HAPPY BIRTHDAY HUEY
The Genius Of
Huey P. Newton

In order to truly understand the contemporary situation of the Black man in America life it is important to understand the history of masked in general. One basic or primary drive in the life of the man is the desire to be free of all external controls, and our basic premise is that man wants to be free. However, a man living in modern society is characterized by his subjection to both external (sociological) and internal (psychological) forces which control him and thereby thwart his desire to be free. Freedom will require men to gain control of these forces which determine his existence and behavior. The internal forces which influence and determine behavior were recognized by Freud as subconscious forces. He realized that many people become ill because they feel driven by subconscious forces to do things while at the same time they feel another subconscious compulsion from doing these same things. Feeling they have no control whatsoever over their behavior because they become mentally ill. To free man from these inner forces psychoanalytic attempts make aware of these unconscious energies on the assumptions that such awareness is the first step toward controlling them, rather than be-

mated of capitalism — where a group of owners have men enslaved to produce a marketable product, the process which determines the size of the marketable product. The fate of the people, whether they like it or not, is determined by the market. The market is in control of all things. Therefore, if we are to understand the forces which control our lives, we must understand the forces which determine the size of the marketable product. This is the problem of the marketable product.

This does not exist at this time. At the present time in America the owners of the military and industrial complex, for example, have found war very lucrative. They are producing more and more weapons and more and more machinery. Furthermore, they are involved in a "cold war" which keeps the country on a war footing so that the people will then be willing to produce equipment which is not for their own use, but only so owners of the military-industrial complex can make a fortune. This has happened for the more than two decades since the end of World War II and the military-industrial complex now poses such a problem that the national economy that many people now question the legitimacy of the governmental administrators. Administrators should be for the purpose of administering the people's desires, and the people should have the ability to eliminate those who do not serve their interest. In other words, if war is not in the interest of the people, then the country should not engage in war, cold war or any other kind of war, but at the present time people have nothing to say about the matter. They are constantly brainwashed and indoctrinated with such fears that they will work and produce only what they are told to produce. The country is now so involved in a war economy if we were to change to a peace economy there would be mass unemployment. It is thus necessary to have a planned socialist economy to make the economy a socialist economy. We have never had a socialist society even engaged in discussion on planned economy because they would then have to take the wishes of the people into consideration rather than the wishes of the owners of the military-industrial complex. Administrators are not willing to take the people into consideration for this is not in their best interests so far as the profit motive is concerned.

The Blacks are in a unique position as a national minority in the United States because of our unique heritage of being totally dependent on the slavery system to determine our destiny. Partially, free for a century we now demand to be totally free and structure our comment on those that make the decisions about what kinds of institutions will be in our community in order to perpetuate our culture. In the capitalist society the owners are not interested in any national minority because it has no profit value to them. When the profit motive is elimi-

Huey P. Newton
Minister of Defense, Black Panther Party

"An unnumbered people are slaves or subject to slavery at any given time."

The Black Panther Party is the people's party and is of genuine interest in freeing man—freeing all people from slavery—so that man will be his own master. We catch to a peace economy—national unity internationally. Problems may come from the fact that we are suffering under an administration that could be fairly called a doomsday machine because it is destroying our country and the people in it.

At the present time there is talk of Black nationalism in the United States. A part of Black bourgeoisie seems to be committed to a self-determination and attempting to develop capitalism with the Black colony as we call it. This would merely trade one master for another and a small group of Blacks becomes masters of the Black nation. This bourgeois middle class groups represent a small proportion of Black people but they would make decisions for the majority of black people. This is reminiscent of our history when we also had black slavery. A small number of free Blacks owned slaves and they were the masters. This role of being that of that time. They did nothing to alleviate the condition of the slaves. They were interested in the well-being of the Black slave because they were the profits and well-being. They were not interested in the well-being of the Black power is a much more re-

Cont'd on page 16
Functional Definition Of Politics

By Huey P. Newton

Politics is war without bloodshed. War is politics with bloodshed. Politics has its particular characteristics which differentiate it from war. When the peaceful means of politics are exhausted and the people do not want politics, politics are continued. Usually it ends up in physical conflict which is called war, which is also political.

Because we lack political power, Black people are not free. Black reconstruction failed because Black people did not have political and military power. The masses of Black people at the time were very clear on the definition of political power. It is evident in the songs of Black people at that time. In the songs it was stated that on the Day of Jubilee we'd have forty acres and two mules. This was promised Black people by the Freedman's Bureau. This was freedom as far as the Black masses were concerned.

The Talented Tenth at the time viewed freedom as operative in the political arena. Black people did operate more educated than most of the Whites in the south. They had been educated in France, Canada and England, and were very qualified to serve in the political arena. But, yet, Black Reconstruction failed.

When one operates in the political arena, it is assumed that he has power or represents power; he is symbolic of a powerful force. There are approximately three areas of power in the political arena: economic power, land power (feudal power) and military power. If Black people at the time had received 40 acres and 2 mules, we would have developed a powerful force. When Wall Street had chosen a representative to represent us in this political arena, because Black people did not receive the 40 acres and 2 mules, it was absurd to have a representative in the political arena.

When White people send a representative into the political arena, they have a powerful force or power base that they represent. When White people, through their representatives, do not get what they want, there is always a political consequence. This is evident in the fact that when the farmers are not given an adequate price for their crops the economy will receive a political consequence. They will let their crops rot in the field; they will not cooperate with other sectors of the economy. To be political, you must have a political consequence with you do not receive your desires—otherwise you are non-political.

When Black people send a representative, he is somewhat absurd because he represents no political power. He does not represent land power because we do not own any land. He does not represent economic or industrial power because Black people do not own the means of production. The only way he can become political is to represent what is commonly called a military power—which the BLACK PANTHER PARTY FOR SELF-DEFENSE calls Self-Defense Power. Black people can develop Self-Defense Power by arming themselves from house to house, block to block, community to community, throughout the nation. Then we will choose a political representative and he will state the power structure the desires of the Black masses. If the desires are not met, the power structure will receive a political consequence. We will make it economically non-profitable for the power structure to go on with its oppressive ways. We will then negotiate as equals. There will be a balance between the people who are economically powerful and the people who are potentially economic.

The White racist oppresses Black people not only for racist reasons but because it is also economically profitable to do so. Black people must develop a power that will make it non-profitable for racist to go on oppressing us. If the White racist imperialist in amerikkka continues to wage war against all people of color throughout the world and also wage a civil war against Blacks here in amerikkka, it will be economically impossible for him to survive. We must develop a strategy that will make his war campaigns non-profitable. This racist United States operates with the motive of profit. He lifts the gun and escalates the war for profit reasons. We will make him lower the guns because they will no longer serve his profit motive.

Every man is born, therefore he has a right to live, a right to share in the wealth. If he is denied the right to work then he is denied the right to live. If he can't work, he deserves a high standard of living, regardless of his education or skill. It should be up to the administrators of the economic system to design a program for providing work of livelihood for his people. To deny a man this is deny him life. The controllers of the means of production are conscious of furnishing each man with a livelihood. If they cannot do this or if they will not do this, they do not deserve the position of administrators. The means of production should be taken away from them and placed in the people's hands, so that the people can organize themselves as they choose and as to provide themselves with a livelihood. The people will choose capable administrators who will have the sincere interest in the people's welfare and not the interest of private property. The people will choose managers to control the means of production and the land that is rightfully theirs. Until the people control the land and the means of production, there will be no peace. Black people must control their destiny of their community.

