A racist is afraid of a new man coming out of the black people. Black people are living to live side-by-side with other people. But the question is: How are we going to move and survive against a hostile population that on the one hand sends in a few of its members to talk non-violence to us, to talk brotherhood to us, and to talk about living together, while on the other hand the very working and functioning of this people is daily grinding black people down and keeping them down. While other people’s standard of living is going up, ours is falling or standing still. It’s very difficult for us to be concerned about brotherhood when we see the operation of this country destroying us.

QUESTION: What do you mean when you talk about black? Is this a descendant from Africans, or is it a Negro, or is it your standard non-white?

CLEAVER: You know the saying: If you have one drop of black blood in you, you’re not white. You know how white people run around saying that. Well, they are classifying the black man as not being black enough or whatever the group may be. There’s the white supremacist group who run from those who can pass for white, you know, like Adam Clayton Powell, who could very well be a white man, or from Senator Brooke on down to brothers and sisters who are pure black and whom we see now all those blood lines corrupted. Yet we are the descendants of the people who were brought here from the motherland and fatherland of Africa.

QUESTION: Would you include some like a Mexican-American or as Indian as black? You say black is a descendant from Africa.

CLEAVER: Yes, we do include that as a descendant from Africa because Africa is the home of the black man. The Mexican people refer to themselves as brown people, and I’ve heard Indian people refer to themselves as the red man.

QUESTION: You use the same language of your brothers in China. Yet, they’re not black.

CLEAVER: I didn’t say my black brothers in China; I said my brothers in China. They’re not my yellow brothers if you want me to be specific.

QUESTION: If the Black Panther Party was to decide to forgo the idea of defensive measures, do you think there would be a social acceptance, a social party?

CLEAVER: Yes, I think that a lot of people would see that as a good sign, but I think there actually would be a very great disaster to mankind, for if we abandoned our position of being a necessary part of the black community, many black people then would, in effect, be enduring evil. And we say that it is the duty of people to stand up and to immediately oppose all manifestations of inhuman behavior.
Black Panther Book Review

“If Sirhan was unable to get us our target, he would try the heir apparent; Robert Kennedy held that title.”

The author denies any assertions or intimations that Sirhan was insane. “Sirhan is as insane as the man who decided to drop the atomic bomb on Hiroshima both too political, uncouth, and the other implemented his private decision privately.”

Sirhan’s act is illegal; Kennedy’s plan to send fifteen jockeys to teach the Israelis that they might be able to take more of Sirhan’s land and kill more of Sirhan’s people, was immoral.

Was Sirhan’s act also immoral in addition to being illegal? The author maintains that Sirhan’s decision against Kennedy was as immoral as (or indeed less immoral than) Truman’s decision against the people of Hiroshima. “However, if Truman’s decision must be examined in the light of the circumstances (the taking of American lives), then Sirhan’s decision also should be examined in the light of the circumstances (the taking of American lives from destruction by those fifteen jockeys Kennedy was offering to Israel).”

The author anticipates the objections: We have no right to decide that Kennedy might not have sent those jockeys to Israel and that his order was only a legal order. He explains that Sirhan’s decision was a kind of “preventive war”. He says that Sirhan was engaged in a preventive war, whereas Kennedy was not. Sirhan’s decision involved the same principle of preventive war.

If preventive war should be condemned and should not be offered as a defense or even as an argument that the Israeli “preventive war” of June 1967 should also be condemned. However, Robert Ken- dennis himself had defended the Israelis on Egypt, Jordan, Syria and Iraq as a preventive war. Was Kennedy not morally wrong in defense of Israel’s preventive war?

The book contains a fascinating dialogue between Arab leader and Sirhan Sirhan, in which we present the classical position of the Israelis and Palestinian Arabs in clear and simple language. It suggests that Robert Kennedy and other American politicians support which made him a refugee, destroyed his life and forced him to do what he did.”

The book asserts that “If the American people and the prospective jockeys become as informed about Sirhan and his circumstances as they know about Kennedy and his life, will they be equally prejudiced – or equally impartial – and only then will Sirhan receive a fair trial.”

