SUPPLEMENT INSIDE


“For a time the Black Panther Party lost its vision and defected from the Community. With the defection of Eldridge Cleaver, however, we can move again to a full-scale development of our original vision...”
LEAD POISONING CAUSES MENTAL RETARDATION

Many children, mostly Black, who are forced to live in wretched slum areas, suffer from lead poisoning because they like the taste of the paint that is usually peeling off the walls of their living quarters. Little do they realize that this sweet-tasting stuff could harm them, make them suffer, for its true lead base is poisonous. Tests show that hundreds of St. Louis, Missouri children suffer from lead poisoning. Lead poisoning usually occurs in children from ages 1 to 6 years, its most serious effect is mental retardation.

The Metropolitan Tenants Organization is concerned, however, This group, through the efforts of Ivory Perry, Housing Coordinator of Union-Sarah District Community Corporation, has challenged health and political leaders in St. Louis to wage all-out battle against lead poisoning. They want building codes enforced. They want children taught not to eat the paint. They want all children tested for lead poisoning.

So, each Saturday, lead poisoning tests are given to children brought by their parents. The upstairs quarters of the Union-Sarah District Community Corporation office on Delmar Street are used as the test center. Volunteers enrolled at the medical schools of St. Louis and Washington Universities draw the samples of blood needed. Union-Sarah sees that those children suffering from lead poisoning get the proper medical attention.

Ivory Perry in M.T.O. Office
One Saturday, more than 125 children and their parents came to take these tests. A program of transporting parents and children to and from their residences is available to assure them of being there.

Donations of medical supplies are needed such as band-aids, alcohol, cotton, syringes, etc. In addition, money is needed to provide transportation. Tests are given from 9 a.m. to 5 p.m. each Saturday. Those interested in obtaining more information may call the Metropolitan Tenants Organization at 361-4770 (St. Louis, Missouri).

Metropolitan Tenants Organization
St. Louis, Missouri

REAGAN-NIXON CRIMINAL CONSPIRACY TO DISOBEDY LAW

The California Welfare Rights Organization (CWRO) are continuing their battle to compel Governor Reagan to conform to the mandates of federal law and to refund the state of California millions of dollars due to increases in AFDC (Aid to Families with Dependent Children) grants. The legislature ignored the people's voice in passing the Welfare Reform Bill.

The CWRO is using the legal system to challenge the constitutionality of the new law. The organization is using the courts to force the state to implement the federal law and to ensure that all children in California are protected from lead poisoning.

People waiting to receive lead poisoning tests

The state of California is under federal mandate to conform to the federal welfare law. The CWRO is supporting the challenges brought by Welfare Rights Organizations in other states to bring the state into conformity, and made it clear that he was in no hurry to comply.

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The suit comes in the aftermath of a summit meeting between Reagan, Nixon and other high ranking Federal and State officials concerned with the state of California's welfare problems. At that meeting, California was given more time to come into compliance with a federal standard, which should have been completed by July 1, 1969. California has already been found to be in violation of the federal standards by a Federal District Court in San Francisco, the California Supreme Court, and the Department of Health, Education and Welfare, but as yet the Governor persisted in taking no action to bring the state into conformity, and made it clear that he was in no hurry to comply.

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DECENT HOUSING SHOULD BE A HUMAN RIGHT, NOT A CLASS PRIVILEGE

WE WANT DECENT HOUSING FIT FOR SHELTER OF HUMAN BEINGS.

Black people and all poor and oppressed people here in America have suffered and are continuing to suffer the degradation of inadequate housing conditions. These intolerable conditions range from so little heat in below zero weather to rats infested buildings replete with falling plaster.

At 3735 W. Douglas Park these conditions exist very vividly. Over twelve families reside in this dead trap building, and the majority of the twelve residents families are receiving public aid from the government. As any welfare mother will tell you, the money received from the government is always less than enough to survive. Welfare families are forced to live in inferior housing because this is all that is provided for them by the reactionary ruling class of the United States. Many run down, operations who realize this have set up indecent housing for welfare families in order to obtain those families, meager monthly checks, knowing all along that there will be no retribution from the government for their actions against the people.

The welfare families who occupy this slum building at 3735 W. Douglas Park, realized that their problems stemmed from the U.S. government itself, so instead of appealing to the masses who were responsible for their housing conditions, the families came to the Black Panther Party for aid and assistance.

