BLACK GENOCIDE
SICKLE CELL ANEMIA

In Western and Central Africa, where there is a high incidence of Malaria, particularly the most severe type of Malaria, Plasmodium falciparum, a natural immunity against this dreaded disease was built up in some of the Tribes. Since the Malarial germ attacks the red blood cells, some Western and Central Africans began to develop immunity to the germ. The actual shape of the red blood cells in these people began to transform. Instead of being the normally round, donut shape, their blood cells became elongated into a sickle-like shape.

When the Euro-American slave traders invaded the African continent and forcibly removed the people from their homeland to the U.S., the people naturally began to be affected by this new environment. This social was once an advantage in their homeland, became a disadvantage in this new environment. These abnormal sickle, red blood cells, unable to travel the normally round, donut shape, began to suffer, terrible consequences of their strangulation from one continent to another. For eventually, as these blood cells are transferred from generation to generation (they are hereditary), Black People in the U.S. began to suffer from anemia from these sickled red blood cells. This sickle cell anemia has, then, begun to appear, for these reasons, in Black People.

GENOCIDE: THE SYSTEMATIC KILLING ORextermination of a whole people.
STATEMENT BY HUEY P. NEWTON, MINISTER OF DEFENSE OF THE
BLACK PANTHER PARTY, SUPREME SERVANT OF THE PEOPLE AT
THE CHICAGO, ILLINOIS COLISEUM, FEBRUARY 21, 1971

POWER TO THE PEOPLE!

First of all, I would like to thank you for your very presence here. If I were not for you, I would have been in the gas chamber long ago. I would still be in prison. But because of the power of the people and the fact that you realize your power, I'm here today. So I would like to thank you. But I can't because I can't find words to express my gratitude. So without words, Thank You.

Today I would like to ask you to do something else, another favor. Will you free Bobby Seale, the Chairman, and Ericka, Angela Davis, Rachelle Majeet, and also Brad Green? I'm sorry that I kept you waiting; I will try to make it worth while. But you will have to forgive me, because I am not familiar with fancy phrases and clauses. I am a practical man, and we have a practical Party. We have a practical Party that is dedicated to the survival of the people. We weren't founded upon eloquent words; we were founded upon a survival program. And I feel quite out of my realm here. Because I'm not a speaker, I'm a man of action. So as best I can, I will outline for you the Black Panther Party's program and also persuade you to begin in the program.

Many people believe that in order to participate in the community programs that you must be in the Black Panther Party. But this is not so. We ask everyone to become involved in the community programs, the self-defense program. Self-defense, you know, is a necessary thing today, because the people are very much in danger, because the violence of the aggressor comes in many forms. The vicious service-resistor of the police is one manifestation of violence. But it is equally violent for the State and the small ruling circle to deprive the people of housing, of medical care, of food, of clothing, those acts are acts of aggression, when we live in such an affluent society. The Black Panther Party seeks those acts as very violent ones, so therefore we must defend ourselves by any means necessary. We will use those means that are necessary, efficient, and sufficient; and we would like to warn our aggressor that we will not rest until the people are free. Sonet only do I ask you free all political prisoners, but also to free the people, because that will be the final test.

Some people have told us in order for us to be free, that we must have assimilation. But we know that is not so. Some people have told us in order to last free, we must have integration. But we've tested that also, and we're still not free. Some people have also told us, in order for us to be free, we must have separation, whether its water, land, or partition, does not necessarily mean freedom. In order for the people to be free, we must not separate from the slavemaster, but take the slavemaster's power, appropriate that power and distribute it to the people, so the people will have the power. Those countries that used to be called nations now more resemble oppressed communities, communities under siege. We see that the universal police are doing everything possible to either exploit or eliminate, but as far as we are concerned, we say that we know that the power that we're fighting is great but we will not submit. A slave should never die a natural death. A slave who dies a natural death will not balance two dead flies on the scales of destiny. In the search of the survival program, the Black Panther Party's program, I'd like to say that it is not a revolutionary program. It is not a revolutionary program. It's a program instituted in the community so that the people may survive pending revolution. In other words, people make revolution. If we suffer genocide, then revolution will not occur, because we won't be around. If we can preserve the life and the welfare of our children through the Breakfast for Children Program, if we can preserve the health through distributing free shoes in the community (we've just opened a new shoe factory in Oakland), we hope to have them all over the country, so that we can give shoes to the children of Beverly County, who suffer from hookworms, simply because the ground are infected with hookworms. The people must survive. But, as I said, the survival program is not a revolutionary program. The survival program is meant to guarantee the existence of man, so that he can make the necessary changes, so that the survival kit can be necessary. Our program is like a first-aid kit or survival kit, used by a pilot who is shot down over a sea. He takes a first-aid kit with him, and also takes a few protein tablets. He might take some warm clothing, but he knows that he won't really be comfortable, until he reaches the shore. So we say that we're doing the same thing; we'll reach the shore when the people reach the level of consciousness to change the society, and therefore change the world. Until that time, until the time, it is very necessary to stop just talking about revolution, because you might not be able to participate; you might not be able to participate, if you are wiped out beforehand.

So we see the world now as one con...
STATEMENT BY HUEY P. NEWTON, MINISTER OF DEFENSE OF THE BLACK PANTHER PARTY, SUPREME SERVANT OF THE PEOPLE IN CHICAGO

continued from last page

munity, because the oppressor has transformed it, and reduced the larger units to a smaller unit. We see that there's only one State power and that's the State power of General Motors because they're administrating the whole world. And if you don't believe me, look around and you'll see what happened in the Dominican Republic a few years ago, when Juan Bosch was ousted. You see what happened when Patrice Lumumba fought for the people in the Congo, the same people were there - the fascist American forces. So in order for anything to come about, in order for any kind of social system to be realized by the people, first things first. We must take away the power and ability of the aggressor to inflict harm upon the people. So this is the unity cry of the people of the world. It's a cry that is necessary in order for the people to survive. We must take away the power and ability of the aggressor to inflict harm upon the people, so that they may become more and more conscious of the need to create the unity that is necessary, to overwhelm the power of the machine that is now in the hands of the aggressor.

According to Johnson's report on civil disorders among 75 companies control the economy of the United States, and subsequently control the economy of the whole world. So we see that the whole world's economy has been integrated into Wall Street, and that in order for them to plan their future, they must first consider the force and the atrocious actions of the American government. We know that the people of America would like not tomorrow, but yesterday, to change things. But people are confused. People are confused because of a low level of consciousness. And that's the main theme of the Black Panther Party. Not only do we institute a survival program in the community, we also institute an educational program, both around the survival program. Because if a man does not know how to get to that land, when he is cast out at sea, then he's lost and he will struggle forever. And he will be like the myth of Sisyphus pushing a rock up the hill, only for it to fall back at its own weight. The same applies to someone who is the enemy. We must stop fighting our potential friends. But we must defend ourselves against anyone who threatens us, because we will not let inaction prevail. Some men must prevail, in order that man will prevail, so that mankind will have a future.

