LET US HOLD HIGH THE BANNER OF INTERCOMMUNALISM AND THE INVINCIBLE THOUGHTS OF HUEY P. NEWTON, MINISTER OF DEFENSE AND SUPREME COMMANDER OF THE BLACK PANTHER PARTY.
TOLEDO SHERIFF DEPARTMENT’S FASCIST PIGS ATTACK INMATES THAT SENT REPORT TO THE BLACK PANTHER PARTY NEWSPAPER

In the Nov. 28th, issue of the Black Panther Party News, we published an article written by Anthony Chitty, a political prisoner held in the Toledo County Jail. This article was later reprinted in the United Front of Cairo, which is a very important journal that has helped many other political prisoners. The major points of the article, which is also included in this issue, are:

- The prisoners have been held in the Toledo County Jail for over one year.
- The treatment of the prisoners by the authorities is cruel and inhumane.
- The prisoners have been held without due process of law.
- The authorities have been blocking any attempts to contact the prisoners or provide them with any legal representation.

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SOUTH END TO MATTAPAN: MIGRATION CONTINUES

The present policies and actions of the Boston Housing Authority (BHA) cannot be viewed as "welcoming" nor can it be looked upon from the perspective of the billions of dollars of unallocated funds in the BHA's coffers. The policies of the BHA have caused even the very young and the very old to be subjected to living conditions that are unhealthy and unacceptable. The BHA's policies have caused numerous people to be subjected to living conditions that are unhealthy and unacceptable. The BHA's policies have caused numerous people to be subjected to living conditions that are unhealthy and unacceptable. The BHA's policies have caused numerous people to be subjected to living conditions that are unhealthy and unacceptable.

HOUSING CRISIS IN LOS ANGELES BLACK COMMUNITY

Mrs. Herbert and, one of her three sons.

In Imperial Courts, Mrs. Herbert doesn't pay her rent balance of $30.00. Meanwhile, the Imperial Courts of Los Angeles were full of intaractions with the housing authority. The Imperial Courts are full of interactions with the housing authority. The Imperial Courts are full of interactions with the housing authority. The Imperial Courts are full of interactions with the housing authority.

REVOLUTIONARY INTER-COMMUNALISM WILL MAKE ALL GROWN TO THE PEOPLE A REALITY

People's Free Clothing Program

Eunice Grant of 2039 Jasper Street (Jordan Downs Projects), was three children and a baby, when she moved into the 2039 Jasper Street Projects in 1942. Eunice Grant began to realize that the black community had a collective responsibility to live better.

PEOPLE'S FREE CLOTHING PROGRAM

In Jordan Downs Projects

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PEOPLE'S FREE CLOTHING PROGRAM
INTERCOMMUNAL SOLIDARITY DAY FOR CHAIRMAN BOBBY SEALE

As can be seen from the following reports the peoples of the communities of the world are aware of what is occurring in the community of North America, even though the establishment media tries to mislead them, not only are they aware, but they have decided in the true spirit of intercommunalism to speed up the process of having our communities no longer existing as dispersed communities under siege but form one world liberated community.

Their first move in this direction is their realization of the importance of the Vanguard of the American Revolution, the Black Panther Party, and therefore understanding the importance of saving Chairman Bobby Seale from the electric chair.

March 5th, 1971, has been declared Intercommunal Solidarity Day for Chairman Bobby Seale. Demonstrations and manifestations will be held in Germany, England, Belgium, Italy, France, Denmark, Sweden and the Netherlands. In those communities where the people are engaged in active warfare their support will be in different forms.

American imperialism is no longer has anywhere to run anywhere to hide, its true aggressive, vindictive and barbaric nature has become known to everyone on the planet earth, whether they be in liberated communities or communities under siege.

It is for us here, where the seed of oppression was planted, until it grew into a tree and blossomed with branches stretching from one end of the globe to the other, to grab the tree by the roots and destroy it, it is our duty to all humanity, it is our duty to ourselves.

The farcical trial that exists in New Haven, Connecticut, where Chairman Bobby Seale and Sister Ericka Huggins are being tried for murder must not be allowed to continue.

If the rest of the communities of the world can recognize their responsibility why can’t we here do the same. The Black Panther Party says Chairman Bobby Seale and Sister Ericka Huggins will not go to the electric chair, they will and must be freed to take their rightful place in the community where they belong. However we need the support of the masses of the people. You are also on trial for your lives, your children’s future, the future of all mankind. This great humanity has said enough.

FREE BOBBY AND ERICKA NOW FREE ALL POLITICAL PRISONERS AND PRISONERS OF WAR! POWER TO THE PEOPLE! Connie Matthews Tabor

BOBBY SEALE AWARDED DANISH HIGH SCHOOL PEACE PRIZE

The Danish High School Association, an organization of 32,000 students elected Bobby Seale, Chairman of the Black Panther Party to receive their Peace Prize for 1970. The reasons given for having chosen Chairman Bobby were both political and humanitarian, having seen and heard Chairman Bobby Seale in Denmark, the Danish students had an opportunity to learn something of the oppression, exploitation, racism and fascism that exist in the U.S.A.

