HUNTERS POINT SHOT OUT BY TAC SQAD

Jimmy Conner, a sixteen year old youth, was shot in the back last Saturday afternoon by San Francisco’s fascistic Tac Squad pigs. This was an overt attempt to murder another youth in the Black Community. This action is but forth the barrage of this San Francisco pigs. Their excuse was the usual one -- suspicion of auto theft. They murdered Matthew Johnson in 1956 under this pretext. Just a few weeks ago they murdered Albert Linthome in cold blood.

The following is taken from a press conference held in Attorney Charles R. Garry’s office concerning the incident:

JIMMY: Yesterday about 4:00 we were on our way to a festival down in Hunters Point. We had just got off from Candlestick. And we was walking down the street, one of my friends, he had kind this man come up to us and offered us a ride in his car. So we got in. We was in the car and then we got to Carol. We turned at Carol. And then some station wagon, an unmarked station wagon, made a U-turn and came behind us. So we went around the Double Rock district and came back up Hunters Point. And the man that was driving, went back to Hunters Point. And then he picked up speed, going up Hunters Point. And the car that was behind him followed him. We got up in Howard’s Point. And then he picked up speed going up Hunters Point. He went on up Hunters Point, turned on Oakdale Hill, then turned up on Oakdale, and then he speeded up Oakdale. Then he jumped off the road, and ran off. We was still going. Me and my other two friends were still in the car. And when the car hit the fence, we jumped out and ran, too. One of them, caught one of us, as soon as he got out of the car. One of my friends ran up Oakdale. And I turned the corner and ran down. And then I turned back up and was going toward my house when I saw my other friend going down between the fences. So I ran behind him. And as soon as I got behind, the police had came up, from around the building. And I ran, I said, ‘Don’t shoot!’ And I got between the building and started to stop when the bullet hit me in the back and it pushed me. And I went into the other side and I stopped. The police that shot me, they turned around and told me to stay there, and then he just stopped and aimed the gun at my other friend and told him to stop, and me stopped and turned around and they got him. And then my mother looked out the window, and then she came down out of the house. ... She came and she tried to stop them from getting me. And the police, he pushed her down and then I tried to get away from him. And then he grabbed me and hit me with the bat. I did run away, and I grabbed me in the grass and one of them hit me on the head with a billy club. And then they put the handcuffs on me and picked me up and threw me inside the paddy wagon and took the other police station.

INTERVIEWER: Then you say you were just merely riding in the car and the man who owned the car jumped out of it and you and a friend of yours stayed in the car until it hit the fence?
JIMMY: Yes, it hit a fence. We didn’t know how to open the doors because it was a new car and we didn’t know how the doors opened.

INTERVIEWER: Now, the police states that the car tried to ram the Tac Squad station wagon, is that true?
JIMMY: No. We had turned. The station wagon came up like this. We was going up English like this. We turned the corner and was going up the street when they turned like this and then came back.

INTERVIEWER: They were chasing you, huh?
JIMMY: I don’t know if they was chasing us, but then we got back up English, then the speed was picked up.

INTERVIEWER: Did you hear a shot?
JIMMY: No, they had no axon on until the car hit the fence.

INTERVIEWER: How many were there?
JIMMY: I couldn’t say.

INTERVIEWER: You say you ran to stop the building?
JIMMY: Yes. I was running. I said, ‘Don’t shoot!’ And I made up my mind I was gonna stop. But between the fence and the building it was too narrow to stop and turn. So I went to stop, and when I started, the bullet hit me. I just kept running through the fence and I stopped on the sidewalk.

INTERVIEWER: Where did it hit you?
JIMMY: In the back. Right here.

GARRY: Stand up and show him.

MR. CONNER: I went in here, hit the rear bone and came back out. There’s another hole here, where it didn’t come out. I guess the bullet hit me.

INTERVIEWER: Did you know who the guy was? Did they catch him, too, or was the guy who was riding with the other police?
JIMMY: No.

INTERVIEWER: Do you know him?
JIMMY: No.

INTERVIEWER: Saw, why did you run?
JIMMY: Why did I run? Because I’m scared of police.

GARRY: Just a week ago, he was riding with a friend of his who was driving his uncle’s car, a Mustang, in Oakland. And the police stopped them; then without even checking to see whether the car was stolen or not and put him and his friend in juvenile over night. And then they verified the fact that it was in fact the uncle’s car and the uncle had given the young man permission to drive the car. That was just a week ago, isn’t that right, Jimmy?

JIMMY: (nods head in affirmation)

GARRY: Now this is the Tac Squad that was doing this. And we intend to file a law suit against the police department. And if the mayor of this town is so busy running for governor of California that he doesn’t have time to take care of his homework and he can’t take care of business in San Francisco, then maybe we ought to have a new mayor in San Francisco that can discipline and take care of his own police department so that they will not viciously shoot people in the back. Even if he is guilty of this crime, which he is not, in no excuse to shoot a man just because he’s an automaton. All they have to do is to have their police officers do a little running and chase the people to catch the people who happen to be in the wrong without use of a firearm.

INTERVIEWER: What sort of a law show? GARRY: We intend to file a law suit in the federal court under the See Next Page
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猎人的点球

从最后一页开始：

黑豹革命精神的生活

安东尼奥·马科斯在今天的人民的革命捍卫者，即黑豹党党卫军，和在我们的新革命性战士赢得后。一个新革命性战士在我们的 midst. Our new little brother’s name is Antonio Maceo Cleaver. He is the son of our Minister of Information, Eldridge Cleaver, and our Communications Secretary, Kathleen Cleaver.

He is named after the Black Cuban revolutionary, Antonio Maceo (1848-1896) who played a vital role in the struggle of the Cuban people for independence from Spain. He was one of the few leaders in the struggle that refused to agree with the phony Armistice Pact proposed in 1878 by the Spanish government after an armed struggle of the Cuban people against the Spanish rulers. Unfortunately, the majority of the Cuban leaders accepted the Pact and the Cuban people were forced to suffer the consequences of continuing Spanish oppression, exploitation and brutality toward them. Antonio Maceo, (like our brother and leader Eldridge Cleaver), was forced to leave the country — into exile.

In 1892 Jose Marti who was the founder of the Cuban Revolutionary Party along with Antonio Maceo and other revolutionary leaders planned an uprising against the Spanish rule. On February 24, 1895, the call to war was heard all over Cuba. In April, Maceo landed in Cuba with a rebel group. Jose Marti was supreme chief; Maximo Gomez was Commander-in-Chief of the Liberation Army; Antonio Maceo was Lieutenant. The brilliant military strategy and tactics of Maceo and Gomez was called “the most daring military campaign of the century.” This time around, Spain lost and the Cuban people gained their independence.

Antonio Maceo, the best warrior of the 1895 campaign was killed by the enemy on December 7, 1896. All Power to the People.
ON MEETING THE NEEDS OF THE PEOPLE

Back during the days when I was still running around in Babylon talking crazy about the pigs, if anyone had told me that someday I'd find myself in this little role as a black Panther Party's Breakfast for Children program and the white radicals of Berkeley with their People's Park, I probably would have thought it was the most liberal thing I've ever heard. It's real, and what is more I find myself very enthusiastic about these developments.

Both of these actions expose the contradiction between the presence of the system and the needs of the people. They stand as an assertion that the pigs of the power structure are not fully exemplified in this role situation trying to send a message back about the Black Panther Party's Breakfast for Children program and the people's living conditions. But this is a crucial point in the development of this struggle. In this way we have traditionally looked upon these two contrasting areas. Of white people, those in Berkeley thought that they could literally take over the People's Park as the basic propaganda for the revolution. I think that in West Oakland knew that they were amongst the most oppressed. So we have these two very significant developments, both of which are very significant, for taking them oppressed area. And it's very instructive to notice that on the one hand there is an attempt to fill the emptiness of want, of the demonstration of deprivation this is the approach of colonization leaves in the lives of a people. Here people are fighting for the essentials of survival; fighting for food for children, fighting for what it takes just to survive. On the other hand, in the least oppressed area, we see a fight which at a superficial glance can be mistaken for a fight for leisure. We are fighting not for the People's Park as a re-idea into the system, because it poses the question of basic rearrangements in the system itself. And this is really the crucial problem with the Big Stick Breakfast for Children program. There is not really a scarcity of goods, and there is, objectively, no real reason why there can't be people's parks, because the land is available and the philosophy to build such parks is there in abundance. But the capitalists, who must first see the prospects of profit before they make any distribution of the land and property, are the barriers in the way. So we see a struggle for land, for the right to live in the same environment as everybody else, for the right to turn the other springs from that divergent sources that give the appearance of being wards apart. One springs from needs that are obvious and can be related to living conditions, and the other springs from an area that we are not accustomed to looking upon as basic to survival. People can readily relate to and protest the degradation of their neighborhood, but it is quite different when they can see the need for a park. They can see life continuing without a park but they would be more concerned about attempting to take over a fast food restaurant.

In a recent issue of the Black Panther Party newspaper, several cases were reported on the first casualty of the battle for the People's Park, an essential question was raised: "The white people laying down their lives in the struggle, but have their own kids still beg an answer—are they willing to provide for the kids?" This gives rise to another question. After picking up the gun, whom do we shoot?

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OPEN LETTER TO STOKELY CARMICHAEL

Reprinted from Ramparts Magazine

Dear Stokely,

I am writing to express my firm belief that the Black Panther Party is facing a critical juncture in its history. The organization has been under significant pressure from the FBI and other law enforcement agencies, and it is crucial that we come together to support our comrades in this difficult time.

I understand the concerns of those who feel that the Party needs to change its strategy. However, I believe that the Black Panther Party has a unique role to play in the struggle for black liberation. By providing a platform for black workers to organize and speak out against racial injustice, the Party has already made significant contributions to the broader movement.

I urge you to consider the following points:

1. The Party's commitment to self-defense and defense of our communities is essential. In a world where police violence is rampant, the Party's mission to protect the rights of black people is more important than ever.

2. The Party's focus on economic empowerment is also crucial. By providing resources and opportunities to black workers, the Party is helping to create a more equitable society.