The author deals with the significant of “June 5th”, which was mentioned in Sirhan’s notebook as the date by which Hubert Kennedy must die. He maintains that the large-scale surprise attack on the Arab countries on June 5, 1967 and the Israeli military success against Sirhan’s people — a military victory which was achieved with President Johnson’s endorsement and Hubert Kennedy support — was a factor in Sirhan’s decision. Another factor was Johnson’s total capitulation to the Israeli demand and the fact that Kennedy, in his old age, is a “Jewish vote”, had an influence on Senate policies in support of Israel. According to the book, if Hubert or Kennedy, as politicians, “had the chance between having 50,000 Arabs die in the next 50,000 Jewish votes, they would not hesitate for a moment and would sacrifice Arab lives and Israeli lives.”

Sirhan despised Johnson and Johnson’s love was the tragic factor for Sirhan, according to the author. However, who supports Zionism do not because of the “Jewish vote”. According to the author “if in America, there was a man who would choose to destroy instead of Zionist Jews, there would be more Zionists.”

So, BE IT KNOWN WORLDWIDE, and the publication of the BLACK PANTHER NEWS, that “PANTHER AVENUE” is “PANTHER AVENUE” because all the members of San Francisco’s BLACK PANTHER PARTY named it so, “PANTHER AVENUE” is “PANTHER AVENUE” because it IS black, and the red-headed president, Charles Fillmore (who gets the blame for the stupidity of “Fillmore Street”), was nothing more than a white racist who exploited black people.

A Fellow Warrior Falls

By Brother Dynamite

This is a personal tribute to a fellow warrior who has fallen in battle. Young Bobby Hutton was one of the greatest warriors that ever belonged to the black world. On April 4, 1968, Bobby Hutton was murdered by the Oakland police department. Bobby was murdered as he and other members of the Black Panther Party were in the act of defending the black community and themselves against the racist Oakland pigs.

Bobby Hutton was a founding member of the Black Panther Party for Self-Defense, which, under the leadership of Huey P. Newton, Bobby Seale, and Ericka Huggins, serves the freed slaves of the black community. He understood, like other members of the Black Panther Party, the power of the people related to black people, the need for the creation of the Black Panther Party.

At the age of fifteen, Bobby understood the politics related to the gun. He put his life on the line many times. He was one of the first black men to pass the police in the black community. He was with the delegation that went to Sacramento to expose and to protest to the world of black people. The power structure was doing to keep black people from their inalienable right to bear arms to self-defense.

Earlier this year and after his release from the Oakland jail, I asked him how he felt about the way he was brutalized by the Oakland pigs. His reply was: “Man, I believe in the philosophy of CHICAGO. CHICAGO. CHICAGO. DEATH MAY SURPRISE US, IT WILL BE WELCOME, PROVOKED. THAT ANOTHER HANDS-STRUGGLES OUT TO TAKE UP WEAPONS AND WEAR MAN’S SMOKE-FILLED, COME FORWARD TO BURN OUR FUNERAL DRIP. WITH THE STANDING TO OF MACMEN’S CREW AND NEW CIVILS OF BATTLE AND VICTORY.”

I feel that is the personal responsibility of every black man who loves his people to take up arms to defend his people, as did Bobby James Hutton. Thus, this beautiful black brother will never have failed in his work.

THE BLACK PANTHER PARTY OF San Francisco, California, no longer relates to the mis-named “Fillmore Street” as such, but now refers to it as it rightfully functions: "PANTHER AVENUE!"

The all new "PANTHER AVENUE" is now the boulevard of the brave, revolutionary brothers and sisters who intend to fight as blacks — making sure that the white man ends his robbery of the black communities, putting an end to the police pigish brutality and the outright murder of black people, and seeing that all the people of the black community get decent housing — fit for shelter of “human beings!”

"PANTHER AVENUE" is “PANTHER AVENUE” because all the members of San Francisco’s BLACK PANTHER PARTY named it so, “PANTHER AVENUE” is “PANTHER AVENUE” because it IS black, and the red-headed president, Charles Fillmore (who gets the blame for the stupidity of “Fillmore Street”), was nothing more than a white racist who exploited black people.