Because Black people desire to determine their own destiny, they are constantly inflected with brutality from the occupying army, embodied in the police department. There is a great similarity between the occupying army in Southeast Asia and the occupation of our communities by the racist police. The armies are there not to protect the people of South Vietnam, but to brutalize and oppress them for the interest of the selfish imperial power.

The police should be the people of the community in uniform. There should be no division or conflict of interest between the people and the police. Once there is a division, then the police become the enemy of the people. The police should not become the protectors of the people, and be one and the same. When this principle breaks down, then the police become an occupying army. When historically one race has oppressed another and police are recruited from the oppressor race to patrol the communities of the oppressed people, an intolerable contradiction exist.

The racist police must not exist. They must be cut off immediately from our communities, cease their wanton murder and brutality and torture of Black people, or face the wrath of the armed people.

Huey P. Newton
Minister of Defense
Black Panther Party
Interview with DAVID HILLIARD, CHIEF OF STAFF, BLACK PANTHER PARTY

By Jeff Gerth

February 17th in Huey P. Newton's birthday. The passing of one of the Black Panthers is due in 1970, and much more, Bobby Seale is also incarcerated, according to the Panthers in Algeria. Dozens of Panthers have been murdered. Guevara and his followers have been left in charge of major urban centers, though hardly a day goes by without a confrontation. Of course, the Panthers have their own problems. Their newspapers are banned, and chief among those that the FBI/Justice Dept./CIA could dream up to smash the Panthers, the bulk of course the Panthers have not been smashed. David Hilliard, Chief of Staff of the Black Panther Party, was in Chicago, but in this interview some of the recent events revolved around the Party. He was impressed, the time of the Black Panthers; he could read through both the attempts of the pigs to put him in jail and the personal lives; the tremendous amount of energy devoted to the Party and people. Yet, the strength and optimism he imparted seemed proved more than ever that you can be black and happy and you can never jail the revolution.

Interviewer: What happened when you took over in Chicago, and Hilliard, and how does it affect the Panthers' birthday and upcoming appeal?

HILLIARD: The first thing to talk about the Panthers in Chicago, the Chicago Tribune, and not only a national but also an international aspect. The new leadership coming more and more people who read our newspaper can stay, they are very, very faithful to that regard to the Black Panther Party is particular and also get an inside edge to what's going on in the Black community.

Interviewer: What about the recent rapport of the trial of the Chicago 14, which is the militant tone, indicate any developments or the trial relate to the community of the Black Panther Party in New York?

HILLIARD: We support and around the 8½ x 11 inch printed. People are definitely moving with the same concern and the thing that was seen throughout was that the trial continues in the atmosphere that exists now. The people and the free Press are showing, in fact, we've always held that the oppressor has no right to hear which is the oppressed has the right to resist. So I think what we are hearing from the case is something that's new in fascism in terms of bringing black young men and women into court rooms to see what we're frequently and accept the crucifixion and endorse that's been performed publicly against black people for so many years in this country. The only way the trial will possibly be able to last under the kind of conditions that are being displayed, and is to put those individuals in a glass cabinet which will show the black, the black people, and as a result to the eyes of the people, and also support the 8½ x 11 inch printed.

Interviewer: The Panthers, the Panthers are not an international nationalist perspective. Many of the black people are going to the various cities at the month lastly against that perspective. Would you clarify the situation of the Pan-Americanist perspective to the black community and the perspective of the North American people and the 8½ x 11 inch printed?

HILLIARD: As far as Panther training in Palestine, that question can be taken up with our Minister of Information, Eldridge Cleaver, but in terms of the 8½ x 11 inch printed and the 8½ x 11 inch printed three days ago he didn't mention anything to me about that. Yasser Arafat, after all, is one of the few people who have a good hold on the Palestinian Wall, but it is a real legal system in this country.

Interviewer: A recent survey among the Wall Street Journal found widespread (over 90%) support for...
AFENI SHAKUR - N. Y. 21

The week of February 2-5 marked the 40th anniversary of what probably is one of the most active outcry for justice in the history of fascism. The plot, according to the New York Times, was described below.

Three members of the New York Twenty-one are under eighteen years old. For ten months defense lawyers have been trying to get those boys tried as youthful of- fenders, but three are minors and have no prior record, and were high school students at the time of their arrest. Eddie (Ajamu) Joseph is 16 years old. Lennie Ugas and Alex (Kattara) McHenry were 15. All lived at home with their parents, yet Mortag (collective reaction) that he (Ajamu) unfit to con- sider only Jamal and Amal youth- ful offenders. The significance of this is that under the expressors’ law a defendant who is tried as a youth is safer, according to Halibon, than a defendant who was tried as an adult. They are not at liberty until they are 21.

I, as a mother of one of the Black Panthers (political prisoners) and a supporter and like supporters, want you to know that Panthers have not stolen anything from anyone or cut people’s throats or kidnapped or held people as ransom—apparent reasons they’re charged with were done for an obvious reason: to stop graft-taking police force. The police are here to rob the people, the people are here to resist police, the police are here to steal, the police are here to rob. The police are here to rob.

I’m not interested in what you call me, but I want to tell you that the police call me a “radical.” This is not a term I’ve heard in a long time. It’s like you’re giving me a new name. And I have a new name, and I am a new person. I am a new person, and I am a new black woman. I am a new person. I am a new black woman. I am a new person. I am a new black woman.

But what is a Black woman? A Black woman is a woman who is Black. It is a woman who is Black. It is a woman who is Black. It is a woman who is Black.

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**THE YOUNG LORDS ORGANIZATION ON THE MOVE**

On Saturday, February 1, I spoke with Basil Viera who is the Chief Medical Cadre of the young lords organization, a predominantly Puerto Rican revolutionary organization that is trying to Seize the Time.

**ROLAND:** Would you run down what the Young Lords organization is all about how you got together, where you are going, etc.

**RAFAEL:** The Y.L.O. (Young Lords Organization) began in Chicago in 1969 as a street gang, but they came to New York where they joined the Young Lords who said they had no organization on another block. Before that it was just a street gang. They decided to organize in the community and that’s how it became the National Young Lords Organization. They took over a church where they went to mass, and they formed a community program through which they ran a lot of programs which they just related to serving the people which was their motto at the time.

**IN PUERTO RICO, STORE BLOWN UP BY REVOLUTIONARIES**

**ROLAND:** Was it just the motivation of wanting to help the people or was it a lot of different causes?

**RAFAEL:** A lot of various cats had a lot of different experiences together where they finally woke up. They said, “We’re out here killing each other and we ain’t even dealing with the system that’s really imposing itself on us.” So they got together and organized around that basic base, that is, they stopped killing each other. That was the beginning of the Blackstone Rangers because we got together and started getting together.

In January, 1969, the Y.L.O. of N.Y. (New York, New York) was an organization in N.Y. named for the Y.L.O. of Chicago, which was a nationalist-socialist revolutionary who started the first armed revolutionary struggle in Puerto Rico, twenty years ago. They were a group of college students, a lot of them had been going back and forth to Puerto Rico. They were saying what the Y.L.O. of Chicago was doing and they wanted to do it in N.Y. At that time they went out into the streets and started running with “street brothers,” because they didn’t get the support of a lot of dope heads, hustlers, pimps and everything else, and their street brothers started a period of transformation, of transition. That was when the Y.L.O. got organized in N.Y. We did not think of something to let the people know that the Y.L.O. was there, not only there, but to serve the people of East Harlem (Spanish Harlem). And so the thing that we thought of, and this was our crystallization came in, was the GARRAUGE ORGANIZATION. We went out on the streets for three Sundays sweeping the streets. We would take the garbage and put it into garbage cans, cover up the lids and wait for the garbage men to come in, but the garbage men never came. It was a real reaction, they said, “what’s happening.” On the third time we swept the streets, the garbage men got out into the streets and we put the garbage cans put over the garbage men. We piled it up and overturned cars that were abandoned on the streets as well as all the garbage everything else we could find, and we blockaded the traffic. You know what it’s like in a degree of weather when all those businessmen want to go to work they were mighty cute. We did this two times on the third Sunday they were going to lay for the garbage men to ‘reorganize’ and sweep the streets along. Like they did vamp on us, the people were despising bottle and stuff. On the third week we took care of businesses on a Friday and Saturday, and they were in their homes, ready to do anything. Because we were in the garbage in the streets, then we’d have to clean it up off our berets and we’re standing there and we’re watching the store owners get on the radio and be “sweeping,” that was our first offensive.