3. The Party's stance on international solidarity is vital. By supporting liberation movements around the world, the Party is helping to create a more just and democratic world.

I know that you and your comrades are dedicated to the cause of black liberation. I encourage you to continue to fight for what is right, and to lead the Party with strength and vision.

Sincerely,
[Your Name]
A method of grand jury selection which excludes or seriously underrepresents any portion of the community, whether it be a particular group, a religious denomination, or any significant age group, cannot withstand constitutional attack. The method must be representative of a cross-section of the community. The method need not be a true cross-section of the population, but it need only be representative of a cross-section of the community. A method of selection which is not representative of a cross-section of the community is not a method which is constitutionally permissible.

The California statute, section 480 of the Code of Civil Procedure, provides that the grand jury shall consist of at least 12 persons, at least one of whom shall be a resident of the county in which the grand jury is to be held. The statute also provides that the grand jury shall have the power to investigate any matter within its jurisdiction, and that no member of the grand jury shall be required to answer any question in any court of law.

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MINSTREL SHOW

Letter

From

A G.I.

July 24, 1939

Brothers,

I read your letter for all your newspaper. "The Black Panther" has made its way to my Valley. Publicly, I am obviously, I have been right, checked and revoked. A hard sentence was not upon me for carrying out any of the rights I am asked to fight for. I am being held for that I am really being held to keep everyone free but myself, and I find it difficult to face even in a struggle for national, personal, the name has been taken. The black, Present for the legal fee, but in place of showing material that they might even explain. I am too young to read, I cannot understand in reading, a man. I am low, I have joined the others who are being punished because of expressing myself. I am not a "Freedom," I sit here and ask you people to understand. Who are you? They are the conviction and sensibility, and I am not in the place a thing of the thing, it is itself. It is not necessary for you to see that there is no other way to learn.

Once again I thank you all and hope your people for their help.

I POWER

ALL POWER TO THE PEOPLE!

Pvt. Kenneth C. Cross

P. Jackson, S.C.

HUEY'S APPEAL

continued from last page

64-65. Thus the grand jury in Alameda County is chosen exclusively from a class, these over 15, which comprises less than 45% of those eligible (73%) of the total population) in the county to serve.

Attacks on the election of the young from grand juries have been made in several cases. In each, the court found the young to be under-represented, but, since some young persons were on the panel or were nominees for the panel, those attacks have uniformly failed. See, e.g., United States v. Cohen, 270 F. Supp. 724 (1967); United States v. Bryant, 221 F. Supp. 942 (1963). An explanation by the court in Bryant, the representation of the young on the main Grand Jury was below statistical expectation, but there was no representation which was too high.

Similarly, how poor people and how black persons are friends and acquaintances of Superior Court judges? The judicial system of this state is a sort of a black peasantry. The legitimacy of whites over 40-50 years of age, former attorneys, who are in the race of the people and the young persons of these in the society from friends, acquaintances, and those with a "community of interests," one could hardly expect to obtain any type of cross-section of the community.

In People v. White, 43 Cal. 2d 740, 752 (1955), Justice Carter criticized selecting grand juries from the membership of clubs such as the Rotary, Loyal, and Chamber of Commerce.

"those persons who were disposed to do the work of justice, for the office of juries under this system would not be excluded because of any lack of ability, intelligence or qualifications but merely because they did not belong to the social and economic strata of the community which contains the certain proving of the facts and organizations. A system which tends to perpetuate a group of large-scale organizations of our citizens from jury duty would normally prevent the selection of the young from the community. Such a system is highly discriminatory and should be avoided.

Here, all of those who do not belong to the very small and select group of friends and acquaintances of judges are disabled from having an opportunity to serve on the Alameda County Grand Jury.

Defendant does not argue that the Alameda County judges have made every effort to have the young, the working classes, and Negroes of the county in the grand jury. Rather, defendant states that discrimination is "not an essential element of a defendant's case." United States v. McManus, 349 F.2d 707 (5th Cir. 1965).

It is not unusual in the courts for the purpose of determining whether there are Negroes or young persons on the grand jury, the names of the persons on the grand jury, Texas, supra, 315 U.S. at 605, 404, 405, 362, 115, 159, 160 (1963). In referring to the statistical exclusion of Negroes from grand juries in Illinois, Texas, supra, 313 U.S. at 128, 123, 122, 64, 166, 160 (1941).

"Where jury constables must select those from whom grand juries are selected to have their personal acquaintance, discrimination can arise from a computer who know no Negroes as well as from commission of the same by the Grand Juries. If there has been discrimination, whether accomplished ingeniously or impudently, the conviction cannot stand."

The Alameda County Superior Court judges have violated their affirmative duty placed on them by the Constitution and have failed to comply with their duty, to develop and use a system which will probably result in a grand jury which can be placed on jury rolls." Rubenstein v. United States, 309 F.2d 24, 34 (5th Cir. 1962). The Constitution, supra, it is stated that those responsible for the grand jury and those members of the grand jury should follow a procedure of "a course of conduct" which would lead to a fair and impartial system of selecting the grand jury.

HUEY'S APPEAL

At the bar of the county courthouse, I power.

Civility to jurors of those who make up the judicial system, its requirements must be qualified and de-
Vietnamese Liberation Fighters Prepare for Enemy Attack

Half of Vietnam

South Vietnam is today the center of a military operation in which the Imperialists are waging a war of aggression, the largest in the world today and the cruellest in history. And because there is a nation which in all of its being so small, has stood up to the most powerful weapon of the imperialists, the threat of our nation.

Under the pretense of making the north, the present Imperialists have for years pursued the idea of occupying South Vietnam. They have resorted to one method after another.

In order to carry out their policy of increasing their military forces, they are doing everything possible to destroy the 24-hour revolution and the revolutionary army. During these past six years, the Vietnamese people, closely united under the guidance of the National Front for Liberation, have overcome many difficulties, and have carried out the cause of the anti-Imperialist struggle for national salvation from victory to victory.

Conditions Under Which the Vietnamese People Lived in the North

Viet Nam is one, the Vietnamese people are one; but after the Vietnamese people were separated in French colonialism, the North was completely liberated while the South continued under imperialist feudal domination. Due to the reorganization of the belligerent armies in their respective zones, the people of the North were concentrated in the North and the revolutionary forces in the South.

Under those circumstances, the Vietnamese people in the South were forced to seek safety, fighting the French and taking over South Vietnam with the aim of turning that zone into a new type of colony and into a military base at their disposal. They introduced their tactics, strategy, and battle plans and set the political and social bases for victory by creating a new, disciplined class through the re-establishment of the National Front that had been disintegrated from the enemy during the August Revolution of 1945 and during the period of resistance against the French. The aggressiveness of the leadership of the imperialists combined with the class revenge of the local reactionaries engendered the sanguinary and barbarism of the dominant regime of the US and its lackeys in South Vietnam.

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continued from page 8

NLF VIETNAM

even in the August Revolution, nor in the war of resistance against the French. But in the December Revolution, they were violently waged in South Vietnam. The December Revolution began to struggle without a people's strike - for the first time in history. In the previous war, after having fought and lost, they face a disaster and never have before a struggle been waged in conditions of neo-colonialism.

In this sense it must be said that the Cuban Revolution has furnished precious experience for the revolutionary movements of the world, and especially for the people's struggles under neo-colonialism, such as that of South Vietnam. Another aspect we wish to examine here, because it was one of the obstacles to the planning of a revolutionary line in South Vietnam, is the assumption of a too narrow a viewpoint regarding the relation between the present war and the revolutionary line of the December Revolution in South Vietnam, an achievement of the entire will and power of the people, one of the possible ways to win.

By this line of thought - the South Vietnamese line - to be liberated, and that liberation can be stabilized only by a revolution with violence, the problems of restructuring Vietnam by peaceful means and the realization of a revolutionary line in South Vietnam by revolutionary violence are in complete agreement. The catastrophe of Vietnam is not an individual, accidental disaster. History has shown that an important problem that must be considered in the revolutionary process between the different forms of revolutionary violence is the question of the way to struggle. For example, sometimes guerrilla warfare may seem free from aggression and sovereignty, its main force, has been conquered and betrayed by others. The same thing can happen if the work by the carrying class and the leadership of the radicalism is not properly organized or if the struggle against the enemy has not been properly organized and mobilized. The two problems that have been raised here are not new and have been expressed in different forms. The problem of properly organizing and mobilizing the Vietnamese people so that they can fight for their freedom is one of the fundamental issues of the Vietnamese Revolution.

In this sense it is important to study the struggle for the liberation of Vietnam. The question of whether the struggle is to be a peaceful or violent one is a fundamental issue. History has shown that the Vietnamese people have been fighting for their freedom.
CHARLES BURSEY: ANOTHER POLITICAL PRISONER

On Thursday night, August 7, Charles Bursey, our revolutionary comrade was convicted on 2 counts of attempted murder and 2 counts of assault with a deadly weapon. These charges stemmed from the April 6, 1968 shootout in which the pigs murdered Lily Dolby, Boston and attempted to murder Elbridge Cleaver.

Charles Bursey’s case is another example of the kind of injustice dealt out to oppressed people here in Babylon.

Point 9 of the Ten Point Platform and Program states, “We want all black people who have been brought to trial to be tried in court by a jury of their peer group or people from their Black community as defined by the Constitution of the United States.” Charles was tried by an all-white jury. All the members of our jail were old people with no understanding of a 23 year old man born and raised in the black community.

On Thursday, the jury went out to deliberate at about 4:00 pm and the courtroom was dark. The Panthers and the people who had come down to support Charles sat out in the hall and conducted a Red Back class. Pigs were running all over the place, asking because they couldn’t stand to see all the revolutionary comrades sitting together at the back of the courtroom. We never heard a peep out of any of them about this oppressive system and how they felt about it.

After getting out of the court until about 5:30 pm, we went back to the office. About 8:00 pm, that went back to the court. We stayed outside until 1:30 am, waiting for someone to come unlock the front door. When we went in the building, we went upstairs to the courtroom, it too was locked. The attorney, Charles Bursey got us in the room by stalling each other.