Mrs. Lawson is a resident of the building and has to care for ten children while expecting another, she is afflicted with asthma and the cold in her apartment only adds to her already deteriorating condition. She has made constant visits to hospitals because of her condition, and yet, her dog of a landlord still refuses to improve the building's heating system.

There have also been cases of small children being bitten by rats that run freely throughout the building. Mrs. Durr, the mother of one of the children bitten by rats, has large rats in her apartment, another sister to the building complaints of falling plaster. She watches her small children constantly so that they will not be nibbled by the pest. Also, the inside of the building is a percolation run from light switches, water and gas leaks, all of which are neglected, and cannot be turned off, and whole walls fall apart.

Meanwhile the Black Panther Party talked to the landlord of the building, a pig named Thomas. He had the nerve to accuse the residents of the building for causing its unsatisfactory condition, and he used this pretext to justify his uncanny for the building's condition. We know that the people are not responsible for rats running rampant, lack of adequate heating, and falling plaster. The garbage piling up in the back of the building, which has become his backyard, is because there is no garbage collection service for the building or a regular janitor to remove it. The Black Panther Party stands solidarity with the residents of the building.

CALIFORNIA TRYING TO TAKE LEAD IN WELFARE CUTBACKS

In the fascists' attempts to commit genocide on the people of color, inferior medical care plays a large part. In Reagan's recent cutbacks in State funds and Nixon's cutbacks in Federal funds going to the State, the amount of medical coverage people who receive so-called county "aid" has become almost nil (gutting). Some of the changes made in Los Angeles County were:

1) No medical services can be done without first getting permission from the Welfare Department, and this opinion may be, "This (okay) usually takes at least a month or more, and is often denied.

2) Only a few medicines can be gotten on the medical card. These are usually quite inferior medicines to what is usually used to treat an illness. For instance, very few, if any antidepressants (drugs such as penticillin, ampicillin, etc.) can be gotten on the Medi-Cal card. These drugs are used generally to fight bacteria, fungus infections, such as pneumonia, ear and throat infections that might be gotten from an open wound (such as cut or burn) vaginal infections in women, and venereal diseases. These drugs are denied right off the bat. The only way they can be gotten is your doctor to call a special agency, which will in turn fill out for a social worker, who takes it upon himself to decide whether or not a person will die from the infection, or if he will take the prescription. Of course, birth control pills remain on the list of available drugs.

3) No more eye glasses can be made without the eye doctor's first filling out prescription forms and at least five dollars. The worker looks over the forms and decides whether or not a person can have his vision corrected by glasses. Quite a denial is received here also.

4) Most dental work can be done in extensions (gum teeth pulled), here too forms must be filled out and sent to the doctor.

5) People supposedly receiving medical insurance can only go to the doctor twice per month, no matter how many times they get sick or how sick they are. Hospital admission of Medi-Cal patients without consent from the social worker is almost impossible. You have to be nearly dead before you can be admitted. Recently, for example, San Francisco, little Oakland Castro, two years old, nearly died before he was finally admitted to the hospital. Since his birth, he had been suffering from pneumonia twice. The first time he was admitted only after he was allowed to become very ill. He has asthma and sinus trouble. Only a month or two ago, he had pneumonia again, and had to see a doctor twice a week. The fascists would not admit him into the hospital, so after the second visit to the doctor, his mother had to pay for the other visits. About two weeks after the peak of his pneumonia, Oakland developed tonsillitis. The pig doctor, knowing his history of tonsillitis problems, still would not admit him into the hospital. Two days after this, he had had tonsillectomy, he had to be rushed to the hospital. He woke up in the middle of the night in his mouth, his tonsils had become so inflamed with infection that they had bursted. They finally admitted him. He had been admitted sooner, a lot of pain and misery could have been avoided.

Even though one might have a Medi-Cal card, he is usually treated by a medical paramedic. The card holder is treated as one of those good-for-nothing people, who are being looked at by the working people. In addition, since Medi-Cal has come into existence, many doctors have gotten rich from this easy source of money.

We, the working people, that we will fight to better conditions in this fascist Empire. We will win. We will fight for our three clinics and free medical programs for the survival of our people.