We know that for some years now the Black Panther Party has been under siege, just a year ago Fred Hampton was murdered. Fred Hampton was murdered because of a conspiracy of Hraban and Daley and all of those other vicious tools of oppression. We know that this happened. And we must not forget this. Because Fred Hampton was conscious; he didn't only say he was some body, he said, 'Not only am I somebody I know who am - I am a revolutionary'. Some people claim that the Black Panther Party is a suicidal Party but I would like to reject that here tonight. The Black Panther Party realizes one thing, that death comes to everyone. But it varies in its significance. To die for the reactionary and the racist is lighter than a feather, but to die for the revolution and the people it is heavier than a mountain and deeper than Lake Michigan. Because of the changed phenomena in the world today, it is very necessary for the people of the world, all of the victims, to not only unite, but also develop a common language. They also have to develop a culture that's essentially human. Because, whether we like it or not, we are thrown together. We're thrown together, and in order to avoid the mutual slaughter of man by man, we must develop a common identity, a universal identity; that is the nature of technology. Today that technology is being held away from the people. It's held from us. But we will seize it in order to free the people from not only the natural forces, but also free the man from the labor, so that man then will be able to indulge in productive creativity and create the kind of social system, create the kind of value system that will allow us to live together in peace.

We know that our enemy, in fact, is only a small ruling circle. But we have many people who fight the victim. This person, who fights the victim much of the time, is not a victim; and that makes it even more tragic. Gradually as the climax comes, the people are seeing that it is not in our interest to fight each other, because there's one common oppressor, and that oppressor now has divided. Not only divided the world into nations, not only divided the world, and therefore divided the human spirit. So that man now sees each other as something less than a man. We call each other species and pseudo-species. We say that we're human or we're homo sapiens, and they are not. While the small ruling circle sits on the outside of all of this and acts as a so-called peacemaker, but really enjoying the fight, because while we fight, he robs us both blind. In our community in California, if you want to see the biggest fight you've ever seen, let the oppressor come down in the community with a poverty program and offer a dollar-sixty-five an hour with ten positions open. The community then will divide into the Chicagoans, into the Blacks, into poor Whites and stab each other to death for that dollar-sixty-five an hour. And fight for what they all deserve. What they really should do is turn on the person that keeps away the abundance, because there's enough for everyone. But in order to understand this, we must become conscious.

Today I would like to call your attention to the trial that's going on in Chicago, with Bobby Seales and Ericka, their trial is another absolute violent act. Some people wonder if Bobby Seals and Ericka guilty, or are they not guilty? And I say that that's not the question, even though they are obviously not guilty. The question really is - the question is, does the State have the right, does the State administration have the right to ask for a man's life? Once the State asks for a man's life, it negates and invalidates its power; it becomes illegitimate. It becomes illegitimate because a contract that any man makes with his administration - with the State Administrator, do wrong, or an injustice towards the citizen, who is then to have a redress of grievance that's set up by the State, so that things will remain peaceful. But how could you have a redress of grievance, if the State takes your life, you cannot come back then. The State decided, because of your power, that I was guilty so the redress of grievance, the people ask for a redress of grievance. But what if the state had had their way, what if you had not intervened? They would have taken my life, and then denied that they were ever wrong. And Bobby Seales and Ericka's murder, we must stand witness against it, and do everything possible to free them. So I say Free Bobby and Free Ericka and all other political prisoners.

There's been some misunderstanding about the Party at this point. Because we have been misunderstood by an agency of the reactionary forces. They've spread the lie that the Party is deteriorating, because some people have been suspended for various reasons. But this is not true at all. Remember that we base our success upon the programs we institute in the community and when those programs fail, the Party will fail. Until that time we would like to call those who stand on the sidelines, just gesticulating and criticizing, we would like to call them a liar, because our work will speak for itself. It's not only a great pleasure to be here, it will be even greater to be where I see you at our convent at 4233 Indiana, so you go sign up for our community program and involve yourself in the survival program. Because it's been too long that we come, and we come to speaking engagements and rallies to be entertained. But now the day is so violent and the people's visibility is so under threat. If we do not involve ourselves more than talking, we have a very short future. So I ask you to show your enthusiasm; show your enthusiasm for the Black Panther Party program;
STATEMENT BY HUEY P. NEWTON, MINISTER OF DEFENSE OF THE BLACK PANTHER PARTY, SUPREME SERVANT OF THE PEOPLE IN CHICAGO

continued from last page

show your enthusiasm for the community's welfare, by attacking yourself to the core program. And then we will know that these people are not only conscious, but putting this consciousness into action. And, therefore we will be assured of a victory. Otherwise we will sit around and look for feel good words. But we will not understand why we are becoming more and more in danger, dying off everyday like flies, but yet not doing anything about it, nothing but words. So we say, put your words into action, put your words into action, put your efforts into the community, because the communities themselves are really nothing but what we are—called a nation. In other words, the nations of the world now are merely a dispersed collection of communities. A community is basically a collection of institutions that are supposed to serve the people. So we have Black communities here in Chicago, we have Chinese communities here in Chicago, we have Chinese communities in San Francisco, Puerto Rican communities in New York, Black communities in New York, and really, it's like a dispersed collection of nations but the only thing is that the aggressor administrate all of these communities, just as he administers the wealth and the economy and the political institutions of all of the so-called countries of the world. The countries of the world now are merely a dispersed collection of communities. The reality of today is not internationalism, but reactionary intercommunalism. We would like to transform that into Revolutionary Intercommunalism by turning the institutions over to the people, and that's the prime motive of the Black Panther Party.
FOR THE LIFE OF MALCOLM SHEPHERD, THE PIGS OWE THE PEOPLE A DEBT, THAT CAN ONLY BE PAID WITH THEIR OWN LIVES

On Sunday morning, April 4, 1971, at 12:30 am, Malcolm Shephard fell victim to Chicago's special repression forces, the Task Force, of the Chicago Pig Department. As usual, the gestapo has termed the death of this brother "justifiable." To them the deaths of all Black men and women are justified. The contradictions surrounding the death of Malcolm are plentiful. The following is what happened as reported to the Black Panther Party by Malcolm's mother, sister and friends in the Black community where the murder occurred.