The following are excerpts from their declaration:

"By demanding the release of the political prisoner, Bobby Seale, we refuse to accept the way the so-called democratic governmental treat the minorities whose right it is to fight for freedom, and whose lives are supposedly guaranteed by independence declarations and constitutions.

"Bobby Seale is elected because his situation is typical of one who lives in a country whose constitution is supposedly ideal for all revolution in the "free world", he is an example of all peoples fighting for their rights and a decent life... We fully endorse "Free Bobby!" The money given with this prize should be used by Bobby as he sees fit. We look upon this trial as a showcourt and realize that it is impossible for him to receive a fair trial.

We intend to ask the Danish T.V. in the U.S.A. to keep us informed with up to date information on this case.

ALL POLITICAL PRISONERS MUST BE FREED! BOBBY SEALE MUST BE FREED!

BLACK PANTHER PARTY SOLIDARITY COMMITTEE IN DENMARK DEMAND THE RELEASE OF CHAIRMAN BOBBY SEALE

On January 9th, 175 Danish politicians, intellectuals, Chairmen of Labor Unions, doctors, journalists, students, actors, actresses and priests, launched a "Free Bobby Seale" campaign in Denmark.

The object of this campaign isn’t only to show the Danish people that CREATION OF THE BOBBY SEALE INTERCOMMUNAL TRIBUNAL AGAINST AMERICAN IMPERIALISM, FASCISM AND RACISM

Preparations have started for the organizing of the Bobby Seale Intercommunal Tribunal which will be held in Stockholm, Sweden in the latter part of March, The exact date will be announced in the near future.

The primary reason for this tribunal will be to expose to the world the U.S. government's attempt to legally murder Chairman Bobby Seale. At the same time testimonies against American barbaric and criminal activities throughout the world will be heard.

Writers, scientists, attorneys of political prisoners in Europe, in particular Spain, Greece, Portugal, France and Italy will take part.

Representatives from liberation fronts of the oppressed communities of the world will also testify against the direct or indirect effect of American imperialism on their just struggles for liberation.

American imperialism will be exposed for what it is - the No. 1 oppressor of all mankind on the planet earth.
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The Minister of Defense and Supreme Commander of the Black Panther Party, Huey P. Newton, Message at Boston College - November 19, 1970

Power to the people, brothers and sisters. I would like to thank you for your presence here tonight because you are responsible. I would be in a maximum security penitentiary if it weren't for you. You're responsible, and only you.

I would like to petition you to do the same for Bobby Seale, our Chairman, for Ericka Huggins for Angela Davis, for the New York 21 and the Soledad Brothers, for all political prisoners and prisoners of war. Free the people. The 28th and 29th of November we will have a People’s Revolutionary Constitutional Convention in Washington, D.C. We cannot have that convention if the people do not come. Because, after all, the people are the makers of world history. The people are responsible for everything. So how can we have a convention if we have no people? Some people think that we can have a people’s convention without the people being there. I think that that was the case in 1777.

Tonight, I would like to outline for you the Black Panther Party’s program and also explain how we arrived at our ideological position and why we feel it necessary to institute a Ten-point Program. A Ten Point Program that is not revolutionary in itself, nor is it reformist. It’s a survival program. We feel that the people are threatened with genocide because racism and fascism is rampant. Not only in this country, but throughout the world. And the ruling circle in North America are the responsible parties. We intend to change all of that. In order to change it, there must be a total transformation. But until such time that we can achieve that total transformation, we must exist. In order to exist, we must survive, so, therefore, we need a survival kit. The Ten-Point Program is a survival kit, brothers and sisters. In other words, it is necessary for our children to grow up healthy, with minds that can be functional and creative. They cannot do this if they do not get the correct nutrition. That is why we have a breakfast program for children. We also have community health programs.

We have a breathing program. We call it the bus for relatives and parents of prisoners. Because we realize that the fascist regime who operate the prisons throughout America would like to do their treachery in the dark. If we get the relatives and the parents and friends to the prisons, they can expose the treachery of the fascists. So this too is a survival program.