So, BE IT KNOWN WORLDWIDE, and the publication of the BLACK PANTHER NEWS, that “PANTHER AVENUE” is “PANTHER AVENUE” -- located between Webster and Steiner Streets.

(Editors’ note: It has been brought to my attention that name changes have been suggested and are also being considered for “Webster” and “Steiner” streets!)
RACIST FOUND HUEY GUilty

That's a mistake to say the least.

They should give the brother a medal.

For executing that heart

Well the Panthers tried to warn them.

We told them everyday:

But you know those racist devils

Don't know what a black folk feels.

So know the sky's the limit

But most means the most distant star

We're gonna make J. Frank Clarkly Wide his name pass the bar

But we don't mean it serious.

We'll strike around the court

Where people are oppressed.

We strive for freedom's birth

Racial harmony.

But they committed the crime

And we'll carry out their sentence in the Panther's own position.

— J. White

EMORY AND MATILDA

Emory and Matilda

Now that's an artisit pair

They chose those Panther partners that you peoplaed everywhere.

From New York to San Francisco

We black folk dig their art

We say we want revolution.

They look at us as the right.

Now they don't draw like hippies

Case people can't be read

No, they tell you plans and simple

This all pigs should be dead.

Emory and Matilda

Two artistic brother and true

If you go out and kill a pig

They'll draw a flock of you.

— J. White

DEDICATION TO OUR WARRIORS

HUEY was free and brave black warrior,

Our hearts cry with anger and grief

We want to see free to see free

Don't worry brave black warrior

You'll be free for we love you,

Oh brave black true warrior,

Your time has come the time has come

For brave black warrior

We will get some satisfaction

And some soul death in reparation

We love you, we love you oh brave black true warrior

We cry for you to be set free

Free HUEY, free HUEY, free HUEY

Cry the hearts of the black people,

For we love you oh brave black true warrior

For we love you

So sleep tight brave warrior

You will see free from those pig mother fockers

For they will have to face the wrath of all black people

Because you are the true leader of all black people

— Ann Lewis

Death poem (unless we wake up)

we gun
na line up

go to those camps

just like we smoke

volum

we gonna

hear our lives to the wakiny

again

we gonna say

here we is

ready to bagoggle

clap our hands

courage in tune to our

own bld / deaths

yea, con / com / comotion

Oh, we / bld / markus

and all up to do is to get

standing / yer / wait

melting point and the

main ingredient will be our

bld / meat

— Sonia Sanchez

BLACK REVOLUTIONARY POETRY

MEMORIAL

2. bobby hutton

I didn't know bobby hutton in fact it is too hard to re cord all the dying young / billy

in this country.

but this I do know

part of a long / term / plan

for billy

he was demarkus

— J. White

SOUL ON ICE

Have you read that book by El-See

They not called "Soul on Ice"

Now, I ain't diggin on writing but that book's kinda rich.

You know the brother wrote it while they had him in the joint.

The book was for black folks but the white folks get the paint.

Now all the hucksters buying it

They can't keep them in the store

They says "off the shelf" like they ain't saw books before.

But I don't believe they read it

Not from front to end

Ol' stickey just put his near his head

And look it now and then.

Now there white boys get a problem

to keep them up each night.

They shut for themselves when they heardiggers could read now we got some that can write.

— J. White

HEIG BLACK, AND WHAT IT REALLY MEANS

My Son, The Dead Man

On that great day,

I was such a happy one.

For I had given him birth.

To hear such a beautiful voice.

What was young. He was so innocent.

That I never thought.

My son the white man would want.

But then it happened.

On that bad day.

Those dirty pigs

Took my son the man away.

They would be turnover.

To my love care.

Then they dressed him in that Army shat.

And cut off his natural hair.

He said he loved and missed me.

In his first death.

And he told me not to worry.

For he knew things would get better.

The very next day,

I got a message.