Mrs. Shephard informed us that her son, Malcolm, had come home Saturday evening around nine. He had asked her for a dollar, which she gave him, so that he could go to a party in the community. He left home again and went to Scott's Pool Room on 66th and Wentworth Sts, where he mingled with his friends until about 12:25 am. At that time he left the pool room on his way to the party. Five minutes later Malcolm had been shot by the pigs, allegedly for robbery. He was shot in the small of his back and the bullet did not exit. The pigs said that Malcolm had pulled a gun on them and they fired in self defense. Why would Malcolm pull a gun on vicious dogs, not fire, and then turn his back?

The gestapo also said that Malcolm had robbed a 64 year old man named Elmer Walker. Elmer said that he had been robbed of some change amounting to no more than 75 cents. A dollar was taken off Malcolm's body. Malcolm's last real friend was still hanging around.

We are all working for that glorious day when there will be a mass execution of all pigs. The "Troubles" of the world should know they haven't seen any troubles yet.

ALL POWER TO THE PEOPLE!

Chicagor Choppers
Black Panther Party

MALCOLM SHEPHERD

continued on next page
SELF-DEFENSE ON TRIAL

THE STORY OF ARTHUR DAVIS

The brutal armed attack against Arthur Davis was the cover story on the July 11, 1972, issue of the Black Panther. The Panther also reported that, as a matter of record, Mr. Davis is a member of the Black Panther Party, and that he was wounded in the left arm.

The trial of Arthur Davis, who was charged with murder in the death of a white man, opened on Monday, April 11, 1972, in the Criminal Court of Cook County, Illinois. The jury, composed of seven white and five Negroes, was selected from a pool of 75 Negroes and 100 whites.

During the trial, Davis testified that he was in self-defense and that he fired the first shot.

On April 22, 1972, the jury found Davis guilty of first-degree murder and sentenced him to life imprisonment.

The trial lasted for three months and was beset with controversy.

The Panther reported that, during the trial, Davis's defense attorney, who was a Negro, was denied the use of a Negro expert witness.

The Panther also reported that, during the trial, the prosecution made efforts to introduce evidence that was considered inadmissible.

The Panther concluded that the trial was a travesty of justice and that Davis should be released immediately.

The Panther also reported that, after the trial, Davis was subjected to a variety of abuses in prison.

The Panther expressed hope that Davis would be released soon and that he would be able to return to his work as a journalist.
ANOTHER BLACK MAN MURDERED IN SEATTLE

On March 21, 1971, it approximately 5:00 a.m., a 25-year-old black man was murdered in cold blood by pigs in our community. Leslie Allen Black, 25-year-old man was shot and killed early Sunday morning on 2nd Avenue and South Hill Street, while in Seattle. Leslie was shot by "officers," Peter Dornay, 24-year-old man and Robert Elmore, 17-year-old boy, both of whom are just rookins on the police force. Dornay has only 3 months experience and Elmore has only 12 months experience.

According to pigs, Dornay and Elmore, Leslie ran a stop light on 16th Ave. From 14th Ave. up Jefferson street southeast toward 2nd Ave; then Northwest on South Hill Street, pigs Dornay and Elmore pursued the brother. On Sprout St., Leslie jumped out of the car; fleeing for his life, he was struck by pigs up the stairs of a house, around the side of the house and into the backyard. While in the backyard, pigs Dornay and Elmore took it upon themselves to execute another black brother. Leslie was executed by the so-called protectors of human life. Leslie had just finished doing three years in the military service for Uncle Sam; only to come home to the brother was not yet strong enough to do a job, he didn't even start working and his life ended out for nothing and a red light.

Why was Leslie Allen Black murdered? Why was Leslie Allen Black murdered when the Seattle police regulations: "officers to fire only when 1) they have promised to use deadly force, 2) to protect themselves or others from death or serious injury, or 3) to apprehend sex criminals"?

Inflaming a red light is definitely not a inherently dangerous felony. Admittedly, Leslie was suspected of auto theft, but at the time he was murdered, the pigs still didn't determined whether or not the car was stolen. In addition, auto theft was dropped from the Seattle code regulation as a justification for shooting a suspect last year. Leslie was shot in the back and in the leg as the pigs couldn't have been protecting themselves from death or serious injury. Leslie's death was a blatant case of murder by the Seattle pig department. Leslie was killed because he was black and no black person's rights have to be respected by the oppressor and because the pigs value property more than human life. "Justice is going to come when thousands more of people rise up and see justice done ....

ALL POWER TO THE PEOPLE

N.G.C.P., Seattle, Washington

PROSECUTOR RIPS J. F. JOHNSON & BROTHERS

Charlestown District Attorney, J.T. Cashmore, who was accusing his 15-year-old son of being a "tremolizer" at U 151, is not protecting the students. Cashmore, in declining to prosecute the students, in developing full attention to crushing black rebellion, is acting as though the top of his life is in the Johnson family, easily the most politically conscious family in Seattle.

On February 23, the day before his brother was to speak at a rally of black students, Incorporated, Granderson Johnson, 14 years old, was sent from the school, after being convicted of carrying a gun. The classroom was a warrant for Granderson and taken downtown, where a kangaroo court was quickly set up. Granderson's parents, and history, are at the University Hospital, were notified that Granderson had been arrested and that he was scheduled for a hearing. The hearing was set for the next day.

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"They should all be locked up," said Cashmore, who had a minor problem with the police. He was told that Cashmore's friend was arrested and that he was scheduled for a hearing. The hearing was set for the next day. Granderson was standing outside about some people near the police station and was told to kill off the police.

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Pigs HARASS SYMPATHIZER OF WINSTON-SALEM Mg INC.

For the past few months, the N.C.G.C.P., in Winston-Salem has been the focal point of all sorts of repression. The local police department working in coalition with the K.F.S. and other to Klan-type repressive forces have stepped up their campaign to crush the existence of the N.C.G.C.P. "Counter-insurgency" agencies are also attempting to isolate the community who sympathize with the N.C.G.C.P., as at my case, by mounting an all-out harassment campaign against the N.C.G.C.P. in Winston-Salem, police harassment has been stepped up.

On Monday, February 8, 1971, I received a message from T.E. Johnson & Son, calling me to appear in court the following day. I was asked to appear in court the following day. I was asked to appear in court the following day. I was asked to appear in court the following day.

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OVERT OPPRESSION OF THE FEMALE INMATES OF PARISH PRISON,
NEW ORLEANS, A.

Being a member of the S.C.G. (The Solidarity Committee Group), Pan-Panther Party, presently held in one of many fascist hangouts known as the Parish Prison, New Orleans, I offer you firsthand factual events of oppression, continuing, in general, against the female inmates of Parish Prison.

