BLACK SOLDIERS AS REVOLUTIONARIES TO OVERTHROW THE RULING CLASS

BOBBY SEALE, CHAIRMAN, B.P.P.

This is the county jail, city prison, in Oakland, California. And this is Bobby Seale, the Chairman of the Black Panther Party, and I represent the Black Panther Party, the party of which Huey P. Newton is the Minister of Defense, and Eldridge Cleaver is the Deputy Minister of Information. And I am presently incarcerated here along with the other members of this party. We are all Black, we are all in the same manner that our Minister of Defense, Huey P. Newton, is incarcerated in another prison here in California known as C.C.M. (County of San Francisco 200 mila.) And I would like to express my feelings here as a political prisoner.

We are here in America, brothers. (Black G.I.s, who this message is to, trying to rid our- selves of the oppressive conditions that we've been subjected to for 400 years. And those who have Black brothers with their lives on the line, dying and fighting for people who are only wanting for decent, self-determination in their own homeland, and to reflect their spirits and unity to our people. And the only reason that Black G.I.s are here, it's not because of Brown G.I.s, or Red Indian-American, or Cali- cano, or even white G.I.s, the only reason that Black G.I.s are here is because of the fascist, ruling class circles of America, because of the white businessmen, the big rich men, the generals, the corporate people, the mistreating politicians who misled and tried to lie to the people, the ones who put you there and the ones who mean to keep you there. They're the ones who are taking away the homes out of your brothers. And it's not cor- rect that the people of this country would find themselves and defend their life and fight for the right to self-determination, because they have NEVER been oppressed. As they have NEVER called us "nigger." They have NEVER done anything wrong to us. The leadership of the Viet- namese is that of hero people. This is also true of the Vietnamese people, who are hero people, fighting for their right to self-determination.

And so, the same goes for Black people here in America living in every city, in every prison. We have been for 400 years. We have been oppressed by White Blue bloods. We are aware, aware, aware, aware about your dream about home, but when you come back, you nearly have that you have a fight here, that you have the right to control our districts in our Black community, as the Chinese, as the Viet Nam people, as the Chi- nese people, in our black community, we want to control our destiny in our Chi- nese community, we want to control our places where they live, as the Amer- ican Indians have already a right to control their destiny, as the poor, oppressed white people have a right to control their destiny. In every oppressed while people must re- main in the fight forever. Black G.I.s, the American Indians, the Chinese-Americans, the Latino-Americans and every people, and Black people in America are beginning to move more and more as an opposition to the oppressive condition, because the Black Panthers, business and political class are the ones who keep the Black people going. They are the ones who keep people who had the same color as ours, etc.

The Black Panther Party, brothers, does not fight racism with racism. There are no white people in the Black Panther Party. We do have alliances with radical student groups which have stood up in support against war for your sake and for all the people in Vietnam. We want to bring them, and stand against black people in war, demanding and protesting that they not be sent home and the war.

The Black brothers, Vietnamese Black G.I.s, must understand and feel desire to oppose oppression and violence and the democratic government. Oppose fascism. The cops occupy a space of the democratic government like a troop occupies territory. Just like you are a foreign troop there in Vietnam, occupying territory at the direction of the fascist ruling class and their military leaders, who are also a part of this fascist ruling class. Not all the people of America are Vietnamese. You're there because imperialism U.S. aggressors (and that's exactly what they are) sent you there. And we'll be glad when you come back, because here you are, you don't have to fight the pigs who occupy your city and metropolitan throughout the county. You are, as I say, doubled, triploid, and quadruple wherever Black people live, wherever Vietnamese live, in the big cities throughout America. The Black people live, the people who are protest- ing and opposing war, are going to find the murders and the murder and brutality that's done to you, and Vietnamese, and all the Black community. Wherever you are, the Vietnamese have been tripled and quadrupled with present day society. And number of G.I.s have been sent to Vietnam, and must be exempt from military serv- ice. We say that they are doing something against this government, we really want them to fight the Vietnamese. As I say, as Cesare Beccaria says. We want an immediate end to the Vietnamese war. As I say, we're here for Black people. The last two points of the Program cover our rights, fair trial by peers as it says in the Constitution of the United States. It's important Black brothers that we understand that the need to come home, it's not as that we under- stand that the Vietnamese people are at the same time as the Vietnamese people, not under self-determination in their land, but in the same, but we're just in a differ- ent place. We should be here fighting- here at home. They protest over here for the freedom of political pris- oners. You should be here fighting for the freedom of political pris- oners. Power to the people. Power to the people, that's what we say, Power to all the people, and get rid of all the power, take the power away from the minority ruling class cir- cles, the imperialists and fascists, and get rid of Black people who are doing over there to the Vietnamese people, they're getting Black American people. The same thing, the same kind of weapon, the same weapons. They have tanks, they have planes, they have everything prepared. And that's what we mean when we say 4 million, 6 million, 7 million people and the G.I.'s and Vietnamese people and the Vietnamese must have to protest the war, are the ones who have to protest the in- justice.

So you brothers who are dream- ing, you're thinking, when you get back home, you're going to be the same oppression. You're going to be the same opposition. You're going to be the same people. You're going to do to him what it was so now then. You have to do to them it wasn't so now then. And that's why you got off into that thing any- way. You want the service for the same reason went at one time to another time. The same reason, now, 'cause it wasn't no job, it wasn't nothing to do, so you don't have any more money in your pocket and you were frustrated with your surroundings and sit- tically your environment. That's what the G.I. is doing, he's fighting for all the conditions against an individual human being. That's the first basis he has, he's fighting for an individual human being, and not going out try- ing to play a role in the oppression of all the peoples you can kill in a foreign war. We say that the Vietnamese are fighting for a free Vietnam. And that's what the Vietnamese are doing.

So to ALL Black G.I.'s, it's very important that you understand that you are not just coming home; the need to relate to the conditions and to us and to get mobilized and prepare for the fight against fascist political prisoners: the need to fight for democracy where you are going, where you are going to have a meeting, where you are going to have a meeting in your own, in your own offices. And in some cases we've had considerable events with weap-
I Foot ‘CS’ Shell Fired Into S.D. Pantera Pad was Hawked, Stolen, Killed, or by the police, the “pro- the house, got into position and ordered the women and baby up the door. When the woman asked if those men had a warrant, they told me, "We don't need one, we'll kick the door down." The woman said they were not opening the door and the woman told the police, there were 50 seconds to do so. Before 10 seconds to do so, the San Diego Processors of the law started firing C.S. Gas Rockets into the house. They continued that for 45 minutes.

Because the masses of people understood clearly that the Police Department is no more than an occupying army of the community, the people threw rocks and bricks at the police to try and keep them from killing these two sisters and the baby. The people's activity became so intense that the police's concentration was forced to the people and they stopped firing the gas rockets into the house, and turned to "disperse" the outraged people.

The sisters then came out of the house carrying the baby. After this, complete bedlam was created by the police activity. They tore up the house, threw out food and medicine, and rape and arrested every person outside for disturbing the peace and breaking the law. They then kicked down the doors of other proven innocent people, who were shot and killed by a so-called suspect. Finally around

4:30 a.m. they left the area. And so, we once again simply reminded the Power structure that attacks on the Black Panther Party are in fact attacks on all the people, and the people, as so they did in San Diego, clearly see this and will move on this. And we also reminded the Pig Power Structure once again of what we will do to our enemies. We are preparing for a military campaign to get you and the pigs out of the Black community, and face the wrath of the armed people.

TO THE PEOPLE

The Power is that which has been committed to the Black Panther Party by the fascist lackey pigs. They have shown that the struggle of the oppressed people has been brought to a higher level of the revolution. A clearer, and clear line of demarcation has been drawn. Those crazy, stupid pigs of San Diego have been harassing Panthers, and intimidating them constantly ever since its existence. Why? Simply because the Black Panther is the servant of the people, to go forth and meet the needs and needs of the people. To teach the people the strategic methods of how to resist the power structure. These things have been put into practice.

All the constructive things that the Black Panther Party is doing are in the interest of the people, so it is not at all hard to understand, or begin to understand, why the pigs move the way they do. Daytime, you hear or see fascist pigs jammed bumper to bumper, running into each other to try and commit foul acts on the people’s

SAN DIEGO PURGE

The San Diego Branch of the Black Panther Party has a special element within our ranks. A sister—Lydia Rumbold, she is a named as a great many people, liberal and anti-black, to the feeling of this is the one who checks out the mail boxes and makes sure that the police are not checking into any area.

THE BLACK PANTHER, SATURDAY SEPTEMBER 20, 1969 PAGE 3
Institutionalized Illness in the Prison System

"Most veterinarians give better care than the most medical doctors." - By Rev. Robert Taylor

One of the first incarcerated persons to either extract his life from his own body was a very tall, extremely handsome man named Donald Clark. I met him one day in the 1970s when I was a student at a Cotterdale, North Carolina, prison. I remember it clearly as a sunny afternoon, but I don't think he was very happy. I worked in the Brooks and the Cook County Jail. I remember one day seeing this completely tall, extremely handsome man. I thought, "What is this guy doing here?" I saw him in the hospital and I remember being very surprised at how thin he was. We met in the hospital and I was very moved by how he interacted with the nurses and the doctors. He was very sick, but he was very calm, and he was very grateful to be able to have some kind of social contact with other people.

The medical profession is the custodians of the institution. It is their duty to provide medical care to the incarcerated population. The medical profession is responsible for the health and safety of the incarcerated population. The medical profession must be impartial.

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Medical care in the Illinois prison system

Here in Chicago, we are really struggling with adequate medical care. The Illinois prison system is understaffed and underfunded. The medical professionals are overworked and underpaid. The medical professionals are working extremely hard, but they are not being compensated for their efforts. The medical professionals are overworked and underpaid. The medical professionals are working extremely hard, but they are not being compensated for their efforts. The medical professionals are overworked and underpaid. The medical professionals are working extremely hard, but they are not being compensated for their efforts.

The medical profession is responsible for the health and safety of the incarcerated population. The medical profession must be impartial.

Lead poisoning in New Haven, Connecticut

Lead poisoning is a very common and serious problem in New Haven, Connecticut. The problem is caused by the high levels of lead in the environment. The problem is caused by the high levels of lead in the environment. The problem is caused by the high levels of lead in the environment. The problem is caused by the high levels of lead in the environment.

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REVOLUTIONARY MURDERED

"By lifting their hands against Larry, they lifted their hands against the best that humanity possesses," Larry Roberson, Chicago Black Panther, was murdered by bald zealots—call them "Chicago police"—who vowed him in a shoot-out on July 14th and then placed him in Cook County's county jail, a known slaughter-house, where he was shot dead Thursday, September 4, 1969.

On the morning of July 14, Larry, 28, and Party comrade Gary "Silam" Moore came out of a restaurant at 120 California Ave, where they had eaten breakfast. Outside, Larry and Silam noticed the pigs harrying people about the calloused "robbery" of that same restaurant. Putting out that no robbery had taken place at the 18th Street Communications House, the rights of the people should be respected, Larry took his stand against the attack.