**ROLAND:** Is the Y.L.O. based primarily in N.Y.? **RAFAEL:** No. Our National Headquarters is in Chicago. We have an office in Los Angeles, we opened one up in Haywood, Cali., one operation in Atlanta, we have operations in New York and South Carolina. We are filling the nation. We’re打开 up in Newark, from there we’re expanding.

**ROLAND:** What kind of solutions does the Y.L.O. offer to the problems that Puerto Rican people face in this country?

**RAFAEL:** We’re getting down to the needs of the people, no matter how little they may be and no matter how big they may be. Right now everything is food and clothing. We’ve got to go out and take care of the people. When a mother comes up to us and says she doesn’t have a place to sleep, and they need shoes on their feet, we go out and get them a little shoe and say, “Say what this is, this and this,” she’s like, the lady is going to close the door in our face or maybe laugh at us. So we go out and we talk to you and I, together, we can put food in your children’s stomachs and we can put shoes on your children’s feet, if we join together we can go through it and we alone can’t, but both of us together can do it.

**ROLAND:** Is there a group similar to the Young Lords in Puerto Rico and have any of your members recently arrived from or gone to Puerto Rican?

**RAFAEL:** We’ve got some brothers from Puerto Rico, I just got back a few months ago. They’ve got a lot of small offices, Puerto Rico. They’ve got a lot of small offices, Puerto Rico. They have a group called “Chairman,” that’s organizing a lot of the greater PRD. JABATO. These are the people that are coming from Puerto Rico, the Puerto Rican man who would be cutting sugar cane, sugar, coffee, coffee, his and his sugar. Felipe Luciano, our National Chairman, has a poem that reads:

**RAPHAEL VIERA, Y.L.O.,**

And your woman loves you—

**ROLAND:** Why can the Puerto Rican people be the armed commando for liberation, who, in the past century and a half, have torn up 85 million worth of AmericanKKK enterprises. This organization is not underground, it’s just people who represent the military fraction of the Puerto Rican liberation movement. They have done some beautiful things, but they have jumped out one step too fast for all of them. They started engaged in armed struggle before the people were educated from individuals to groups. That’s where organizations like LIBERATION come in, they educate the people.

**ROLAND:** Are there a lot of brothers and sisters from Puerto Rico still coming to Harlem in large numbers?

**RAFAEL:** I was able to say that more people are going back in work, the people who came up from Puerto Rico looking for milk and honey found that the milk was sour and that there was no honey.

**ROLAND:** Are you doing any of the things relating to your recent bust?

**RAFAEL:** We were arrested March 20, 1969, in Detroit, got a plea bargain of a kidnapped murder of a policeman in Detroit, 147 years in the joint after the attack upon the church. We were later released by Judge Crockett of Detroit. A week later I was able to get information given by a concerned citizen. This concerned citizen was David Brown, Jr., from Compton, Calif., who is a 19 year old ‘Mod Bandit’ suspect. He said that he saw me with the policeman, but all the evidence is completely contra-indictable in itself. I spent five months in jail and I’m out now on $5,000 bail, pending second degree murder charges. My trial starts March 8 in Detroit.

**RAFAEL:** Are there any demonstrations planned in Detroit or elsewhere?

**ROLAND:** What we’re trying to do is organize a whole month of demonstrations for all political prisoners throughout the month of March. A lot of brothers and sisters are on trial now and their trials will be held in Detroit. I think the Y.L.O. of N.Y. will be on March the 23rd, Dr. King’s birthday. Our trial will start in March, the trial in trial will start in March, May’s appeal comes up this week which may net us a white. Los Siete de la Raza’s trial starts tomorrow. We are going to try and organize around all these trials. This hospital trial in March is in so they could split up the nurses. We want a moratorium to support all political prisoners.

**ROLAND:** Before we close would you run down some of the things the Y.L.O. plans to do in the future?

**RAFAEL:** We plan to try and get our church back, place we are occupying hospital workers and hopefully soon we are going to take over a bank, that’s what we’re doing right now.

One of the main reasons Rafael really wants to start things up is to raise funds to help defend their revoked, reviled and murdered. Contributions may be sent to:

The Young Lords Organization
1976 Madison Ave.
New York, New York 10029
ALL POWER TO THE PEOPLE SEEZE THE TIME.
Roland Young
Community News Reporter

17 YEAR OLD YOUTH MURDERED IN SACRAMENTO, CALIF.

It is becoming clearer each day that FASCISM is a living reality and that it is beginning to solidify itself on a day-by-day, nightly basis.

**DAILY**, one can read in the newspaper, listen to the radio or look at television and witness accounts of systematic murders being perpetuated against black people in particular and Third World people in general. And today, even whites are beginning to feel the encroachment of FASCISM.

**GENOCIDE** against black people has been a systematic policy of americKKK brutality ever since blacks were first forced upon this land in the 17th century. We must never lose sight of the fact that things in americKKK have always been bad for Black Third World and poor white people alike. It is our responsibility to let our common vision today be different from the aggression, cruelty and murder implied by the title of this article. It is different from the treatment of a few of the thousands of white people by the negro race.

**CONT’N ON PAGE 7**
**PRESS INTERVIEW IN AMSTERDAM, HOLLAND**

Big Man: The Black Panthers won't lose, you know. Big Man: a big, well built Black Panther, is serious and doesn't laugh. Why shouldn't we? The war which the amerikkka Police is fighting against the Black People is escalating. Last month two Pan-
thers were shot to death in Chicago. Brother Maundered Panthers at twenty-eight. And a Panther headquarters in Los Angeles was transferred into a ruin during a siege by a large, heavily armed police force. These events have caused great indignation both inside and outside Amer-ika. There was a feeling among the Panthers that the melanin- ders are sympathetic with the Pan- thers. Why did you become a member of the Black Panther Party?

Big Man: I was born in the South, in Tennessee. I was raised quickly in contact with racism and sup- pression, with the torments of Black people. I was raised by Mal- colm X, and 1 could not agree with Dr. King's nonviolence. I could not agree because of the way he talked in a way that made me put down the weapons I used to hold. I was exposed to police brutality with dogs and clubs. I like to fight back. When I was in Amerika, I went to California, where I saw Huey Newton and Bobby Seale and where I saw what the police were doing. They didn't talk about self-defense, Malcolm X said that the best thing we have on earth is a gun. We don't give that up so easily, Huey Newton and Bobby Seale. We know how the pigs who had swears to protect us actually suppressed us, inspired by the words of Huey Newton and Bobby Seale, I became a member of the party. What do you think of Martin Luther King and his successor Ralph Aber- nahamy?

Big Man: We do exactly the same thing as they do. What King did is exactly the same as we are doing. I'm not against race, I'm not against the exploitation of the poor. But what can the Panthers help?