My WHITE PIG said,

Said bad news ma man.

I said what is it.

What can it be.

She said your black son.

You will never see me again.

I said oh my God.

That was my pig's plan.

To make my son.

My son the dead man.

— Sheila (Gladsby) Waldron

Village night of black photo (black benefit) black night sky

Why so restless, why

What has stern you so

Village of the black Car Warriour

Slackness spoils you.

You know who the black cat grows

Who will brave the jingle night

When the Black Cat croon be low.

Village night of black photo

Mother of Blackness.

You beat the silent drum

What secrets you might hold.

Your children are, growing proud

Like might oak

Growing slow.

Village of the black Car Warrior

Bear your secret in your hands

Let them know you do not tremble

And if you must, you must kill

Though your heart is truly peaceful

If you must, you must kill.

— Creiben Scott

FLASH FOR FREEDOM

BLACK REVOLUTION -- Not is single file ...

FLASH -- Pig had been torn out

BLACK POWER HIGH

To Oppress mile by mile ...

FLASH -- J.A.'s VIGIL VAMP -- Jolly P.

Newton teacher,

DIEU! CUPSE FULL OF -- Self Defense, Self Respect, Self Sufficiency

And the Family of the:

Not only are we proud, but we are proud to be black.

Full them all we are invited to reach the top.

There's no looking back or turning around cause we don't intend to stop.

So my black brothers and sisters, too.

Let's get up to our black history cause there are true stories.

Our black men and women have done so much, and it's yet not talked.

As the young society moves on we have our leaders have grooved over but they have tried to make us what we ought to be.

Which is being non-violent, non-violence, freedom and equality.

But it's us who have to take the step.

Stop letting the credit be given to the other man.

We deserve it, let's try to get it.

It's the top we want to reach, black people, let's admit it.

CAMILLE GRAN

FLASH -- CAMILLE GRAN

— Cribb

DRENNON PIGS -- His cry

INCLINED TO LUNACY -- FLASH

ENFORCERS OF L.A.W.S. -- Three Pigs Dead

MADE BY A CIVILIZATION -- FLASH

OF MADNESS -- One Panther Shot...

FLASH -- THREE PANTHERS GONE

Many precious dead.

SIGNS OF BATTLE CRIES -- FLASH

DRAW THE REDNESS -- B.P. -- FLASH

FLASHER -- AMERICA CAN'T BE SAVED -- FLASHER

IN CRYSTAL WATERS -- \comfortable

REALIZATION -- BLASIVE GAVE -- FLASH

OF ARREST AND TRAIL -- FLASH

YOU THINK YOURS BIRDS THAT CAN FLY -- CAN YOU DIG,

OR THE PIG... -- FLASH

PANTHERS MARCH

— J. White

DRUM CALLS IN THE NIGHT

(Blood) Blood hear them drum calls?

What they baring for?

(Blood) Blood hear them screams will hear them pigs knocking down your door...

Stop them bloods in those fascist tracks.

Stop them bloods so they won't come back.

Kill them bloods with sharpened weapons.

Kill them bloods with guns for real.

Moving through the night in bands of three.

Dying on feet and not on your knees.

— J. White

— L. Tubby

POWER OF THE GUN

— J. White

LITTLE DARLINGS

Eldridge & Bobby

Marlcolm -- in the grave

Millions of others have found the answer.

The retirees, brothers, who believe in man's worth.

The young people who seek a new life.

They have known the meaning of death.

They've all seen a vision of freedom undreamt.

They came.

And made the decision that this thing will be.

With faith in the people and belief in the gun.

The brothers move down the pigs start to run.

— J. White

— L. Tubby
HUEY P NEWTON
FOR THE 17th CONGRESSIONAL DIST.
ALAMEDA COUNTY
BLACK PANTHER WRITE IN CANDIDATE ON THE PEACE AND FREEDOM TICKET

In the upcoming November election the Peace and Freedom Party are running four members from the BLACK PANTHER PARTY, on the PANTHER’S HUEY P. NEWTON ten-point program. Minister of Defense, is running for Congress in the Seventeenth Congressional District. He is currently being held as a political prisoner allegedly accused of killing a policeman.