While waiting for the judge and the jury we conducted another Red Back class. Very briefly because we knew that the court wanted any excuse they could find to throw us out of the building.

Charles Bursey was in the hall talking to Charles Bursey, Red wife, Shellie Bursey, about 7 Panthers, and some supporters of Charles, including members of Women for Action, and a lawyer was in the hall with Charles when one of our courtesans came out of the witness waiting room and informed us that the judge had ordered everyone out of the building except for the defendant and the defense team.

A police trail in what is supposed to be the people’s courts, administering “justice” for all. This was supposed to be an example of “justice” of the people, by the people, and for the people,” according to what America’s justice system demands, but, the facts is that people aren’t even allowed in the courtroom to hear witness to their accused trial and impartial justice,” which the pigs insist every day to black people and all oppressed people. Pigs have to hide from and back down and go crazy over all those Panthers attending quietly in front of an administration building.

No more than ten minutes after the pigs appeared, Shellie and Charles Bursey came down and informed us that Bursey had been convicted. Charles Gall said that we had just witnessed another example of racism in the courts and the pigs’ injustices for oppressed people.

Charles Bursey is now a political prisoner, like Ridy, Like Lon- don and Berry, like Los Siete, like all people who oppose the racist, chauvinistic system and who are railroaded off to jail by these pigs on trumped-up charges. But the people will always rise up against the oppressor for their liberation. The people will free Charles Bursey and back to say, but he didn’t walk when they crossed the street. The pigs were crossing the block in plain cars, marked cars, and on motorcycles. They had surrounded the whole building, smashing and running around, jumping up and down, and going crazy over all those Panthers sitting quietly in front of the administration building.

No more than ten minutes after the pigs appeared.

Charles Bursey is now a political prisoner, like Ridy, Like London and Berry, like Los Siete, like all people who oppose the racist, chauvinistic system and who are railroaded off to jail by these pigs on trumped-up charges. But the people will always rise up against the oppressor for their liberation. The people will free Charles Bursey and back to say, but he didn’t walk when they crossed the street. The pigs were crossing the block in plain cars, marked cars, and on motorcycles. They had surrounded the whole building, smashing and running around, jumping up and down, and going crazy over all those Panthers sitting quietly in front of the administration building.

No more than ten minutes after the pigs appeared, Shellie and Charles Bursey came down and informed us that Bursey had been convicted. Charles Gall said that we had just witnessed another example of racism in the courts and the pigs’ injustices for oppressed people.

"Blood to the Horse’s Brow and Woe to Those Who Cannot Swim"

FASCIST COURT RAILROADS
CHARLES BURSEY

Free Charles Bursey
Free all Political Prisoners
Charles Bursey: The People Off the Pigs

Brother Charles Bursey is brave and strong. Fascism took him from but fascism cannot jail Brother Bursey’s mind. The Albuquerque City Court is all fascist.

Fascism is genocide, financed by the avaricious businesssman and the lying demagogue politicians who enslave white racism. In the name of "law and order."

Take one children’s bite, revive racist jurors with our racis-
ted pig, D.A. (prosecutor) who conspired against one brother, Bursey, results in "legal" genocid-
e of a strong black man. Our own brother Charles Bursey was railroaded by the route of the fascist court system. The last three days of Bursey’s trial have seen some of the most bourgeois racist tactics, all of which were sanctioned by the pigs, in order to prove how much brutality and genocide will come down on us before other oppressed people awake and see what is going to happen to us. Now is the time to stop letting your political leaders ride you back to your own defeat. They use one group against the other, they keep you divided so that they can profit from both of you. They may just jail you, so that they can be better use you, because if they don’t, the ruling class knows I will help you to their games. A-
merica’s ruling class is using Hitler’s game, check it out. Think of what you do to your own chil-
dren. Everytime a member of the Black Panther Party is jailed and you keep silent, you make it easier for them to jail you or your one day son. The "keep-
quiet" from the tables of the ruling class will make a sound.

All people who keep silent when they should speak out against this corrupt system are asking to be silenced per-
manently.

We of the Black Panther Party will release our jailed brothers and sisters. We too will be brave and strong. We will never sell out one another. We will never give up this liberation struggle. We refuse to be made into quiet innocents. Our threat to the ruling class who oppresses us in that which we wholeheartedly serve the needs and desires of our people. We will never keep silent, thus we claim that two Amer-
ica’s exist. The poor blacks and whites are the new masters and the ruling class is the slaves — which is a direct contradiction of life, liberty and the pursuit of happiness.

The firm commitment to total liberation of black people led by the Black Panther Party and Third World Liberation Struggle will live on and on. The cry of oppressed people all over the world will mount louder and stronger until all oppressed people win their freedom.

Because you have never been on a planet like or gotten you head hunted, or your organization har-
assed, it doesn’t mean you are not oppressed. We all feel like you. We all feel like we are being ap-
pressed as yet. What the ruling class can do to us today, it will do to the rest of us tomo-
orrow. We will not all remain ap-
pressed, until we all join in the struggle for liberation and defeat oppression. You may not know what you can do or where to start. The first step is your call to us, the Black Panther Party or the Third World Liberation Struggle. Buy our newspaper each week. Keep abreast of the truth. Don’t depend on the Mass’s newspaper. We only let you know what he wants you to believe and what he wants you to believe. If you want the truth, get the truth. If you are a -...

Free Charles Bursey.
Bring It On Down.

Free Charles Bursey and
ALL POLITICAL PRISONERS
SET OUR WARRIOR FREE --- FREE BURSEY

Once again the long arms of FASCISM have stretched forth to smother the fighting spirit in the camp known as the Oak- land Pig Jail. Charles Bursey, our courageous fighter for the people's liberation, is now facing a life sentence for allegedly attempting to murder a pig during the "ambush" of Panther on April 6, of last year. 

The pigs are on a fast-paced time schedule to totally eliminate the Panther Party. Its leadership and members because they fear the rising political awareness and organization among the masses. Charles Bursey is one of the many brothers and sisters who have been the victims of attempts of systematic genocide.

Our Minister of Information, Eldridge Cleaver stated, coming out of the ambush in April of last year, "The pigs tried to kill me, just like they killed Lil' Bobby and only the people shooting stopped them." The pigs, disillusioned by not having the opportunity to finish our comrades off in the streets, are now bent on exhausting all means to destroy them in their so-called "courts." To set up kangaroo court, judge, old-time, despotic, jury is nothing according to their perverted sense of law order, and justice.

Students from the Liberation School (BIG FAMILY) had the opportunity to observe a true miscarriage of justice. The youngsters, eager to show their support, love and sympathy for Charles were excited at the prospect of seeing their Democratic Rights, youngsters take to the front of the courtroom to chant "Free Bursey" and expose in their own way the FASCIST antics of the Oakland pig and power structure. The perception of the youth is sometimes surprising, sometimes frightening, (to the pigs).

Here are just a few letters written by members of our "BIG FAMILY" to Mayor and Comrade Charles Bursey.

FREE BURSEY TO THE PEOPLE
S. Needy

APRIL

Free all Political Prisoners

My name is April Cephas 9 years old. I go to liberation school in the Fillmore area. Teachers are Jim Patrick and Kathy. We learn about fascism and picking up the gun. We learn about the red book, we sing revolutionary songs. We know about John Rainwater and Eldridge Cleaver. The Cleaver had a baby Revolution in the only solution April

DAPHNE

Aug. 8th 1969

Dear Charles,

We talked about why you were in jail. We went to see your man and we cried as we cut, I got to see your Jolly, it sure wasn't your peer group. They were all out and white.

Also, you could write a book while you're in jail like Eldridge. Once when I was doing a report I read a book that was written on toilet paper because anyone ever found it and had it printed (I was in jail when he wrote it). It was about a dog because that was all he had. I am sorry you are in jail. If I knew the reason the fascist pigs put you to jail I would have known even the jury could believe all things like the rest said. I hope you get lots of letters from your comrades so you can get your mind on something.

I love you very much

Daphne

NADINE

Dear Charles Bursey,

I love you Charles Bursey

Nadine Hilliard

TEDDY

Dear Charles Bursey,

I am a student at the liberation school in Berkeley and I heard about the pig that put you in jail on August 7, 1969, and we just through hearing about the bloody pig telling lies on you, and you got put in jail. We will free you and Huey too and the rest of the revolutionaries. So, right on, Charles. All Power to the People.

Panther Power

Teddy

DORIAN

Dear Charles Bursey,

I love Huey P. Newton and Charles Bursey because you are revolutions and you love all the people! All power to Charles Bursey! We're gonna set you free! I love baby Sea and Lil' Bobby and all the people.

Panther Power!!!

Dorian

SEAN

Dear Charles Bursey,

I love you Charles Bursey. I hope you can come out of jail, and all of the big family miss you.

SONI

ROBBIN

Dear Bursey,

We are free in the Liberation School. I am sorry you are in jail.

FREE CHARLES BURSEY: POWER TO THE PEOPLE: Robin

SONI

ROCHELLA

There's a pig up a hill.
If we don't dig it out, Bursey will sound.

FREE BURSEY.
Bring it on down FREE BURSEY.

Dear Charles,

I know you hope and because you know my father and my uncle, I hope you like my song. I have many other songs made up for everyone.

Treva

Rochella

PETER

Charles, my name is Peter Hilliard, I am a student at liberation school. We at the liberation school love you. We love you because you are a part of the big family. I love Huey too, I love Eldridge, I love David and June. I love all revolutionaries.

Panther Power

Peter Hilliard

P.S. I love little Bobby and Bancho and John.
U.S. fascist pigs exhibited Open terror against a group of Ethiopi- an students at the Ethiopian Em- bassy on July 7, 1979. Armed with -4 rifles and wielding tear gas, the fifty pigs charged wild at the students who were holding a peaceful demonstration. This attack on the people by the forces of the U.S. government was part of the larger attack made by the U.S.-by its reac- tive agents, the three fascist pig- unions and all of those evil lying po- licemen, who are committing the torture of this decaden American society. They do nothing but cause more in the people's face. They are joined with the avowed businessmen like Rockefeller, Goodrich, and Eastman who keep their fascist fingers on the money of fascist who make appropriations in the Big capital Washington D.C.