Big Man: "Everyone who fights against racism, fascism, and capital- ism in his own land helps us, because that is the same thing that we do. That way people will come to understand what we do. We can also use money. There have been about 30 Panthers killed. Most of them have left a family behind whom we are supporting. There have been about 300 Panthers kid- napped. They are now in prison, and we have support for their fami- lies too. Tremendous sums of money are needed for help in all the case of a Panther. Beyond that, we foreseem in the primary needs of our folk. We have centers where free medical help is given. We have free breakfast programs for school children, so that they don't have to sit at school with an empty stomach. This is what we are doing for all this.

"But such a pig we have never seen. What we have seen is only 200 of those pigs. They are in prison, and we support their families. We expect much support from the Panthers, where slave owners have done their work. We must act against the injustice of the amerikkka Supreme Court, which is in the interest of the Ameri- cans. We demand that the Panthers be released, and we have faith in our military, which is the only way we can support the Panthers in our community, to protect them from the same way that we try to protect them from our community against pigs.

The Black Panthers have drawn up a plan to lay a flag in their community. We have drawn a flag that is a black pig chasing a white pig. We will use this flag in our community to protect ourselves.

Big Man: "That is written in our party. It is a black flag that is a black pig chasing a white pig. We are demanding that the Panthers be released, and we have faith in our military, which is the only way we can support the Panthers in our community, to protect them from the same way that we try to protect them from our community against pigs.

LATER FOR YOU DIRTIE DICK

ALL POWER TO THE PEOPLE

SEE THE TIME

Leonard R. Frances
Washington, D. C.

YOUTH MURDERED

Another example of GENOCIDE, sanctioned by the pigs, occurred on Saturday (2/27) in Sacramento, Calif. A 17 year old youth was shot dead allegedly by a 25 year old Frank Rhodes, who claimed that he had committed armed robbery, and his black male com- panions, who were white. Lavon Jennings, who were found by his gang members the same day, was burned to death by two pigs who are members of this institution.

ALL POWER TO THE PEOPLE

- and have been reported as Losaltos, instances (like Sonoma), when, in reality, quite the opposite is true. The young people of the Panther Party have been murdered, and the state demands more forces into exile or jail. It is imperative that we act, and that we work to under- stand that the struggle for self-determination is one, and an attack on one is an attack on all. That the GEM offers its cooperation and sup- port to the defense of the Black Panther Party in any way possible.

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Amerikanren “Justice” once again exposed its facet nature of the Black Panther Party. Rolanda Montes Herms, Coordinator of the statewide Breakfast Program, established by the Panthers, was sentenced to ten years in a false robbery charge. The police were were conspiracy to feed hungry children and supplying food for the breakfasts on thousands of Black, Brown, White, etc. children. The railroad job took place in Chicago. Everybody in the room could see that there is no Justice in their eyes. In the morning of the trial, they were supposed to be robbing, neither of them, his potted plants, Seated at the trial, a man reads a statement of evidence for the charges against Frances Carter and his sister and brothers. He also reads his own statement saying that he did so to degrade and humiliate his family. Finally, I have the right not to give evidence statements.

In view of the statements of others in this country, it is clear that I am in no way fear of my life or health. At least I have no freedom from war and borders with whom I have never lived. I have always loved my country and humanity.

In sum I decline to appear on the ground of the First, Fourth, Fifth, Eighth, Ninth, Tenth, and Fourteenth Amendments to the Constitution of the United States to the Constitution of the United States. Not of 1, 2, 3, 4, 5, 7, 8, 9, and 12 of the state of Connecticut. Finally, I must note that I do not feel that I have had enough time to consult with my attorney about anything as momentous as this, and that I am not the only person who is not being denied his rights to counsel. For violations of the 5th and 16th Amendments to the Constitution of the United States and Section 8, Article 1, of the constitution of this state.

Of course if Frances Carter has been tried in violation of a legal system which I have never seen. But due to the nature of this country’s current legal system as it relates to Black, Frances Carter knew that justice could only be had for a price, and in this case the price was too high. Finally, I have the right not to give evidence statements.

In view of the statements of others in this country, it is clear that I am in no way fear of my life or health. At least I have no freedom from war and borders with whom I have never lived. I have always loved my country and humanity.

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With the arrest and jailing of Isabel Rowley, Charles Hicks, and Victor Perez, Mayoral Weblin thought he had seen the last of the Black Panther Party. New leadership appeared however, determined to continue and broaden the work of the Party while the defendants arrested in the last undertaken. The Congressional Law of New York sought an injunction against the authorities to prevent further harassment of Black Panthers. A core group of Panteras, mostly children in the ghettos gathered as the blackberd孔雀wood.

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NOTICE TO THE COMMUNITY

Melvin "Lucky" Jenkins has been expelled from the Black Panther Party for failing to comply with the principles and rules of the Party. Jenkins was working out of the San Francisco Black Panther Party office at 3536 Fillmore Street.

February 6, 1970

Mr. Melvin Jenkins
Black Panther Party
3536 Fillmore
San Francisco, California

Dear Melvin,

When I last spoke to you on the phone, I told you that the court failed to issue a warrant for your arrest when you did not appear on the day of your trial. A check of the court's records, however, reveals that at some time since I was in the courtroom, a warrant was issued.

I am confident that we can still dispose of your case without a warrant, but this depends on your ability to be present before the court as soon as possible. Please contact me in this regard.

Very truly yours,

Attorney At Law
THE PEOPLE vs THE LANDLORDS

Tuesday, January 27, 50 people from the South End community requested to speak with Mr. Mahler, the owner of the building, against property owner, Richard Mahler.

The demonstration was held to protest the termination of the rent strike and the eviction of tenants against Mr. Mahler previously. The rent strike had started on the 27th of January at 10:00 a.m. in the morning with the community's support.

Mahler has been trying to evict the tenants unsuccessfully since October 1965. Since then, he has made eight proposals to the tenants, but none of which were accepted. He even tried to offer old rundown dilapidated buildings to the tenants, but they are just about ready to be demolished.

On Dec. 16, Mahler and his goon equipment at 41 Whitman St. (one of his 50 buildings) turned off the heat and water (also doing the same thing at 85 Whitman St.) stuffed the tenants' clothing into bags and nailed their doors. That night Mahler and his goon squad of 10 attempted to enter the building. They changed their plans when the people occupied the scene. However, they succeeded in smashing the buildings and the tenants, who were said "might have been destroyed by the heat." The police got there and got started on the rehabilitation of the house. Mr. Mahler explained that he had "no comment."

The tenants have been organizing other tenants to get Mahler to remove all building violations (poor heating, etc.) and have taken their case to federal court.

Mr. Mahler, the federal government, allows money for land owners to build or renovate housing into low income housing and rent controlled units. Tenants at low rent under the current law; the tenants can buy the housing in the South End (he owns 30 houses in that area), including the housing at 41 Whitman St. The housing is luxury, the rent to $112.00 (which has been done) and rent to the liberal "benefit" and elements of the bourgeois. This is indicative of the real housing situation in the South End.

The South End is a poor community and a huge part of the community which contains almost every ethnic group (Puerto Rican, Irish, Italian, Jewish, and Chinese). The Boston Redevelopment Authority is building apartments along with its jackals, who have the tenants under control. The question has been buying up all the property in the community and systematically.

In conclusion, the deal with the BHA began. The people of the South End are 1,500 tenants who are in the state with Pig Mayor Kevin White. The people of the community demanded that they (the people) have the power to decide what types of housing to be built and how the housing will be planned.