Both Larry and Silam were arrest- ed and charged with murder. The attempted murder, though no robbery had taken place, Larry was charged with illegal possession of a weapon. Silam was taken to jail, and Larry was taken to the Cook County Central Hospital, where the police had been attending on the gun-shot wounds of the people who have continually pre- vented the Evil One. Even so, the clear rulers against this slaughter-house have been largely ignored.

Larry's brother and sister were the only visitors he was allowed to see while in the hospital. Trying to weaken his revolutionary spirit and murder, perpetrators of pigs under the direction of the power structure, and murder, perpetrated by pigs under the direction of the power structure.

Understand that it was not one or two individuals that murdered Larry, but a system—a capitalist system that explains the many for the benefit of a few and that crushes those that are powerless and those who protest. Understand that this country has become a political state and that it permits people such as Larry to be murdered by so-called "patriots." Understand that this is nothing but a manifestation of the fascist trend this country is taking. Just take a moment to realize that Larry was, as fellow Party Deputy Chairman Fred Hampton put it, "a revolutionary progressive incitement to be astronomically intimated."

It doesn't look like we're going to stop firing off every single gun, every single man die, because death in a state all of us will encounter. How is it encouraged plays a significant part in how we will react to it. Natural death or death caused by disease isn't the same effect as death resulting from murder. The difference being that natural death and death from disease are unavoidable, i.e., we haven't developed the medical knowledge how to combat them. murder causes a sensation of horror, because it is controllable; it doesn't have to happen.

This country's legal system, supposedly set up to control such people as murderers, is in fact not controlling them, but sanctioning them.

"Larry's death was controllable? Why? Because if the people had the power that place would have, they would see it to that murder- ers be taken off the streets. Fas- ceist elements, like the pigs who killed Larry, would never be in that place again. Americans have been haunted and destroyed. But unless we seize the power the government will always be dominated and destroyed; we will remain absent with the presence we need to control them. The Black Panther Party is fighting like Larry fought to see that the people have the power that is rightfully theirs, and that they not be victims of human vultures (such as the vulture that killed Larry)." "Just as man is a social animal, so are animals. Therefore, the people must realize that there is a power greater than they—the people—that even now their high and strike at injustice, oppression and misconceptions, and can be shot down.

They need us, because the people can demand. Party. Both the Black Panther Party's Ten-Point Program: anti-white supremacy, and to police brutality and murder of Black people.

"Larry is gone now. Soon the roll will cover the entire burning revolu- tionary whose last breath was in service to the people. Thus, the roll will recline and embrace him, that the revolutionary spirit will be cause it is not measurable or con- takable, cannot be destroyed, cannot be buried. Larry's spirit will be in our midst as long as there are oppression and oppressed, oppor- tunities and subjects, and perpetrators and victims. His spirit will be there- in inspiring us to give all the energy we have, our lives, if necessary—so that a new day is born.

For Larry's death, 100 people have risen to take his place and fight as though we have come to the realization as we must all the realization of that: "Only when the consciousness of the people's freedom is founded, can the power of the oppressor can define the roll for the people's self-rule." All Power to the People. Panther Power to the Vanguard Long Live the Revolutionary Spirit

GEORGHIA WOMAN RETURNS FLAG

A mother in Georgia, embittered by her son's death in Vietnam, has sent the American flag from her son's coffin to Yvonne Nixon.

Mrs. Mike Stevens, a businesswoman in Warner Robbins, Ga., included a letter to the President which said, "I do not want a flag which represents a country which is sacrificing her young men as this is one of many.

Pvt. Wayne Stewart, 22, was killed in combat last April. Mrs. Stewart has been writing to congressmen and military authorities, but she has only received cold replies. A previous letter to the President got no response.

This time Mrs. Stewart said, "I hate the flag for what it stands for in Vietnam—the murder of our young men. But I love it for what it is supposed to stand for."

Reprinted from GUARDIAN

BOBBY'S POEM

Daily Sunnay called us fall of Lucifer.

Don't call us calling him Lucifer for burning.

"That's the beginning as to why

Don't give a good eagle-eyed Filial

Trapped by gods, San. All you

Think you are looking at the devil?

Was gone when he get and go get your money

For that ticket you

Got from Dollar Sammy and call him a pig

Before this bastard for a better

Concerned in that you continue acting like a freak

Drape monogomog. Just relate to the fact that

You must pick up the gun to survive.

Eunices knows that many of you Banksters con-

tribute to

Tax-deductible charity organizations that

Now that you're talking about blackness we're on the edge to the Government to a duel. Because if

You're in the Middle East to be
een phones for you to wear to be

We don't wanna screw that put in your
ears

BOBBY SEALERS CHAIRMAN BLACK PANther PARTY

THE RISE AND FALL OF

THE BLACK PANTHER FASCIST FUNNIES PRESENTS

LOOK AT YOUR HANDS, PIG OF PIG... BLOOD OF LIL BOBBY HUTTON IS ON THEM... TALKING TO THE URBAN WARRIORS AND THE BLOOD OF STREET PEOPLE... NOT MINE... NOT MINE... AWAY THE MEMORY OF THE PEOPLE, OR THE TRUTH WILL RISE ON THE RANK - THE CAPTIVISTS CONTROL YOU, AND YOU WILL BE JOINED TO THE PEOPLE... BUT THE PEOPLE ARE

HIT TO YOUR OPPRESSIVE GAME, DOMINATOR, AND THEN YOU WILL CRY.... THE MIDDLEMAN JUST AS THE BANKERS AND THE STRUCTURE CRUMMLES BY THE DIME, AND YOUR OWN VICTORY WILL BE A PAYING VICTORY YES MICKY MICKY... YOU ARE THEリアル FUGITIV OF JAPAN... THE PEOPLE'S JUSTICE, AND YOU WILL PROCLAIM THE RIGHTS OF BLACK PEOPLE... PERISH THE PID
PIGS RAID MEDIA CONFERENCE

MANAGING EDITOR
BLACK PANTHER PAPER

Reprinted from STRAIGHT

BIG MAN, Managing Editor of the Black Panther newspaper and Deputy Minister of Information for the Black Panther Party, talks to Jon Hess at the STRAIGHT at the underground media conference on July 11 in Ann Arbor, Michigan.

STRAIGHT: What do you think of Stokely Carmichael's criticism of your association with white radicals?

BIG MAN: I have to devote from what our Chief of Staff says, but Stokely, at the time he was in the Party (as Honorary Prime Minister) didn't become well politically educated. Even Eldridge's writings and Huey's writings say that it's necessary for revolution in the black colony, that there should also be revolution in the white mother country. And we've learned from Eldridge to form coalitions—meaning and working coalitions—different white radicals, the Peace and Freedom Party, etc.

STRAIGHT: There's that much difference between our struggle and anyone else's struggle here in Babylon, because we're fighting the same kind of bastards, the same which, the same fascists, the same kind of white radicals as we fight here in the black colony.

BIG MAN: Why do you tell people to kill the pigs?

STRAIGHT: He's always advocate self-defense. People have a right to defend themselves. That's why, when Huey started the Party, he said that black people have got to be a defining weapon which is a legal weapon—in everyone's home for self-defense. He took into account the fact of the St. Valentine's Day Massacre back in the 20's in Chicago, when police acción mass murder as policemen, killed a number of men. So we say that anyone who resists the pigs is a defense army. At the moment we are the minority of an outlaw, deserves to be treated in the manner of an outlaw, and the police have a right to live, and therefore they have a right to defend themselves in order to live.

ANN ARBOR (MI)—Thirty Ann Arbor cops and men from the militia in the long, hot days of July invaded the Radical Media Conference held at a house south of the city.

A small group of officers had shown up at first, ostensibly looking for a girl who had been beaten for a few days and then was released on bail. They were denied entrance by a conference security guard. Ten minutes later, carloads more of them appeared, and the officers beat a path through the doors coming from almost every direction.

Pig officers who had been enjoying the afternoon and evening at the University community network between the larger revolutionary papers, stood around a little dazed after the invasion.

In a telephone call at the U of M, one of the pigs searched the house, ostensibly for the girl who had been beaten.

After this, all the pigs in the gestapo got ready to leave. One of them flashed a sign at me, and I'd been hooded and hooded him locally as they stood watching the hill.

that's in Canada, which is different from what you're up against.

STRAIGHT: What do you think of the local struggle?

BIG MAN: Definitely, because the people here—I don't know whether it's the lack of political education or what—but they seem to be trying to make the police situation the situation they're talking about. Like they say we want to talk to the police, and then the next day we want to talk about power to get legal aid for the oppression that's going down for the Black Panthers who are just being hustled and the pigs.

STRAIGHT: How can you separate politics from this?

BIG MAN: You're the closest paper to being there.

STRAIGHT: You're the closest paper to being there.

BIG MAN: No, I would say, with the Black Panther Party, there is no underground. We're just the most visible people. It's a generalization under the real press because our newspapers are defined as the underground. But because we can't educate the people by being underground, under this is like somebody sending letters out into the night and not being available to talk to the masses of people. I would say that those papers (at the conference) are not really underground.

The underground, I feel, is just another name for the monopoly and the monopoly and the monopoly and the monopoly and the monopoly and the monopoly.

STRAIGHT: Have you experienced repression of your paper on the local and national level?

BIG MAN: Yes, we've seen papers come out, and this is the most recent one, and the package and the papers are soaking wet. This has happened specifically with this one. We did on Malcolm X—a tribute to Malcolm X's friends. They weremassagead to Harlem, about 5,000 were totally destroyed. We've had word from the State, that something like this is going to happen. We're not going to have a problem. It's a problem of fate and technology.

STRAIGHT: The police are so vindictive and there is no respect for the law?

BIG MAN: Yeah, the GOOD TIMES gave us their just due, and we are able to deal with that situation.

STRAIGHT: Have you ever been hustled for anything?
THE BLACK PANTHER, SATURDAY, SEPTEMBER 29, 1969 PAGE 7

EDITOR’S NOTE

The following article is taken from the appeal prepared by the Attorney of the Black Panther Party. Huey’s attorneys have now been approved to have the case considered by the Court of Appeals of the State of California. The Black Panther Party has no immediate part to play—every week to give the people all the facts as to why Huey P. Newton should be set free immediately.

The evidence introduced herein (by Blake, Blauer, Hunter, Ditaro, etc., and by the defendant himself) establishes the minority status of the black population in Alameda County, culturally distinct in West Oakland, but existing there as a part of a larger community. In the area Negro professional or inclusion of the white population (and also of the Negro) was systematically underesti-

[The rest of the page is not visible.]

FOOTNOTE

(22) In opposition to the motion and evidence in support of the findings herein, felons were subjected to unconstitutional discrimination as to the procedure introduced no evidence, (32) and is not available to dispel the possibility that the procedure introduced no evidence. (32) The same is true of the procedure introduced no evidence. (32)

END FOOTNOTE

[The rest of the page is not visible.]
GI CONFERENCE NO MORE, 18 TO PUT BRASS ON THE WALL

By CHARLES HIGHTOWER

NEW YORK, Aug. 13 — While the Pentagon continues its frantic efforts to crush GI resistance to the Vietnam war and racism, the GI movement is pushing the military establishment on trial.