HUEY P. NEWTON has implemented a program within the Black Community that will give his constituency the right to decide their own destiny. The BLACK PANTHER PARTY’S ten-point program stems from HUEY P. NEWTON.

We realize that HUEY P. NEWTON understands the need and aspirations of the people in the Black Community. He offers something new to political arena which is revolutionary politics, which should be known as the people’s revolution. To fully comprehend what HUEY P. NEWTON is doing is to understand the ten-point program. Once the community reads and comprehends the party’s program, they will see the necessity of the revolution and the national liberation for oppressed people. To achieve these goals, we must have the political and military force for all oppressed people that has never existed in this country. This is why we of the BLACK PANTHER PARTY offer to the masses, HUEY P. NEWTON, a man with a revolutionary program.

PURPOSE FOR ENTERING THE POLITICAL RACE:

To pull out of the Democratic and Republican Parties because they do not (DO NOT!) represent BLACK PEOPLE and other oppressed people in this colonized country.

To alleviate the problems of bootlickers, which refers directly to bootlicking so-called Negro politicians.

To enable us (the “for real” BLACK PEOPLE!) to heighten the consciousness of our BLACK brothers and sisters.

And as a major political objective for all black people, a BLACK PLEBISCITE a United Nations supervised plebiscite to be held throughout the Black Colonies—in which ONLY Black Colonial subjects are allowed to participate.

BUT—FIRST AND FOREMOST, WE (the BLACK PANTHER PARTY, THE PEOPLE OF THE NATION, the Peace and Freedom Party and other supporters of our BLACK LIBERATION) ARE INTERESTED IN THE FREEDOM OF OUR LEADER AND FOUNDER OF THE 'BLACK PANTHER PARTY FOR SELF-DEFENSE, our MINISTER OF DEFENSE, the Honorable HUEY P. NEWTON.
ELDRIDGE CLEAVER

FOR PRESIDENT

BLACK PANTHER CANDIDATE ON THE PEACE AND FREEDOM TICKET
BOBBY SEALE FOR STATE ASSEMBLYMAN

17TH ASSEMBLY DIST
ALAMEDA COUNTY

BLACK PANTHER CANDIDATE ON THE PEACE AND FREEDOM TICKET
1968: BALLOT OR THE BULLET

KATHLEEN CLEAVER,
COMMUNICATION SECT.,
BLACK PANTHER PARTY

18th ASSEMBLY DISTRICT
S.F. PEACE & FREEDOM PARTY

SHOOT YOUR SHOT
POCKET LAWYER OF LEGAL FIRST AID

This pocket lawyer is provided as a means of keeping black people up to date on their rights. We are always the first to be arrested and the racist police forces are constantly trying to pretend that rights are extended equally to all people. Cut this out and keep it with you. Until we arm ourselves to righteously take care of our own, the pocket lawyer is what's happening.

1. If you are stopped and/or arrested by the police, you may remain silent; you do not have to answer any questions about alleged crimes. You should provide your name and address only if requested (although it is not absolutely clear that you must do so.) But then do so, and at all times remember the fifth amendment.

2. If the police officer is not in uniform, ask him to show his identification. He has no authority over you unless he properly identifies himself. Beware of persons posing as police officers. Always get his badge number and his name.

3. Police have no right to search your car or your home unless they have a search warrant, probable cause or your consent. They may conduct no exploratory search, that is, one for evidence of crime generally or for evidence of a crime unconnected with the one you are being questioned about. (Thus, a stop for an auto violation does not give the right to search the auto.) You are not required to consent to a search; therefore, you should not consent and should state clearly and unequivocally that you do not consent, in front of witnesses if possible. If you do not consent, the police will have the burden in court of proving probable cause. Arrest may be corrected later.

4. You may not resist arrest forcibly or by going limp, even if you are innocent. To do so is a separate crime of which you can be convicted even if you are acquitted of the original charge. Do not resist arrest under any circumstances.