We must not take our survival programs as an answer to the problem. We don’t even claim it to be a revolutionary program. Because revolutions are made of stern stuff. We do say that if the people are not here, then, of course, revolution cannot be achieved because the people make revolution. The people make revolution and only the people. The theme of our People’s Revolutionary Constitutional Convention is “Revolution Through Service to the People.” At our convention, we will present our total survival program. The survival program works very much like a first-aid kit, or perhaps the kit that is used when a plane falls and you find yourself in the middle of the sea on a rubber raft. And you’ll need a few things such as a first-aid kit and a few protein tablets in order to last until you can get to the shore, until you can get to that oasis where you can be happy and healthy. If you do not have those things necessary to get you to that shore, then possibly you will not exist. At this time, the ruling circle threatens us to the extent that we’re afraid that we might not exist to see the next day or see the revolution. The Black Panther Party will not accept the total destruction of the people. Matter of fact, we have driven a line of demarcation and we will no longer tolerate fascism, aggression, brutality and murder of any kind. Matter of fact, we will not sit around and allow ourselves to be murdered. Each person has an obligation to preserve himself. If he does not preserve himself, then he accuses himself as I accuse him of suicide. I accuse him of reactionary suicide because a reactionary set of conditions will cause his death. I repeat, if we do nothing we might die the death of reactionary suicide. That is, by doing nothing we are accepting the situation. The situation is a condition of reaction, so, therefore, a reaction will cause our death. We will not accept that. Matter of fact, we say these alternatives are very narrow, we will not sit around. We will not die the death of the Jews in Germany. We would rather die the death of the Jews in Warsaw. Yes, because we feel that where there is courage, there is self-respect and dignity, there is a possibility that we can change all of the conditions and that we can possibly win. And this is called revolutionary enthusiasm and it is the kind of stuff that is needed in order to guarantee a victory. We say that if we must die, then we will die the death of the revolutionary suicide. The revolutionary suicide says that if I am put down, if I am driven out, I refuse to be swept out within. I would much rather be driven out with a stick, because with the broom, when I am driven out, it will humble me and I will lose my self-respect. But if I am driven out with a stick, then at least I can remain with the dignity of a man and die the death of a man, rather than die the death of a dog. Of course, our real desire is to live, but we will not be cowed, we will not be intimidated.

I would like to explain to you the method that the Black Panther Party used to arrive at our ideological position, and, also more than that, I would like to give you a framework or a process of thinking that might help us solve the problems and the contradictions that exist today. Today the world is very complicated. There are many things in operation at the same time. It reminds me of a little saying, “When I was a boy, what so and so was, what was not was. Now I am a man, things have changed a lot. Some things nearly so others, not. It is a puzzlement!” How do we solve this? We must approach the problem attempting to get a clear picture and a clear image of reality what’s going on, really what is going on, divorced from our attitudes and emotions that we usually project into a situation. In other words, we will attempt to be as objective as possible. We will be as objective as possible without accepting dogmas; we will let the facts speak for themselves. But we will not remain totally objective because knowledge and facts are no good if we do not put them to good use to serve our interests. So we will become subjective when we apply the knowledge that we received from the external world using the scientific method. But at that time, we will admit that we will be subjective, continued on next page.
because once we apply this knowledge and set a certain outcome, our objectivity ends and our subjectivity begins. We call this integrating theory with practice. And this is what the Black Panther Party is all about.

Some people criticize the Black Panther Party. They call us many names. They call us revolutionaries, they call us hooligans. They call us everything but the child of God, and they will answer those people. And I would hope that all of them have a front seat because I would like to have a dialectical argument with them.

You know, in order to understand a group of forces operating at the same time, science developed what is called a discipline. One of the characteristics or properties of this discipline is, first, to be disinterested. Not to be disinterested in the sense that you want to walk off from the problem, but disinterested in the particular outcome. In other words, you will not promote an outcome, you just want to know the facts. The other thing is that science starts off with a basic premise that is very important. And from time to time I will ask you to stipulate that we know the facts. The other thing is that science starts off with a basic premise that is very important. And because it is very difficult to test your first premise. But after we agree or stipulate a first premise, then we can have an intelligent argument because then we would just require each other to be consistent to a valid conclusion. So tonight I would ask you to stipulate that an external world exists. An external world exists independently of us, in spite of whether we are around or not. In other words, the external world is a reality. The second thing that I would like you to stipulate is that things are in a constant state of change, or transformation, rather, in other words, flux, flux, flux, all is flux. After we agree to that, we can go on with our discussion.

You know, the scientific method relies heavily on a concept they call empiricism. But the problem with empiricism is that it tells you very little about the future, it only tells you about the past. In other words, it can only tell you about what you gathered through observation and it is always past tense. So, therefore, a man by the name of Karl Marx integrated a theory developed by Immanuel Kant called rationalism. Kant called his process of reasoning pure reason, because Kant's reasoning did not depend on the external world. It only depended on consistency. It only depended upon dealing with symbols in such a way where you manipulated them to come up with a conclusion based upon reason. For example, "If the sky is above my head, then the sky is above my head." There is nothing wrong with that. Matter of fact, that is the truth. But I haven't said anything about the existence of the sky, I said "If." And that is why with rationalism we do not have to depend on the external world. With empiricism we can tell very little about the future. So what will we do? In order to understand what is happening in the world, Marx found it necessary to integrate rationalism with empiricism and he came up with a concept called dialectical materialism, because after we integrate these two concepts or these two ways of thinking, not only are we in touch with that world outside us, but we can also explain that constant state of transformation and, therefore, make some predictions about the outcome of the phenomena that is not only in constant change but also in conflict, attempting to reach some harmony.

You know also, that Marx, as a social scientist, criticized other social scientists because he felt that some of them attempted to explain phenomena, or part of phenomena, by taking it out of its environment, isolating it and putting it into a category, and not letting anyone know about the fact that once he took it out of its environment, once he took this particular out of conditions out of its environment the phenomena was transformed. It was not the same. In other words with a discipline such as sociology where we would study the activity of groups and how groups hold together and how groups fall apart without understanding everything else that is happening and everything that is connected to the group, we will get a false conclusion. And I think that Marx attempted to do what was to develop a way of thinking that would explain phenomena.