The organizing work inside military bases by such organizations as the American Serviceman's Union and the GI Defense Organization, is coming to light control over the minds of new recruits through group conversations by the black and Puerto Rican enlisted men have created a new era in the struggle.

A national conference on GI rights will be held in Washington, D.C., Oct. 13, it was announced by the GI Defense Organization in a planning session held last week in Chicago.

The Vietnam Peace Now, N.C., a black GI who helped found the organization called GIs United, is a member of the steering committee for the conference.

Proposals expected to be considered at this national meeting include the following: Treatment of GIs for freedom of speech and assembly, due process rights to service, and legislation to enforce the provisions against cruel and unusual punishment by the officers' courts-martial.

Appeal to labor

The American Serviceman's Union has asked organized labor to support the GI movement.

American Servicemen's Union program

WE DEMAND THE RIGHT OF COLLECTIVE BARGAINING

Unions representatives of the enlisted men must have the right to meet with today's disciplinary officers and tell them what the men want. The present Butler-type regulations forbid this and call it militancy. Such regulations must go.

WE DEMAND ELECTION OF OFFICERS BY VOTE OF THE MEN

We demand that all enlisted leaders, from squad to platoon, and, in the case of the military, all officers who have power of life and death over you, be elected by the men.

We demand the right to replace our own officers, to replace our own officers, to replace our own officers. This is what's wrong with American GIs electing their own officers. To elect new leaders should not only be elected, but subject to recall at any time by majority vote. We demand election of officers by the vote of the men in their command.

WE DEMAND AN END TO SALUTING AND SIRRING OF OFFICERS

We demand an end to the practice of saluting and siring of officers is degrading to GIs. This show of obedience is required to create an atmosphere that is not conducive to the democratic control of the officers. Few civilians realize that men are constantly being court-martialed and given long sentences.

WE DEMAND MINIMAL WAGES

We demand an end to a wage system where the average GI, who has given six years of service to this nation, makes $6,000 a year while the banker generals get $50,000 a year. We demand a wage system based on weeks of the employer, by work, not pay, not rank. We demand an end to the system of black and Puerto Rican people.

WE DEMAND AN END TO RACISM IN THE ARMED FORCES AND RIGHT TO SELF-DETERMINATION FOR BLACK AND PUERTO RICAN PEOPLE

We demand an end to racism in the armed forces and right to self-determination for black and Puerto Rican people.

We demand that black and Puerto Rican people be given the opportunity to receive a wage that is commensurate with the work they perform. We demand an end to the system whereby the all-powerful officers sit in judgment over GIs. The Constitution guarantees the right of any person to be judged by a jury of his peers.

In the Armed Services, however, the GI of the rank of PFC or lower who has served on a court-martial board, and yet 46 percent of those court-martialed are PFC or lower. The vast majority of crimes would not even be considered crimes in civilian life (and yet 96 percent are now being found guilty). If a GI must stand trial, let others try him.

WE DEMAND THE RIGHT OF FREEDOM OF FRANKLIN ATTORNEY

Freedom of speech is guaranteed by the Constitution. GIs have been harassed and court-martialed on the basis of their associations alone. The atmosphere of militarism of the armed forces is a matter of our survival — our life or death. The brass associate with whom we please, to associate with whom we please.

WE DEMAND THE RIGHT TO DISOBEY ILLEGAL ORDERS — LIKE ORDERS TO FIGHT IN VIETNAM

We believe that no officer has the right to order us to fight and die in battle against our brothers, for they in turn are militarized, segregated, divided. We believe that any thing less than a head-on attack against white racism would cause the solidarity of white and black and Puerto Rican people to break down and thus play into the hands of the brass.

WE DEMAND RANK AND FIELD COVER CONVICTIONS

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WE DEMAND THE RIGHT OF FREEDOM OF FRANKLIN ATTORNEY

Freedom of speech is guaranteed by the Constitution. GIs have been harassed and court-martialed on the basis of their associations alone. The atmosphere of militarism of the armed forces is a matter of our survival — our life or death. The brass associate with whom we please, to associate with whom we please.

WE DEMAND THE RIGHT TO DISOBEY ILLEGAL ORDERS — LIKE ORDERS TO FIGHT IN VIETNAM

We believe that no officer has the right to order us to fight and die in battle against our brothers, for they in turn are militarized, segregated, divided. We believe that anything less than a head-on attack against white racism would cause the solidarity of white and black and Puerto Rican people to break down and thus play into the hands of the brass.

WE DEMAND RANK AND FIELD COVER CONVICTIONS

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MESSAGE TO THE PEACE MOVEMENT

"WHERE THE CHOICE IS SET BETWEEN COWARDICE AND VIOLENCE I WOULD ADVISE VIOLENCE. I PRAISE AND EXTOL THE SERENE COURAGE OF DYING WITHOUT KILLING. YET I DESIRE THAT THOSE WHO HAVE NOT THIS COURAGE SHOULD RATHER CULTIVATE THE ART OF KILLING AND BEING KILLED, THAN BASELY TO AVOID THE DANGER. THIS IS BECAUSE HE WHO RUNS AWAY COMMITS MENTAL VIOLENCE; HE HAS NOT THE COURAGE OF FACING DEATH BY KILLING. I WOULD A THOUSAND TIMES PREFER VIOLENCE THAN THE EMASCULATION OF A WHOLE RACE. I PREFER TO USE ARMS IN DEFENCE OF HONOUR RATHER THAN REMAIN THE VILE WITNESS OF DISHONOUR."

-MAHATMA GANDHI: DECLARATION ON QUESTION OF THE USE OF VIOLENCE IN DEFENCE OF RIGHTS.
(PUBLISHED GUARDIAN 16/12/38)

WESTMORELAND'S RAILROAD

FORT DIX

A model 41, who guards at the tomb of the Unknown Soldier and who was awarded an "American Spiritual Honor Medal", is on his way to becoming a very well-known soldier. Sgt. Michael Sanders was singled out for a special interview by his hometown newspaper, the Louisville Courier-Journal by the Pentagon, who expected him to live up to his "sacred" soldier image—an inspiration to the folks back home. They were in for a surprise.

When asked about his privileged job as special guard at the Tomb, Sanders said: "I'm not used to being a very well-known soldier."

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WESTMORELAND'S RAILROAD

PIGS VAMP CLERGY

On the afternoon of August 16, several members of the clergy made a visit to the U.S. Marshals Office demanding to know whereabouts of Chairman Bobby Seale. When asked about his privileged job as special guard at the Tomb, Sanders said: "I'm not used to being a very well-known soldier."

ON BEHALF OF THE CONCERNED CITIZENS AND THE ABOVE-CITED CLERGY, REV. CECIL WILLIAMS STATED THE FOLLOWING DEMANDS AND ASKED THESE QUESTIONS FOR ALL FANS OF PIGS RESPONSIBLE TO WHICH EVERY CONCERNED PERSON HAS RIGHT TO KNOW THE ANSWERS:

1. Why had Bobby Seale been kidnapped?
2. Where is he?
3. Why is he being deprived of his process and afforded legal counsel?
4. Why has he not been given the respect due to political leaders?
5. What is the state of his health and well-being?

This must be determined after he has been examined by a doctor approved by the B.P.P.

These clergy are of the clergy, ministers and others included who just wanted to find out what is happening to the People's Chairman (which they have a right to know). This is just another attack that will not take the consciousness of the People, because the People are becoming more aware each day as the pigs continue to run amuck.

The People involved don't have any legal counsel, as far as anyone knows at this time. They are being held in the county jail of San Francisco. They were scheduled to appear before the U.S. Marshals Wednesday, August 17, at either 8:30 or 10:00 a.m. on the 7th floor of the Federal Building.

ALL POWER TO THE PEOPLE.
NATIONAL GUARD BIAS REPORT GAG

(FRED) The Illinois State government is trying to cover up reports of discrimination in the Illinois National Guard. The state is taking no steps to alleviate conditions reported in a study made by Gov. Otto Kerner in March 1966.

That report has never been made public because neither Illinois Governor Sam Shapiro nor Gov. Richard Ogilvie felt obligated to report it to the federal government or to the Illinois legislature.

The Daily Defender obtained the report and on June 26, published the documentation of discrimination of nineteen guard units in 12 cities. Only two units had over six black soldiers and nine units had no black men; although many were from communities with large black populations. Of three hundred officers, only thirty are black. Despite this information, Attorney General William Scott recently submitted a report that said there was no discrimination between blacks and whites in the guard and even if there were it would be illegal to establish any quota or percentage method in appointing vacancies between whites and blacks.

When the Defender attempted to interview Scott on this ruling, he was vague, threatened the Defender with an investigation, and hung up on the reporter. None of the other Chicago papers covered the suppressed report. Brigadier General Raymond Watkins, who authored the suppressed report for Gov. Kerner, was contacted last week by two Chicago television stations for an interview regarding his findings. The interview was then cancelled with the explanation that Attorney Gen. Scott has refused to appear and discuss his report.

Meanwhile, black officers in the guard say there has been no change in guard policies since the original charges of discrimination were raised in 1966.

WHERE THE NATIONAL GUARD IS AT

Washington, D.C. (June 26) — In 1964, the National Guard was called up five times. 3,100 soldiers of the state were sent into action against the people in the streets. Last year the number of calls-up rose to 10 and involved 190,000 soldiers. In the first half of 1966, the Guard was called up thirty times, putting 4,100 Guardsmen against actions ranging from People's Park in Berkeley to Black rebellions across the country.

Interviews in the U.S. News and World Report of June 30 indicate clearly that the purpose of the Guard has shifted almost entirely from serving as a reserve force in time of foreign war, to a ready force to face and fight Americans at home.

Another conception of the Guard has always been that it is pretty much a hometown bunch ready to cope with home town emergencies. The fact that the federal government is moving to increase its share in funding the Guard from 200 million dollars a year to a

PLAYBACK ON ARMY LIFE

After being out of the Army about three months, a thought came to my head: why should a majority of this nation carry the burden of waging war on the oppressed people of Vietnam? For myself and a lot of my fellow brothers, we are at the top of the draft list, and the vast majority of the time we are placed in industry to become puppets for this Imperialist Government. We have no say so about what we can and can't do. Being in the Army is a modified form of slavery, because the government says there is no discrimination in the Army, which in a mother-clap is true. The brass plays on racism to keep the Black brothers isolated. They tell the White people that the Blacks are the cause of all their troubles in the Army. To prove this the Black people are the last to be promoted as far as rank goes.

99% of the majority of police industries are Black and we have a high casualty rate in Nam.

As for R & R it's in Viet Nam, the Black brothers are always at the bottom of the waiting list, so the White guys can get the best selections of places to go. It is always the Black Brother who is convicted for refusing to fight his revolutionary comrades in Viet Nam.

When we come back to the States we are the first to be reduced in rank and they cut all the details: like R & P, Guard Duty and are put on restriction to the Company area. The whole team, both taking a-niggers, which are constantly called Nigs, really makes it hard for the together brothers, because there are so many Black and White Brothers left because they are too hostile to be in the Army.