5. If you are stopped and/or arrested, the police may search you by putting you on the outside of your clothing. You can be stripped of your personal possessions. Do not carry anything that includes the name of your employer or friends.

6. Do not engage in "friendly" conversation with officers on the way to or at the station. Once you are arrested, there is little likelihood that anything you say will get you released.

7. As soon as you have been booked, you have the right to complete at least two phone calls—one to a relative, friend or attorney, the other to a bail bondsman. If you can, call the Black Panther Party, 654-2003, and the Party will post bail if possible.

8. You must be allowed to hire and see an attorney immediately.

9. You do not have to give any statement to the police, nor do you have to sign any statement you might give them; and therefore, you should not sign anything. Take the Fifth and Fourteenth Amendments, because you cannot be forced to testify against yourself.

10. You must be allowed to post bail in most cases, but you must be able to pay the bail bondsman's fee. If you cannot pay the fee, you may ask the judge to release you from custody without bail or to lower your bail, but he does not have to do so.

11. The police must bring you into court or release you within 48 hours after your arrest (unless the time extends on a weekend or a holiday, and they must bring you before a judge the first day in is session.)

12. If you do not have the money to hire an attorney, immediately ask the arresting officer for an attorney without charge.

13. If you have the money to hire a private attorney, but do not know of one, call the National Lawyers' Guild or the Alameda County Bar Association (in Alameda County) and furnish them with the name of an attorney who practices criminal law.

HUEY POSTERS
23" x 35" - $1.00 each
Send One Dollar, Name & Address

The Olympics
By Jeff White

Rev. Harry Edwards tried hard to do what he has been trained to do. The brother used his skill as an athlete to break a record from the man obviously he used his spare time to obtain an educ.

The brother armed with the truth about this racist decadent society and a knowledge of the true history of the Black man had no difficulty in finding his role in the modern world.

The brother began to show Black athletes just how they were being exploited by the oppressor. He showed them the power that they represent to the international level. He asked them to unify themselves and move in a political fashion to wreck the prestige of the imperialists.

Some of the Negro athletes didn't go for the truth. They thought it was possible to compromise with the pig. The Olympic boycott was called off. They chose to wear black arm bands instead.

This attempt to cooperate with the racists was simply one more example of the sad state of affairs in this world. The world's revolutionary movement to the Black Panthers. He stated that he and Ford of the N.Y. Panther Club were received with open arms by the people of Cuba during their recent trip to that country and that the Ambassador from many centers of revolution played an important role in the Black Liberation struggle in America. Minister Murry also stated that the Black Panther Party is recognized as the vanguard of the revolutionary political movement that seeks to free all in this "racist, capitalist, neo-colonialist" world.

Minister Murry said that it was very gratifying to see that the people of Cuba were aware of the plight of Black Panther leader Huey P. Newton. He said: there were no stops put on "Free Huey" posters on display in Cuba, and that the people of Cuba showed sentiment of "The Sky is the Limit if Huey is not set free."

MINISTER OF EDUCATION
RETURNS FROM CUBA

Black Panther Minister of Education, George Holmes, returned to a crowd of over 750 Panthers at the Bobby Heaton Memorial Park in West Oakland. The Minister of Education relayed the goodwill of the worldwide revolutionary movement to the Black Panthers. He stated that he and Ford of the N.Y. Panther Club were received with open arms by the people of Cuba during their recent trip to that country and that the Ambassador from many centers of revolution played an important role in the Black Liberation struggle in America. Minister Murry also stated that the Black Panther Party is recognized as the vanguard of the revolutionary political movement that seeks to free all in this "racist, capitalist, neo-colonialist" world.