July 7th was not the first time that they have showed their true nature to the Ethiopian people by giving full support to that lying, faked terror policy in Ethiopia. From the top to the bottom, the Ethiopian regime is terroriz- ing workers, students, and peasants. These gestureless pigs are revolting against the fascist exploitation of Ethiopian people. Peasants are kidnapped, shot or hung. Workers on strike have been dis- imposed, imprisoned, or physically eliminated.

Fourteen Ethiopian students were arbitrarily imprisoned by Washing- ton D.C.'s fascist pig de- partment. Many of their comrades were incommunicado injured when Nixon's racist pig cops fired wildly at the people. Nixon is ly- ing pig who merits his racist pig cops out of their fascist proclivities to vacate all their fascist takes cause they oppose fascism in Ethi- opia. It's, they are not in the face of the people this about law and order, and the people must arm themselves against such fools. We must car- ry on the struggle of all oppressed people against U.S. imperialism. Our struggle against fascism is an international to- pique. Chairman Mao says, "imperialism will not last long because it always does evil things". It persists in grooming and supporting reactionaries in all countries who are against the peo- ple (such as Haile Selassie in Ethio- pia). It has forcibly seized many colonies and semi-colonies and insti- tuted many military bases, it threatens peace with atomic war. Thus, freed by imperialism to de- velop, more than 90% of the people of the U.S. are up in struggle against it. It is the task of the people of the world to an end to the aggression and oppression perpetrated by Imperial- ists, and chiefly U.S. imperialists.

We must form a United Front Against Fascism!

ALL POWER TO THE PEOPLE!

Beth Mitchell
FASCIST PIGS DENY FREEDOM OF THE PRESS

This Capitalist System has corrupted the minds of the poor and oppressed people. The black press. The New York News Service, recognizes that the oppressed are the raw material for funny ideas.

On the morning of August 1, 1969, many Panthers left the Black Panther Party. This wasn't the first time the Party staff had been told to leave the office. It began as a joke among the staff. We opened our doors to the public, and within three months we had been told to leave the office. We were told to leave on August 1, 1969.

Harold Holmes

THE GRAVE DIGGER'S DIG AGAIN!

Harold Holmes

KANSAS CITY B.P.P.
PROVIDES FREE MEDICAL CARE

RICHMOND, California. The pro-
mortem. The grave digger in the
more. The masses of the people what they think of them. At mid-morning, the pigs, looking on the hogs brothers, as if they (the pigs) were a serious threat to the gambling syndicate in Reno. The scene took place on the corner of Truman and Wesley streets right down the street from the Black Panther Office. At this time Bobby Seale (Clyde) and the elderly brother, who had been list-
ing to Eldridge's record "The Man with the Camera" and the elderly brother, had been living in Richmond since 1945. As he walked down the street, he performed he had encountered with the pigs. He (the elderly brother) was telling us how the pigs and chickens would always masquerade as "one of the people" part long e

when we saw two brothers from Virginia, also wanting to be a part of the Panther Party, and they were interested in the Party. We were told that they would be fighting to keep the Party. The paper was going to be sold to them that the war they had fought was the apartment number, show-
when he didn't show up to the meeting. He was not interested in the Party. We were told that we had been included in the Party. The paper was going to be sold to them that the war they had fought was the apartment number, showing

was an unfruitful war, and now they have to go on a just war.

At this time the Fascist State Pig came out and told us to come down to his office. He asked us a reason and he gave none. We then informed him of our Constitution which he didn't seem to know. Ignoring this, we were covered by a Fascist State Pig.

Harold Holmes

Gall Spillard

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LIBERATION SCHOOL

On July 20, 1969 a Liberation School was opened in Queens (Corona Section). The registration completed over 60 kids in a day, three days the school has been open. The registration opened the previous week. The school has been open. The registration completed over 60 kids in a day, three days the school has been open. The registration opened the previous week. The school has been open.

FIFTH MONTH - eye and ear month. The health cadre will bring portable eye and ear testing machines to everyone's home looking for hearing problems and visual problems. We will help you solve these problems so that you and your family will be able to see and hear what's going on.

SEVENTH MONTH - month of health month. The health cadre will inform the entire health cadre of the importance of oral health. We will perform dental and oral hygiene demonstrations in the community.

While an interview was being given to a reporter about the Breakfast Program, I was asked about the attention of the Ministry of Health. The health cadre had made strides to implement a Breakfast Program for school children in the fall. The cadre was the third group to get a Breakfast Program this year. The students were being fed breakfast in the fall. The cadre was the third group to get a Breakfast Program this year. The students were being fed breakfast in the fall.
PIGS INTENSIFY EFFORTS TO DESTROY SAN DIEGO PANTHERS

On July 22, three cars loads of fascist pigs (vandals) in Panther clothes, led by Anthony Dumas, jumped out of the cars with questions such as: "Is Jimmy Johnson or I'mt Fleming in charge of the San Diego Branch?" "Hit us to show them the members of the San Diego Branch here today with the pigs."
"And do you really believe that the Black Panther Party could wipe out Fascism?"

The saturation campaign continued on in the following days when fascist pigs of the power structure responded on two fronts - the streets, and the courts. They resorted to fascist terror tactics in our Black community. The lying, fascist pigs held a meeting the comrades that the Black Panther Party was demonstrative and that people and their children could not even recite their own names in FASCISMLAND.

On the 24th, the fascist pigs came on another brother, Donny Nokes, while he was on route to inform three other Panthers that they were seeing something that he did not think was right. But all four Panthers managed to get away. (Panther Power)

While doing political work, some good friends of the Panthers were stopped, and Walter was arrested. One of the good friends was leased in O.R. (on own recognizance) by the judge. Walter was warned ahead of time on August 4th and charged with just under the infinitesimal. He has not been released. On the 50th of July, the fascist dogs chased three more Panthers - Bill Tate, and Sylvester Bell down an alley, and while trying to escape, failed to catch the streets, but failed to catch the streets, but they failed to catch the streets, but they failed to catch the streets, but they failed to catch the streets, but they failed to catch the streets. If they would kill on sight. That's just the Fascismland.

On the 24th, the fascist pigs came on another brother, Donny Nokes, while he was on route to inform three other Panthers that they were seeing something that he did not think was right. But all four Panthers managed to get away. (Panther Power)

PUBLIC SERVANTS

It is good, from time to time, to remind ourselves that public servants are public servants, and that their work is to serve the public, and not to be served by the public.

We pay their grant, and in return they are supposed to do the service which aids and conveniences us.

This applies especially to the cops, who are the public servants we are most likely to make contact with; for good or bad, from day to day.

When some fellow, like the sheriff of Alameda County, or our super cop in headquarters, begins to make noises like Louis the King's time to come, I hope we are prepared to pay the salaries of these bodies. They are supposed to be responsive to us, not dictators.

If we recruited police servants that are public servants, gesturing first and maybe far more badly, we are certain to improve the quality of public servants.

The concern that some people have about the police and the present modes of behavior is eloquently expressed in a letter I got recently from a man in Davis, of age 52.

"Is God, can't intelligent people see what's happening? If they don't like the Black Panthers, they can't read. Or do they just sit and stare vacantly at the bookbath, hum and after various hour?"

"I believe in_defense or the pigs do it perfectly right all, so long as it happens to them, and I believe in using all the weapons, and God damn what we like, they get out_arrest. The pigs become a chronic andprone spec."

People preferring"peace and order." This slogan got me right back to them, and I believe in using all the weapons, and God damn what we like, they get out_arrest. The pigs become a chronic andprone spec.

"The black community should be made for the idea that all city chairs should be restored to its correct location. The selected neighborhoods could not be more. The Pigs would use it, the Pigs would use it, the Pigs would use it."

It is the time to look at the black community.

This chapter amendment could provide for, under control of the police by establishing police of the city, the black community of the city, the black community of the city, the black community of the city. The city would be separate and autonomous in the area, the Mexican-American community would be separate and autonomous in the area, the Mexican-American community would be separate and autonomous in the area, the Mexican-American community would be separate and autonomous in the area, the Mexican-American community would be separate and autonomous in the area.
At ten-thirty a.m., 25 squads of fascist pigs started an unprovoked attack on the Black Panther Party office, set fire to the headquarters, and arrested three Panthers, all who received wounds on the head which the fascists say were made by "objects of determined gravity."

The nervous panic had to shoot the door nine times before they could open it. There was only one lock, which was not opened after the pigs entered the building, then the fire started. There was a gas can found in the kitchen. There were not any fear gas considered "catching fire." All newspapers and information not containing fire, the pigs made certain it was soaked with water.

The enemies of the people then broke all newspaper and other machinery used in getting information for the community. It would have been enough to take some people's means in an exploitative more called taxes, but they took $2,000 just to feed the hungry children every morning. Bread, boxes of baby food, food for the free breakfast program were destroyed by the fascist pigs. Medicinal supplies that were to be used for the free medical health clinic were scattered on the floor.

Harassment and brutality had been a continuous thing all day. Five brothers had been arrested after the fascists had forced them out of their car and threw dope in it.

This is why we tell the people they must be armed...to protect themselves from the fascist pigs and their fascists. If the Panthers were not armed, they would have been murdered.

"If you kill a few pigs, you get a little satisfaction. If you kill some more pigs, you get more satisfaction. And when you kill all the pigs, you get complete satisfaction."

Deputy Chairman Fred Hampton

Send food, supplies, donations to Black Panther Party Ill. Chapter
2350 W. Madison
243-2818

CHICAGO PANTHER OFFICE VAMPED ON BY FASCIST PIGS

On July 31, 1969, at about 10:30 a.m., while I was running the Illinois chapter office, a squad of fascist pigs entered the building. They were led by a man named Larry who was doing the police's dirty work. They came with the intention of destroying the office equipment andDAU.

- The pigs started to smash the telephone phones, the computers, the typewriters, and even the furniture.
- They threw smoke bombs into the office, filled it with smoke, and started to break every possible thing.
- They burned the documents, the files, and even the papers on the walls.
- They tore the posters off the walls and smashed the pictures on the walls.
- They broke the windows and the doors.