The grief felt by the army and the sorrow a- individuals that are career sol-

TOWER TO THE PEOPLE

Brother, Lionel Andison

“WHO SAYS I CAN'T MAKE IT IN CIVILIAN LIFE?”
WHAT'S IT LIKE TO BE WOUNDED?

NEW YORK (LNS) One of the grimmest aspects of the Vietnamese war is that many GI's are returning with wounds far worse than those suffered in any previous war.

A recent flight into Kelly Air Force Base in Texas, for example, brought back from Vietnam a load of young soldiers with burns over as much as 70% of their bodies. With months of care and plastic surgery, some may return to a semblance of normal living. But for many the price of survival will be to go through the rest of their lives badly mutilated.

"We're saving them, but I don't know for what," one Army medical officer recently told a Wall Street Journal reporter.

Although there is an increase in the percentage of soldiers who survive their wounds, the Army Surgeon General's office says that it's too early to make a "definitive" assessment of the long-term effects of the more serious wounds. High-powered rifles are one cause of these more severe injuries. Bullets fired from the "burb gun" commonly used against the U.S. troops in the Korean war traveled at about 1,600 feet per second, but bullets fired from the Soviet AK-47 rifles being used against the U.S. forces in Vietnam travel at about 2,400 feet per second. Because a bullet's speed is important in determining its wounding power, this increase often makes the difference between a minor wound and a devastating injury.

At 300 yards, you can almost catch the burp gun shell with a pitcher's mitt, but at the same range, an AK-47 can kill.

"At 300 yards, you can almost catch the burst gun shell with a pitcher's mitt, but at the same range, an AK-47 can kill," says Dr. William Kemeth, a University of Pennsylvania professor who has studied the wounding power of rifles.

"These shells are causing massive destruction of flesh, bone and nerves when they hit.

One GI provides a good example. A few months ago the 24-year-old soldier was stationed in Vietnam. One bullet went through his helmet, then his forehead and finally lodged at the back of his skull.

"The bullet destroyed most of his brain," says Dr. Ludwig Kerpe, a neurosurgeon who treated the soldier at Walter Reed. "He breathes, but he is and will remain totally unconscious—he will never even know he's here."

Bigger rockets are another factor in the increasing severity of injuries. In Korea, bazookas were used against U.S. troops, but in Vietnam much larger 122 mm rockets are being used. Comparing the bazooka with the larger weapon is like comparing a firecracker with a stick of dynamite," an army officer told the Journal reporter.

One soldier recently hit by a rocket blast had his lower right arm blown off, was hit by 30 fragments in his other arm, and was burned over 62% of his body. Men burned over a large portion of their bodies seldom survived in former wars. This was not usually a result of the burn itself but of the onset of tetral bacteria known as Pseudomonas. Thanks to wonder drugs such as Sulphathion, however, the number of deaths as a result of this infection is greatly reduced.

But no drug has yet reduced the mutilation of one who has survived extensive burn wounds. After being flown to Kelly Air Force Base, men are transported to the Army's burn unit, which is at nearby Brooke Army Hospital in San Antonio.

One patient now in the burn unit is Peter, a 22-year-old Army Private. When he was injured in March, Peter was in a Sheridan tank, working as a loader for the main gun.

"We were moving through a rubber plantation one afternoon when we were attacked by mortars, rocket-propelled grenades and machine guns," he says. "Our tank began firing, and the main gun jammed. Then a rocket-propelled grenade hit us, and there was a big fire."

Peter tried to claw his way out of the intense heat of the tank fire, "but the hatch was so hard to open," he says. By the time he got out, all of Pete's fingers had been burned off. He also suffered severe burns on his arms, face, chest and neck.

The open nature of the war being fought in Vietnam also contributes to the gravity of the wounds. In both Korea and World War II, much of the fighting was done from the protection of trenches and bunkers. In Vietnam, soldiers are often completely exposed, particularly during search and destroy missions. Thus, fragments from a mortar shell may lodge in many parts of the body instead of just one limb.

A soldier who keeps a wounded limb may face a difficult future. Although doctors know more about how to repair damaged blood vessels (which means fewer amputations are necessary), a high-powered rifle bullet may also destroy nerves. It is far more difficult to repair a nerve than to repair the full function of certain nerves. Science now allows the wounded man to keep his arm, though it may well dangle uselessly at his side for the rest of his life.

There have been improvements in both skin grafting and plastic surgery techniques. But no one can restore a badly burned victim to anything resembling his former appearance.

One 24-year-old pilot was burned when his plane crashed on take-off from a Vietnamese airfield. He has since undergone 12 plastic surgery operations, but the fire badly burned his face, burned off most of his hair and burned off most of his ears, and doctors say that even with the best medical techniques, he will never look the same.

Reprinted from OBSERVER
Hermanos! WHO ARE THESE PEOPLE

Reprinted from BASTA YA!

By VALENTINA DE EL CRITO DEL NORTE ESPANOLA, NEW MEXICO.

I didn’t know anything about this war. People would say the “Vietnam War” and it was just another word; they would say “undeclared war” and I didn’t even know what it meant, but I did know that all kinds of people I knew were going to fight this war. I didn’t know anything about this war except what they told us about fighting Communism. Then I read a really interesting book called Vietnam: The Inside Story of the Guerrilla War by Wilfred Burchett, and another, Vietnam, Vietnam by Felix Greene. These two books gave me facts about the Vietnam War.

Now when I hear that a boy or a girl, a poor boy, a boy who doesn’t know anything about the Vietnam War, has been drafted or enlisted, it burns me, I feel terrible. I say to myself: why, why are you going to fight in this war? Is it because that’s the only way you can find to make a living? Or is it because you’re tired of your little home town and parents and you want to “see the world”? Or maybe because you want to impress the girls with your uniform? Or because you’re afraid to have your buddies and girl friends call you chicken? And it is also because you don’t know anything about the war.

When writing his book Burchett spent 10 months with the N.L.F. guerrilla fighters, misnamed by the government and press here the “Viet Cong Vietnamese Communists.” His life was endangered many times but when a reporter wants the people to know the truth his life isn’t important. It’s like a person who gives his life to the cause. He doesn’t care whether he gets killed if this means in the end he will get justice and liberation and the truth to the people.

How and why did we get involved in this unjust war? All of a sudden we wake up and here we are all involved in a war. They are sending our brothers and cousins to a war that we don’t know anything about. Let’s see what Burchett and Greene have to tell us.

For a long time the Vietnamese have been fighting against oppression and imperialism. (Imperialism is when a large country,

Georgia Technique

like the United States, exploits the people and natural resources of a smaller country.) Before fighting this war against the U.S., they were fighting against the French imperialism and before that, the Japanese. The U.S. people’s tax money paid 80% of the cost of France’s war. Why did this country do that? In a 1953 speech in Seattle, President Eisenhower said that 400 million dollars to help the French was not a giveaway program; it was just the cheapest way to prevent something terrible happening to the U.S. security, and its power and ability to get certain things (like tin and tungsten) from the riches of Southeast Asia. So this is the reason why we got into Vietnam in the first place.

Then the Vietnamese defeated the French at Dien Bien Phu, and the French pulled out all their troops and agreed to have a peace conference in Geneva, Switzerland. All the big powers signed the Geneva Agreement in 1954—except the U.S. and the Vietnamese rulers who were vendidos to the French. But they did promise not to violate the agreement by force or threat of force.

These were the three main points of the agreement:

1) Everybody agreed that the separation of Vietnam into two parts—north and south—was not a final arrangement. (This division was supposedly to allow the French troops to regroup in the South and leave the country, and it was accepted in good faith by the Vietnamese who had fought against the French.)

2) Elections would be held within 2 years to make sure that the country would be re-unified.

3) In the meantime, neither the North nor the South would make any international alliances or receive military help from the outside.

Naturally the French wanted to try to keep some influence in Vietnam, and the U.S. wanted to make sure that the government stayed under control. So without any consultation with the Vietnamese people, the U.S. saw to it that a rich landowner, then living in the U.S., became President. His name was Ngo Dinh Diem. Diem soon proved himself to be the worst of dictators, savagely repressing any opposition. Just 12 days after the Geneva Agreement was signed, an event happened in Saigon. The people had a huge demonstration mainly to celebrate the signing of the agreement, with lots of cheering. They also presented demands for the release of political prisoners from the war against the French. Diem was against that, because he knew those prisoners wanted a better government than his. His reply to the people’s demands came in a volley of rifle fire. A pregnant woman was shot through the stomach and people were killed. That showed people the nature of the Diem regime. Diem’s army forces would surround villages then search, raid, arrest, torture and kill anyone at all who was against the rich people in power. Many people who had done absolutely nothing were also victimized. Diem wanted to erase any thought or experience of the first resistance against the French. At one point he wanted to make a list of the people who had taken part in the resistance, but it was impossible because almost everyone who had joined the movement was killed, woman and child, from an old man to a child big enough to carry a message or a parcel.

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Dien starred a "Denounce Communist Tear" sign. If a wife had taken part in the resistance, the couple was forced to divorce and remarry in order to prove they were sincere. Some husbands went to jail without any hope of coming out again. Some people had their families taken to jail and these people were never heard from again. They weren't even given a trial. Thousands and thousands were killed this way. 1956 came and went and there were no elections, as had been promised to the Vietnamese people. President Eisenhower said that if there would have been elections, possibly 40% of the people would have voted for Ho Chi Minh—the supposedly terrible Communist leader in the North. So no elections.

Ho Chi Minh was the people's leader against the French. He helped train many boys and girls for the resistance fight. They were picked from strong, tough campesino families with stomachs and nerves and revolutionary ways as strong as steel.

As Burchett tells us, they were all prepared to go and live with the tribal people, if necessary for the sake of their lives. They were called Vietnamese or "Viet Minh" cadres.

There are many tribal people in Vietnam. They live somewhat in the way the Indian here lives. To name a few tribes: the Rhodes, the Mang, and the Jarau, and there are many tribes of other peoples next to these and several other tribes. One of the reasons was that they were all thought of as savages and mistreated. It was the same as here in the U.S., where the Indians were treated as savages and the culture and the land have been grabbed from the people to make money with now.

In movies Indians are always called savages. The "Viet Minh" were trained to respect the people's points of view, customs and ways of life. If the tribe would file their teeth down to their gums, the cadres had to do that also. If they worshiped stone idols or prayed at the table, the cadres did this too. The tribal people liked this, and trusted the cadres as they trusted the people in their own clan. It was because for the first time in all their lives they were treated as equals by outsiders. The Vietnamese cadres were disciplined never to criticize them in a bad way, but when the time was right they would discuss them and show them the wrong in their ways of life. The cadres were taught many good things too, such as the use of weapons and traps.

Burchett gives examples of showing the tribes the wrong in their lives. In one of the villages after the growing season, everything was eaten after a feast and then the tax collector would come and collect for back rents, etc. The tribal people believed that the gods wanted them to be slaves and wanted them to be unhappy. They would say, "It is the will of God that we are this way." The cadres would explain to them that it wasn't the will of God, but that it was the will first of the French, and then the U.S. Diemists. And that it was the French and the United States who made them pay all the results of their labor in taxes.