In other words, the people demanded the power to determine the destiny of their own community. The mayor said that he could not give the people power and sold them that the best he could do was to give them the power of "laying the foundation game of trickery and deception." White had to insertion whatsoever of allowing the people to decide what types of housing was suitable for the people of the community. (But because the people understood the true nature of the pig's plan, they refused this offer.) The people then, went through the community and chose their own candidates from the community and held a people's election from June 25th, 1965. July 3 in which approximately 14,000 people turned out to vote. The qualifications for candidates were (1) you must be 16 years of age or over and (2) you must be a resident of the South End.

The mayor, seeing the strength of the people and the anger and long history of the people, organized his own election--a pig election July 28th for which very few people turned out. These elected out of the mayor's election formed the South End People's Action Committee. The PAPC, which is run by all White landlords and two tenants. These "shameless" alone sit in housing in the South End. The mayor told the people that they could be stopped by this so-called committee and the landlords in any way, as there are no laws against it. Some tenants have examined the PPA Commission and legal advice from the BHA and the mayor.

The people of the South End are 2,000 tenants who are still persistent since 1965 and have met with much resistance from the mayor and his allies (to the BHA, to the courts and the private greed). The situation is dangerous, the new housing, and the people demand that the mayor and his allies in the BHA...also have to come to our needs. There is a danger of that situation.

The people, because we have no economic power or any say in any real political situation, have no means at our disposal to determine our housing needs other than that of political power which de

Point No. 4. We want decent housing, fit shelter of human beings.

THE PEOPLE HAVE A RIGHT TO DECENT HOUSING

For the second year in a row, the tenants of 1738 and 1738 Collage Ave. in the Bronx are being evicted. The tenants are locked out of their homes by the courts, and the police barricade on the street and order them to get out of the house. They are not allowed to cook, wash clothes, or use the toilets.

Of course, this is not enough for the landlord. They want to turn the houses into luxury apartments for rich people. They say that the tenants are causing a disturbance and are interfering with the peace and quiet.

However, the tenants are not giving up. They are fighting back and trying to keep their homes. They are holding their ground and are not going to let the landlord take over their lives. They are determined to fight for their rights and are not going to give up without a fight.

For the people of the South End, the struggle continues. The tenants are determined to fight for their homes and will not give up without a fight. They are determined to fight for their rights and are not going to give up without a fight.

If you are interested in supporting the struggle of the people of the South End, there are several ways you can help:

- Contact your local representatives and demand action to support the tenants.
- Support local organizations that are working to support the tenants.
- Donate money to support the tenants and help them pay their rent.
- Spread awareness about the situation and encourage others to get involved.

The struggle of the tenants in the South End is not just about housing. It is about the right of the people to determine their own fate and to have a say in the decisions that affect their lives. It is about the right to live in decent and affordable housing. It is about the right to have a voice in the decisions that affect their community.

Eventually it was decided that the tenants would have to get the building repaired and pay for it with the money normally spent for rent. Fortunately the Mayor of the building was able to secure a friend of his who did the repair. At the present time we are lucky enough to have what would be considered one of the necessities of life--heat--but for how long, nobody knows, in as much as we now need a new boiler and a new landlord. If the landlords will not give decent housing to our community, then the housing and the land should be made in to co-operatives so that our community, which governs itself can build and make decent housing for its people.

RIGHT ON!

BARBARA CURRY

TENANT

FOR $79, $89, $99 A MONTH......!!!
I remember once during the trial of Huey P. Newton, a lawyer stopped me in the hall of the Alameda County Courthouse. He was very nervous, and he said, "They are crucifying Huey in there—they are burning him into another Jesus." And I remember almost instinctively replying, "Yes, Huey is our Jesus, but we want him down from the cross."

The tendency to look upon Huey as being above and beyond others, to view Huey as being different from everybody else, I think this is something that happens; I know that it happens to members of the Black Panthers, and it happens more and more to Black people who have an understanding about Huey, and who know a little about his leadership of the Party and some of the very courageous stands that he has taken.

When you think of Huey, along with his followers, out on the streets of Oakland at night, in alleys, on dark streets, confronted by racist pig cops who are known to be very brutal, very vicious and murderous in their approach to Black people, you cannot help but be amazed and fascinated by his seriousness, by his willingness and readiness to lay down his life in defense of the rights of his people, and his own rights, his human rights and his Constitutional rights.

I cannot help but say that Huey P. Newton is the baddest nigger ever to set foot inside of history. Huey has a very special meaning to Black people, because for four hundred years Black people have been wanting to do exactly what Huey Newton did, that is, to stand up in front of the most deadly tentacle of the White racist power structure, and to defy that deadly tentacle, and to tell that tentacle that he will not accept the aggression and the brutality, and that if he is moved against, he will retaliate in kind. Huey Newton is a classical revolutionary figure. His imagination is constantly at work, conjuring up strategies and tactics that apply classical revolutionary principles to the situations confronting Black people here in amerikkKa.

Much has been written about Huey P. Newton, Minister of Defense of the Black Panther Party, but most of what has been written, it seems to me, obscures his essential character, as it fails really to show Huey in motion. The man who knows Huey perhaps better than anyone else is Bobby Seale, Chairman of the Black Panther Party, who along with Huey, organized the Party. Bobby has known Huey Newton for approximately eight years, dating back to their days at Merritt College in Oakland. He has had a chance to observe Huey under varying circumstances and in various situations, and he has the kind of appreciation and understanding of Huey that come only from careful observation, that become a fixation on what makes this man, Huey Newton, tick.

Because Bobby waited with Huey and, in a very real sense, placed his life in Huey's hands, he had very good reason for checking out Huey very closely, and he arrived at the conclusion that it was a proper and safe thing to do. I would say that, knowing Bobby and Huey, and knowing the relationship that exists between the two of them, Bobby had no choice, and felt compelled to
When a person studies mathematics he learns that there are many mathematical laws which determine the approach he must take to solving the problems presented to him. In the study of geometry one of the first laws a person learns is: "The whole is not greater than the sum of its parts." This means simply that one cannot have a geometrical figure such as a circle or a square which is not wholly contained in another larger one he has broken down into smaller parts. Therefore, if all the smaller parts add up to a certain amount, the entire figure cannot add up to a larger amount. A person cannot have a victory over the person he considers himself in charge of the task or kind of approach, then he assumes if they have the whole body in a way that they have all those that make up the person. A person's body is a geometrical figure and an approach which is successful in mathematics is wholly unsuccessful when dealing with human beings.

In the case of the human being we are not dealing only with the single individual, we are also dealing with the ideas and beliefs which have motivated and which prevent him even when his body is confined. In the case of humanity the whole is much greater than its parts because the whole includes the body which is measurable and definable, and all the ideas which cannot be measured and which cannot be confined. The ideas are not only within the mind of the person where they cannot be seen or controlled, the ideas are also within the people.

The ideas which can and will sustain our movement for total freedom and dignity of the people cannot be imprisoned, for they are to be found in the people, all the people, wherever they are. As long as the people live by the ideas of freedom and dignity there will be no prison which can hold our movement down. Ideas move from one person to another in the association of brothers and sisters who recognize that a most evil system of capitalism has set us against each other. It is a matter of class difference, of power and wealth, of control over resources, of the exploitation of human beings. It is a matter of power and wealth, of control over resources, of the exploitation of human beings.

The problem of the person who is not willing to accept the legitimacy of the system and refuses to participate. To participate in the system is to accept the legitimacy of the system, to reinforce the system, to perpetuate the system. To be a part of the system is to accept the legitimacy of the system, and to be a part of the system is to accept the legitimacy of the system.

The problem is not with the person who has been imprisoned, but with the person who has not accepted the legitimacy of the system. The person who has not accepted the legitimacy of the system is the person who is imprisoned. The person who has accepted the legitimacy of the system is not imprisoned.