In the physical world, when forces collide, they are transformed. In physics, I think this is where the atom is always present. So, therefore, a man by the name of Karl Marx integrated a theory developed by Immanuel Kant called rationalism. Kant called his process of reasoning pure reason, because Kant's reasoning did not depend on the external world. It only depended on consistency. It only depended upon dealing with symbols in such a way where you manipulated them to come up with a conclusion based upon reason. For example, "If the sky is above my head, then the sky is above my head." There is nothing wrong with that. Matter of fact, that is the truth. But I haven't said anything about the existence of the sky, I said "If." And that is why with rationalism we do not have to depend on the external world. With empiricism we can tell very little about the future. So what will we do? In order to understand what is happening in the world, Marx found it necessary to integrate rationalism with empiricism and he came up with a concept called dialectical materialism, because after we integrate these two concepts or these two ways of thinking, not only are we in touch with that world outside us, but we can also explain that constant state of transformation and, therefore, make some predictions about the outcome of the phenomena that is not only in constant change but also in conflict, attempting to reach some harmony.

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You know, Marx was a very intelligent man. He was not a dogmatist because he said this. He said, "One thing I'm not: I'm not a Marxist." In other words, he was trying to warn us, he was trying to tell Progressive Labor Party that we have not accepted the fact that the world is not in the present or the future, but to understand and follow the logic of the world. If the rules of the world remain, in power, the proletariat worker, the working class, will not be able to control what happens in the future, and therefore, act in an intelligent way so that the world will not change.

In taking those things under consideration, we see that as time changes, the world is also transformed, and some new definitions to the new world will come into being. We have a picture of the old world that is still here. Therefore, the world will be transformed, and we will be able to control the new world. So the knowledge of the future is very important.

In the United States, or what I like to call North America, was transformed as a result of having a ruling class of power. It is because of this, that we need to transform our thinking. The United States is not the same anymore. We need to think about the future, and how we can transform the world. We are the ones who can make the world a better place.

In this country, the Black Panther Party was an important step in the transformation of society. The party was a group of people who believed in the power of the people, the power of the community. They were people who believed in the power of the community to transform society. They were people who believed in the power of the community to transform the world. They were people who believed in the power of the community to transform the world.

formed at the hands of the imperialist and the ruling circle in the interests of the imperialists. So we found that in order to be an internationalist, we had to be also a nationalist, or at least acknowledge nationalism. So all internationalists are also nationalists, because, if I understand that word, "national" means some inter-relationship between things and "nationalist" or "nationalization" means the interrelationship between a group of nations. Now if no nation is in existence and in fact the United States is an empire, that would make it impossible for us to be internationalists. We are no longer internationalists, we're not afraid about that. Matter of fact we will try to shed light upon it, and we will define the new transformation and the phenomena, and we will call ourselves "Intercommunism", because nations have been transformed into communities of the world.

So tonight, the Black Panther Party would like to proclaim internationalism and support intercommunism. We have a problem. You know Marx and Lenin felt with the information that they had, that when non-state finally came to be a reality, it would be caused, or rather shared in by the people and by the economy happening. The ruling reactionary circle through the process of being an imperialist, transformed the world into what we call intercommunism. They laid siege upon all the communities of the world, dominating the institutions to such an extent that the people are not served by the institutions in their land. The Black Panther Party would like to reverse that and lead the people of the world into the age of Revolutionary Intercommunism. This would be the time when the people seize the means of production, distribute the wealth and the technology in an egalitarian way to the many communities of the world.

We see very little difference in what happens to a community here in North America and what happens to a community in Vietnam. We see very little difference in what happens, even culturally to a Chinese community in San Francisco and a Chinese community in Hong Kong. We see very little difference in what happens to a Black community in Harlem and a Black community in South Africa, a Black community in Angola and Mozambique. We see very little difference.

So what has actually happened, that non-state has already been accomplished, but it's reactionary. A community by way of definition is a comprehensive collection of institutions which serve the people who live there. It differs from a nation, because a community evolves around a greater structure than we usually call the state and the state has certain control over the community. It also serves the community if the administration represents the people or if the administration happens to be the people's commissar. It's not so at this time, so there's still something to be done. I spoke earlier about the negation of the negation. I spoke earlier about the fact of redistribution of wealth. We think that it's very important to note that in the world today that socialism in the United States will never exist. Why? It will not exist because it cannot exist. Also I would say, socialism cannot at this time exist anywhere in the world. Because socialism would require a socialist state, and if state does not exist how could socialism exist? So how do we define certain progressive countries such as the People's Republic of China? How do we describe certain progressive countries, or communities as we call them, as the Democratic People's Republic of Korea? How do we define certain communities as North Vietnam and the Provisional Government in the South? How do we explain these communities, if in fact they too cannot claim nationhood. We say this: we say they represent the people's liberated territory. They represent a community liberated. But that community is not sufficient, it is not satisfied, just as the National Liberation Front is not satisfied with the liberated territory in the South. It is only ground for preparation for the liberation of the world, seizing of the wealth from the ruling circle and equal distribution and proportional representation in an intercommunal framework. This is what the Black Panther Party would like to achieve with the help of the power of the people because without the people nothing can be achieved.