At first it took a long time to convince the people of this. As time passed, the people came back and began to ask a lot of questions. Then they went back and taught about what the cadres said some more. Finally the day came when they went back to the cadres and said, "It's true, it's true, what you say is true." They cried at first and then got angry and said: "Our forest is full of elephants, our land is good, our soil is rich, we wear old torn loincloths, we could live better." Then they said, "Look how they cheat us for a month's work. The French give us an old shirt or worn out pair of pants. For a brass gang we must give them an elephant or buffalo. That's why Diemists give us a bottle of perfume or bar of soap for a hard day's work and they give our women a few beads, or bits of cloth in return for so many pigs and buffaloes." The tribal people are a very beautiful people (as the N.L.F. cadres said). Once they give their word they would rather die or suffer the worst torments than break it. They are so straight and pure in their thinking, they are honest and generous. They would die before betraying a friend.

Another example of the cadres was after the U.S. Diemists dropped napalm on villages from planes. Napalm is a jellied gas which is thrown from a plane (like spraying D.D.T.) and once it hits you it cannot be taken off. The more you scratch it the worse it gets. It burns through the skin like acid and either kills people or permanently crippled. When napalm hits, the skin on your body melts like candle wax. The local agents would say that the planes were "Kim Phai" (the fire bird god) and that this god was punishing the tribes people for being so disobedient because they wouldn't sell their lands or crops. These people believed this until the N. L. F. (National Liberation Front) cadres shot a few fire birds (planes) and the people found U.S. or Diemist (Vietnamese vendidos) pilots inside of them. The majority of the tribes-people supported the "Viet Minh" and now the N.L.F. all the way. Their slogan is "Anti-Puppet, Anti-imperialist" and the tribes support it with these quarters.

In the war against the French, quite a bit of land was taken away from the rich absentee landlords and given to the landless campesinos. When Dien got in power, he and the U.S. made many plans and schemes to get this land back. After they got it, they wanted the people who had been living on the land to pay them back rents. People refused to put their thumbprints on their land documents. When they refused to pay backrents and put their thumbprints on these documents, the police and army units went to the people's houses to harass them. Finally the people got so tired of, the debts and so discouraged that they ran away to the jungle in order to make new villages and a new life where they couldn't be bothered.

Don't all these tactics sound familiar to you? The way the U.S. Government robbed our ancestors of their land? The forests were ours once, too. And what are they doing with it now? Making billions of dollars with the wood and minerals and ski resorts from OUR forests. These tactics sound so familiar to me, especially how they would cheat our ancestors into signing an X (not a thumbprint) on their documents and make them believe they were signing for a crop of beans or credit in a store. It just makes me realize that these books are great and that they really have the facts. I realize that if this government can cheat and deceive its own people, it makes sense that they could do it in other countries too.

We cannot exactly separate when the Vietnamese fought against the French and when they began fighting the U.S., since in so many ways the war is the same except that the people fought against two different countries—but always for the same reason. We can't even say exactly how the U.S. got so deeply into the war.

We do know that after the French (helped by the U.S.) were beaten, the U.S. was still sending in a few thousand so-called "advisors," who were really military and C.I.A. police agents. They helped the Vietnamese vendidos organize their army and police to wipe out the people working for a better government. But the Diem government was so bad that more and more people started protesting against it and fighting it. Meanwhile, up in the north, the society built by Ho Chi Minh was growing stronger and better all the time.

The U.S. sent in troops, and more troops, to help the vendidos in the South, until today there are about half a million.

We have to ask: Why do our boys go to fight in Vietnam? Why do they go into the armed forces at all? The people they are sent to fight are poor people, just like us. Why do we fight to protect who are we in an even worse situation than we are? Is that what you want to become, a tool to kill and rob poor people? The rich have always used the Divide and Conquer method. They are using it now. They are using the poor people of this nation to go and fight with the poor in Vietnam and other countries.

And it could get even worse. Someday you might be sent to kill people even more like yourself—people who speak Spanish and eat tortillas and love their families. Even if you don't get sent to kill the Vietnamese, you may be sent to kill other poor people.
The Black Man’s Stake in Vietnam

By ELDREDGE CLEAVER
Minister of Information

The most critical tests facing Johnson are the war in Vietnam and the Negro revolution at home. The invasion of the Delta by South Vietnamese and American forces is simply a转移 of the battle between the working Negroes and the Black bourgeoisie. The Black man has demonstrated throughout his existence his capacity to resist and win. The Black man is not a race, but a class, and there is nothing more impotent than a Negro who has not learned the lesson of history.

In Vietnam, the Black man is fighting for the survival of his race. He is fighting for his freedom, his land, his culture, his humanity. He is fighting against oppression, against the cold, heartless, and ruthless policies of American imperialism. He is fighting to assert his right to self-determination, to control his own destiny. He is fighting to assert his right to live in peace and dignity.

In America, the Black man is fighting for the survival of his race. He is fighting for his freedom, his land, his culture, his humanity. He is fighting against oppression, against the cold, heartless, and ruthless policies of American imperialism. He is fighting to assert his right to self-determination, to control his own destiny. He is fighting to assert his right to live in peace and dignity.

The Black man’s stake in Vietnam is his stake in America. The Black man’s stake in America is his stake in Vietnam. The Black man’s stake in the world is his stake in America. The Black man’s stake in America is his stake in the world.

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U.S. ARMOR IS ON STAND-BY FROM WATTS TO DETROIT, FROM CHICAGO TO HARLEM, AND FROM ATLANTA TO CLEVELAND. IT'S BECOME ROUTINE FOR THE GHETTOS OF AMERICA, THE GROWING HUNGER FOR SELF-DETERMINATION AMONG AMERICANS—BLACK, BROWN, AND WHITE—HAS CAUSED A ONE-SIDED "ARMS RACE," WITH THE OPPRESSED PEOPLE ALWAYS TAILING.

ALONG WITH THIS "ARMS RACE," THE MILITARY-INDUSTRIAL RULERS OF AMERICA HAVE STEPPED UP THEIR "PACIFICATION" PROGRAMS, UNDER THE GUIDE OF A WAR ON POVERTY, THE BRAINS OF THE PENTAGON-WHITE HOUSE COALITION HAVE FILLED THE GHETTOES WITH DRILL TEAMS WHOSE MEMBERS WILL HOPEFULLY BE PROGRAMMED TO LOOK UPON THE UNIFORMS OF THE AIRBORNE, MARINES, AND SPECIAL FORCES WITH PRIDE, ENVY, AND EXPECTATION.

MUCH OF THE CURRENT DANGER TO THE DOLLAR GOD HAS BEEN CHANNELED INTO AREAS OF PROFIT IN VIETNAM, LAOS, AND THAILAND. MANY WHO MIGHT POSSIBLY RETURN AND EXPLORE THE 14-14 YEAR OLD TURRET TROOPS TO THE TRUTH ABOUT JOHN WAYNE AND THE "GREEN BERETS" WILL BE SPARED THE TROUBLE (THEIR TRIP WILL BE CUTOFF). IN CASE CIRCUMSTANCES FORCE WITHDRAWAL FROM CURRENTLY LUCRATIVE AREAS, PROFIT-LOSS IS NOW BEING FIGURED FOR AFRICA AND SOUTH AMERICA.

THE MONEY-MAKING MACHINERY IS NEARLY PERFECT EXCEPT FOR A FEW "BUGS." THESE "BUGS" VARY IN SIZE AND DEGREE OF DANGER TO THE MILITARY-INDUSTRIAL PROFIT MARGINS. THEY MAY BE IDENTIFIED AS GANGS, THUGS, YOUNG PATRIOTS, YOUNG LOVERS, LOS SIETES DE LA RAZA, HIPPIES, COOLIES, TYPHES, ZOE-FIELDS, SEX-FREAKS, BADEALS, MILITANTS, PUNKS, LIBERALS, MIGER-LOVERS, DESERTERS, CONSCIENTIOUS OBJECTORS, REVOLUTIONARY BLACK NATIONALISTS, OR BLACK PANTHERS. THE LATTER ARE ESPECIALLY DANGEROUS AND ARE RECOGNIZABLE BY THEIR DETERMINED WILL TO RESIST AND A PECULIAR TENDENCY TO WRITE PROSE.
The experience that we had with our peasants allows us to state that, in general, those who were more inclined to the struggle must have a general understanding that it is necessary under our conditions that the countryside be mobilized initially by the armed force, and that this mobilization must be carried out by themselves into the peasant milieu, and that starting from the first military operation, the peasants must themselves mobilize and mobilize the rest. We can affirm that our peasant is not in any way a primary revolutionary element. The peasant is the prime physical force of our struggle, but he is not, he was — above all in that moment — the prime intellectual force. We have found the principal revolutionary force in the urban task. In that group among the petty bourgeois class which was conscious of the foreign domination of our country and was among the salaried workers of the ports, the ships, the repair shops, etc. It is this group, it is this group of workers which has fomented the peasant to consider that he is an active part of the revolution.

On the other hand, we always gave greater importance to the most expressed sense of solidarity, of solidarity in the countryside and in the cities. We proceeded to a deep analysis of the social conditions of the masses, to study them so that we would know how to place the strata in relation to the phenomenon of struggle and how to act with each of them.

Obviously our position hasn’t been without errors; one of them was to lose touch with the working-class sentiment. We weren’t very familiar with the problems of some strata; we trusted, for example, in the traditional chiefs (because the old chiefs had fought against the Portuguese), to this feeling, to again have an interest in expelling the foreigners from our land, but it wasn’t so. A significant number of them came over to our side, and those who were more traditional and who were more concerned with their own interests went to the side of the colonials, because their only intention was to maintain their dominance and not the peoples they controlled. That, of course, created new problems which we had to seriously take into account and to advance the struggle in certain zones.

The policy followed by our Party in relation to the tribal problem gave rise to another difficulty: the latter being to the conception the tribe exists and does not exist. As it is known, when discussing the problem of the tribe in our land the tributary economic system was already faced by the process of European colonialism contributed still more to that deterioration, although it need not necessarily be all aspects of the superstructure. On our part it wasn’t so much the economic base that made our work more difficult, but to structure as a mobilizing element of our policy in the political plane:

Africans are headed for many "Vietnams"

The Chairman of the POLITICAL-MILITARY COMMISSION of the Frente Popular de Liberación de Angola (FPLA) has addressed the need for unity in the struggle against colonialism in Angola.

"Africa is headed for many Vietnams."
INDEPENDENCE DAY-1969

"All men are created equal. They are endowed by their Creator with certain inalienable rights. Among these are Life, Liberty, and the pursuit of Happiness."

This immortal statement was made in the Declaration of Independence of the United States of America in 1776. In a broader sense this means: All the people on the earth are equal; from birth, all the people have a right to live, to be happy and free. We, members of the Provisional Government of the Democratic Republic of Vietnam, solemnly declare to the world that Vietnam has the right to be a free and independent country—and in fact it is so already. The entire Vietnamese people are determined to mobilize all their physical and mental strength, to sacrifice their lives and property in order to safeguard their independence and liberty.