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THE PATRIOT PARTY SPEAKS TO THE MOVEMENT

THE PATRIOT PARTY is a revolutionary party for poor and oppressed white people. We recognize that the presence of a black skin is a class struggle; the graves against the have nots; the oppressors have to be expelled against the exploiter.

For some time now, the so-called "resistance movement" has failed to recognize or address the critical factors included: radical groups and radical papers.

The answer is not something that clear line of demarcation between our enemies and our friends, in the "movement" had better make up its mind which way it is going to go.

The "movement" is moving too fast to be concerned about those holding the people back from freedom.

The Patriot Party is dealing with the survival of our people - the poor and oppressed white people. We're sick and tired of certain people and groups telling us there's no such thing as poor and oppressed white people, that's where the Patriot Party comes in - we're telling the people that's no such thing - we're people from all over the United States, north, south, west and east. We're all children of the same arc of starvation and injustice hearing the poor old song of slavery.

The so-called movement has yet to make it speak in the words of the people of the United States. We're all human beings, we're all real people; we've always been here. We're not just nigger material and third - we're not going away, even if you choose not to admit that you see us.

The "movement" seems to be more about the leaders - Abbie Hoffman, than kids getting food in their mouths, or medical care, or a true revolution in the way we think, feel. The movement has not yet made it to the Abbie Hoffman stage - the one where we'd better turn that money over to the people. That's what we've got to say to Abbie. He talks about Revolution for the Poor, but the Poor Revolution is no game. We've got 300 class brothers killed already.

The real brothers are being killed and murdered. The real revolution is a new one. There are members and leaders - the oppressed people's warriors being killed and murdered. The real revolution for the fun of it, he's either a fool or a pig. At the end of the line of the Constitution they say to the rest of them too that at that jailing tool, they would have had to shoot us. We would have had to call that fascist Hoffman, and all his lackeys and while we would have been hanging them, we would have been educating the people. The only educating that came out of that trial was by Brother Bobby. The list of the rest of the defendants didn't educating, they made it a circus out of it. They showed that the only leader was Bobby Seale because as soon as Bobby left the trial, the real organizer was fascist Hoffman. The seven defendants had never been so hooded in their lives than to have Bobby Seale in the same courtroom with them, and they've never been so honored again. That's what the Patriots have to say to them.

Most of the so-called "movement" states that they recognize our brothers and sisters of the Black Panther Party as the Vanguard of the Party. However, they do not follow the lead of their leadership.

The Patriot Party recognizes the Black Panther Party as the Vanguard by our practice. The people by observation and personal experience were concerned with old families, individuals, rather than the masses of People in the United States. There would be nothing wrong with trying to educate the people in this way. They'd be able to say to the rest of them too.

SOLIDARITY BETWEEN THE BLACK PANTHER PARTY AND THE PATRIOT PARTY

The California Supreme Court ruled on January 30, 1970 that the wages have been attached by creditors, and the bankruptcy is on the way back until their cases are tried.

In a suit brought by the San Francisco Neighborhood Legal Assistance Program, it was ruled that attachment of wages without properly giving the opportunity for a hearing is unconstitutional. The court ruled that a minimum of money held by the bank be paid to the debtors until their cases are tried.

Before the court ruling, a creditor has the legal right to attach a debtor's wages before going to court. If the court eventually said it was a valid debt, the sheriff would turn the attached funds over to the creditor.

On January 30, 1970 - "Lap Dog" Anew visited Baltimore. He addresses the Supreme Court in a Wisconsin case, declaring that it is unconstitutional because it failed to properly notify the debtor in court. He was heard in court before losing the use of his wages. The present case followed this high court ruling.

On February 1, 1970, the San Francisco Neighborhood Legal Assistance Program at 2222 Broadway in San Francisco, left a message for the National Legal Assistance Program at 2900 East Lake Street in Minneapolis, Minnesota.

According to Mr. Anew, his case is an example of how the court system is not working for the people. Mr. Anew was cited in court for non-payment of a court judgement, but had no knowledge of the summons until he was arrested and charged with contempt of court. He was later released on bond.

Anew said he plans to continue his fight against the court system until he is able to obtain fair representation.

He also spoke of his plans to continue his work with the Black Panther Party and other groups that are fighting for social justice.

SPIRO lap dog AGNEW VISITS BALTIMORE MD

On January 30, 1970 - "Lap Dog" Anew visited Baltimore. He addresses the Supreme Court in a Wisconsin case, declaring that it is unconstitutional because it failed to properly notify the debtor in court. He was heard in court before losing the use of his wages. The present case followed this high court ruling.

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Anew said he plans to continue his fight against the court system until he is able to obtain fair representation.

He also spoke of his plans to continue his work with the Black Panther Party and other groups that are fighting for social justice.

On January 30, 1970 - "Lap Dog" Anew visited Baltimore. He addresses the Supreme Court in a Wisconsin case, declaring that it is unconstitutional because it failed to properly notify the debtor in court. He was heard in court before losing the use of his wages. The present case followed this high court ruling.

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An Ethiopian Blow To Eritrean Sovereignty
The Eritreans Declare Revolution

On the 4th of November 1962 the Ethiopian government announced the final incorporation of Eritrea into the Ethiopian Empire using for a pretext a revolution which it claimed had been passed by the Eritrean Legislative Assembly. This Assembly had never represented the Eritrean people since it had been formed under the provisions of the unconstitutional British Declaration No. 11 and Emergency Law No. 1, 1953.

Celebrating the occasion, the Emperor of Ethiopia declared: "From now on there shall be only one nation, Ethiopia. The federation, imposed by circumstances, is gone in no return. By giving Eritrea to Ethiopia, the Emperor declared his readiness to establish a united nation based on the Federal Resolution or at least maintain the present status quo of the two states. He also made a promise to safeguard the federation.

The people of Eritrea strongly protest against the Ethiopian government's illegal measures which run against the wishes of the population. They urge the General Assembly of the United Nations to impose a delay in accordance with the sentiments of the U.N. Commissioner for the effective implementation of the promised freedom foreseen by the Revolution. They cannot be satisfied with the General Assembly to consider the result of the elections. They also urge prompt recognition of the Eritrean government's illegal measures which run against the wishes of the population.

The people of Eritrea demand that the Ethiopian government not use violence against them and respect their right to self-determination. They have been authorized to use violence against them and respect their right to self-determination. They have long been denied the exercise of this right to self-determination.

The report says that the peace-loving people of Eritrea came only after the failure of peaceful means to safeguard their freedom. The armed revolutions which broke out early in September 1961 under the leadership of the Eritrean Liberation Front was the expression of the indignation of a people whose rights have been so brutally and flagrantly violated. In the six years that have passed since the Eritrean struggle has developed into a widespread popular resistance movement that has reached every corner of the land, from hill and hill, from village to village, the war has become a widespread liberation war embracing the entire territory.

Reports about the people's struggle and the violations and atrocities suffered by the people of Eritrea have been found a way outside Eritrea despite the curtain imposed by the Ethiopian occupation authorities. The general editor of the New York Times, Mr. Harry S. Draper, described the situation of Eritrea as a "massive tragedy." He said that the refugees have been seen in a public square of the city of Keren alone. An Italian journalist, Mr. Franco Prestigia, writing in the Italian daily, Federazione, spoke of the massacres perpetuated by the Ethiopian forces against the Eritrean resistance.

"Our trip has practically ended around the present time due to the general strike of the Eritrean people. Here and there fires continue to rage. Unfortunately the night has become all too familiar; the lights of the people's struggle are burning. The people of Eritrea have been deprived of their right to self-determination. They have long been denied the exercise of this right to self-determination.