Godfrey Cooper

Godfrey Cooper

MAY DAY RALLY

APRIL 3, 1971

San Francisco—The Solidarity Committee Group, Free All Political Prisoners today called for broad support toward a massive May Day demonstrations to support political prisoners. The rally will start at noon at Dolores Park.

The theme of the May Day rally is two-fold: Free All Political Prisoners; Keep Las Salas Free.

Organizations represented in the Solidarity Committee Group are Los Salas de la Raza, Angeles Davis Defenders, Black Panther Party and the Communist Party. Other groups supporting the rally are the Black Women's Alliance, Rank and File Justice Union Committee of Northern California, Black Women's Committee, Peoples Coalition Against Racism, and the Coalition Against War, Racism and Repression.

Fifty-odd will be on the Labor Day trial to begin May 10 in San Bruno County Court. Each of Las Salas faces five years to life for auto theft, the charges stemming from their arrest two years ago for the theft of a taxi. A Los Angeles police officer, found innocent of the murder in a lengthy trial and after months in jail, was still face possible life imprisonment.

"Most of the public," the committee adds, "is unaware of the seriousness of the situation faced by Las Salas."

A draft statement of principles for the joint defense committee May Day rally reads: Four points of agreement of the various sponsoring groups:

The committee listed these four points:

1. Political prisoners do exist in the United States, 2. The existence of political prisoners is not confined by large sections of the population, 3. The law does not treat all people equally, and 4. The prison system is a deadly system.

If you agree, the committee asks you to support the joint defense committee.

ALL POWER TO THE PEOPLE! FREE HAROLD BOUGINS AND ALL POLITICAL PRISONERS!
SOLEDAD BROTHERS ATTACKED IN COURTROOM

Everyone who came up to the Hall of Justice in San Francisco on Tuesday, April 6th, in support of the Soledad Brothers at their pre-trial hearing expected to see fascist tactics, but those of Mafioso Judge Caleforno’s court were outrageous. The purpose of the “hearing” was to hear motions from the defense attorneys to have the Soledad Brothers moved from San Quentin Prison to San Francisco County Jail. This would make it easier for their attorneys (whose offices are in the area) to see them.

Normally, even in a fascist railroad, some pretense of “justice” is made. The judge usuallylisten to motions even when it is known that he is going to deny them. However, fascist, Mafioso Judge Walter P. Caleforno wasted no time with this pretense. He walked into the courtroom and said, “Motion denied. Your trial date (meaning the Soledad Brother’s trial date) is set for August 9th, 1971 in fellow fascist Judge Cooperett’s court. Court is adjourned.”

And he was on his way out the door with a deaf ear to the pleas of attorneys John Thorne and Floyd Silverman for him (Caleforno) to at least hear their arguments.

At this point George Jackson, Fleeta Drumgo and John Cluchece began to gather up their belongings for return to the holding tank. Comrade George had a folder of papers he had received that day among his belongings, A pig guard (James Purcell) told George he could not have the papers, and attempted to snatch them from him. George advised the guard that those were his belongings, and he did not have to release them, the guard viciously grabbed his arm, George naturally defended himself from this racist pig’s attack. More pigs converged on George, in addition to Comrades Fleeta and John.

This entire incident (Kangaroo court session included) happened in less than fifteen minutes. Spectators were still in the courtroom, bewildered and outraged by this speedy and fascist pre-trial “hearing.” When they heard the noises resulting from the vicious pig attack on these brothers, many of them rushed to the railing to see what was happening. (As the guards had waited until the Comrades were out of sight of the people before they attacked.) The pigs became so bezerk that they began to attack spectators, in an arbitrary fashion, calling on the immediate aid of the San Francisco Tactical Squad.

They began to beat spectators and commit arbitrary arrests. Among the three persons arrested was John Turner of the West Berkeley Branch of the Black Panther Party, after they had brutally stomped and beaten him. (The West Berkeley Branch is that Branch which has been leading the campaign on Community Control of Police in Berkeley.) They also beat and arrested Jimmy Carr, a student at the University of California at Santa Cruz, and David Lam., a worker from Los Angeles. Two of these innocent bystanders, after being beaten and then arrested, were insulted with the charges of assault on a pig, disturbing the peace, and resisting arrest. However, they had left the courtroom prior to the spectators’ rush toward the railing and were attacked in the hallway.

As part of this particular tactic of genocide of Black people, the pigs also hit George Jackson’s sister, Frances (who was seven months pregnant) with a billy club. When George’s family later left the courthouse to take Frances to the hospital to check for abdominal pain, they were stopped by two pig cars. The pigs gave the weak excuse that the driver of the Jackson family car was making “illegal” turns.

This fascist terrorist attack of the pigs shows how upset they are that the brothers in the maximum security community are becoming closer to the minimum security, street community, and the community to them, All the blatant brutality and harassment only served to further educate the people to the need to “wage a struggle inside the jail and prisons simultaneous with the struggle in the streets.” United, we can and will:

FREE THE SOLEDAD BROTHERS!
FREE ALL POLITICAL PRISONERS!
ALL POWER TO THE PEOPLE!

SABOTAGE ATTEMPT ON LAWYER’S OFFICE

On April 1, 1971, a bullet hole was found in the window of the law office of Franck, Hill, Stender, Henderson, Kelley & Larson, in Berkeley, California. The hole also went through a poster about community control of the police in Berkeley.

Peter Franck is one of the lawyers in the office and he was one of the people who aided in the drafting of the original petition for community control. He has been actively campaigning for the passage of said bill. In fact, the entire office has been in support of the action. We do not know exactly when the bullet was fired, but it was shot directly in line with where one of the legal workers has her desk.

We feel this is a direct attack on us because we supported community control. It is reminiscent of the day when Huey P. Newton was acquitted of murder, and two drunk policemen shot into the Black Panther office at posters of Huey. Our office has been barglarized on two separate occasions and the police did nothing about that, so we decided not to call them about this either, since they obviously are opposed to community control, and this is directly related to our involvement in that. ALL POWER TO THE PEOPLE.
Red blood cells taken from a patient in a sickle cell crisis. Three of the cells are sickled and the other stretching away from its normal, donut shape.

Normal, donut shaped, red blood cells.

GENOCIDE: THE SYSTEMATIC KILLING OR EXTERRMINATION OF A WHOLE PEOPLE.