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POLITICAL PINIONS
Minister of Information
Harry P. Newton
(Undated County Jail)

CHAIRMAN
Bobby Heaton

EDITOR
Minister of Information
Eddie Closser

MANAGING EDITOR
Deputy Minister of Information
Raymond Lowery

REVOLUTIONARY ARTIST
AND EDITOR-IN-CHIEF
Minister of Culture
Leroy Doucet

CO-PUBLISHERS
Many, dedicated black revolutionaries from across the nation.
HUEY AND HISTORY

BY
Frank A. Bone

Although white supremacist historians have attempted to whitewash history, ordinary black men and women have always been both happy and contented slaves, because slavery is as much a part of the nation as the Constitution. Today we have another black man who has been denied the right to fight against injustices. A man who wants to apply the principles of America and just proclaim them. A man who wants to apply the principles of America and just proclaim them. A man who wants to apply the principles of America and just proclaim them. A man who wants to apply the principles of America and just proclaim them. A man who wants to apply the principles of America and just proclaim them.

Huey Newton realized that an organization can be no stronger than its members, so he shoved men who were dedicated to the black liberation movement. At first, Newton himself was the type of man that Huey wanted to surround himself with. He was not afraid of anything. He was brave, he was smart, he was strong, he was the type of man that Huey wanted. Huey did not want to surround himself with people who were not ready for the job. He wanted strong, brave, smart, and determined people to surround him.

In the case of black freedom fighters, they were not afraid of anything. They were brave, they were smart, they were strong, they were determined. Huey realized that an organization can be no stronger than its members, so he shoved men who were dedicated to the black liberation movement. At first, Newton himself was the type of man that Huey wanted to surround himself with. He was not afraid of anything. He was brave, he was smart, he was strong, he was the type of man that Huey wanted. Huey did not want to surround himself with people who were not ready for the job. He wanted strong, brave, smart, and determined people to surround him.

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WAVING TO SO-CALLED "PAPER PANTHERS"

Black brothers stop vomiting on the hippies. They are not your enemy. You enemy, right now, is the white racist pigs who support this corrupt system. Your enemy is the Tom nigger that reports to his white slavemaster every day. Your enemy is the fat capitalist who exploits your poor people. Your enemy is the politician who uses pretty words to deceive you. Your enemy is the racist pigs who use Nazi-type tactics and force to intimidate black expressionism. Your enemy is not the hippies. Your blind reactionary acts condemn the BLACK PANTHER PARTY members and its revolutionaries. We HAVE NO QUARREL WITH THE HIPPIES. LEAVE THEM ALONE. Or--the BLACK PANTHER PARTY will deal with you!
LETTER FROM A BLACK SOLDIER

No More Riots... Two's & Three's

Brothers and Sisters:
I just want to speak on a problem which bothers us all. The problem is your Black Brothers in the pig's armed forces. I am one of those brothers who have the misfortune of being trapped in and into Charlie's service for exploitation. I said, not to make an excuse for being in the service but to clarify this inescapable, unfortunate action of forced service.

What are the alternatives to the drafting of our people into the armed forces of White America? The answer to the latter, firstly, is to get out of the draft and avoid going to prison; secondly, to refuse the draft and face imprisonment, and for the Black Man, the probability of being sent to prison; thirdly, to leave the country and the Black Movement here in America; and fourthly, to resist.

The last point of enlisting is the point which has to be looked at and analyzed in understanding its implications. When a brother enlists today, for the most part he doesn't enlist today out of love for his "Country". We Blacks don't have any part in the Black Community across the nation. No, he doesn't enlist for any patriotic reason. The Black Man is forced. That's what I said. He is forced. He might as well be forced at Gunpoint.

Because the brothers are forced with the threat of imprisonment, many choose the lesser of two evils, so we think, and enlist. There are many brothers "in" and "out" of the service who stated, "I have received the recruiting experience, that he above statement is not entirely true. However, I believe one has to avoid and try to stay out of prison for as long as he possibly can, to cause the men to the mission. But, we have to keep in mind, that the pig's will try to eliminate our leaders by killing and imprisoning those with the courage to speak out for freedom, equality, and justice for the Blacks.

Brothers, there are more and more brothers in the armed forces who are risking imprisonment by speaking out against the injustices and policies of the racist power structure. Brothers are not out of control as I have heard spoken on the streets. We are united against our enemy-the racist pig. We will not take the injustices imposed on us, our families, and our communities.