I stated that in the United States socialism would never exist. I say that in order for a revolution to occur in the United States, you would have to have a redistribution of wealth not only on a national level, but an intercommunal level, and this is because how can we say that we have accomplished revolution and redistribute the wealth just to the people here in North America when the ruling circles are in control of the people? That is, they've taken away the goods of the people of the world, transported them to America, and used them as their own. That is a fact.

Now remember in 1917, when the revolution occurred, you had a redistribution of wealth on a national level because nations existed. Now, if you have to think in terms of planning an economy on a world-wide level, on an intercommunal level, that says something. That says that the people have been ripped off and it's very much like the people in one country being ripped off. And when the people seize the means of production then they redistribute. So we say this: we say reparations will not even come because the people have not only been robbed of their raw materials, their raw materials have been ravaged, their raw materials have been made into a technological machine—the people are responsible for that—so the people of the world will have to have control of that, not by the amount of time, not for a limited amount, but it's theirs. So all I can see in order to plan a real Intercommunal economy is that we will have to acknowledge how the world is hooked up together. We'd also have to acknowledge that some time and nations could exist because technology had not advanced to the level it is now.

Some people will argue that nations still exist because of the cultural differences. By way of definition, culture is a collection, or learned patterns of behavior. We see that here in the United States, Black people, Africans, were raped from the mother country, were brought here, and we literally lost most of our African values. Perhaps we still hold onto some surviving Africanisms, but by large you can see the transformation. This was achieved through a long stay, but also through the high technological society that has a tremendous mass media and indoctrination center. We see that continued on next page.
And they're there for the same purpose, that is the destruction of the ruling class here in North America. We say that it is true that the world is one community. The world is one community but we're not satisfied where the power is. We want the power for the people.

I said earlier, and I strayed away, that the theory of the negation of the negation is very valid. Some scholars have been wondering why in Asia, Africa and Latin America, the resistance always ouch the goal of a collective society. They seem not to institute the economy of the capitalist. They seem to go all the way from feudalism and try to jump to a collective society. And some people can't understand why. Why don't they follow historical Marxism or historical materialism? Why won't they go from feudalism, develop a capitalist base, and finally go to socialism? They don't do it because they can't. They don't do it for the same reason that the Black community in Harlem cannot develop capitalism, the Black community in Oakland or San Francisco cannot develop capitalism, because the imperialists have already preempted the field. They have already centralized the wealth. So therefore, in order to deal with them, we can do is liberate our community, and then move on him as a collective force.

You know, we've had long arguments with people. We used to call ourselves before we became conscious, a dispersed collection of colonies here in North America. And people argued with me all day and all night, and they told me how can you possibly be a colony? In order to be a colony, you have to have a nation, and you're not a nation, you're a community. You're a dispersed collection of communities, And because the Black Panther Party is not embarrassed to change or be transformed, tonight I would like to accept the criticism and say that you are absolutely right, that we are a collection of communities just as the African people, the Vietnamese people, the Chinese people are a collection of communities - a dispersed collection of communities. Because they have no superstructure.  

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LET US HOLD HIGH THE BANNER
OF INTERCOMMUNALISM
AND THE INVINCIBLE THOUGHTS OF
HUEY P. NEWTON, MINISTER OF DEFENSE
AND SUPREME COMMANDER OF
THE BLACK PANTHER PARTY.
ON THE CASE OF ANGELA DAVIS

By ELDREDGE CLEAVER

On August 7, 1970, a young black revolutionary named Eldridge Cleaver walked into a courtroom in Marin County, California, and took control of the courtroom with arms in hand. From beneath his coat, he produced other weapons which he gave to three other young black men who had been brought from San Quentin State Prison to face charges of stabbing a prison guard. These three black men, James McClain, William Christmas, and Rachelle McGue, were in prison for murdering an Oakland, California policeman.

All four of these convicts were revolutionaries who had dedicated their lives to the struggle for the liberation of the people from the system of oppression known as the U.S.A. Three of them, Jackson, McClain, and Christmas were killed outside the courtroom in a gun battle with policemen and prison guards who moved to block the escape. The judge was also killed in the shooting, and the Prosecuting Attorney was wounded.

A few days later, the authorities issued an arrest warrant for Angela Davis, charging that she had purchased one of the guns used by those convicts in this historic and revolutionary attempt to liberate themselves from the clutches of the fascist injustice given by the courts of the U.S.A. to black people.

We mention the above facts first, and we wish to emphasize them again and again, because this act of revolutionary violence is what gave rise to the case of Angela Davis, and it is this act of revolutionary violence which black people, oppressed inside the U.S.A., need the people of the world to defend and support, because it is only through such actions that we can take our freedom and liberation from the fascist, imperialist system of oppression of the U.S.A.