In Western and Central Africa, where there is a high incidence of Malaria — particularly the most severe type of Malaria, Plasmodium falciparum, a natural immunity against this dreaded disease was built up in some of the People. Since the Malaria germ attacks the red blood cells, some Western and Central Africans began to develop an immunity to the germ. The actual shape of the red blood cells in these people began to transform, instead of being the normally round, donut shape, their blood cells became elongated into a sickle-like shape.

When the Euro-American slave traders invaded the African continent and forcibly removed the people from their homeland to the U.S., the people naturally began to be affected by this new environment. That is, what was once an advantage in their homeland, became a disadvantage in this foreign environment. Those who had the sickled red blood cells, longer needed to fight off the Malaria germ, began suffering terrible consequences of their transplantation from one continent to another. For eventually, as these blood cells are transferred from generation to generation (they are hereditary), Black People in the U.S. began to suffer from the anemia from these sickled red blood cells. This sickle anemia has, then, been peculiar, for these reasons, to Black People.
The following is a complete description of this disease: SICKLE CELL ANEMIA

Among diseases, sickle cell anemia emerges as a unique monster in its cruelty towards the world's Black people. This disease tortures its victims with painful crises after crises, each sometimes lasting for days. It robs them of their strength, and sometimes crippling and causing permanent brain damage. Sickle cell anemia inevitably kills its victims years after its onset.

A Case History:

A Haitian woman, J.S., suffered from sickle cell anemia and almost every infection as a child. At the age of five, she was hospitalized for pneumonia, associated with biliary pains in her shoulders, abdomen, and back. Her eyes were yellow, her arms and legs, long, tapering, and her charted a big liver and spleen. During the next fifteen years, she almost lived in the county hospital, being admitted fifteen times with such complaints as: severe abdominal pain with a board-like belly, sharp pains in her joints, and being avascular, with numerous infections of her kidneys and other infections.

At the age of 20, she had the first of four stillbirths. She suffered a miscarriage at the age of 21, her third child, carrying, having been born seven months ago. During her adult years, she was either hospitalized or treated in the emergency room almost every two months for some infection or stressful crisis which left her in a weak, feeble state, screaming for medicine to relieve pain.

At the age of 30, she developed ulcers on her legs which refused to heal. Later she became paralyzed on her left side shortly after this J.S. died, during pregnancy, at the age of 35.

Thus, typical sickle cell anemia pattern.

Sickle cell anemia is almost exclusively a genetic disease of Blacks, which affects the red blood cells and lowers their oxygen carrying protein, hemoglobin. A sickle cell is a red blood cell distorted into a twisted, sickle shape, instead of the normal round dome shape. Decreasing blood oxygen and increasing blood acidity collapse the distorted cell into a biconcave, elongated shape. These sickled or wrinkled cells clump together to obstruct blood flow, causing intermittent pain.

Sickle cell anemia is a genetic disease, and each parent must pass on some of their sickle cell genes to their offspring. The offspring will then have sickle cell anemia if they receive one sickle cell gene from each parent. If only one of these genes is inherited by the child, the child will have sickle cell trait.

Sickle cell anemia affects about 10% of the red blood cells in the body, while the remaining 90% of the red blood cells are normal.

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Since genes control the molecular structure of proteins, the building blocks of the body, any altered or mutated gene which increases the survival persists and grows within the population. Since the sickled cells are the main cause of painful crises, sickle cell anemia has become a major health problem in many parts of the world.

Although the sickle cell trait is a non-lethal mutation, the carrier of the sickle cell anemia gene has a 50% chance of passing on the sickle cell trait to their offspring. This means that if both parents are carriers of the sickle cell trait, their children will have a 25% chance of being carriers, and a 50% chance of having sickle cell anemia, and a 25% chance of being normal.

FATHER(S) X MOTHER(S) A Normal gene, B Sickle cell trait, C Sickle cell anemia

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COMRADE GEORGE JACKSON ON WITHDRAWAL

STYLISTIC: In response to the predominant and a complementary form of a new consciousness consisting of a major and minor premise and a conclusion which must logically be true if the premises are true.

[From Merriam-Webster]

In Marxism as a revolution, after revolution has failed, all questions center around "how" will a new revolutionary consciousness be mobilized out of a different set of crises in a different context? The issue of the consequence of the post-bovogar revolution and its role of a whole new generation of political and economic life will now this new attack begin.

We must concede first that the old worker's revolution can be brought about by the promised changes in property relations or any of the contradictions that support them. This must be conceded without hesitation, cannot say anything that is presently building. It must be conceded by the older partners of the socialist revolution, the new partners and certainly the black partners and their vanguard party. There have been two depressions and two major wars, a dozen social revolutions, and thousands of political movements. The immediate economic crisis has come and passed, the mass psycho-social-cultural consciousness has not yet reemerged on the brink of disruption. The world will be better than it was after that. With each reform, revolution became more remote. We cannot have a complete definition of fascism. It's a complex phenomenon. There are different forms of fascism, none of which has been examined in a particular set of problems that may occur to threaten the predicament of a traditionalist, capitalist ruling class. Because fascism is an aspect of society, it is not definable in a word or phrase enough for all to understand, but word would be "thiefish". If we then progress to a series of other definitions, economic and "economic reform" comes very close to a definitional function of fascist social forces.

Fascism is the political manifestation of the people's inability to meet the demands of the people's and workers' movement. It is a form of... [continued on page 14]
PRISON RIOT - RACIAL OR RESISTANCE

Well once again San Quentin is blanketed with a tense violence and unstable atmosphere. For the present, the usual sounds and familiar noises are absent here, because the indiscriminate, rampant fears of murder and mayhem are the dominant elements visiting us with their welcome caress of destruction. The prisoners walk the tiers and the yard with an acute sense of awareness. Each step is very calculated, as if the ground will take flight at the very touch of their feet. The convicts' unwritten code of principles is the major priority of the day; never walk alone; keep out of isolated areas; and, for blacks particularly, keep out of areas where only pigs and white convicts congregate. Everyone feels the invisible presence of death flowing in the air.

The prisoners are packing lethal weapons, their visual images projecting an incomprehensible reflection of bemusement and rage. Some are mystified as to why this riot is happening and others are in a rage because they are forced to contend with a situation, "dress for war" out of the necessity for self-protection. A portion will use this riot as a means to nourish their racist appetites.

There will be more stabings, and possibly more killings. As mentioned the convict code is the basic law during this period. That means the assault will be retroactive. Each side must resolve for any member hit, either a thing of principles or pride, or something. But one thing is sure, no end is in sight.