---Declarations of Independence of the Democratic Republic of Vietnam September 2, 1945

Since this declaration was issued, the Vietnamese people have indeed been called upon to sacrifice their lives and property in their struggle for independence, peace, unity and freedom from foreign interference. We, the American Deputies Committee, support the struggle of the Vietnamese people against US imperialism, and join with them in demanding the immediate and unconditional withdrawal of all US and allied troops and in calling for the recognition of the Provisional Revolutionary Government of the Republic of South Vietnam.

The struggle of the Vietnamese people, the struggle of the oppressed in the United States, and the American dreamers are all part of the same struggle: the fight for freedom from oppression. In that struggle, we draw strength and guidance from the Declaration of Independence of the United States. "Whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it and to institute a new government." (Preamble)

CONT. ON NEXT PAGE

CHEMICAL WARFARE AGAINST CIVILIANS

by Dr. Gabriel Kolko

White data on the extent of U.S. addiction it clams to have sprayed defoliation operations is not always 10,000 acres of crops in 1964 and 1965, and a total of 10,000,000 acres now covered. Other official data on area covered by herbicides is unavailable since 1964 until it was sprayed in lower Vietnam, and is most probably the same data used in Vietnam's report of the area covered by herbicides in 1964. The amount of spray has been estimated at around 10,000,000,000 gallons. The total cost of the herbicides is estimated at $100,000,000.

The United States has been using a variety of defoliation compounds, including 2,4-D, 2,4,5-T, and 2,4,5-TP, which are known to be toxic to humans and animals. The compounds are used in both aerial and ground applications.

The effects of defoliation on the environment and human health are well documented. The compounds are known to cause skin irritation, respiratory problems, and other health issues. They also damage crops and can harm wildlife.

The U.S. military has been using defoliation as a tool to clear vegetation for military operations, but the practice has also come under scrutiny from environmentalists and human rights organizations.

In Vietnam, the effects of defoliation on the environment and human health have been significant. The compounds have caused widespread damage to crops and forests, and have also affected the health of local populations.

The U.S. government has been criticized for its use of defoliation as a tool of war, and there have been calls for an end to the practice.

THAILAND

Chang Nai (LNB) -- Three thousand Vietnamese peasants, with the help of a team of experts from the United Nations, have set up a new system to develop and control local agriculture. The system, known as "the green revolution," is expected to greatly increase the productivity of local farms and improve the standard of living for the peasants.

In Thailand, the situation is more complex. The US military has been using defoliation as a tool to clear vegetation for military operations, but the practice has also come under scrutiny from environmentalists and human rights organizations.

The effects of defoliation on the environment and human health have been significant. The compounds have caused widespread damage to crops and forests, and have also affected the health of local populations.

The U.S. government has been criticized for its use of defoliation as a tool of war, and there have been calls for an end to the practice.
CONTINUED FROM LAST PAGE

INDEPENDENCE DAY - 1969

Riot Control Agent Kills

Washington, D.C. (U.N.S.)—The U.S. Army has brought enough CS gas for use in Southeast Asia since 1964 to cover every square mile of Vietnam with gas to spare. CS (chloroethylmethylamine) is a toxic east Asia only. The 1969 purchase of 3,683,000 pounds exceeds the 1964 purchase by 10 times. That’s enough to cover 80,000 square miles, if dispersed by helicopter. Thears of Vietnam is about 66,000 square miles.

Meselson, biology professor at Harvard and a consultant to the U.S. Army Control Agency, says the widespread use of CS in Vietnam puts it in the category of chemical weapon, rather than a riot control agent. As such, he argues, its use is in violation of the international ban against chemical warfare.

The Army uses CS in a variety of ways, to spray down enemy tunnels, to spread over large areas by helicopter; and to pack into artillery shells.

The U.S. claims that CS is a non-lethal weapon. There is no harm to people or animals after exposure, it is use to disperse the gas weapon category. There is only a single grain of truth in this argument. CS is not always non-lethal when used in certain concentrations. In testimony before the Bertrand Russell War Crimes Tribunal in Coudes, 1967, Dr. Abraham Bejar noted that CS can cause "death through acute inflammation and pulmonary edema at strong concentrations of 0.5 to 15 mg per liter of air.

He testified that the concentration of CS in the air of a war area often reaches the lethal level, and that he had seen patients who had been treated in the hamlet of Vina Gia in Binh Chuan province in September, 1963. The spraying of 48 toxic gas canisters into the villages there resulted in the death of 35 persons and the severe poisoning of 25 others. Children and 25 women.

I Foot 'CS' Shell

Gift Chapel, Fort Sam Houston, Texas.

November 1, 1917

A NOTE FROM ARMY VISITOR

IN 1917 DISORDER BROKE OUT IN HOUSTON, TEXAS BETWEEN WHITES AND BLACK G.I.'S. A NUMBER OF BLACK G.I.'S HAD BEEN ATTACKED AND BADLY BEATEN, WITH THE RESULT THAT ARMY BRASS HAD DISARMED THE BLACK TROOPS. WHEN THE RIOTING HAD FINAL-
The BLACK PANTHER, SATURDAY, SEPTEMBER 20, 1969 PAGE 10
CONT. FROM LAST WEEK

Pig O'Brien...

O'BRIEN'S TESTIMONY

M ICHAEL O'BRIEN TOLD HIS OWN STORY earnest and well. He'd had a few nips of the Red Mountain burgandy, it was true, but he wasn't drunk at all. He could move in a room with a long walk-home—he was only a little bit out of it because she turned moody and was spoiling his "fun day." When the fight was over, he tried to shoot Jim between the knee and the thigh, but the gun didn't click and didn't go off, so he thought it was empty.

He ran out of the store with a club, O'Brien explained. "He made a real lunge at me. I backed away but he caught me on the right side of the head. I fell backward and hit the ground. As I'm falling backward the gun discharged.

The trick, he said, looked bigger in the alley.

And, when they told him in the police station that Baskett was dead, he said, "I couldn't talk any more. I was crying." He also said that his "Gun Glory" tee-shirt (which he wore in the Hunter's Pursuit while during Huy Newton's trial) was only a gag. It had no significance anything, he said, but with gaining O'Brien was convicted, and the jury probably didn't pay all that much attention to the greatest possible use of physical evidence by Giobbi, who asked O'Brien if he demonstrated what had happened.

He demonstrated, his gun arms—revealingly—moved upward. Giobbi quietly pointed out that (1) the bullet that killed Baskett traveled downward, and (2) there were no powder burns on the gun, as would have had to be according to O'Brien's recollection. (A police revolver will spray powder onto clothing three feet away. It's hard to be a guy over the head with a 23-inch stick from more than three feet away.)

Giobbi got in a description of another episode in O'Brien's life on a drinking spree at a Broadway theater just called Pierre's, he took off a topless waitress and chased her into her dressing room, wounding 38 all the way. O'Brien tried to cut him down with a stick, missed, and was shot when Giobbi seemed to know what he was talking about. But after hearing it all, Kansas decided it was irrelevant and ruled the shooting inadmissible.

The rest of the witnesses all supported the prosecution in one way or another, and several demonstrated that there was a continuing pattern of exchange in the following manner (written without any black witnesses having been questioned) showed "some effort to... reflect what the innocent thought it should reflect, not what the facts were like. "We were strict, he told the jury, "about credibility in this case; we have to keep our eyes open.

But here's the only one talking about credibility. The others were talking about naggers.

[LYNCH]

J ACK EHRICH SPENT SIX DAYS in his summation. Not preparing it—giving it. It was the longest defense summation in the history of San Francisco criminal law. It was also the most coherent, most meaningful, law and justice's best push in any court system. Giobbi, as the prosecution's real star, had not met the next day with censure and possible disharmony in mind; it is a disgrace to the bench that Joseph Karch was not hounded out of his court and out of town as well—whether it happens. Any Mississippi black Saadi, in the judge's past ten years would have told an attorney making the same speech to tone it down.

Ehrlich was cut off by referring to Brush Place as "a hellhole, with 200 hymas in there."

He slashed at Altoe for "ordering" the trial because the mayor is "Looking for the minority vote."

Banging on a lectern with the stick used by Baskett, he police training—whether, in effect, they should expect more showed, "Mike didn't do what I would have. I would restrict him from that out of thirty-seven-year-

old kid with a gun and a jug of Red Mountain. The judge refused to give such an instruction (Giobbi wanted it. Ehrlich didn't), shortly thereafter the jury acquitted Michael O'Brien.

[HOW IT HAPPPENED HERE]

"For two or three years there was wonderful rapport between the blacks and the police department. The police weren't shooting at people, and the people weren't shooting at the police."

—FORMER S.F. POLICE LIEUTENANT DAN ANDRETTI

AFTER O'BRIEN WAS INJURED, Reverend Hamilton Boswell said, "We hope you white folk mean business when you talk and equality for all." But the O'Brien incident and the trial were just another case study in the distortions of justice that are produced by a perversion of ideas of justice in American cities: the growing independent power of the police, who are so determined to...

Killed George Baskett.

GEORGE BASKETT MURDERED

GEORGE BASKETT MURDERED

"protect their own" tendencies in their racism that they assert a virtual license to kill, and the politicians and the legal system that go along, even granting that license. To understand the way the system played itself out, one must see how the conditions that set the stage for it came about.

Thomas Cahill was lidded to the top echelon of the S.F. Police Department on a wave of reform that shocked the department up in the mid-1950's. He was not then for the integrity he had shown working in Senator Este's Kefauver's famous crime investigation in 1950-51. And he was not selected... by the Jones Committee for his scrutiny, truth and honesty. He was selected chief in February, 1955, and Cahill succeeded him when he died in September, 1958.

At the 1960's organ. Chief Cahill started to feel the pressure of the rising consciousness of the civil rights movement move, as well as the fact that they were serious. Cahill was not willing to go to the police to demand the police more seriously to the needs of the black community. In 1962, with much personal enthusiasm, he established the police Community Relations Unit (CRU). To head up the new program he chose Lieutenant Dennis Alan Andretti, a native San Franciscan and a man who had spent 21 years on the police force. Andretti was directed by Cahill to go to other police departments to say "I respect for law and order." For this task he was given one instruction: "I'm naive," Andretti now recalls.

Andretti started holding meetings and giving speeches. But he found that the approach didn't work; so he started backing for more men (he ultimately got 15) and set them talking, but to licensing and helping. To be effective, we had to address ourselves to social problems that could lead to police problems. We had to be involved, get around, work with the community. We practically lived in the neighborhoods.

CRU men went along on job interviews with men who had, in some sense, "white police records, explaining to employers the story of the records and persuading them not to bar applicants from jobs. The policeman could indicate, which offenses were minor, or where there were extenuating circumstances. In one case, a young man was under the impression he had been convicted of rape, which made finding a good job almost impossible. In checking on the police contact with the community relations officer found that the individual had been arrested twice and charged with rape, but that the charges were later dismissed. Cahill's rule would not allow making racist inferences for defendants, urging judges to parole people who would be found. They also tried to have the arrest records of applicants expunged or, if permanently closed. The CRU also raised money for the community center and for clothing for job applicants.