ALL POWER TO THE PEOPLE

Southern California Chapter
BLACK PANTHER PARTY

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20987, Custom House, San Francisco, CA 94126
ELEVEN EXPERIENCED "LAID OFF" WORKERS

NOTE: The following is a letter sent to the Twelfth Naval District Civil Service Commission in San Francisco protesting the elimination of the Tool Room Attendants job at Hunters Point Naval Shipyard in San Francisco. We support these Tool Room Attendants' demands for the continuation of their employment.

March 5, 1971

Mr. George L. Bjerke,

Twelfth Naval District Civil Service Commission
450 Golden Gate Avenue
San Francisco, California

Dear Mr. Bjerke,

We are undersigned eleven tool room attendants at Hunters Point Naval Shipyard who were given layoff notices from our jobs. These terminations are to become effective April 17, 1971. We feel that this action was unfair and illegal, and that it constitutes favoritism toward the already more privileged categories of workers on the shipyard.

We have learned that, despite possible protestations of innocence, the decision of which and how many people were to be sacrificed was made, not in Washington, but at some level on Hunters Point Naval Shipyard.

In 1966, tool room personnel were successful in having instituted a procedure for attaining the Tool Room Attendant rating. By that time many of us had some twenty years' experience in this work. In order to get these ratings we were required, after completion of a written qualifying examination and the subsequent oral examination, to sign statements to forego any advancement above the position of Tool Room Attendant.

These tests seem to have been used, in conjunction with the see-no-hear-no-power premise, to "freeze" us into our low retention priority status. You should also be aware that some tests were barred to anyone who had less than ninety (90) days already on the job.

Our vacated positions are to be filled by Limited Machinists who will be, in effect, "dumping" from one shop to another. To fulfill this "dumping" requirement they should be fully qualified, that is, they should previously have performed the duties required of them in their new positions, or at least should be able to perform their new duties with no additional training.

In this rather like an aircraft pilot "dumping" an air line, the Stewards because he has higher retention rights on other words, JOB DETERMINATION PRIVILEGES.

Three employees who had tool Room Mechanic Limited rates — positions higher than ours — in our shop and with our skills were laid off because, apparently, they had no "dumping" rights within our shop. However, we are told that machinists from another shop DO HAVE "dumping" rights into our positions. We feel that our combined extensive experience in our field has provided the Navy with a service which will be costly to replace with new trainees.

After being respectfully received and our cases attentively heard by the office staffs of Senators Tunney and Creighton and Congressman Burton, we were shocked at Mr. Keith Jones' evident coldness toward us, Mr. Jones, acting as a representative of the Twelfth Naval District Civil Service Commission, let us make it clear mean that it is any more nonsensical or kindergarten-like than the gold star receiver for good attendance at work during the week, Nor is it any more stupid has a number of other things that are done by Mr. Greer and other University administration officials.

Why are these officials (like Greer) playing what appears to be games for immunities? The real issue is that they are trying to keep University employees in a powerless position, in effect, by creating their own authority. By using slogans like Greer's (or even more comical) "Amazing" Grace Ordell's, "If you can't follow the rules and regulations, then you can't be employed," the management creates an atmosphere of fear. The obvious intention of Greer's statements is to say to the worker — I am all powerful and I am able to do almost as much as you do, I am not nearly the all power and do as I say or get out.

It is time for the workers if the management confused itself to slogans only but they do not judge, they are judging that Greer introduced this slogan, "A good employee," And we add the question to them, "What do you think of me?" Quite obviously none in their right mind would tell them how, what they thought of him, especially right after you have been promised that a "good employee" was nothing I am unhappy about. Thus the question can only be seen as another power move. Furthermore, had this man been fired, he can say: 1) to himself that no one has the nerve to operation him, and 2) to others that everyone likes him. This article testifies to the falsehood of both of those proclamations. The following are only a few of the grievances of the Newcomb Hall workers.

- Racism. Since Chumner came in as head of the Bakery, several people who are not Black have been fired for no apparent good reason. At least three black men with more experience than the white baker in each, each were fired for no more than the color of their skin. One of them set off the alarm for sixteen years, cutting 200 dozen donuts a day for just a few cents. Both him and men who work have a machine that cuts only off... or end rounds, which he did.