Whenever the war ends, Whenever the phantoms of destruction release their vindictive stranglehold on the prison, men will be dead, maimed, terrified beyond the realm of ever recovering to a normal state of functioning. There will be those who will have new charges of assault, with their lives being the price for the state prosecutor. Still there will be many who will be examples of, that weren't even involved in the riot, the administrations scapegoats; there must be scapegoats. Thearden (the political con-man) will issue his usual one-sided press release, white washing, explaining away the situation. The reporters will rush in to "get the scoop", delivering the usual one-sided version of the warden's to the people of the community. And the prisoner's tension will gradually decrease, returning the slave camp to its usual state of abnormality, awaiting the return of the next riot.

There are ten blacks or more locked in Quentin's chamber of horrors (isolation). Four are charged with murder; the remaining six or more are charged with felonious assault, and their lives are the only appeasement that will satisfy the bloodthirsty appetite of Quentin's racist system. Long before the eruption of this particular riot, all of the Blacks arrested for allegedly being participating must be made impossible. There must be an end to blatant distorted concepts of actual situations in the prison riots. It shouldn't be fashionable for concerned people of the community to continuously accept false value the deceitful clarifications delivered by the same repetitious demagogic opportunists, the legalized crooks of the prison administration. The concerned people of the various communities must take action, action in the form of organizing or supporting legal committees, functioning to investigate the unjust, inhumane policies of California's slave camps.

During the process of investigating, the riot committee would unveil a keen, comprehensive plot relating the annual "cut the budget" show of California. The riots are the out-growth of a prearranged conspiracy, produced and directed by the prison officials. At the very mention of the "cut the budget show", an irrational web of panic and insecurity encompasses the entire prison staff, from the super-pigs down to the little puny nazi pigs. When the budget is cut so are jobs and the excess pigs must be discarded. So in order for the administration to maintain its racist, oppressive choke hold on the prisoners, further tightening their grip in the racist political arena of the State, the pigs must have a good ole riot. They can then olk for more pigs, supposedly to suppress the riots before they happen.

The riot of March 9th, was due to the instigation of a pig in caboose with the Nazi prisoners. This particular riot had triple designs to it: One was to dissolve the Black and Brown unity. That is the reason two Chicanos were used as tools to start the riot, hoping the Blacks would direct their vengeance against the Chicanos for the stabbing of the Black prisoner: Two is to publicly justify their racist repression of the militant and "bad nigger". That is why there're no suspects arrested in the "chow hall shower stabbing" of three Black prisoners. The pigs are the suspects; And the biggest and most important reason is to establish the essential necessity of their (pigs) jobs. This "we're understaffed, we need more pigs" thing.

I don't believe it is necessary to expand on all the atrocities this racist prison system enacts against prisoners, Black prisoners specifically, it is necessary to connect us with struggles continued on next page.
STEVE LONG MUST BE SET FREE!

On behalf of the human population, I would like to extend a heartfelt plea on behalf of Theodore Harris, the recipient of the 1979 Nobel Peace Prize. The New Community Correctional Center, better known as Whiskey Lake, houses 24,000 prisoners—more than any other facility in the United States. There are a number of reasons why I would like to address you on this issue.

1. Excessive bail: The majority of the inmates incarcerated here have been here for less than three years because they cannot raise bail for their bail bonds. This is a violation of the 7th Amendment rights of our fellow citizens.

2. Inadequate housing: The inmates are housed in overcrowded conditions. The beds are subjected to overcrowded conditions. The beds are not conducive to the satisfaction of human rights.

3. Inadequate food: The food is unsatisfactory and a violation of the rights of our fellow citizens. The food is not nutritious and is not adequate to sustain life.

4. Medical care: The medical care is inadequate and violation of the rights of our fellow citizens. The medical care is not adequate to sustain life.

5. Inadequate and inadequate

Steve Long -
Political Prisoner

receive mail but may not send mail or receive visits. The guards are always around, always on the lookout for anything strange. The guards are always on the lookout for anything strange.

The medical facilities on the guards are inadequate to sustain life. The doctors are not able to examine the inmates for any serious medical conditions. There is a lack of communication between the guards and the doctors. The doctors are not able to communicate with the guards.

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LETTER OF SOLIDARITY FROM SOUTH VIETNAM NATIONAL FRONT FOR LIBERATION TO BOBBY SEALE, CHAIRMAN OF THE BLACK PANTHER PARTY

April 2, 1971
Mr. Bobby Seale
Chairman, Black Panther Party
U.S.A.

Dear Friend,

The South Vietnamese people and the National Front for Liberation of South Vietnam wish to express to you their greetings of solidarity. Together with the freedom-loving and justice-minded people all over the world, including the progressive American people, South Vietnamese people, the South Vietnam National Front for Liberation fully support the courageous struggle of Black people against imperialism and racism, for peace, equality and justice. We demand that the Nixon administration stop immediately its oppression of the struggle of Black people and set free at once South Vietnam National Front for Liberation leaders.

Sincerely yours,
Nguyen Van Tiong
Central Committee Member

Then came the 1983 defeat as a sure result to the reactionary forces and its subservience to the imperialism and colonialism. These reactionary forces were not only satisfied with this, but continued their attempts for twenty years, killing Palestinian activities aimed at building a revolutionary Palestine through their governmental machinery.

It is natural for these forces, through their Arab reactionary governmental machinery, to be in conflict with the Palestinians and Zionists. This struggle, because of its nature, fits with the big bourgeoisie class structure. Therefore, because of its structure, its aims are parallel with the aims of the colonialist and imperialist and its existence is co-dependent with the existence of colonialism in the area.

Also these forces, because of their bourgeois feudal structure originally never had or have the capacity to confront the colonialists and Zionists. But as with the colonialist demands, they are now using the people to wage a bitter and long range popular war. This would give some of these forces, because of their nature and means and because they are more afraid of the masses than of the colonists.

On the Palestinian level: The Palestinian National Liberation Movement took a very accomplish road with British colonialism. During the period of the British Mandate, the reactionary bourgeois forces handled the governmental machinery, but at the same time they were in concert with the British. They also took a balanced and moderate towards the Zionist plans to usurp Palestine in collaboration with the British. In spite of the Balfour Declaration, whose leaders had promised before war, were clear, these big bourgeois and liberal leaders maintained the refusal of all forms against Great Britain at the time when it was provoking. Now, confronting the British occupation formed a stable and real necessity to displace the plans of the Zionist collaborators to Judais Palestine.

Dr. George Habash, Popular Front for the Liberation of Palestine

continued on page 17
EXCLUSIVE INTERVIEW WITH A NEW MAN — A CUBAN REVOLUTIONARY

Martin, a 23 year old black brother who has been chosen by the Revolution to study in the Camilo Cienfuegos Military School, was born in Camagüey on Nov. 1, 1987, when Fidel and his platoons were battling the Baracoa rebels in the Sierra Maestra. When the revolution came to power, and all of his comrades died, he was taken in that socialist society and the Cuban people gave their blood for the right fight.