When looking at the case of Angela Davis, if we begin by focusing on the act of revolutionary violence, we can see clearly how the U.S. fascists, with the assistance of the U.S. Communist Party, have turned the case of Angela Davis into a smokescreen to obscure the real issues involved. The case of Angela Davis is a tool in the hands of the reactionary forces in the world who deny the right of the people to take up arms in their struggle for liberation from oppression. The case of Angela Davis is being used by reactionary forces to conceal the trial of Bobby Seale, Chairman of the Black Panther Party, who is on trial for his life in New Haven, Connecticut. The fascists have charged Chairman Bobby Seale with ordering the execution of a police informer. It is for this reason that we must be on our guard against such piggish maneuvers as the exchange of observers between the Soviet Union and the U.S. fascist imperialists. It must be noted that both of these countries have been charged by their people with judicial injustice, and the Black Panther Party takes note of the fact that the Soviet Union has yet to denounce and slander our Party in its press. And now we see the entire propaganda apparatus of the U.S. fascists, and the Panzerjäger apparatus of all of its friends around the world, gather around Hysteria over the case of Angela Davis. This is nothing more nor less than a calculated tactic by reactionary forces to hide the facts of the world. The lies of Bobby Seale, because it is in the case of Bobby Seale that the struggle of black people for liberation from U.S. oppression is on trial.

The Black Panther Party appeals to the people of the world to look through the smokescreen thrown up by the case of Angela Davis, and see the case of Bobby Seale. It is only by taking such a look that the true issues involved can be understood. ALL POWER TO THE PEOPLE.

Eldridge Cleaver

Minister of Information
Black Panther Party
Intercontinental Section
Algeria, Algeria

LOS SIETE

After 13 months of imprisonment and 5 months of trial, Los Siete de la Fuerza were acquitted in San Francisco of the alleged murder charge put on them because they had been doing political work and organizing in the Alameda District. Immediately after their acquittal, five of them from San Mateo County dropped charges of assault and battery on them.

The people wereforthcoming because of their political work that their trial has served to educate people from the Mission in growing political consciousness and programs, more the people. My regret is that it failed.

We must now talk of the pigs that are used by the people, continuing to smother the struggles of Los Siete, and all political prisoners. Come to the rally on January 21st at 8:30 A.M., when Los Siete go before the court to demand that all charges against them be dropped, and that there be no more arrests until the necessary repairs were made, we shall be standing thirty days to consider the testimony. After that, Mr. Chevalier, judge as I said, if she remains, we can then discuss the trials.

Mrs. Chevalier reads the evidence presented, and made her decision. She is a no-nonsense judge who has some ideas about what she wants.

Mr. Cleaver attends the hearing. The hearing adjourned, and we are happy. No more trials until the necessary repairs were made, the standard thirty days to consider the testimony. After that, Mr. Chevalier, judge as I said, if she remains, we can then discuss the trials.

The only result is John D. Lewis and other Formerly People, combine the bomb of the solution of a serious threat to the power of this community and to the solution of this community. They have been clear about the fact that any action on the part of the United States government is an action which is of less value to us. The only result is John D. Lewis and other Formerly People, combine the bomb of the solution of a serious threat to the power of this community and to the solution of this society. They have been clear about the fact that any action on the part of the United States government is an action which is of less value to us.

The only result is John D. Lewis and other Formerly People, combine the bomb of the solution of a serious threat to the power of this community and to the solution of this community. They have been clear about the fact that any action on the part of the United States government is an action which is of less value to us.
ORGANIZING SELF-DEFENSE GROUPS

CONTINUED FROM LAST WEEK

KNOW THE ENEMY

At this time the pigs have three things going for themselves: COMMUNICATIONS-C-MOBILITY-M INFORMATION-M C.M.I.

(C) With the technological advances of today in Babylon, the pig forces have been able to vastly improve their communication. They have radios, telephones, radio-telephones, and now they even have computers in their patrol cars. The police also carry small compact two-way radios. The occupying forces in our communities have more or less instant communication. Therefore it is possible to alert the entire pig force in any major city in a matter of seconds.

(M) Since the major rebellions began in 1965 with WATTS, pig forces have adopted the technique of saturating “high crime areas” (BLACK COMMUNITIES) with many patrol cars and personnel carriers. Also most major cities now employ helicopters. With the development of the campus struggle, they have also increased their patrols of campus communities such as the Berkeley, California area around the University of California. Their technical ability to communicate and their technique of having patrol cars only a few blocks apart provides them with good mobility. When an alert or distress signal is received, the pigs are able to saturate the “trouble areas” within 30 seconds to 1 minute in every major city in Babylon.

1) The pigs use many methods for gathering information such as the method of infiltrating, using undercover agents. Many merchants who operate in our communities act as informants. Also taxi cab drivers must be watched carefully. Many cities now have policemen posing as cab drivers. In cities like New York they even have policemen posing as garbage men, telephone repairmen, gas and light men, etc. Also, one method the pigs have used successfully as to harass known prostitutes, dope addicts, etc., and threaten to lock these people up if they don’t give them the information they want. Too many times they have been successful using this method. The pigs have also perfected some techniques for asking questions. Many people who don’t relate to pigs, when questioned by them, try to be smart and witty, and sometimes even give the pigs precise information they are looking for. The rule to follow when arrested or questioned by pigs is GIVE YOUR NAME AND ADDRESS...PERIOD. This is all that you have to do. Don’t say anything else, and don’t sign anything.