Length of service or familiarity with the job seem to make no difference at all for promotions in either the bakery or kitchen. All cooks, non-

A few weeks ago, Mr. Greer di-rector of Newcomb Hall Food Services, University of Virginia, issued a memo attacking the employees. The purpose of this meeting was to announce a new slogan to replace the old "10 minutes to shine and 2" and pose a question to the workers. The new slogan, "A Happy Em- ployee is a good employee," is exactly like the last one, minus the word "happy." As one Newcomb Hall worker told us, "That is ridiculous. We could call them "Happy Employees" under the working condi-tions in the Food Services department, because that is exactly what it means in any more nonsensical or kinder-gartenn-like than the gold star recipient for good attendance at work during the week. Nor is it any more stupid has a number of other things that are done by Mr. Greer and other University administration officials.

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exhausting job, are Black; with rare exception, all their superiors are White.

Another example of the racist practices of Food Services may be seen in the difference in pay between Whites and Blacks do- ing equal amounts of the same work. This pay difference exists even when Black workers have worked for a longer time than their White counterparts.

Still more evidence of racism is found in the training programs, where a particular program last fall, there were 14 people in the class. Of the nine who finished, only two were White and the other seven were Black. Oddly enough, however, most of the Black women workers received the promotions that the course was intended to give, 2. Vagos. Chumnerhead, head of the Bakery, has made up his own rules to oppress the workers, threatening them if one that says you must do this or do that. This is the case of a written excuse for your explicit absence.

On Thursday, November 24th, the food service department of the University was placed under temporary supervision. The assistant to the Business Manager of Food Ser-vices was in charge of the department. The building's kitchen was then opened for use by students who required it.

Four floor people are re- quired to take their "breaks" at the office. In the kitchen, they are required to sit down and eat their lunch. These workers want to know why, if "breakfast" and "lunchtime" are important to them, they can't use them as they see fit.

Not infrequently the pay roll clerk has failed to timely check their time sheets. This means that when it is time to be paid, workers have been, and will be, shorted. The pay roll clerk has been delayed as long as three weeks, which is an incredible hardship when your low salary is all you have to live on.

In another recent meeting, Greer declared that the shop foreman will be allowed in the kitchen and that all kitchen workers are to have "any meat meals" and to use more deodorant. As part of his cleanliness campaign, Greer ordered that cooks wear clean, white shirts at work. This means that workers who have been allowed to work outside work, must, keep a pair of shoes with untied laces and use more deodorant. There are only a few grievances as mentioned by Newcomb Hall workers. If you have been fired, it is not the fault of your people like Greer and Chumnerhead are being short of workers and all of these grievances.

BLACK G.I.'S REVOLT AT FORT DAVIS

A state of "red alert" has been declared in the Panama Canal Zone due to an armed revolt led by Black G.I.'s at Fort Davis. The brothers on this base are part of an organization known as "Black Power".

On March 21, 1971, Black G.I.'s took command of their platoon at Fort Davis, declaring that they wanted to begin to determine their own destinies. Black people from the surrounding community of Rio Abajo, where the brothers had been doing a lot of community work, joined the cause of the G.I.'s in their struggle. Subsequently, the brothers took command of the entire Fort and stayed off at least twelve to fifteen units that had been sent in to quell the "disturbance".

The authorities at Fort Davis closed the Fort to the Black G.I.'s, leaving instructions to the other military bases in the area to be on "red alert" and in combat positions ready to move at any given moment.

All Power to the People!

Reprinted from The Virginian Weekly
OPEN LETTER TO MUHAMMAD ALI

1048 Peralta Street
Oakland, California 94607
March 23, 1971

Dear Muhammad,

We want you to know that you're still our champ, not because you are the master boxer (and you are, of course), but because you are the heavy weight champ who has concerned Black manhood. We revere the dignity and integrity with which you have worn the heavy weight crown. Even though your recent fight with Joe Frazier will stand in the archives of history as the greatest fight in history, it is really only an incident when we consider the fight you have waged against U.S. Imperialism. You dared say "no" to fascism, they took your crown and tried to destroy you, but still you did not compromise. They immobilized you (as a boxer) for three years, but they did not immobilize your mind or your spirit. We can only salute this kind of courage. When you fought Joe Frazier you were fighting the whole reactionary system. The system had immobilized you, persecuted you, hounded you and yet you came back strong. Yes, you out-boxed Frazier, you won the fight, you only lost the "decision". But whether or not you win in the ring is not our major concern -- our concern is that you win in the universe.