He and his family — his parents, himself, and four sisters — live in a comfortable house in the City of Camagüey, where he has spent his whole life. Selected by the School Committee to attend the School (CCS — revolutionary black community) to become a Camilo (for the children of the campesinos), he does studies, works and learns to fight along with other young revolutionaries who have been selected by their CCS on the island. His mother is a school teacher and his father a construction worker. One sister is in Havana, studying to be a language professor.

Q: Do you like school?

A: Yes. What I like best is the studies and the military preparation.

Q: Why?

A: Well, I like it because of the way they teach you the example of the Guerrillas and Camilo Cienfuegos. These two men were very brave and admired by the whole people. And it's an honor for me to belong to this school.

Q: Is there anything you don't like about the school?

A: No, everything's good here.

Q: What do you do in a typical day?

A: We get up at 5:30 to 6:30 A.M. Then we do the morning exercises, fifteen minutes of physical exercise. Then we have breakfast. At 9:00 we go to class. We have different subjects: Language (Spanish or English), math, Spanish, biology, physics, etc. Then at 12:45 we go to lunch. We rent until 16:00, where we study or practice sports.

Q: What do you do in your free time?

A: I usually study the subjects I'm weak in, or help the compañeros who have problems in some subjects.

Q: Do your friends from school visit you at home?

A: Yes, I have some compañeros who come to my house and I go to theirs.

Q: Do you have confidence in your teachers?

A: Yes, I have confidence in all of them.

Q: Are some teachers better than others?

A: No, no, all the teachers are the same.

Q: Is there competition in the school?

A: There is a form of socialist or revolutionary competition in which all are striving for a goal that the group or society as a whole wants to reach. It is different from individualist or capitalist competition in that the more who reach the goal, the better, and it's a group, rather than one individual, who comes out "winning".

A: Yes, there are six periods per day, so there are six periods in which you excel in subjects and things and carrying out sabotage. I was only two years old when the revolution came to power, and all of his comrades died, he was taken in that socialist society and the Cuban people gave their blood for the right fight.

Q: What does revolution mean to you?

A: For us, revolution is where our force is, that's like a thought. I am a Camilo, I believe in the movement where you say "yes".

Q: Does this school also have partners or Vanguard students? (Individuals selected for better performance).

A: Yes, the companeros who don't participate in any subject, who do well or excel in everything, there are "outstanding", and if they are "outstanding" during 3 cumulative periods they are Vanguard Students.

Q: When do you feel better, when your batting at school was an elimination, or when you personally are selected as Vanguard?

A: During, I feel happy because the company or the baton or the squad on the court, "outstanding".

Q: And for you that's more important than if you personally come out in the Vanguard?

A: It's better than the company, that everyone in general joins the company, participates in the game, and everyone returns the percentage, and that helps to win the game, one of the main tools of socialism that will win in the world.

Q: What subject do you like most?

A: I like history, because it has a little of a little, and socialism.

Q: Why do you like history?

A: Because they teach us how we were oppressed and how they take care of all that.

Q: What subject do you like least?

A: History, because it's hard to understand and we can be very dry.

Q: What do you want to do when you're grown?

A: When I'm grown I'll be a revolutionary soldier.

Q: Why?

A: Because their aim is to defend the area that belongs to Cuba international waters, and they don't show any mercy to those that try to rob us of the freedom that we have.

Q: If you were a teacher, what would you do if your teaching doesn't go well?

A: I would, the teachers here do everything that I could do if I were a teacher.

Q: Before you came here, were you a Fidelista? (Revolutionary children's organization).

A: Yes. Almost 90% of the children in my school were Fidelistas. The others didn't because they were afraid of the country for the U.S. and other countries, and some that, well, they didn't like it, they weren't Fidelistas. We always tried to get those who were the Fidelistas in public places. Some joined and others didn't want to.

Q: Is your house in a revolutionary community?

A: Yes.

Q: Do you like to watch television?

A: Yes, I like some programs, "Rebelión" that deals with Fidel's struggle against the Batista tyranny.

Q: Do you like to draw?

A: Yes, I like to draw different things, the deficiencies that exist, in order to combat them. And also the martyrs.

Q: What is your favorite movie that you've seen?

A: "Exorcism in the River". I was there how in some countries there are so many activities that a few don't happen in what I believe, today, which is socialism.

Q: What sport do you play?

A: Last term I practiced boxing, and in this time, I practiced wrestling. I like wrestling, best thing I'm doing now.

Q: Are there any sports you'd like to play that you don't?

A: Yes, I'd like to play basketball.

Q: What national sport do you like best?

A: Baseball and boxing and soccer.

Q: What do you think of the Cuban baseball team that went to Colombia for the Amateur World Series?

A: I think it was a very strong team, and that it was at the level of being one of the true world champions.

Q: Why do you think Cuba is world champion in baseball?

A: Because they play very well and receive very good training, better than any other country, and because sports are free, not like in other countries that are... that... well, a sport, you could say, it's free.

Q: You like boxing?

A: Yes, I like it because, instead of playing, I'm in control of the game, and I get an award for being substitute (second place champ) of Battalions II.

Q: Do you like shooting?

A: Yes.

Q: Do you shoot well?

A: Yes, I participate in shooting. During the term we were not doing agricultural work, I shot in sport shooting and I scored 29 points out of 50-point maximum.

Q: What do you think of all the aggressive sports: boxing, wrestling, shooting?

A: There is no need for them, for the reason that we are still in sports of a defensive type, that we can use against our enemy, or otherwise, a political enemy of our adversary.

Q: Do you like to read?

A: Yes, I read a lot of different books. I like history, geography, and the magazine "Fidel y Ruth", the best. The magazine is about Cuba and different things.

Q: Have you read Che's Diary in Spanish?

A: Yes, Che's Diary was read specifically last term, after political information, which is a program of the Revolutionary Armed Forces. After this program we read Che's Diary, and when we were doing agricultural work, before going to work we read it too.

continued on next page
EXCLUSIVE INTERVIEW WITH A NEW MAN — A CUBAN REVOLUTIONARY

Q. Do you think you learned a lot from it?
A. Yes, I learned a lot from it, since it tells us about the work done by our Great Guerrilla, who left behind all of Cuba's history of the past, and in the today's world, there are not a lot of educated people who know of the losses, the shortages, the lack of food and water, etc.