Even though we are trapped into this mad dog's racist regime, we won't sell out our brothers, in doing that we would be selling ourselves out. Brother Malcolm X once said, "Can any man be against himself?" I hope the brothers in the "outside" and "inside" understand even if they don't agree with what I have said. We are brothers with a common cause and we will be victorious. We are keeping the faith. We ask for you to have faith in us. Those of us who share in the Movement.

I come from Chicago, Illinois. I am sorry my eyes were fully opened too late to stay out of the service, but it's too late to act.

You can print this letter if you want. My regard to our Black Panther Party.

Bobby Hutton

TO THE MEMBERS OF THE NATIONAL BLACK PANTHER PARTY OFFICES AND BLACK REVOLUTIONARY GROUPS:

THE BLACK PANTHER NEWSPAPER WOULD LIKE FOR YOU TO SUBMIT MATERIAL FOR OUR "NEWSPAPER (PHOTOS, DRAWINGS, ESSAYS, SOCIAL COMMENTARY, ET CETERA) FOR PUBLICATION IN THE BLACK PANTHER NEWSPAPER AND MAGAZINE.

BROTHERS AND SISTERS WE MUST MAKE IT OUR DUTY TO INFORM THE BLACK PEOPLE OF WHAT IS HAPPENING EVERY DAY IN THE DECADENT RACIST SOCIETY. BY SENDING IN YOUR MATERIALS FOR THE BLACK PANTHER NEWSPAPER AND MAGAZINE YOU ARE MAKING THE PEOPLE AWARE.
YOUR RESPONSE (BY WAY OF MATERIALS) IS EXPECTED.

FREEDOM FIGHTERS

THE BLACK PANTHER PARTY SUPPORTS YOU AND ALL YOUR EFFORTS IN YOUR FIGHT FOR THE LIBERATION OF BLACK PEOPLE. YOU ARE NOT ALONE IN YOUR FIGHT AGAINST THE RACIST DOG & PIG IN AMERICA WHO HAVE OPPRESSED OUR PEOPLE FOR SO LONG. NOT ONLY DO WE HAVE 26 CHAPTELS OF THE BLACK PANTHER PARTY ACROSS THE COUNTRY, BUT OUR STRUGGLE FOR BLACK LIBERATION IS SUPPORTED BY BLACK, BRON, RED AND YELLOW BROTHERS AND SISTERS ALL OVER THE WORLD. ALL OF OUR BLACK BROTHERS AND SISTERS AROUND THE WORLD REALIZE THAT WE HAVE ONE COMMON ENEMY — THIS RACIST IMPERIALISTIC DOG THAT HAS BEEN DESTROYING BLACK PEOPLE. WE WANT AN END TO THIS CRUSADE! THIS RACIST HONKY IS WAGING AGAINST US, AND WE WANT IT TO COME TO AN IMMEDIATE END BECAUSE NO MAN, BLACK, BROWN, OR WHITE CAN BE FREE AS LONG AS RACISM EXISTS.

FREEDOM FIGHTERS

FREE HUEY NEWTON!

Appeal for the Freedom of Huey Newton

Shot, imprisoned and held incommunicado for over nine months, Huey Newton renderer renews his resolve to fight. The founder and Minister of Defense of the Black Panther Party for Self-Defense is now the center of the physical elimination plot of the U.S. imperialism and racism, the method to be followed might be either "legal" or "occidental.

No justice whatsoever can or should be expected from imperialist "democracy." Free Huey Newton is not an appeal for mercy or a legal recourse it is a challenge to the death to imperialism and racism in the U.S. that becomes a stumbling block in the way of real freedom.
Revolutionary Posters

By The Minister of Culture EMORY $1.00each

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This space has previously been used for “Free Huey” posters.
But now that the world is awaiting the verdict—Free Huey—or the sky is the limit!

2
PRIME MINISTER OF COLONIZED
AFRO-AMERICA
STOKELY CARMICHAEL

3
MINISTER OF JUSTICE
H. RAP BROWN

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FROM SEPTEMBER 21, 1966 ISSUE
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