ALL POWER TO THE PEOPLE

Huey P. Newton
Minister of Defense
Black Panther Party

WISCONSIN ASSEMBLYMAN INTRODUCING BILLS FOR POOR AND OPPRESSED PEOPLE

Wisconsin Assemblyman Lloyd A. Barbie has recently introduced a variety of bills into the Wisconsin State Legislature to protect the poor people, poor and other oppressed people suffering under the oppression of the racist, fascist, U.S. power structure.

"I have now introduced a bill that would prohibit clubs like the Eagles and the "White" Elks from receiving special tax privileges by which they discriminate on the basis of race or religion.

"This proposal will not only remove the special tax privilege given to all bigoted clubs in this State, but it will also prevent certain "Fraternal Organizations" from claiming a tax exemption.

"The problems that we have in Milwaukee, relating to judges and other public officials who are members of clearly bigoted groups, such as the Knights, has led us to get votes from our bigoted members. To make certain, I hope to correct through provisions in a Code of Ethics for public officials.

"Arbitrary educational requirements that have been established for professions such as barbers, beauticians, plumbers and other similar trades are really not necessary. The high school education required for these professions has little relationship to the skills required, because persons taking to become licensed in any of these trades must pass an examination given by a licencing board made up of practitioners in that field. If a person can pass that examination he should be allowed to enter into that profession.

"For this reason I introduced a bill which would prohibit any licensing agency from considering the degree of education in trades and semi-skilled professions.

"I am going further by planning to introduce a bill that would allow individuals who independently master professions such as law or architecture, to be granted a license upon successful completion of the required examinations.

"There is no point in forcing people to stay in hot houses such as schools and apprenticeships once they have the basic skills.

"Education is becoming less and less relevant to a number of people. A number of trade professions are utilizing means that will never allow people to maximize their potential.

"For example, many people drop out of school because it is boring to them, or for other reasons but these people are quite capable of entering even the highest of professions.

"I am most concerned that arbitrary educational requirements keep many poor people out of the professional fields.

"Some of the reasons for setting certain educational standards for professions such as plumbing or electrical work are supposed to be related to the health, safety and welfare of the State. But in reality organized labor or the professions set up standards to control the labor market, and thus keep the number of blacks and Spanish-speaking people in these professions disproportionate and preclude them from becoming a part of the labor force.

"For these reasons I am looking into all professions in both homes and commercial buildings where it is required that this work be done by someone who is licensed or bonded, and work towards making these jobs open to non-licensees or non-bonded.

If I am right in my belief, the so-called sexual morality crimes would be reduced, and the power of the State would be reduced. These crimes are a private matter between a woman and her physician and should be repressed and accorded fair treatment, making all criminals in no way fair or just.

The Milwaukee legislature's measure would also repeal the recent statutory barring abortions. "Abortion is a private matter between a woman and her physician and the State has no business making a crime," Barbie said.

ALL POWER TO THE PEOPLE

FASCISTS RUN AMUCK IN THE COMMUNITY OF LAS VEGAS

On Sunday night, March 28, 1971 in the Black community of West Las Vegas, Nevada at approximately 11:00 P.M., the pigs of the LVPD, struck down the door to the home of Mrs. Fannie Owens of 1713 Washington Ave. These pigs knocked down the door, tore out the tape from a stereo, threw clothes from dressers and the like. This experience broke ordered everyone from the home. There were four of Mrs. Owens' children born home. Mrs. Owens herself was not at home. The pigs came to the front door and were let in the by the children. After they were in, they kicked in the back door, made all the children go outside, and ran throughout the house tearing everything around. Once the children were outside, the pigs lined them up and placed 25-gage shotgun at their heads. The pigs said the children that they threatened to destroy them, but they were not afraid. They took the children from the house and into their patrols. Mrs. Owens says that her son was a gun, but the pigs did not take it or examine it. They then said that they were going to a store to rob for a gun. The pigs did not put up any fight. The pigs then went into her house and in the back door. The next day, these pigs sent several messengers to the home of Mrs. Owens for the information on her family and into her house. The pigs are trying to provoke them to madness, and once the people become mad, there will be no end to this. We ask that all the people step up and be ready to defend freedom of liberation.

ALL POWER TO THE PEOPLE

Black Community Center
Las Vegas, Nevada
CHARLES BURSEY IS SILENCED

AT SUSANVILLE, CALIFORNIA

CONCENTRATION CAMP

Charles Bursey is a member of the Black Panther Party, a political prisoner within the California penal system. He was convicted in one of the series of trials stemming from the April 6th, 1968 assassination of Li'l Bobby Hutton by the Oakland Pig Department, and sentenced to a term of two to fifteen years.