Reprinted from RAMPARTS

CONTINUED NEXT WEEK
October 1966
Black Panther Party
Platform and Program
What We Want
What We Believe

2. 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 black people, are being victimized by the white racist government of America. We will protect ourselves from the force and violence of the racist police and the racist military, by whatever means necessary.

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

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

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

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

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

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

10. We want land, bread, housing, education, clothing, justice and peace.

And as our major political objective, a United Nations-supervised plebiscite to be held throughout the black colony in which only black colonial subjects will be allowed to participate, for the purpose of determining the will of black people as to their national destiny.

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

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes.

Minister of Defense, Black Panther Party

FREE HUEY

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.
IMPERIALISM IN LATIN AMERICA

The major developments made at the end of the 18th century in steel, electricity, industrial chemistry and oil were known as the "Second Industrial Revolution." And indeed, a true revolution it could have been if the inventions and discoveries had been used to benefit the people. Instead, they were kept and used to store up and keep in store the wealth of the world to the benefit of all people on the earth. But instead, under capitalism, it continued and increased the servitude of the masses to the exploitation and ignorance of the world. It led to the mass exploitation of the people. Industrial development was another industrial development, to produce wealth and to produce wealth only, to produce wealth and to produce wealth in order to produce wealth.

The new imperialism was born. Imperialism is the control and exploitation of the people and natural resources of a poor, under-developed country such as those in Latin America, by a rich industrial country like the United States for the profit of big business.

There are many changes in modern imperialism.

1. Economic power is concentrated in giant corporations and banks.
2. The United States exports from the Second World War as an organiser and leader. Pre-1945, a bloc of nations competed with another bloc for the smaller countries, which were rich in needed raw materials. There was no one leader.
3. The main task is no longer to divide up the colonies, but to control the resources of the world from abroad. There is no room in imperialism for poor people's governments. People's governments are afraid of their people. The United States has not set up military bases in Latin America and has no special sources in keeping governments in control. If people want to be independent, they have to be independent.

The United States has set up military bases in Latin America with special sources in keeping governments in control. The United States does not interfere with the United States. It does not interfere with the United States. It does not interfere with the United States.

TORTURE IN NICARAGUA

MANAGUA, Nicaragua (LNS) -- Anastasio "Lachico" Somoza, Nicaragua's dictator, admitted to journalists here that his agents wear black masks over their heads while torturing prisoners, so they won't be recognized later by revolutionaries and executed for their crimes.

Somoza, apparently in a moment of vivid expression, told reporters he prefers torture to "broken heads."

Meanwhile, Pressa Latin news reported, a new group of guerrillas began operations near the agricultural colony of Nuevo Guacal. The conservative magazine La Prensa, reported that because national guard forces were flown into the area and that several farmers from the colony were arrested with third families under suspicion of cooperating with the rebels.

COLUMBIAN GUERRILLAS

BOGOTA (LNS)—Columbia guerrillas engaged a unit of the Colombian Army in battles August 6, leaving one officer and six soldiers dead, according to an official communiqué. No mention was made of houses by the guerrilla fighters. Pressa Latin reported, the action occurred on the banks of the Guayabes river in Antioquia province, where the anti-guerrilla unit was ambushed by members of the Army of National Liberation.

BRAZILIAN REVOLUTIONARIES

Rio Paulo, Brazil (LNS) -- Rio Paulo saw its 24th bank robbery of the year Aug. 6, as an urban guerrilla stepped up their activities against the military regime. A trio of armed men liberated $2,000 and took off in a car, Pressa Latin reported that there were 61 political basis robberies in Brazil in 1959, involving a total of $117,800. Also, five armed men attacked a printing supply house recently and carried off four printing presses worth a total of $20,000, Pressa Latin reported. Police, noting that the tactics used were similar to the recent wave of bank robberies, said that the attacks were probably members of a "subversive organization."
1956 ovo y se acabó y no habrían eleccio- nes como prometió el príncipe de las Vien- nas. El Presidente Eisenhower dijo que harían elecciones, es posible que lo del principe se haría por lo Chico Miki, el apelarán pronto y de nuevo el estilo. Fuiste... no elecciones.

No Chico Miki era el jefe del pueblo contra los franceses. Ayudó a dirigir muchos muchachos y muchachas para la lucha de resistencia. Fueron capaces de las huestes fam- miliares campesinas, con el esfuerzo, niernos y mujeres revolucionarias en la hueste como él.

Como Burnett nos dice, fueron preparados y se vivió entre la gente cultural. El fuejo necesario, por lo demás, de sus vidas. Se llamaron Vienenes o "Vieh". Hay hecho mucha gente de Vietnam. Viven casi en la misma manera de los indios aquí. Nom- bramos invasores, las plazas, los Miao, y los Jarai. Este a gente se contiene en tradición, ni siquiera otras tribus. Una causa fue que le consideraron salvajes y las marginalizaron. En lo mismo aquí en los Estados Unidos, donde le tratamos a los indios como mal- vayas y la cultura y la tierra han sido ro- bado del pueblo por su valor monetario. En las películas siempre se llamaban a los indios "salvajes".

Los "Viet Minh" fue un disciplinado cre- grescieron los, mientras, a sus costumbres y su modo de vivir. Si el tribu llenaron los dioses hasta la vista, los na- cistes debería hacer lo mismo. Si abrieron los idiomas de piedra o repusieron a la mesa, los nacionistas debería hacer lo mismo. La gente tribal empezó a simpatizar y apoyar a los nacionistas, como si fueran en la misma familia. Ríos de tierra y montura tierra en vez de más leyes trazaron como iguales por ajenos. Los nacionistas Vietnameses fueron disciplinados mu- cho crearon en una manera mar, uno cuando fue miente, enseñarles y mostrarle lo malo en su modo de vivir. Los en- señaron también, a los dioses muchas cosas buenas, como el uso de armas y trajes, musculares así de ejemplo del tratar a los tribus lo malo en sus vidas. En una de las albas después de la evolución de cubano, toda fue conocida después de mafias- ta. Entonces vió el recuerdoso de contribu- ciones y vinculó al arcrramentado. El pueblo tribal creció que los dioses lo que sean agradables y que sean infelices. De- clán: "En el otro Dios que nos mosons", los dioses les explicaron que no elde si el dios del Dios, sino el de los primeramente de los franceses y derroca de los Estados Unidos que les causaron pagar todas sus ganancias en impuestos.

Al principio era muy difícil persuadir al pueblo de esta verdad. El tiempo pasaba, revolucionó la gente y empezaba a oír muchachos preguntas. Después, regresó y cuan dio lo que decían los dioses. Al fin, viene el día cuando remitir a los dioses y dijo, "la verdad, lo que dicen es la verdad", Librarás, y después se anajaba y dijo, "Nuestro bosque esta llena de impuestos, nuestra tierra esta robada, nuestra loma esta rica, nos vendieron de viejas paparrroles ricas, dejen vivir nuestras decías, "Mira como los engañan por nuestro trabajo del maíz. Los

frances nos dan una camisa vieja y de- fechos gastados. Para un ganso de belleza debemos dar un elefante o bufalos. Los dioses de las Estados Unidos nos dan una botella de perfume o un jack para el trab- bajo duro de un año y les dan a nuestras mujeres unos abejarucos y pechos de pateo por muchachos porque y pubes. El pueblo tribal es muy hereño, (como dijeron los nacionistas). Cuando de su primera se muestra o sufran terribles pesadillas en vez de estar infeliz. Su pensamiento es honesto y pura y a la gente muy generosos. Se mue- ven antes de trascender a un amigo.

Otro ejemplo de los nacionistas fue después del encuentro de "tapal" en las aldeas de los aeroplanos, "tapal" es un gus valioso que en zonas de aeroplatos, y cuando el gus se no puede remover, la más que trata, se lo pasea. Se hace por el pleo como se puede o la auto o la fecha limitado permanentemente. Los operativos locales detallan que los aeroplanos fueron "Kim Pheas" (el idioma que en un ave de fuego) y que este- dos les castiga a la gente tribal por su disidencia por no vendiendo su trigo así sus condiciones. La gente tribal crece hasta que los nacionales NLF, tiraron una aves de fuego (aeropianos) y la gente descubrió unas plazas de los Estados Unidos vendió vien- nanes dentro de ellos. La mayoría de la gente tribal comenzó a los "Viet Minh" y ahora los NLF, totalmente, su exigencia es "anti-rasgo, anti-impulsional" y esto la gente tribal aceptar su todo su idioma.

En la guerra contra de los franceses se recuperaron de mucha tierra de los ricos ha- ceedados santos y lo dieron a los cam- pellos sin tierra. Cuando Diem acudió al poder, el y los Estados Unidos hicieron pre-
HERMANOS:
¿QUIENES SON
ESTAS PERSONAS?

POR VALENTINA DE EL GRITO DEL NORTE

ESPAÑOLA, NEW MEXICO

2. Tomaron elecciones dentro de dos años
para asegurarse de que se renue el país.
3. Mientras tanto, en el Norte, el sur
hizo alianzas internacionales para recibir
ayuda militar de otras países.

Naturalmente, los franceses quisiéron
tar de mantener alguna influencia en Vietnam
y los Estados Unidos quisieron asegurarse
de que el gobierno se quedó en su mano.
Aho, sin duda consultaron con la gente de
Vietnam, los Estados Unidos dirigieron
que un inmenso río venía en los
Estados Unidos, se pusieron como Presi-
dente, se llamó Ngo Dinh Diem.

Muy pronto Díem le mostró que era
de sus propias palabras con expresión burlona a su
oposición. Sin embargo, desde que la
formación de la línea de Díem, había
un indudable en juego. El pueblo hizo
un desastre en su favor, pero a Díem:

—¿Y por qué no me explico en esta
guerra injusta? De repente, nos despiértan
y estamos en contra de una guerra,

—¡Amenaza con nuestro hermano y primos a
una guerra de la que sabemos nada!

Mirás tus, lo que nos dieron Burckett y
Greene.

—Ya hace mucho tiempo que juntos con
los de Vietnam en contra de operaciones imperialista,

—No es una guerra en contra de los Estados Unidos,

—Es una guerra en contra de los franceses y no esto, en contra de los

—La guerra, como dijo Díem, no era una
guerra en contra de los Estados Unidos,

—Por lo que hizo este país.

En una reunión en 1958 en Nueva York,
la Presidencia Eisenhower dijo que 400 mil
millones de dólares para ayudar a los

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millones de dólares para ayudar a los franceses.
RAZA STUDENTS SHUT DOWN SAFEWAY

RAZA FEEDS OUR CHILDREN

Once again the people have shown how great their power can be. They have shown that national liberation, including national liberation, was celebrated by 1,000 people marching down Market Street, led by the Nation of Islam and supported by the Baja Madison High School, against the famous Safeway. Well known for its frat- ral policies, it is known to be the main target for the people.

The day started with ceremonies at Dolores Park, across the street from the school, honoring Miguel Aleman, ex- president of Mexico, and new direc- tor of the Mexican National March. The rally was joined by Mayors’ Affiliates in place of the San Francisco City Hall. The students of Market High School, heroes of the approved March of Retta for his role in the liberation. But the police were not allowed to participate in the ceremony. There were many times of police all over the park and the area, stopping and threat- eing students and anyone who looked like a student. They had provided a naval band to accom- pany them. As the crowd was spritiled with undercover police, the police continued to tell us that we are not allowed to an event.