Fascist Suspects Leave Their Mark

Pigs Attempt to Wipe Out Chicago Panthers by Any Available Means

With Every Pig Attack, We Will Fight That Much Harder
At two-thirty a.m., 25 squads of fascist pigs started an unprovoked attack on the Black Panther Party office, set fire to the headquarters, and arrested three Panthers, all who received wounds on the head which the fascists say were made by "objects of undefined gravity."

The nervous punks had to shoot the door nine times before they could open it. There was only one lock. Witnesses say, after the pigs entered the building, then the fire started. There was a gas can found in the kitchen. There were not any tear gas cannisters "catching fire." All newspapers or information not catching fire, the pigs made certain were soaked with water.

The enemies of the people then broke all typewriters and other machines used in gathering information for the community. It would have been enough to take the people's money in an exploitative move called taxes, but they stole $500 used to feed the hungry children every morning. Bread, boxes of baby food, food for the free BREAKFAST FOR CHILDREN PROGRAM was destroyed by the fascist pigs. Medical supplies that were to be used for the free Medical Health Clinic were scattered on the floor.

Harassment and brutality had been a continuous thing all day. Five brothers had been arrested after the fascists had forced them out of their car and threw dope in it.

This is why we tell the people they must be armed -- to protect themselves from the fascist pigs and their flunkies. IF THE PANTHERS WERE NOT ARMED, THEY WOULD HAVE BEEN MURDERED.

"If you kill a few pigs, you get a little satisfaction. If you kill some more pigs, you get some more satisfaction. And when you kill all the pigs, you get complete satisfaction."
Deputy Chairman Fred Hampton

Send food, supplies, donations to
Black Panther Party
Ill. Chapter
2350 W. Madison
243-8276

Pigs Attempt to Wipe Out Chicago Panthers by Any Available Means

With Every Pig Attack, We Will Fight That Man
PANThER OFFICE
IN BY FASCIST PIGS

Fascists Swine Leave Their Mark

The Black Panther Party was a political organization that operated in the United States in the 1960s and 1970s, advocating for black liberation and radical social change. The party was known for its community service programs, self-defense efforts, and its confrontational stance against police brutality and racial injustice.

In this image, the text mentions the destruction of a Panther office by fascist pigs. The destruction likely refers to acts of vandalism or attack against Panther offices, which were often targets of white supremacist groups seeking to undermine the organization.

The text celebrates the resistance against such attacks, highlighting the importance of perseverance and solidarity in the face of adversity. The image of the city under attack serves as a backdrop to the text, emphasizing the context of the struggle and the determination of the Panther Party.

This page from a newspaper captures the spirit of resistance and the ongoing fight for justice and equality.
ATTACKING FASCIST PIG TROOPS TURNED BACK BY PEOPLE'S ARMY

Early Thursday morning, July 21, black and white cars dropped in front of the office of the people's army, the Illinois Chapter of the Black Panther Party. The Gestapo pigs then got out and like drunken maniacs with guns, which they carried, started shooting up into the office in the hope that they might be able to murder some of the servants of the people, members of the Black Panther Party, who feed hungry children every day, open free medical health clinics, and serve other needs of the people in oppressed communities. Those few believed they would be able to shoot at Pete, Alyn, and Larry, Panther-in-Chief of the Black Panther Party and that these brothers would not protect themselves, simply because the people shooting at them were white uniforms and called themselves POLICE. But the pigs were shot dead near to death when their fire was returned by brothers Pete, Alyn, and Larry, who along with others who have devoted their lives to the service of the people. The blind, ignorant pigs failed to finish what they had started by shooting at them when the were the ones that got shot.

The pigs, shooting-pigs finally gained entrance to the office. Once they were in and thought the people of the community could no longer see them, they proceeded to take out their blind anger on things which they could not destroy themselves. They were furniture, newspapers, and food. They attempted to set fire to the office in the hope that they might destroy our food (which we use to feed hungry children), and office equipment. Along with their attempt at arson, these pigs, these poor, shooting, manic, mechanical pigs acted in the true nature of the A.I.C. This gang of terrorists, commonly known as the Chicago Police Department, were said to be worth $500,000, and bargained for the office. They did this in the hope of stopping the Black Panther Party from meeting the needs of the people. The Party money that these pigs stole was to be used to feed hungry children, and the office equipment they damaged was to be used to tell people about our sick acts just like this one which the pigs could not everyday.

These nervous pigs arrived at the house they had shot Larry, Alyn, and Pete. After thoroughly hounding there so they could no longer defend themselves, these nasty pigs tried to set fire to the office. These brothers whose only crime was to defend themselves against a gang of murderers. This incident shows to the people of the community that we must move to put into action No. 7 of the Black Panther 10 Point Program: "Establish Black Panther Party for Self-Defense" which says, "We want an immediate end to police brutality and murder of black people. We must arm ourselves so that we may defend ourselves against these armed and dangerous maniacs known as POLICE. Once we have armed ourselves, we have to stand together for our own protection, because if they can shoot at us and attempt to burn the Black Panther Party office and make it illegal, then surely they can break into peoples homes with their brutal fascist gangstas pigs pigs and kill us. As outlined in our Ministry of Defense, Huey P. Newton, we must draw the line at the threshold of our doorstep. For anyone who breaks down our door, or just comes in our door in a rowdy fashion, we shall cut them if they have 12 guns, 16 uniform, and 36 squad cars." As Lyman Ward, A.I.C, says, "In every man's face shows that everybody wearing a uniform is not an officer of the law, and therefore, ones who have stepped outside the realms of the law and into the realms of illegality, they shall be treated as an outcast."

FREE Huey! LONG LIVE FRED HAMPSON FREE ALL POLITICAL PRISONERS!

Illinois Chapter Black Panther Party

Dennis O'Neal
John Borge
Gwendoline Davis
Vernon Tatum
Charles Allen
Diane Williams
Larry Johnson
Steve姚
Theresa Grey
Maurice Gabrel
Archie Weaver
Nikole Whitney
Lonnell Marshall, Alias, Ice Cubes
We were a renegade and anti-war revis.
I did not have faith in the People.

KANSAS CITY PURGE

The Kansas City Chapter of the B.P.P. as of July 21st, 1969 purges the following renegades and counter-revolutionary sellouts from its ranks.

THE BLACK PANThER SATURDAY, AUGUST 16, 1969 PAGE 18

HARLEM: A & P REFUSES TO DONATE TO FREE BREAKFAST

The Harlem community and the Black Panther Party are working together to feed the hungry children of Harlem. One day a superexploited black colony, under the leadership of the school board, served free breakfast to every morning school child at Friendship Baptist Church (70th near 7th). We have continued the program through the summer at All Saints Catholic Church (3001 & Madison) and Saint Mark's Methodist Church (15th and St. Nicholas).

The food for the Free Breakfast for Children Program is supplied by the merchants in the Harlem community. There are among this group many others of this community and black workers daily and take huge profits out of the community.

The food for the Free Breakfast Program was donated by the merchants in the Harlem community. We have some of the merchants who have been very cooperative and have agreed to donate some of their profits in the form of food for our children. We have the real, honest, sincere businessmen in A & P who not only are supplying us with food but are also working for our community and Black people. What happens when a & p refuses to feed the children. When we asked them to donate to the Free Breakfast Program, they clicked, "We spend too much money so it is donations to the community."

So we explained that the Free Breakfast Program was "all about and don't feel that the A & P is asking anything but to return for the exploitation conducted by these greedy pigs. We'll give you $10 a year if we can't get you anything more."

The Black Panther Party calls upon the people of Harlem to demand that the greedy capitalists stop exploitation and give us $10 a year. We'll give you $10 a year if you don't give them any more."

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ASU SUPPORTS B.P.P.

New York City, N.Y. July 29. Andy Stapp, Chairman of the American Servicemen's Union has directed members of the ASU to support the Black Panther Party and has called for the immediate release of Huey P. Newton. The call for support by the Panthers came in an open letter to Bobby Seale in the July 22 issue of the Bond, the newspaper of the ASU. The open letter said in part: "I send greetings of fraternal solidarity to the Black Panther Party's United Front Against Fascism Conference in Oakland, Calif. The Black Panther Party is one of the targets of an attack made by these wealthy and powerful interests who rule America because this organization has given heroic leadership to the tens of millions of Afro-American people who comprise the oppressed black colony with the U.S. Fifteen members of the Black Panther Party have been murdered by racist cops trying to disrupt and wipe out this movement by those who fight for the freedom of the oppressed."

"The American Servicemen's Union demands that all GIs unjustly held in the Brass' stockades be released immediately and that Huey P. Newton, the imprisoned Minister of Defense of the Black Panther Party, and all jailed Panthers be set free."
LETTER FROM EDWARD JOSEPH

To the People of Black Power

The fascist pig power structure has been so well entrenched, its all-devouring tentacles are now indistinguishable from the very fabric of society, and its stranglehold on our lives is so tight that it is difficult to imagine an alternative. However, we must not let this discourage us. We must continue to resist and fight against this oppressive system.

In New York City, Black Panther Party members have been charged with conspiracy for attempting to overthrow the government. This is merely a tactic used by the government to suppress our movement and prevent us from achieving our goals. We must continue to fight against this oppression and work towards a better future for all people.

If you are interested in supporting the Black Panther Party, please contact us. Your support is crucial to our struggle for freedom and justice.

Edward Joseph

LETTER FROM WILBERT GREENE

To the People of Black Power

We are writing to you as friends and fellow strugglers to express our support and solidarity with your struggle. We understand the difficulties you face and the sacrifices you make in your fight for freedom.

We urge you to continue your struggle with determination and courage, knowing that your cause is just and right. We stand with you in solidarity, and we will do all in our power to support you.

Wilbert Greene

LETTER FROM DARRUBA

To the People of Black Power

We are writing to express our support and solidarity with your struggle for freedom. We understand the sacrifices you make and the difficulties you face, but we believe that your cause is just and right.

We urge you to continue your struggle with determination and courage, knowing that your cause is just and right. We stand with you in solidarity, and we will do all in our power to support you.