He was sent to San Quentin Prison where he began serving his term. In an effort to isolate him from the Pan and the large population at Quentin, he was transferred to a prison camp in Susanville, California in May of 1970. Susanville is a Conservation Camp, which supposedly houses prisoners for the purpose of doing forestry work. The “camp” is located in a remote section of Northern California, accessible only through narrow mountain roads.

Recently, Charles was asked to speak to La Raza Unida, a Chicano organization at the camp. Charles is a member of the Afro-American Cultural Group there and was asked to speak to La Raza Unida as the Afro-American Cultural Group’s representative. He did speak there on April 4th, 1971; and four days later, he was drugged (when he went to the clinic for his regular prescription for his infections, another medication was substituted). He was then told to go to “classification”, a routine evaluation of work. When he arrived at the designated area for classification, he discovered that he was at a disciplinary board hearing, charged with “racial agitation”. He was then put on a bus (prisoners’ bus) to San Quentin that same afternoon (Thursday, April 8th). On that same night, the prison pigs at Susanville instigated a terrible disturbance.) He became ill on the bus (from the medication he was given), and began to vomit. When he arrived at San Quentin, he was immediately thrown in the hole, into a strip cell, with no bedding, toilet, etc. He became dizzy and passed out. He was then taken to the hospital, after the pigs had let him lie there (in his cell), unconscious for over a half hour. (No one, including his wife, had ever been informed of this secret transfer.)

The following is the report filed by racist pig Vernon Smith, of the Susanville Concentration Camp, which sparked the disciplinary hearing and the subsequent kidnapping and secret removal of Charles Bursey from the “camp”.

(Note that this pig audaciously signed his name as the Coordinator of the Mexican-American Group, which position was never given him, of course:)

J.R. Kitchell, P.A.C.S.
Group Coordinator
Date: April 4, 1971
Subject: Mexican-American Group
From: California Conservation Center, Susanville 96130
On this date I attended the Mexican-American Group meeting. No sponsor was in attendance.
The Group seemed to be orderly, although many things were in Spanish which I could not understand.

One part I do wish to bring to your attention. There was a guest speaker - inmate Charles Bursey B-22604 bed 6/2 a black inmate.

The gist of Bursey’s speech was to get the Mexican-Americans to unite with the Blacks and overthrow the Institution and the Department of Corrections. He did not speak of the outside. He was very specific in advocating violence and killing personnel. He specifically mentioned Mr. Mattocks and Mr. Frickey. The only people mentioned other than Institution personnel were Mr. Fronimos, Governor Reagan and President Nixon. He claimed to have a list of personnel that he personally would start with to use as an example for the other inmates.

I certainly believe in letting inmates speak about change in their culture and also their ideas in carrying out the change, but my question is: Can we tolerate or can we afford to let any individual attempt to organize other inmates with a specific purpose in mind to kill personnel that he has specifically named?

This is for your information and disposition.
Vernon D. Smith, CPS 111
Coordinator, Mexican-American Group
ccc Townsend
Mattocks

FIRE

INMATES OF SUSANVILLE EXPOSE TRUTH

We have all seen what happens when a member of the staff here at CCC (California Conservation Center, Susanville) fails to understand our idiom and cultural tendencies.

Charles Bursey, a Black Brother, was transferred to San Quentin after a speech he gave at a “La Raza Unida” meeting last Sunday night. (April 4th, 1971)

In his speech, Brother Bursey, made it clear to all of us that Mr. Frickey, Mattocks, Reagan, etc., had to deal with, CPS 111 V. Smith, being incapable of comprehending what Brother Bursey was talking about, assumed that Brother Bursey was talking of killing these people.

Still not satisfied with kidnapping and sending Bursey to San Quentin, the staff reverted, on the night of April 8th, to tactics known to all of us. Staff personnel instigated a disturbance on the Cascade section. After a few windows were broken, staff started picking inmates at random and took them to the hole. Most were released but 1 Chicano and 2 Black Brothers face disciplinary action. We are expecting further repercussions from the staff. The staff was, and is, obviously trying to instigate racial tension between the inmates.

The root of the problem lies with the Administration. They have tried to force people like CPS 111 V. Smith upon our Groups. The Administration failed to consult with the different Groups about actions they had taken behind our backs.