Q. Despite all these problems, do you feel that you are ready to fight like that, in a guerrilla war?
A. Yes.

Q. But that's not because you think it's an easy thing, without problems?
A. No, everyone knows that it is a hard thing.

Q. Have you read the book about Tasta? (the guerrilla fighter who died in Bolivia)
A. No, because that book was out of print, and there are only a few in the library, I've read some parts, but there are a lot of educational activities here that have been done by Cuba, and I haven't been able to complete it. I'm going to read the whole thing, though.

Q. What qualities do you admire in Tasta?
A. What I admire is that he was a combatant who didn't think of his physical state, although he suffered from asthma; he didn't consider his office, nor his position, nor that he had left the country; he had to leave behind all comforts, his children and family, to go to other lands, to free them. That's why we say that Tasta was an internationalist guerrilla.

Q. What qualities do you admire in Tasta?
A. What I admire the most is the true in the same as in Cuba, but paying attention to the fact that she was a woman...

Q. What do you think about the struggle for the freedom of women in the world, since she was one of the first to join the guerrillas, the struggle and the blood that was shed?
A. Yes, I think the struggle for the freedom of women is a very important battle, because without the support of the women, the struggle would be difficult to win.

Q. Do you think Tasta was an absent or special woman or do you think that all Cuban women can be like Tasta?
A. Well, there are many women who, for example, in Cuba there are many women who fought together with Fidel in the Revolution, and under difficult circumstances, like example Haydée Santamaría and Celia Sánchez and Vilma Espín, etc.

Q. If you had to do what Che and Tasta did, would you do it?
A. Yes.

Q. Do you have any friends, or do you know anyone who isn't Cuban?
A. Yes, some Hungarians and Bulgarians have come to the school, and you, who met here and a Conrado from the Venceremos Brigade — I think his name is Eilo, but I'm not sure.

Q. Is it a Kapitel or a socialist country?
A. It is a socialist. It was liberated in 1959 or 35.

Q. What country did the Conrado from the Venceremos Brigade come from?
A. The U.S. it's a socialist country.

Q. Is there a liberation struggle in that country?
A. Yes, it seems to me that there is a liberation movement but the Black Panther Party, and there are some differences between the government.

Q. Do you know anything about the struggle in Cuba?
A. Yes, they are the struggle in Vietnam, more or less, and the struggle of the Indian people, and in the Himalayas, and in the Cuzco, all of which are imperialism that are trying to take over Vietnam, and some of them have already been conquered, and they are still mining, mining many resources, and burning children with napalm and all that. We have a picture that was shown here about him Chito, and we are about Nguyen Van Troi, who was assassinated because of McNamara.

Q. Do you think anything about the lives of Chito Minh and Nguyen Van Troi?
A. Vietnam is a Vietnamese communist, who was also a great leader. He stayed at the care of his father and father fought against the French colonialists, and then when he was bigger, the Northern Americans invaded his country. Troi was the first to devote himself to the struggle against them, and then he was taken prisoner because of Commander Robert McNamara, when he tried to kill him on a bridge. He placed a bomb on the bridge McNamara was going to cross, to destroy it and to get rid of McNamara.

Q. How do you think the situation of the Vietnamese people is today compared to the time of the Vietnam War?
A. Well, it seems to me that there is a liberation movement, but the Black Panther Party, and there are some differences between the government.

Q. Do you know about anything that the lives of Che Guevara and Nguyen Van Troi?
A. Yes, it seems to me that there is a liberation movement, but the Black Panther Party, and there are some differences between the government.

Q. If you were in Vietnam, what would you do?
A. Well, I think that is really tremendous, because here we have a people's struggle against the U.S., against that government, that is, against the Cuban people aren't against the government, and in Vietnamese there you see that even the American people themselves are against the war in Vietnam and against the U.S. government.

Q. Some people criticized him saying that because they said that before fighting in Vietnam with the Vietnamese, the Americans had to fight against their own people in the Black community in the U.S. Did they have a reason or was it wrong?
A. I think that the belief that the Vietnamese was right, because the man is well, he has the same ideas that I would have, too, if I were in his situation.
WE LOOK FORWARD TO THE SERVICE OF THE TRUE PEOPLE'S CANDIDATES IN BERKELEY:

D'ARMY BAILEY
ILONA HANCOCK
IRA SIMMONS

ALL POWER TO THE PEOPLE!!

INTERCOMMUNAL NEWS SERVICE

The line dividing the progressive people from the machinery of oppression is ever widening as the people begin to realize that there can no longer be a middle-of-the-road position with regard to freedom for the people of the world. However, it has only been within the past few years that the American people have shed their rose-colored glasses and periscopic blinders to face the reality of what their country is doing to the world's population. With the realization of the American role comes the closer examination of all the things that had really never been questioned before... the American Empire, the foreign policy, the treatment of minority peoples within this society, the real role of the "police" and the press in this community.

We found that we as citizens of this country were being kept duped by the government and misinformed by the mass media.

The Black Panther Party has been organized to serve the needs of the black community and to educate and politicize the masses of black people, but the Black Panther Party realizes that factors can only be eliminated by solidarity among oppressed peoples and the education of all the people. It is the news that problems of black and oppressed peoples in America and the world that are dealt with by the Black Panther.

The Black Panther Intercommunal News Service was created to present factual, reliable information to the people.

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MINISTRY OF INFORMATION, BLACK PANTHER PARTY
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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
provide mass 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 em-
ploy all of its people and give a high standard of living.

3. We want an end to the robberies 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 a restitution for slave labor
and mass murder of black people. We will accept the payment in currency
which will be distributed to our main communities. The tenants are now
living in Israel for the government of the Jewish people. The Ger-
mans 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 naked demand that we make.

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

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

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

We believe in an educational system that will give to our people a knowl-
dge 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 mili-
tary 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 or-
ganizing 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 taken to trial and 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 the right to be tried by his peer group. A peer
is a person from a similar economic, social, religious, geographical, en-
vironmental, 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 princi-
ciple 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 opinion 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
foundations on such principles, and organizing its powers in such form as
shall be most likely to effect their safety and happiness. Pru-
ience, indeed, will dictate that governments long established should not
be changed for light and transient causes; and, accordingly, all experience
has 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, pur-
ing in memory of the same object, evinces a design to reduce them under ab-
solute despotism, it is their right, it is their duty, to throw off such govern-
ment, and to provide new guards for their future security.

SERVING THE PEOPLE
BODY AND SOUL
All Power to the People
THANKS TO THE PEOPLE’S FREE STORE I CAN GO HOME AND MOP MY FLOORS AND FEED MY CHILDREN.