Darrubah
How the fascists serve the people

THE POWER OF THE PEOPLE AGAINST FASCISM

The fascists, in their never-ending attack on the open gardens of freedom, are now attempting to undermine the power of the people against fascism. They are trying to destroy the power of the people by spreading misinformation and propaganda. They are attempting to confuse the minds of the people and to divide them from each other. They are using every means at their disposal to prevent the people from uniting and working together. They are trying to create a climate of fear and uncertainty, in which the people will be unable to think clearly and to take action.

But the people of this country are not going to be intimidated. They are going to stand up for their rights and to fight against fascism. They are going to fight for freedom and democracy. They are going to stand up for their beliefs and to defend their values. They are going to stand up for the principles of justice, equality, and human rights.

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EXHAUSTING ALL LEGAL MEANS

Letter to Editor

Dear Editor:

So far I've only received three unsolicited response to the newspaper but already I see how much support there is. I have changed the truth about the Panthers and their community. We make the B.P.F. seem like gangsters in the public newspapers and on television. But to know that newspapers say what the truth is and is not the truth is important. I have thrown up. When school starts I'll have to go to work, be able to read, be able to see, be able to talk. We can't be the people we've always been.

Even though I'm white I don't think of myself as a black but rather as a black person. I'm contented all the time about the people who are there. Just be the people you are and be the people you want to be. Be the people you want to be. Be the kind of people you want to be. Be the kind of people you want to be.

I am a Black Liberation Soldier

Marcus J.B. Brown

Philadelphia Chapter

A TALE OF THREE CITIES

The following people have been expelled by the Central Staff of the Southern California Chapter as of 15/8/69.

Julio Butler
Paul Massa
Janice Callahan
Fernando Salas
Andre Joseph
Joseph Samuel Hill

Special notice should be made of Julio Butler, a one-time uniformed pig, who has a record for having joined many left or moderate groups in L.A. and will still be a pig.

These people are not to be in anyway with Black Panther Party members, functions, offices, activities, etc., in any branch or chapter anywhere. No member of the Black Panther Party is to make any contact with the above people. Violators will be subject to appropriate punishment.

All Power to the People
Central Staff
Southern California Chapter
Black Panther Party

"It's time to intensify the struggle," as Brother Eldridge says, "we have been shot at, vamped on, over, under, around and through by those mad dogs they call law enforcement agencies, and the Black community in general has been raped and sodomized long enough. We have been overworked, underpaid, and overcharged constantly and have been lied to by the community of rats, racists and fascism. We're tired of being lied to and we're getting tired of the lies we're being told that aren't true. We're sick of the lies that they have come to us at the expense of the Black community and they're going to be "for the people." All we had to do was to get them into power and everything would be cool. We found that to be a lie. So we put our feet down on the swine bed of Fascism. We draw the line of demarcation at the threshold of our communities and whenever violence that lies to subject to total annihilation by the Fascists.

It's funny how the politicians are always on time for when they want the vote but are never around once they win the election. It's funny how the pigs always seem to be around whenever the police are out in the community helping the people but never around when the people are in the community helping the people. Yes, all of this is really mean but you know something else... the people aren't laughing. None of the oppressed people have anything to laugh about.

So we say "REVOLUTION" and we mean it. A revolution that is the wearing of a Dasahi or the growing of a mustache. We are not in the business of playing, there is no such thing as a political move in a political move. We are in the business of total struggle. We advocate complete revolution."

PUBLICity

A Community Demand to Meet the Urgent Desires and Needs of the Black Colony

Having taken a close survey of the poor conditions in Vallejo in general and their effect on the poor conditions affecting the black community in Vallejo, and having communicated with a vast amount of the occupants and leaders of Vallejo, recognizes the necessity to go forth and meet the demands and needs of the Black colony are met. The Black Panther Party recognizes that black people have a right to determine their own destiny and understanding this, we are justified in demanding that the racism and negligence at the hands of the police structure of Vallejo, in relationship to black people be put to an immediate end without fail.

The Black Panther Party recognizes the political and theoretical domination of black people by the political line and social practice. As the true representatives of the people, the Black Panther Party will not rest until the demands are met.

TO: Local Community Leaders and city officials of the city of Vallejo, California.

FROM: The Black Panther Party, Vallejo Branch, representing the Community Club Crest.

SUBJECT: A Community Demand to meet the urgent desires and needs of the Black Colony.

SAFETY:
1. We want a speed limit posted at the intersections of Avenue B and Point Pleasant Road, and Gateway Drive, and the intersections of Gateway Drive and The Street, from Gateway Drive to Corinna Street.
2. We want immediately, a stoplight at Gateway Drive and Parkview Street.

FREE PROTECTION:
1. We want all water hydrants checked to insure that they operate with the best of efficiency.
2. We want six (6) fire alarm boxes in the community to be located at Taper & Griffin, Taper & Wyde, Sarah & Gateway, Griffin & Kemper, Sage & Griffin, and at Corrin Dr. & Gieninger Streets. We have been unable to locate any fire alarm boxes in our community.

CREATION:
1. Enlarge Cleo Thompson Memorial Park. We want a park free of old discarded equipment (junkies, allees, etc.) with swimming pool and recreation center and parking area large enough to provide for our community. We feel that the existing structure is an insult to our community in relation to other parks in Vallejo.

They're working toward REAL justice, unlike fascist race, free Black Children for Children and Liberation Schools Open the people's eyes to the fascist's dirty pool.

The Panthers, Ruby Newton and good Eldridge Cleaver Fights for the people, we'll live on forever.

The Panthers will live forever or until no more needed for the capitalist's if the Panthers demands are needed.
WHAT WE WANT

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

2. We want full employment for our people.

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

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

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.

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

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

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

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.

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.
October 1966
Black Panther Party
Platform and Program
What We Want
What We Believe

FREE HUEY
Minister of Defense, Black Panther Party

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 CAPITALIST 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 us, 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 person is a person from a similar economic, social, religious, geographical, environmental, historical and racial background. To do this the courts are 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 reasons 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, pursuivant irregularly the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.
RULES OF THE BLACK PANTHER PARTY

CENTRAL HEADQUARTERS
OAKLAND, CALIFORNIA

Every member of the BLACK PANTHER PARTY throughout this country of racist America must abide by these rules asfunctional members of this party. CENTRAL COMMITTEE members, CENTRAL STAFFS, and LOCAL STAFFS, including all captains-subordinate to either national, state, or 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 on national decisions by national, state or state party, and local committees and staffs where said rule or rules of the BLACK PANTHER PARTY were violated.

Every member of the party must know these verbatim by heart. And apply them daily. Each member must report any violation of these rules to their leadership or they are counterclass/criminal and are also subjected to suspension by the BLACK PANTHER PARTY.

THE RULES ARE:

1. No party member can have narcotics or weed in his possession while 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 daily party work.
4. No party member will violate rules relating to office work, general meetings of the BLACK PANTHER PARTY, and meetings of the BLACK PANTHER PARTY ANYWHERE.
5. No party member will use, POSSE, or FIRE a weapon of any kind unnecessarily or accidentally at anyone.
6. No party member can join any other army force other than the BLACK LIBERATION ARMY.
7. No party member can have a weapon in his possession while DRUNK or loaded with narcotics or wired.
8. No party member will commit any crimes against other party members or BLACK people at all, and cannot steal or take from the people, not even a needle or a piece of thread.
9. When arrested BLACK PANTHER MEMBERS will give only name, address, and will sign nothing. Legal first 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.
11. Party Communications must be National and Local.
12. The 10-10-10 Program should be known by all members and also understood by all members.
13. All Finance officers will operate under the jurisdiction of the Ministry of Finance.
14. Each person will submit a report of daily work.
15. Each Sub-Section Leader, Section Leader, Lieutenant, and Captain must submit daily reports of work.
16. All Party members must learn to operate and service weapons correctly.
17. All Leadership personnel who expel a member must submit this information to the Editor of the Newspaper, so that it will be published in the paper and will be known by all chapters and branches.
18. Political Education Classes are mandatory for general membership.
19. Only office personnel assigned to respective offices each day should be there. All others are to sell papers and do Political work out in the community, including Captains, Section Leaders, etc.
20. Communications—all chapters must submit weekly reports to writing to the National Headquarters.
21. All Branches must implement First Aid and/or Medical Cadres.
22. All Chapters, Branches, and components of the BLACK PANTHER PARTY must submit a monthly Financial Report to the Ministry of Finance, and also the Central Committee.
23. Everyone in a leadership position must read no less than two hours per day to keep abreast of the changing political situation.
24. No chapter or branch shall accept grants, poverty funds, money or any other aid from any government agency without contacting the National Headquarters.
25. All chapters must adhere to the policy and the ideology laid down by the CENTRAL COMMITTEE of the BLACK PANTHER PARTY.

26. All Chapters must submit weekly reports in writing to their respective Chapters.

8 POINTS OF ATTENTION

1) Speak politely.
2) Pay fairly for what you buy.
3) Return everything you borrow.
4) Pay for anything you damage.
5) Do not hit or swear at people.
6) Do not damage property or crops of the poor, oppressed masses.
7) Do not take drugs with women.
8) If we ever have to take captives do not illtreat them.

3 MAIN RULES OF DISCIPLINE

1) Obey orders in all your actions.
2) Do not take a single needle or a piece of thread from the poor and oppressed masses.
3) Turn in everything captured from the attacking enemy.
by ENRIQUETA LONGAUEVA Y VASQUEZ

While attending a Raza conference in Colorado this year, I went to one of the workshops that were held to discuss the role of the Chicana woman. When the time came for the women to make their presentation to the full conference, the only person who stood up was a member of the Chicana women who was a representative of the Chicana woman. The continued chanting of the group that the Chicana woman does not want to be liberated."

As a woman who has been faced with having to live as a member of the "mujerica" in this society, I have always been a break-through woman. As a mother raising children, living in housing projects and having much concern for other human beings' feuds with communal involvement, this was quite a blow. I could have cried. Surely we could have at least added to that statement. I sat back and thought, why? Why? I understood why the statement had been made and I realized that going along with the feelings of the men at the convention we were not getting along at the time.