If the Administration had consulted us before they made their unwise decision, we would have told them that these persons are not qualified to administer any kind of assistance to us. They cannot assist us individually, and this has been proven, much less collectively as a Group. These people don’t understand our background, misconstrue our way of talking and ridicule our cultures. How can these people, lacking all this vital knowledge, help us? If anything, they will hinder the progress of the Group. That is what the Administration is trying to do. If the Administration denies this, let them remove the obstacles that they have placed before us and prove us that we are wrong!!!

We cannot, and will not, sit idle while the Administration constantly makes decisions that perpetuate injustices to the people.

We call for the support and power of the people!

VENCEREMOS!
POWER TO THE PEOPLE!
La Raza Unida
Afro-American Group
CONVICTS OF SUSANVILLE, UNITE! STATEMENT TO ALL SUSANVILLE INMATES

This is a personal call to you to forget, or put aside, your personal ego and join all of us in a STRIKE! This strike is to be effective Monday, April 12th, '71, starting at work-call (7:45 A.M.). This Strike is to protest and demand immediate changes in the following:

1. Bring down the canteen prices to one compatible to our means. And call for an investigation of the canteen.
2. Better food at the mess-hall. Better prepared, and seconds available to everybody.
3. Racial discrimination and harassment by staff to stop immediately.
4. Higher pay and more pay numbers. Pay to be compatible with the cost of living.
5. Immediate release of inmates being held unjustly in the hole, after the incident that took place the night of April 8th, '71.
6. We want to determine what is going to be spent from the Inmate Welfare Fund. And call for an investigation of the Inmate Welfare Fund.
7. We want the Administration to remove the coordinators which were forced upon La Raza Unida and the Afro-American Culture Group.
8. Stop the Disciplinary Courts from punishing inmates by taking money from them in the form of fines. And call for an investigation as to the whereabouts of that money.
9. We demand that a convict union be established to secure the full money paid to the Department of Corrections by Forestry for convict labor.
10. We demand that Article 5 of the Directors Rules for correctional institutions regarding the Education and Training Policy for California Prisons be adhered to, which states in part, "A Majority percentage of the inmates in correctional institutions and the vocational or general educational carefully adapted to the need of each individual to aid him in developing an efficient and well ordered life, It is the Policy of the Department to provide each inmate with as much practical education as his capacities will permit."

11. We demand a stop to the forcing of convicts out to camps, who are illiterate and semi-illiterate, to work for five days.
12. We demand that those who don't have a trade be granted an opportunity to learn one.

THIS AFFECTS ALL OF US, STOP BEING A SATISFIED SLAVE AND JOIN US IN A STRIKE! THERE WILL BE NO Bystanders! EITHER YOU ARE WITH US OR AGAINST US! CONVICTS OF SUSANVILLE, UNITE! STRIKE! STRIKE! STRIKE!

NOTE: On April 12th, inmates of Susanville did, in fact, bring into effect a general work strike in protest of the above demands.

ALL POWER TO THE PEOPLE

RACISM IMPRISONS BLacks IN E. ST. LOUIS

We, as black "Brothers and Sisters", of the city of East St. Louis, Illinois and the County of St. Clair feel as though it is our duty to write you and express our feeling on the injustice, harassment and inhuman actions brought upon us by the inadequate, selfish and ambitious individuals in our jurisdictional district whose only purpose seems to be to send as many blacks to prison as possible.

Our police force charges brothers and sisters, even those constitute rights available to them (the blacks) in order to clean up the books, instead of seeking justice and righteousness. We are forced to go on like this without proper counseling and some are even being driven into admitting crimes they haven't even committed.

We are being picked up on one charge and indicted on several others; we are being put into courts that are prejudiced against blacks; ridiculous bonds ($50 thousand dollars) are being set, knowing 70 percent of the blacks come from low income families; young blacks who are eligible for probation are going to the penitentiary; whites are being given probation or county jail time. For instance, several brothers witnessed a white con go before Judge Harold D. Farmer who requested to place him on probation. But this wasn't good enough for the con-con so, he refused to accept probation. He was then asked the number of days he had served in the county jail which was seventy-seven days and was released with time served. We'd like your support.

"OPEN LETTER TO THE PRESS!"