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U.S. TACTICS IN VIETNAM

The South Viet Nam people, with their traditional independence against their boundless patriots and profound hatred for the multiplied crimes perpetrated by the aggressors and the traitors, are more and more resolved to unite and struggle in order to wrest back their independence and freedom, defend their homeland and their lives. The more the U.S. and its allies commit crimes, the harder the blows deal them on, and the bigger the failure they prepare for themselves. The people of South Viet Nam and their armed forces have suffered heavy losses. From October 20 to November 9 only, on the Bu Prang-Dac Lap operation theatre alone, more than 5,000 U.S. and puppet troops were put out of action. The military and political situation in South Viet Nam proves that the way of "Vietnamization" is the only way leading the U.S. aggressors to complete defeat.

A final and determined military operation will have to be carried out by the real victors, to wipe out the U.S. puppet and satellite troops, to bring to justice all those criminals who have committed crimes of murder, inhuman cruelty, and atrocities, which have already proved their failure.

The logical, reasonable and resolute measures to create an atmosphere of lasting 10-point overall solution of the war, stop the war, and prevent, or the effects of the "Vietnamization" of R.S.V.N., is the correct basis to the war, but in fact, it is just as futile as the South Viet Nam problem.

The U.S. government should respond seriously to that solution. To resume the war, not only cause the U.S. armed forces to lose, but also cause the U.S. puppet and satellite troops, who have committed crimes of murder, inhuman cruelty, and atrocities, which have already proved their failure.
WAR CRIMES: FRANKFURT STOCKADE

By Mark Lane, amerikKKan lawyer

The five guards held the amerikKKan prisoner against the wall of the cell. His hands were handcuffed behind his back, his ankles were chained together. For more than twenty minutes they kicked him and beat him about the head, face and body. Then one of the guards began to stomp on him. Where did it take place? Not in Hanoi, Mr. Lodge. The Black GI, Private Paul V. Johnson, was clubbed over the head with a piece of wood. A battery, 3rd Battalion, 3rd Artillery was one of the eye witnesses. What happened to Paul Johnson? He was sent to the 14th General Hospital the next morning, where it was discovered that he was suffering from "permanent brain damage". Johnson was then sent back to the states for a long confinement at the Walter Reed Hospital.

Why did the army act against the killers who beat the defenseless GI? A major at the hospital explained, "We just must not have any evidence. Major; here is some evidence that the army could have uncovered and that looked around. Johnson's lawyer, Michael Young, told me the story. That day I drove out to Kiech Goren and interviewed Jerry Miller:

LANE: What is your name?
MILLER: Jerry Wayne Miller.
LANE: Where are you from?
MILLER: Earlham, Mississipi.
LANE: Was there a time when you were in the Frankfurt stockade?
MILLER: Right.
LANCE: Would you relate what you saw take place there regarding Paul Johnson?
MILLER: I was in the box that contained Mr. Johnson down to the box. They had his hands behind his back and his feet were cuffed together. The GI, Westmoreland, Sp4. Johnson and three other guys were bringing him down and they were kicking him, pretty bad and then later they stomped him, you know, on the chest. They had been kicking him andicks him in the head and on the body. They just kicked him and bit him every-where. Then they threw him in the cell and Sp4. Johnson said that he was going to break him arm. The next morning when I woke up they said that they took him to the hospital.

LANCE: Did you see him later?
MILLER: I never did see him again.
LANCE: How long did the beating take place in your presence?
MILLER: It seemed like about 20 or 25 minutes.
LANCE: Do you know why they were beating Johnson?
MILLER: No. I don't.

LANCE: What was the food like in the stockade in Frankfurt?
MILLER: For breakfast, a bowl of water was served and a small piece of bread. For lunch, water, bread and a small amount of potatoes. Dinner was the same as lunch.

LANCE: How long were you in the stockade?
MILLER: Fourteen days.
LANCE: In the food the same all the time?
MILLER: Except once, when the one-star general came around. That day we had a little extra. They were feeding the general about what kind of food we got.

LANCE: Jerry, if this case came up in court would you be willing to testify, to state under oath that Westmoreland and the others beat and kicked Johnson while he was defenseless?
MILLER: Right. I would.

LANCE: Is there your evidence, major. What will the army do now? One man was beaten so that he suffered permanent brain damage, the others were stabbed, the general was footed, and the army doctors were less than curious.

In spite of the efforts by Nixon, Agnew, Lodge, and Laird about the treatment of captured amerikKKan GIs and pilots in Viet Nam, can we take them seriously when the United States army brutalizes and starves its own in Germany and in the United States.

CHARGES DROPPED AGAINST ARMY NEWSCASTER

Attorney Leonard Bouldin, domes-
tic counsel for Army newscaster Sp5 Robert Lawrence, received word from Saigon Army Command yesterday that all charges against Sp5 Lawrence have been withdrawn. The telegram read: Please be advised that this command has withdrawn court martial charges against Sp5 Lawrence. Any further action, if any, would have to be taken by his new command.

Signet United States Army Head-
quarters, Army Command, Saigon, RVN (CSAUL, SON RVN).

It is possible, but unlikely, that his new command will proceed with charges against Lawrence, who told his audience of soldiers on January 3 that the news they were receiving was censored and that he hoped they would help do something about it. The charges he was facing stemmed from an incident prior to his broadcast over Armed Forces Vietnam Network (AFVN). Shortly after his broadcast he was relieved of his duty as new-
caster and reassigned as a Chap-
lain's assistant. On January 20 he was transferred to Konnan Pro-
vince, retaining the same assign-
ment.

Capt. Richard Kunion, Lawrence's military counsel, pro-
tested the transfer along with at-
torney Bouldin and the GI CLIC and NECLC.

Both the National Emergency Civil Liberties Committee and the GI Civil Liberties Defense Com-
mittee consider the Army's move as a response to the widespread support for Lawrence's action and as such a victory for him, for the First Amendment of the Bill of Rights, and for the two Com-
mittees, who provided counsel Bouldin for Lawrence.

VICTIM OF U.S. IMPERIALIST INTERVENTION 'OVER-KILL'

U.S. TACTICS IN VIETNAM
THE GENIUS OF HUEY P. NEWTON

NEW YORK CITY ROCKLAND PALACE 155 & 8TH AVENUE 12:00 P.M. FEB. 14, 1970
NEW HAVEN, CONN. LEIGH HIGH SCHOOL 8:00 P.M. FEB. 15TH

PHIL. CHURCH OF THE ADVOCATE 18TH & DIAMOND 11TH STREET 2:00 P.M. FEB. 15, 1970

DETROIT SHRINE OF THE BLACK MADONNA 7625 LINWOOD AVE. FEB. 15 4:00 P.M. 8:00 PM

BERKELEY BERKELEY COMMUNITY THEATER GROVE & ALLSTON WAY FEB. 15 7:00 P.M. 12:00 P.M

Other Rallies to be held in Denver, Chicago, Indianapolis, Kansas City and Portland, Oregon.

Times & places to be announced.

HUEY P. NEWTON BIRTHDAY BENEFIT

HEU P. NEWTON, MINISTER OF DEFENSE
BLACK PANTHER PARTY

Many would-be Black capitalists do not understand the relationship of the Black bourgeoisie to the military - industrial complex controlling this nation's economy. Most of the Black bourgeoisie class is made up of people who are in professions such as education, social service and the title. They are not controlled by the military - industrial complex and have to follow the orders of the rulers.