A guerrilla unit has successfully carried out an operation and the pigs have no clues, their method of investigation is lacking up the community and asking questions. They seek information. They get bits and pieces here and there and sometimes they are able to piece together enough information to make a bust. SO...KEEP YOUR MOUTH SHUT!

COMBATTING C.M.I.

To answer the question of how do we combat the pigs C.M.I., we must first see what we have going for ourselves. We should relate to the principle of self-reliance. In other words, USE WHAT YOU GOT DO WHAT YOU NEED. In checking out the practice of guerrilla units we see that we have the power to determine what is going to happen, when it is to happen, and how it is supposed to go down. WHAT-WHEN-HOW: the element of surprise. The pigs have C.M.I. and guerrilla units have W.W.H.

To consider a guerrilla operation successful is not just to plan and execute, but to plan, execute, and escape. There have been too many instances when members of guerrilla units have planned and executed righteous blows against the system, only to be captured, wounded, or killed. These are the consequences for revolutionary activity; however, we must keep casualties within an acceptable minimum. The slogan must be MAXIMUM DAMAGE TO THE ENEMY-MINIMUM DAMAGE TO US. Practice has shown that when planning W.W.H., if it is done with knowledge and an understanding of C.M.I., casualties will be kept within an acceptable minimum. Too often much attention is given to a plan up to the point of execution without giving the same attention to evasion and escape.

This is a one-sided approach. A subjectivist approach. W.W.H. is only one side of the coin; C.M.I. is the other side. Evasion and escape is the phase of an operation that determines success. Because guerrilla units use W.W.H., the pigs’ C.M.I. does not go into operation until a guerrilla unit actually commits itself by executing some type of guerrilla activity. As I mentioned earlier, once C.M.I. is activated, pigs start arriving on the set 30 seconds to 1 minute in every major city in Babylon. Therefore, the success or failure of a guerrilla operation is dependent upon the attention given to C.M.I. and the planning of the evasion and escape. As I see it, learning to deal with C.M.I. is the number one military problem facing revolutionary forces in Babylon today.

TO BE CONTINUED

By D.C., Field Marshal, Black Panther Party
ON THE PURGE OF GÉRÓNIMO FROM THE BLACK PANTHER PARTY

The Black Panther Party is informing all Chapters, Branches, N.C.C.K.'s and the mass of People that we are purging from our ranks Elmer Gerard Pratt, more commonly known as Geronimo or "G".

In addition to committing flagrant violations of our Party’s principles, this man ultimately showed that although he claimed allegiance and devotion to the struggle of the People for self-determination and to the Black Panther Party, his devotion and allegiance was still to the laws and rules of the Pig Police Structure. When he left the Marine Corps’ Special Forces (hanging round Green Berets), the armed agency of the CIA, he joined the Black Panther Party. But he has proven beyond a doubt that he is as dedicated today to that Pig Agency as he was when he was in Vietnam, killing innocent Vietnamese women and children on various “search and destroy” missions.

It is certain that we were under an illusion that he had switched allegiances, for his lies (which he admitted he had been trained to tell) were extremely convincing. For the Black Panther Party did everything in our power to allow this man – who can no longer be considered such, for he lacks human compassion and understanding – to remain free from the vicious clutches of the pigs. As a result of our efforts, this jackass informed the Central Committee of our Party of certain demands he had – namely, money. He advised the Party that he had organized some other fools, that they were armed and that if his demands were not met, he would “move on” (assassinated our Chief of Staff, David Hilliard). This hope further stated that he in fact didn’t take the manner in which the Chief of Staff conducted himself or the Party’s business, and that he felt he needed to be removed anyway. He also mentioned that once his forces were together, he would also “get rid of” (assassinated) our Assistant Chief of Staff, Janette Hilliard.

But, the most disgraceful, counter-revolutionary, pigish and dog-like thing this pig has done is to state openly that if the Party would not go along with his ideas, he would assassinate the Supreme Commander and Minister of Defense of the Black Panther Party, Huey P. Newton.

As if this were not sufficient, he used money he had obtained through and in the name of the Party to purchase alcohol and narcotics for the purpose of indulging himself and his stupid cohorts in nightly binges, orgiastic revelry. Without the direct eye of the Party’s leadership, he maintained a personality pleasurable-seeking life.

During this period - that is, prior to the arrests in Dallas, Texas on last December 8th and after he left his notorious Party tasks to avoid capture by the pigs - during this period, Geronimo J. violated many young Black sisters he met while moving from town to town, forcing them to submit to himself and the other fools; 2) left a wide trail for the pigs to follow, thereby, exposing the Party to the pigs, by letting most of the people he met know he was a member of the Black Panther Party; 3) harassed and intimidated many of the people with whom he came into contact, by demanding their aid under the threat of their lives; 4) purchased “Christmas” presents (“Christmas” being the high holiday of the pig capitalists, particularly the various businessmen; and, the period during which the masses of People are exploited to the highest), to send to his and the others’ families and friends. In addition to the counter-revolutionary nature of this particular act, he would have provided additional exposure of their location – which was to have been clandestine (secret).