When the thing was over, the people’s ceremony began. Raza students from Mission High School gathered together in front of the school around 10:30. The place was filled with people, the students. A line marched from the school to the Safeway, the nearest Safeway, 5th and San Francisco. The line was picked up by Ma, and carried by the Baja Madison High School, the people continued to march, hit and closed down the store. At the Safeway, the store, the school’s line marched in, hit and closed down the store. The people, at the Safeway, the store, the school’s line marched in, hit and closed down the store. The people, at the Safeway, the store, the school’s line marched in, hit and closed down the store.

About 3/5 of the crowd went on 10th and Mission Safeway and 1/3 to the one at 24th and Fruitvale, headlining and looting the way. The 24th Street group pulled in people as it moved forward, except kept up with us, stopping all the traffic in 15 minutes. In the line, at the Fruitvale, a report went around with all 500 people of riot-cepted Safe guards and all the favorable plant-stores. After this, our Free Los Siete and "Squash Grace" the pigs moved in, arresting two of our people, Martin Montemayor, from Mission High, and Mr. John, from Galileo, on this day. The police, headlining the way, kept the line going and stopped the crowd agitation. But the people, in the line, continued to shout down and stop legal defense workers from entering the building.

The line broke off, but the struggle will continue as long as necessary. We are determined to continue our struggle and in our homelands.

FIGHTING FOR SELF DETERMINATION

On September 16, hundreds of students walked out of the revolu- tionary Mission High School in San Francisco, leading marches to the nearest Safeway in the Mission, district, with flags and ban- ners and love for and solidarity with striking farm- workers were highly successful in their basic goal of educating the community and stopping business at the pig Safeways. In this, their first action of this school year, Mission students for the first time have laid a foundation for unity with all oppressed and exploited people. While the police, fearing of this growing unity among the people, carried out provocative pig actions (7 arrests) against the walkout and demonstrations from start to finish, they were unable to carry out the unified demonstra- tions of the people. The Safeway pro- stakers were hurt, and the movement of brown people in the Mission has grown to a new level.

Because this demonstration was the first step in the education of all students, preparations were necessary to support the students. Several days of leafleting students and the movement for maximum classi- fication throughout the community, consisted of the prepara- tion. There was not enough time to talk with enough of the students to get all of them out—especially the black and white students. Many students, because they didn’t understand the action, didn’t participate, but 500-1,000 who did walk in, who did demonstrate learned valuable lessons. They learned, first, the power of organ- ized actions against the enemy together, they were able to stop most of the business of the pig Safeways in their community. From the encounters with provo- cative pigs, they learned about the fear of unity and organization. A thousand years in school have not taught us as much as a single day in struggle. We must educate all people to the fact that pigs will not stop us apart and the only way to fight them is with unity and or- ganization.

October 16, 1976 is the date of Mexican liberation from oppress- ing Spanish rule. September 16, 1969 is the date when all brown people have entered a new phase in the liberation struggle against the bloodthirsty giants of Amer- ican imperialism. You will not be able to defeat the people.

POWER TO THE PEOPLE FREE LOS SIETE DEATH TO THE SAFEWAY

Disarm the police

The police are being trained to replace the National Guard. They are being trained to replace the National Guard. They are being trained to replace the National Guard. They are being trained to replace the National Guard. They are being trained to replace the National Guard. They are being trained to replace the National Guard.

We must know what we are doing. We must know what we are doing.

We must know what we are doing.

We must know what we are doing.

We must know what we are doing.

The workers and students are trained to replace the National Guard. The workers and students are trained to replace the National Guard. The workers and students are trained to replace the National Guard. The workers and students are trained to replace the National Guard. The workers and students are trained to replace the National Guard. The workers and students are trained to replace the National Guard.
LIBERATE LA RAZA SCHOOLS

On Sept. 10, La Raza demanded that the racial school system begin meeting the needs of its youth. In every barrio in the country, similar conditions exist.

The buildings are always ugly and unsafe. There never seems to be money for our schools but the schools the children of the 5th go to never seem to lack funds.

But ugly, unsafe buildings are only a minor part of the problem. When a young brother or sister first enters the schools, chances are he doesn't speak English too well. For this, racist teachers get him down, he is held back, and in some areas, placed in classes for the mentally retarded. They know our young can't learn fast in Spanish, but by denying him the right to learn in his native language, they hope to convince him, he is stupid, his language and culture are inferior, and to crush his spirit.

Because we are brown, and our parents are not rich, Raza youth are put in special "tracks" whose purpose is to either make you drop out (and into the army or to channel us into the hands of the big companies. These "tracks" teach us nothing of our history, nothing of the struggles our people have fought and are fighting. The only things we learn are what the big corporations want us to.

If we look around at all the brothers and sisters who have been forced out of school, we can see that the schools are not serving us. Who are they serving? The only people who benefit by "tracks" denying us our language, culture and history, are those wealthy people who control the large companies. They need work who won't fight. They know the youth were to receive a real education, there wouldn't be any more bones.

ALL POWER TO THE PEOPLE!
Rich men make decisions and Brown people get laid off their jobs, get evicted from their homes, get beat up in the streets by racist cops. Decisions are made that no one knows how it's done, or why, by men in plush chairs behind heavy mahogany tables, men who know nothing about brown people except that they are a cheap source of labor power. The masses of brown people are not to be owners of property or businesses, but the poorest classes of labor, to be used for the hardest jobs: picking cotton in the Southwest, slaughtering in garment factories and steel mills.

This has always been true. The copper companies of Arizona, from 1875 through the 1940's, carted Mexican laborers on the payroll under a special licensing of "Mexican Labor" and paid them less for the same work. In Texas, the Shell Oil Co. had two rates of pay for the same work; a "Mexican" rate for Anglos and a "non-white" rate for Brown and black people.

It's worse today, even though the politicians have done their best to cover up with Poverty Programs and the like. A good example of how politicians lie to the people in Mayor Alioto's "Mini-Park," an effort to smooth over the fact that the Mission District has 65 acres short of the minimum requirements for parks, set by the City of San Francisco itself for minimum human existence. And Alioto's "Mini-Park" is getting even "smaller" as even more new families are crowded into the Mission.

Fewer and fewer jobs, higher and higher prices; where is this going to end? Well, take a look at where the problems begin—where the decisions are made.

Every four years, 500 or so of the world's most powerful businesspeople get together in San Francisco to get the most profit out of the people and natural resources of the world. They are called the Directors of U.S. Steel, Bank of America, Standard Oil, and all the huge banks and corporations that have offices and industrial plants all over the world. This year, from September 15 through 19, these men will be meeting at the International Industrialists Conference in San Francisco. To get an idea of what they'll be talking about and planning, look at what they've planned in the past:

First of all, the International Industrialists Conference in Latin America and Asia to discuss how to use workers in Latin America and Asia to make money for the capitalists. In Latin America the standard of living is so much lower, so the big businessmen don't have to pay the workers so much. People work for a dollar a day and less. So, a factory in Latin America is much more profitable than one here in San Francisco. Ford has new factories in Brazil and Argentina. Kodak makes photographic paper in Mexico. As a result, workers in San Francisco and Fremont are being laid off, U.S. corporations are making more than $3 billion in profits every year from Latin America, while 2 million people die of starvation and curable diseases there and unemployment is going up drastically here in the U.S.

This is called imperialism.

But what does imperialism have to do with the people in San Francisco and the Mission District? Everything.

Because it's not profitable, there's almost no industry left in San Francisco anymore. If you don't have an expensive education, it's almost impossible to get a decent job. Unemployment in San Francisco is going up; it's at all time high for the general population and 40% for brown men.

As industry is moved out of Latin America and Asia, it's necessary to do all the paper work back here in the Port of San Francisco, to keep track of all the money. Look at all the new banks and insurance companies. The biggest companies. San Francisco is being transformed from a factory to an office building, and this means that the real imperialism. So, there's a big demand for white-collar work here, so many office workers. You don't get the education for this kind of work, they just aren't needed anymore.

The big businessmen need the kind of skilled workers that make the Peninsula. So, they're building BART, Bay Area Rapid Transit, to get these workers back and forth.

It just so happens that BART Corporation, the largest construction outfit in the world, is building BART, making millions in profit, while working people are paying taxes to build BART. Steven Becteit and Steven Becteit, Jr., will be at the International Industrialists Conference this year, of course.

BART will have two street-level entrances on Mission Street, at 16th and 24th Streets. This does not mean just two holes in the ground; Mission Street is going to be unrecognizable pretty soon. No more small stores, no more old bars. In a few years there will be huge cement plazas along Mission St., complete with huge fountains and trees, surrounded by modern high rise office buildings.

For the present, the present run down department stores will replace our homes, expensive, high rise apartments will be built, where only bank executives can afford to live.

In short, the men who are making millions of dollars in profits from their investments in Latin America, Asia and Africa, don't need Mission people anymore and they are WIPING US OUT. The same thing is happening to blacks people. The Fillmore, Chinese people in Chinatown and white workers all over the city, it's only to see why the people of Vietnam are fighting to kick the U.S. out of their country, and why the people of Latin America raised up when Nelson Rockefeller dared to visit their countries, at the beginning of this article we asked, "Where do our problems end?" The people of Vietnam and Latin America know that their problems will end with the end of imperialism.

People in San Francisco are starting to fight too. There will be demonstrations during the week end of the IIC (International Industrialist Conference). Nobody expects the Bank of America or Becteit Corporation to listen, but what we have to do is let all poor and working people know about what the men at the IIC are doing to them. We have to let people know that it's not "selling in your streets" that's causing our problems, as Nixon and Reagan would have us think. It's the crime of imperialism that we must fight in any way we can,
BASTA YA! is published by Los Siete de la Raza. It comes out four times a month—twice as BASTA YA! in English and Spanish—and twice with the Black Panther Paper.

BASTA YA! is a newspaper dealing with La Raza all over America and the rest of the Americas. It is dedicated to the freedom of our seven brothers—Los Siete—leaders in the Brown Liberation Movement.

Our thanks to the Black Panther Party for making this publication possible.

LOS SIETE DE LA RAZA

UNO DE LOS SIETE-

TO ALL BROWN SISTERS

I wrote this poem in honor of all my sisters in the cause, as a tribute to them for they have always been, are and will be there to help our movement whenever the necessity arises.

MY BEAUTIFUL BROWN WOMAN

To you, who has suffered in this contest of ours since early to modern times, at the hands of the oppressor—

Who rode across the seas only to dishonor and rape your virginal pride

To you, my beautiful bronze queen, the loveliest queen of all.

Yes, who has picked up the fight after your man has died—To defend your culture and land.

Although you have suffered you have always had time to heal my wounds and to bear my child.

And lastly to you, the pride of our hearts

Who we know will always be there to strengthen our fight.

That if I wasn't to have I would prefer to have died.

Much love from a brother in the cause

TONY MARTINEZ

October 20

850 BRYANT ST.
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