There is still a close relationship and sense of identity between the Black masses and this bourgeois class because of the element of racism in this country. Racism goes hand in hand with capitalism. I think in the interests of the Black middle class to enhance their position by eliminating racism, but racism cannot be eliminated unless capitalism is eliminated. Racism is profitable for the promotion of capitalism historically and presently. For a short time when Europe met Africa there was mutual respect, and mutual trade. It was not until the capitalists found it economically advantageous to sever the relationship and subject the Blacks to a slave position that he did so. And he did so because he needed a work force. It was then that the bourgeoisie began to lose his belief that Blacks were inferior, did not have souls, and were therefore less than human.

The Black Panther Party feels that this government and the institutions necessary to make the government function are illegitimate because they are not relating to the people. Therefore, they have no right to exist. In the interest of the people new institutions should be established and the old ones fade and crumble. With the technology that exists in America there is no excuse in these modern times for people to be without food or other basic necessities of life. There is no excuse for the psychological conditioning man needs to labor in the path of day to day living, the positive reinforcement of the values and reason for existence. In America's true basis of creativity is suppressed. The value of man, the purpose of man -- returning to our basic premise -- is to have freedom and the power to create, to engage in productive creativity. This is freedom we are talking about, the freedom which we think makes life worth living. Black people have been oppressed so long until we have forget-ten how to make a decision. We suffer from what psychologists call a fixation. We have done the same thing over and over again, in a pathological way. Even if no gratification whatsoever results from the activity we go along with the old outdated values, values which are in direct contradiction to our very existence simply because we have been programmed, indoctrinated, and totally stripping of our dignity.

But now Blacks are demanding change. Historically capitalism was a necessity before technology was developed in the military industrial complex to the extent we have today. There was only a very small amount of wealth and therefore only a small amount of people could enjoy this wealth. People had to go without, that we are in for a课题 for you, oppression and exploitation fore-
THREE KINDS OF JUSTICE

ON WEDNESDAY, JANUARY 14TH, A NEW INDICTMENT WAS DRAFTED IN THE METROVILLAGE, 459TH, COUNTY OF NEW YORK. THE INDICTMENT WAS TO SUPPRESSED (REPLACE) THE PREVIOUS INDICTMENT, WHICH WAS BASED ON WITNESSES WHO HAD BEEN ACCUSED OF ILLEGALLY CONSPIRATING TO ILLEGALLY CONSPIRING AGAINST THE GOVERNMENT AND CORPORATE INTERESTS. THE CHARGES WERE COMPILED FROM OVER 7 YEARS OF INVESTIGATION AND WERE BASED ON THE FOLLOWING FACTS:

1. THE DEFENDANTS, WHO ARE Allegedly CONSPIRING TO ILLEGALLY CONSPIRE AGAINST THE GOVERNMENT AND CORPORATE INTERESTS, ARE CHARGED WITH THE FOLLOWING OFFENSES:
   - CONSPIRACY TO ILLEGALLY CONSPIRE AGAINST THE GOVERNMENT AND CORPORATE INTERESTS
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   - CONSPIRACY TO ILLEGALLY CONSPIRE AGAINST THE GOVERNMENT AND CORPORATE INTERESTS

CON'T FROM PAGE 14

BY MINISTER MAN NGUYEN THI BINH

To the people of South Vietnam: let me say that I am deeply sorry for the suffering and injustices that we have wrought upon you. Let us now work together to build a just and peaceful society.

Talented看你，SVP, the U.S. administration's policy in Vietnam, and causing great distress to the people in the U.S.

The position of the P.R.O. of S.V.N. in Viet Nam, in sending the South Viet Nam people, in the face of the new situation, is that the war must end. In this conference, the attitude of our delegation at this conference is always ready, open, and the S.V.N. administration can be fair and reasonable.

The S.V.N. administration should be willing to surrender their freedom, to thereby bring about a peaceful and just solution. Let us work together to achieve a just and lasting peace for all.

III. CONCLUSION

In conclusion, I would like to reiterate the importance of peace and justice. Let us work together to achieve a just and lasting peace for all. Thank you.

The Very Honorable Minister of Social Affairs and Development, Mr. Thanh Kiem Pham, the U.S. administration, and the people of the United States of America, let us work together to achieve a just and lasting peace for all.

CON'T FROM PAGE 13

END KILLINGS

by the United Nations, in protecting the human rights of the people in the world. It is my hope that the United Nations will continue to play an active role in the promotion of peace and justice around the world.

The Very Honorable Minister of Social Affairs and Development, Mr. Thanh Kiem Pham, the U.S. administration, and the people of the United States of America, let us work together to achieve a just and lasting peace for all.

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RULES OF THE BLACK PANTHER PARTY

NATIONAL HEADQUARTERS
BERKELEY, CALIFORNIA

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

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

THE RULES ARE:

1. No party member can have narcotics or weed in his possession while doing party work.
2. Any party member found shooting narcotics will be expelled from this party.
3. Any party member can be DRUNK while doing daily party work.
4. No party member will violate rules relating to office work, general meetings of the BLACK PANTHER PARTY, and meetings of the BLACK PANTHER PARTY ANYWHERE.
5. No party member will USE, POINT, or FIRE a weapon of any kind unnecessarily or accidentally at anyone.
6. No party member can join any other army force other than the BLACK LIBERATION ARMY.
7. No party member can have a weapon in his possession while DRUNK or loaded off narcotics or weed.
8. No party member will commit any crimes against other party members or BLACK people at all, and cannot steal or take from the people, nor even a needle or a piece of thread.
9. When arrested BLACK PANTHER MEMBERS will give only name, address, and will sign nothing. Legal first aid must be understood by all Party members.
10. The Ten Point Program and platform of the BLACK PANTHER PARTY must be known and understood by each Party member.
11. Party Communications must be National and Local.
12. The 16-16-16 program should be known by all members and also understood by all members.
13. All Finance officers will operate under the jurisdiction of the Ministry of Finance.
14. Each person will submit a report of daily work.
15. Each Sub-Section Leader Section Leader, Lieutenant, and Captain must submit Daily reports of work.
16. All Panthers must learn to operate and service weapons correctly.
17. All Leadership personnel who expel a member must submit this information to the Editor of the Newspaper, so that it will be published in the paper and will be known by all chapters and branches.
18. Political Education Classes are mandatory for general membership.
19. Only office personnel assigned to specific offices, each day should be there. All others are to sell papers and do Political work out in the community, including Captains, Section Leaders, etc.
20. COMMUNICATIONS—All chapters must submit weekly reports in writing to the "National Headquarters.
21. All Panthers must implement First Aid and Medical Cadres.
22. All Chapters, Branches, and components of the BLACK PANTHER PARTY must submit a monthly Financial Report to the Ministry of Finance, and also to the Central Committee.
23. Everyone in a leadership position must read no less than two hours a day to keep abreast of the changing political situation.
24. No chapter or branch shall accept grants, property taxes, money or any other aid from any government agency without contacting the National Headquarters.
25. All chapters must adhere to the police and the ideology laid down by the CENTRAL COMMITTEE of the BLACK PANTHER PARTY.
26. All Branches must submit weekly reports in writing to their respective Chapters.
October 1966
Black Panther Party
Platform and Program
What We Want
What We Believe

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

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

2. We want full employment for our people.

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

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

We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules was promised 100 years ago as restitution for slave labor and mass murder of black people. We will accept the payment in cash now and distribute this to the community 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 Black Americans have taken part in the slaughter of over fifty million black people. Therefore, we feel that this is a most demanding task 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 be made into cooperatives so that our community, with government aid, can build and make decent housing for its people.

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

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

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

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

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

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

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

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

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

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

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

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

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

HUEY P. NEWTON
Minister of Defense
Black Panther Party