Looking at our history, I can see why this would be true. The role of the Chicana woman has been a slave one, although a silent one. When the woman has seen the suffering of her people, she has always responded bravely and as a totally committed and equal human being. My mother told me of how, during the time of Pancho Villa and the revolution in Mexico, she saw the men march through the village continually for three days and then she saw the battalion of women marching for a whole day. The women carried food and supplies and, also, they were fully armed and armed. I am sure that she will have her mark upon the Mexican revolution. The Indian and the Southwestern.

How the Chicana woman reacts depends totally on how the "Macho" Chicana is treated when he goes out into the so-called "mainstream of society." If the husband is a respectful, the family becomes a dominating and demands more and more.

A woman who has no way of expressing herself and realizing herself as a full human being has no meaningful relationship of material things. She builds her entire life around those and finds security in this way. All she has to live for is her house and family and she becomes very possessive both of this. This makes her a totally dependent woman. Dependent on her husband and family. Most of the Chicana women in this comfortable situation are not particularly involved in the movement. Many times it is because of the fear of censorship in general. Censorship from the husband, family, friends and society in general. For these reasons she is completely inactive.

Then you will find this is a woman with a husband who was not afraid to say very well in "Society" and perhaps has had to face defeat. She is the woman that really suffers. Quite often the man will not fight the real source of his problems, be it the domination or whatever, but will instead come home and take it out on his family. As this continues, his Chicana becomes the victim of his machismo and woe is the the trials and tribulations of that household.

Much of this is seen particularly in the city. The man, being head of the household in the system he lives in, will very likely live face for and for this reason there will often be a separation or divorce in the family. It is at this time that the Chicana faces the real test of having to confront society as one of its total victims.

There are many things she must do. She must: (1) Find a way to feed and clothe the family. (2) Find housing. (3) Find employment. (4) Provide child care. (5) Find some kind of social outlet and friendship. (6) On a way to feed and feed the family, she must find a job. Because of her suppression, she has probably not been able to develop a skill. She is probably unable to find a job that will pay her a decent wage. If she is able to find a job at all it will probably be only for survival. Thus she can only exist, she will hardly be able to have an enjoyable life.

Even if she does find a job, she must all at once realize that she has been living in a racist society. She will have much difficulty in proving herself as anyone. Her work must be three times that of any Anglo woman. Not only this, but the competitive way of the Anglo will always be there. The Chicana woman is always there with her superiority complex. The Chicana woman will be looked upon as having to prove herself even in the smallest task. She is constantly being put to the test. Not only does she suffer the oppression of being a minority but her own self-esteem is constantly being questioned by an Anglo society, she tries very hard to conform. Thus she may find herself even rejecting herself as a Mexican-American. Existence itself depends on this.

(2) She must find housing that she will be able to live in. She must be able to live in a housing project. Here she will be faced with a real problem of being a Chicana woman who is looking for a place that is cheap. It is likely she will have to live in a housing project. Here she will be faced with a real problem of being a Chicana woman that is conducive to such suffering. The decision as to whether she will live in a difficult matter as she must come face to face with making decisions entirely on her own. This, plus having to live in an area that is very traumatic for her.

(3) She finds that job she will be faced with working very hard during the day and coming home to an empty house and again having to work at home. Cooking, washing, ironing, mending, plus spending some time with the children. Here her role changes to being both father and mother. All of this plus being poor is very hard to bear. Then, on top of this, to have a tax worker or social worker tell you that you have to have incentive and motivation and get ahead! These are tough pressures to live under. Few men could stand up under them.

(4) Child care is one of the most serious problems a woman has to face alone. Not only is she tormented with having to leave the raising of her children to someone else, but she wants the best care for them. For the amount of money that is paid to a mother raising children, living in housing projects and having much concern for other human beings' feuds with communal involvement, this was quite a blow. I could have cried. Surely we could have at least added to that statement. I sat back and thought, why? Why? I understood why the statement had been made and I realized that going along with the feelings of the men at the convention we were not getting along at the time.

This woman has much to offer the movement of the Mexican-American. She has had to live all of the roles of her Raza. She has had to suffer the toilments of her people so that she has had to go out into a racist society and be a provider as well as a mother. She has been doubly oppressed and is trying very hard to find a place. Because of these facts she is a very, very strong individual. She has had to become strong. How else could she have stood the stress and the strain during the day. Not to mention the financial pressure of medical care.

(5) With all of these things, this fact still remains that she is a human and must have some kind of friendship and entertainment in life and this is perhaps one of the most difficult tasks facing the chicana alone. She can probably enjoy very little entertainment because she can not afford a baby-sitter. This plus she very likely does not have the clothes, transportation, etc. As she can not afford entertainment herself, she may very often fall prey to letting someone else pay for her entertainment and this may create unwanted involvement with some friend. When she begins to keep company with men, she will meet with the displeasure of her family and often be looked upon as having loose morals. As often she is not free to go to a church in the Church of the chicana, she will find more and more conflict and disagreement and she continues to look upon herself with guilt and censorship. Thus she suffers much as a human. Everywhere she looks, she seems to be rejected.

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And what usually happens to this woman when she tries to become active in the "Cause"? One would think that the movement would provide a place for her, one would think that the organization would welcome her with open arms and try to encourage her to speak up for her Raza. One would think that because of her knowledge and situation the groups would think of liberation schools with child care for the victims of broken homes, in order to teach them culture and history so that they may find self-identity. But, NO. Instead one finds that this woman is shunned again by her own Raza. When she tries to speak of Machismo, she is immediately put down and told "We know all about it, there are many books written on the subject." She receives nothing but censorship again. She tries so hard to say, "yes, there is much on Machismo, but can't you Macho look at the women and children who are the VICTIMS of your Machismo?" She tries so much to speak up and instead finds herself speaking to deaf ears and is completely closed-minded.

And the other ways, please offer her skills and knowledge in some way. This too is difficult. If she does a good job, she will be walked lightly around the men for she may find herself accused of being "aggressiva" or "machista." (Angry Chicana or Machista Chicana). To be accepted she will accept or allow an Anglo female to go in and tell them how to run things. The Anglo will perhaps be accepted and be allowed more freedom than the Raza woman. Through all of this she may become a Chicana woman and we all agree that this is a great help and she is freed and bleeds to help her people and is turned away and discouraged. What is to become of her? Will she be forced into being a skeleton in the closet that one does not want to face?

The Mexican-American movement is not that of just adults fighting the social system, but it is a total commitment of a family and living what it believes to be a better way of life in an unequal and unequal world for the benefit of mankind. When a family is involved in a human rights movement, as is the Mexican-American movement, all members of the family must have a saying in it. There should not have to be a definition of a woman's role. We should get down to the business at hand. Do we want a liberation for the Raza? This is supposed to be a family movement. No one else can tell a Chicana woman what to do. The man must help liberate the man and the man must look upon this liberation with the woman at his side, not behind him. Following, but alongside him leading. The family must come together as a unit. She will not have to live as a slave to the "masculine" or "feminine". She will not have to live as a slave to Brotherhood. Que no! We must look at each other as one large family. We must look at all of the children as belonging to all of us. We must arrive for the fulfillment of the Chicana woman's dream and our dream to develop a new life and a new way of being human. When the man can look upon this woman in HUMAN and with the love of BROTHERHOOD and EQUALITY, then and only then can they feel the true freedom of loving and equalizing himself. When we talk of "equality" in the Mexican-American movement we be better talking about TOTAL equality, beginning right where it all starts. AT HOME......
LA RAZA AND THE MELTING POT

Citizen people have struggled in this country generation after generation in the belief that the American Dream would somehow become a reality, that the poverty and deprivation which we must face day after day would change for the better. We were told that it was the American Dream, a just dream, a dream that was true. We were taught that it would work, that it would be our time to achieve great things.

But, we are told, that the American Dream is not for all. It is not for the poor, the black, the brown, the native American. It is for the white, the rich, the powerful. And so, we are told, we must work hard, we must be good, we must be patient, and we will one day achieve our dream.

But what happens when we work hard, when we are good, when we are patient, and yet our dream does not come true? When we are told that we must work hard, but then we are told that we must also be patient, and yet we are told that we must also be patient? When we are told that we must be good, but then we are told that we must also be good, and yet we are told that we must also be good?

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Who controls television? Any viewer, having been bombarded by TV commercials knows television is not free. It is paid for by sponsors, advertisers whose interests it is to sell their products. TV succeeds. People are told to buy and they do...buy, buy, buy. One of the ways our economy is propped up is by convincing people that they need a new car, new soap, new color TV sets.

Capitalists cannot survive without increasingly expanded markets. When there are no new people to buy the products, what happens? New needs are created, primarily by TV. In the already existing people and products are made that will break down and wear out quickly. No wonder thousands of dollars are spent on a 35 second commercial.

Television serves the interests of major corporations. For a wage earner, it is not a benefit, but merely a means of relieving him of other money. It is controlled, all of it, news included, by corporate power...money...monopoly capital. It is not an objective facts. News is carefully edited to sell those who power retain their power by keeping in ignorance and confusing with fable or slanted information the people, the workers, those whose labor makes this country rich.

The corporations control the people, control the government. It from selling and finding the true cases of our problems, profit-oriented capitalism. Those who power knew that if the majority of the people stopped their blind-fighting, sew through the steam, plowed by the false ruling class philosophy of individualism and racism, in a country united in two countries, the people would take the power away from corporate television. The them. There would be revolution.

The picture which America has produced in its own mind of our people has traditionally been full of distortions and self-serving lies. We may sing and dance glibly as we cut each other's throats in West Side Story. And in that sense we are colorful, sensual but violent creatures from another planet played by cardboard blue-eyed angels...angels in suits of technicolor make-up which render the color of our skins, but never us, the real people who don't come in wide screens stereotyped sound and a musical score which is not to our real music and real lives. Splices can't make it in Hollywood.

The image of the Mission 7 is a good illustration of the perversion and insulting mentality which seeks to keep our people in a cage. The news media is already in alliance with all our seeking politicians and their instrument of oppression, the police, are attempting to make the Lo Siete de La Raza into the perfect stereotype they have created of a gangster, bandit, hoodlum, "bunch of punks", to use Mayor Alioto's phrase. They are sitting as judge, jury and executioner of our brothers and by logical extension, of all our people. They have already tried, condemned, and executed our brothers and far as they are concerned, the end's already in sight. The issue has been decided and the judgement handed down.