Finally, Geronimo and the others who are hereby purged – Will Stafford, Wilfred “Credeh” Holiday, and George Lloyd – attempted to organize other renegades from our Party and themselves into a “liberation army,” little rebel roving band, certainly not adhering to the Party’s principles or orders, but also violating the masses of People themselves. They are like snakes who crawled into a baby’s crib, and we expel them from our ranks, as we would such snakes. We have no word of good to say for them and have faith that the People will someday let these pigs lie all other burn in the fires of reaction.

Let it be known, then, that Geronimo (Elmer Gerard Pratt), his wife Sandra Lone Pratt or Sandra Holmes or “Red” (who worked in concert with him), Will Stafford, Wilfred “Credeh” Holiday and George Lloyd are forever purged and expelled from the Black Panther Party. Any Party member or community worker who attempts to aid them in any form or manner shall be considered part of their conspiracy to undermine and destroy the Black Panther Party, ALL POWER TO THE PEOPLE.

HUEY P. NEWTON
SUPREME COMMANDER AND MINISTER OF DEFENSE
BLACK PANTHER PARTY

THE LUMPEN BLACK PANTHER PARTY

AND THE FREEDOM MESSENGERS PLUS

THE VANGUARDS REVOLUTIONARY JAZZ ENSEMBLE

Friday, Jan. 22
7:30 P.M.
AT MERRITT COLLEGE GYM
Donation $1.75

Saturday, Jan. 23
8:30 P.M.
PAULEY BALLROOM
U.C. BERKELEY
Donation $2.00
ANNIVERSARY OF THE PUEBLO AFFAIR

January 23 marks the third anniversary of the capture of the USS Pueblo, an American spy ship, which penetrated the waters of the Democratic People's Republic of Korea. The ship was seized by the Korean People's Army. Americans intended to make the incident a precedent for Korean aggression.

The capture of the Pueblo on January 23, 1968, is a painful fact for Americans. It was a major blow to American prestige and a setback for Korean-U.S. relations. The event is still a sore point for the Korean people, and it is likely that the anniversary will be marked with commemorations and tributes to the victims of the incident.

The Pueblo affair, as told by its captors to Michael Eissenger,
Reprinted from PEOPLE'S WORLD

THE PUEBLO AFFAIR AS TOLD BY ITS CAPTORS TO MICHAEL EISENSCHER

U.S. imperialist aggression from any ship which had penetrated the waters of the Democratic People's Republic of Korea.

As a peace-loving nation, Korea will never allow itself to be subjected to the imperialist aggression of the U.S. imperialist aggressors once again. In true spirit of internationalism, we will continue our struggle for the cause of peace and the liberation of the world from imperialism. The anniversary of the Pueblo affair will be a reminder to the Korean people of the importance of unity and solidarity.

The Pueblo affair is a clear example of the U.S. imperialist aggression in the region. It is a reminder of the need for vigilance and preparedness to defend against any imperialist aggression.

The anniversary of the Pueblo affair is a significant event in the history of the Korean people. It is a testament to the strength and resilience of the Korean nation.

INTERCOMMUNAL NEWS

LUNG VII COMRADE KIM IL-SUNGI

ON THE 37TH ANNIVERSARY OF THE PUEBLO AFFAIR

ALL POWER TO THE PEOPLE! COMRADE LEE
FROM THE BLACK PANTHER PARTY—INTERCOMMUNAL SECTION, ALGERIA, ALGERIA

THE TRUE COLORS OF TRAITOR, PAK JUNG HII, FILTHY DOG OF U.S. IMPERIALISM

The black and white image is a page from a document titled "THE TRUE COLORS OF TRAITOR, PAK JUNG HII, FILTHY DOG OF U.S. IMPERIALISM.

The text begins with a photograph of a man and reads:

"Pak Jung Hii was a traitor to South Korea and a secret collaborator with the United States. He was executed for his treachery in 1971."
ANNIVERSARY OF THE PUEBLA AFFAIR

continued from page 8

U.S. Navy

on board. The damaged and coast

American warship badly shifted for

in the harbor of the city. The

the collision. The American warship, the

Pueblo was deeply underwater in the

Pueblo was in the service of the

ship had all her Interior

Interior 10,000-ton ship, which was

had been hit by 3,000 rounds from

The crew of the Pueblo

in Korean waters a month

wide publicity by the

as part of the

by U.S. forces and

by North Korean forces, and the

Japanese military career, and

in Japan for the first time after

on the Imperial Palace. He

her new Imperial standard was

Japanese diplomats at the

of the Koreans. The

in Tokyo, Japan, and


continued from page 9

activities conducted by the CIA...
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 at a guaranteed income. We believe that if the white American bourgeoisie will not give full employment, then the means of production should be taken from the bourgeoisie 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 racial capitalist 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 German 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 communities, 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 racial government that does not protect them. We will not fight and kill other people of color in the world who do not want black people 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 equipped to defend 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 who have been tried 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 as that black people will receive fair trials. The 4th Amendment to the Constitution of the United States 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 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 bonds 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 be separate.

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