The widow of patrician Brooks in the glare of flashlight and TV cameras appeared on her belief that if capital punishment were facilitated it would provide encouragement to those who might commit this type of crime in the future. Our brothers are being made as example of, their guilt or innocence is not important so long as it is necessary to make the people should be taught a lesson. If a hysterical campaign of this nature has been perverted against someone of a different or more "respectable" background, the reactions of all thronged around would be different. The questions of guilt, innocence and punishment should be settled in a fair and impartial court of law and not in the atmosphere of racial hysteria which has already condemned our brothers. As far as the news reporting of the money is not the matter. It is a fight against the police, attempting to make the Lo Siete de La Raza into the perfect stereotype they have created of a gangster, bandit, hoodlum, "bunch of punks", as has Mayor Alioto's phrase. They are sitting as judge, jury and executioner of our brothers and by logical extension, of all our people. They have already tried, condemned, and executed our brothers and far as they are concerned, the end's already in sight. The issue has been decided and the judgement handed down.

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More than this, we tell our young men to go back to our people. He must not be the only one to profit from his education—and he must also recruit his brothers and siste-
ers for the program. Mario, one of these "punk"s, went to summer school at the Col-
lege of San Mateo in 1968, and now he even dreamed of going on and becoming a doc-
tor.

I went to Mario's house fre-
quently as his tutor, and met
his family and his brother,
Romulo Martinez—another of
the Seven. He was working as
a waiter in the Olympic Club
in San Francisco then, and he
had some stories to tell about
the racism: he had to get
up with from these great,
rich men. At the same time
he was going to school at
sky College of San Francisco.
But he couldn't hack it—he was
thinking of dropping out. I
told him to come up to the
College of San Mateo, we'd see
if we could get him some
financial support. I told him
it wouldn't be much, and he'd
have to change his style note.
I told him I used to be a
good dressner mysel' for a
while—but I decided to go
back to school, and to use the
amounts of money I would get
by "serving". I had observed
that most of our peo-
ples had been destined to
become servants in the
facilities of America's white
ruling class, and numerous vic-
tims of hunger, unemployment
and police repression.

All of these brothers
re-

The Sky's The Limit

TO FREE
OUR 7
BROTHERS

SEND DONATIONS TO:
CHARLES GARRY
341 MARKET ST.
SAN FRANCISCO,
CALIFORNIA

..
La Raza y la Melting Pot

Nuestra gente ha luchado en este país generación tras generación bajo la creencia que éramos una "raza menor". Ayer día sería una realidad, que se pone en duda que enfrentaran día a día en la lucha por un lugar en la sociedad. En momentos difíciles de la historia nuestra, cuando los negros tenían que luchar por el mismo derecho que tienen los blancos, nosotros, las Islas, solo teníamos la esperanza de que algún día tendríamos la posibilidad de conseguir lo que buscamos. Ese día llegó y la lucha continúa. Nosotros, la Raza, y todo el pueblo, tenemos que crecer, nosotros protegemos contra esta ofensiva de destrucción humana, nosotros tenemos que seguir luchando hasta que nos den aquello que tanto buscamos. No podemos ser desechados como si fuese una simple cosa que no tiene importancia.

Los Siete hermanos podrían terminar en la cárcel por hablar no que se está en la actualidad. Porque esto es lo que hemos estado tratando de hacer toda nuestra vida. "No somos negros, somos humanos" hemos sido siempre la voz de la esperanza, de la esperanza de que algún día los derechos de los negros sean reconocidos. Ese día llegó y nosotros seguimos luchando.

En el futuro, queremos que nuestra voz sea escuchada, queremos que nuestras historias sean contadas, queremos que nuestra historia no sea olvidada. Somos una parte importante de la historia de este país, una parte que ha sido silenciada, una parte que ha sido ignorada. Pero nos hemos levantado, nos hemos unido y estamos dispuestos a luchar por nuestro derecho a ser escuchados.

La iglesia tiene que ser el centro de nuestra comunidad, el lugar donde podamos expresar nuestras ideas, nuestros pensamientos, nuestras aspiraciones. Es un lugar donde podemos unirnos y luchar por nuestros derechos. Somos una parte importante de esta iglesia, somos una parte que ha sido ignorada, pero siempre hay un lugar para nosotros.

Los Young Lords ocuparon la iglesia metodista de Armenta y bajo el liderazgo de Bobby se unieron como un grupo de ciudadanos que deseaban un cambio. La iglesia de la Raza, la iglesia de los que están dispuestos a luchar, la iglesia que no se rinde. Somos el legado de las generaciones pasadas, somos los que siguen la lucha. La iglesia de la Raza, el corazón de nuestra comunidad.
Queda controlada la televisión. Cualquier persona ha sido bombardeada con los medios de la T.V. sabe la televisión no es gratu.

Esta condición por los intrusos, las agencias de publicidad cuyo interés está principal;

mente en vender sus productos. La T.V. tiene éxito. A la gente se le dice que compra la cosa y tázan..., ven y lo compran. Compra, compra, compra...

Una de las maneras para atraer esta economía es a convencer a la gente de que necesitan un nuevo coche, nuevas marcas de ropa, nuevos aparatos de TV, en colores, etc.

El capitalismo no ha poder salazar sin un alimento, consistente de mercade. Que ocurre el no hay ingencia para comprar los productos? Enseguida se inventan nuevas necesidades, y, diariamente a través de la televisión, para la misma gente de almacén y se fabrican productos que apenas se gastan o se echan a perder con una rápida acumulación.

No hay gasto mili, se gastan miles de dólares en un promedio de 20 segundos.

La locura de la televisión sirve los intereses de las corporaciones más importantes. Para el trabajador la T.V. no constituye un beneficio, sino tan sólo un medio de vaciar la caja; la T.V. está controlada totalmente, incluso las noticias, por el interesar poder de las corporaciones -- el dinero, el capital monopolista, no
de la verdad objetiva. Las noticias son cuidadosamente seleccionadas y máximas para ayudar y mantener en el poder a los que lo tienen y en la temeridad a la gente alentando informaciones falso o parcial a los trabajadores y a todos aquellos cu- l

Las corporaciones no solo controlan el pueblo, también controlan el gobierno. Este es el gob. no, no una democracia, ni un gobierno popular, ningún político para el alcaldato. El poder está en las manos.

Como es posible que una pequeña mayoría rica, llegue a las manos del pueblo para continuar apoyando a un gobierno que no opera en el interés de este último? Al pueblo se le alimenta con la propaganda que sólo de la televisión controlada por las corporaciones. La estructura del poder nos mas, para mantenernos adentro separados entre sí, produciendo constantemente una conspiración individualista, como no se iluce ver en la popularidad del héroe del oeste y el Super héroe, individuales en minoría, que todos el caso se den, se limitan sobre las demás adversidades. Así se persigue un mito. Pues cualquiera puede triturar en esta sociedad donde rige la ley de la jaula y del frasco un mero cubilete en el mismo.

Este individualismo así como el nacionalismo existen son dos de los medios que nos previenen de estric.

tos y de la verdadera caí.

as a nuestros problemas: el capitalista motivado por el bajo lucro. Los que tienen el poder a hora saben muy bien de que al mayor la gente deje de pilaras entre el y el vendedor... y se negara a dejarlas divi.

dir y contrarrestar con la falsa filosofia del individualismo y del sa.

clase y dirigirse, si la gente no se une de verdad, para resol

unidades que sean mismas, al que estu

merced a nuestras vidas de

vivencias. Los "aprendemos", así nos dicen, no consiguen nada en Holl


La imagen de nuestra generación transaccionalmente creada en la mentalidad Norteamericana por los pro.

pia Norteamericanos está desfigurada y llenas de mentiras egois.

Jugamos bajar y cantar gra.

as a nuestro tiempo hac.

es petidos con cuñados en "West Side Story", y ese se con.

amos seres pintorescos, sen.

as, y visitados por otro pais.

a, interpretados por angulos g

UNOS OSLO NA "EL" CL/IOH0S.

la vida de una mujer musical que representa el color de nuestro país, pero nunca en nuestro país, el pueblo verdadero que no aparece en la pantalla ancha ni en el sentido ocultado en la, la pureza llamada "música". Es un mito que nuestra música ver.

Hijos, en nuestra vida de vidas de

os "aprendemos", como nos dicen, no consiguen nada en Holl


El caso de los "Siete de la Raza" es un bueno ejemplo de la personalidad perversa yOnehata que hace todo lo que puede para mantener a nuestra gente enclaustrada, que se ocupa con políticas económicamente y su instrumen.

to de aportación, la política, está

bien, lo que hay que presentar, es la utopía que coincide con el perfe.

ese extremo popular por el "montón de maleas" de las
gentes, actos de desonrar, como dice el Alcalde Allen.

Se han delegado el rol de cul.

la nuestra gente, y por esta razón.

mismo, y por esta razón, nuestros hermanos, y, por estafados, lo

sufrir y trabajan nuestros hermanos y, por estafados, lo tienen, sufrir y trabajan, porque el que no sabe que está esta falsa, nocon.

ra nuestra gente, nuestro propia ca.

sos que no tenemos, a no cualquiera de nuestros hijos que le haga a su gente y que hubiera tratado de trabajar sin problema por la jui.

La Raza.

"Siete de la Raza" se le ha rehusado e.

a la Raza, y a la "gente m

as de nuestros hijos que le haga a su gente y que hubiera tratado de
caso social para la justicia.

la historia de la Raza.

en el Nuevo Mundo.

El papel que ha a si su hijo lo hayan levado prono por no 

sostén, la juventud, es la que, desde su nacimiento, unido 

para satisfacer el anhelo de un hombre, de que sea un hombre, o a quienes lo alimentan con algunos 

un hombre, o a quienes lo alimentan con algunos 

la historia que es el robo con.

el Nuevo Mundo.

Ya es demasiado y nuestras vo.

es que que es el robo con.

el Nuevo Mundo.

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