In response to the injustices, we, the black inmates of the St. Clair county jail are recruiting, we are protesting the following 1. Bonds: Bonds should be set within a man's reach. Bonds are being set beyond the reach of our families' finances, therefore, a man is held here five or six months. Then he is sent out released and his family has had more months without his support or help.
2. Inadequacy of the court appointed lawyers: A man (defendant) is appointed a lawyer by the court at the time of his arraignment. However, he usually does not meet with that attorney until the trial is about to come up which does not allow enough time for a thorough investigation. Therefore, due to those circumstances, we are being represented and do not receive fair and impartial trials.
3. Receiving trumped-up charges: A man can be arrested on one charge but the police procedures are to put as many unavowed cases on that man as possible, (In other words trying to clean up the books). Someone can come to bail you on your original charge only to find you've been given two or three more charges without having gone before a magistrate or judge and without receiving any charge slips or even being notified of those charges.
4. Biased courts: We are being tried by a 99 percent white judicial system in the city of Belleville which is 99 percent white. And we are not being tried by members of our own people in the constitution states, plainly, a man should be tried by members of his own group. We don't mind going to court because justice is necessary. All we want is to receive fair and impartial trials.

Representative: Richardson Russell Richardson Waterspoon Lamont Ivory
Henry W. Thomas

REPRESSION BREEDS FREEPORT, LONG ISLAND

On Monday, March 15, 1971, white students led by members of an organization called R.A.T.S. (Rebels Against The System) in concert with the school administration cooked up a plot to inflict more oppression and brutality upon the black students at Freeport High School. The well-planned plot went as follows: An announcement came over the P.A. system that school was hidden somewhere in the

school. White students led by members of R.A.T.S., took strategic positions at fire exits, armed with sticks, knifes, baseball bats, rocks, etc. and waited for black students to emerge. Black students, coming from the fire exits, were met with a hail of bricks, rocks and rocks glader from white students. The black students were forced inside the school only to find that the gates leading from the lobby to the hallways had been pulled down. This confined them to the lobby area, making it possible for the pigs to inflict more brutality upon the unarmed black students. Previously, because of racial reasons, the pigs had been assigned to hang in the school hallways to ensure "law and order". This time the brutality was being perpetrated by the best

of the Freeport pigs led by pig chief, Earl, Earl's functionaries and new Underground, Martin, Michael, and Julian Pierce. along with Richard Gorges. Gorgan Jr. were beating young Black students.

As this was not enough, the black students who quite naturally defended themselves and succeeded in beating the pigs were met with more racist brutality in the form of white community restraints who joined other repressors, forces outside the school. Many black parents who had been alerted about what was happening to their children came right in and attempted to protect them but were met with the same racist, oppression. The pigs, perfect tool of these racist and pigs have left the already opened community of Freeport in a state of rage.

ALL POWER TO THE PEOPLE
PRESS RELEASE
April 12, 1971

The week of April 5th clearly points out the rising level of problems which are being pointed out by the poor and oppressed when they are forced to appeal for justice within the courts and prisons of this country. We as poor people and as people of color are victims of a national conspiracy, a national conspiracy initiated and implemented by those who profit from our oppression and their agents on the political stage.

On April 6th the three remaining members of the Soledad 7 (Jesse Phillips, James Wagner, and Roosevelt Williams) on trial for their lives, formerly members of a prison guard, were tear-gassed unconscious and brutally attacked in their cells. These brothers, who go to trial in May 3 in Salinas, are on trial for killing two men in December of 1969 for reasons as the Soledad (J) Brothers, their political activity within the prison, and to revenge because they were tear-gassed because they refused to submit to ordered blood tests with- out the permission of their lawyers. They clearly stated that they were not guilty and gave the authorities their approval. The prison guards immediately proceeded to empty two tear gas containers into their sector, disregarding the orders of a "Third World Prisoner" who thought the treatment excessive. They then went in and forcibly took the blood samples. The people and their lawyers who are a part of the struggle which has taken place must build mass support for the Soledad 7 (now 3) at their trial in Salinas, May 3.

On April 6, one day after the attack on the Soledad 7, the Soledad Brothers appeared at the so-called Hall of Justice. It was the first appearance since September. They were in court to get a determination on the trial date and the presiding judge. The defense put forward two motions: one requesting the release of the Soledad Brothers from San Quentin to San Francisco County Jail, in order to facilitate visitation by the families and the building of a proper, effective defense. The other motion was merely a request for the brothers to be allowed to change counsel with the permission of their lawyers. Both motions were abruptly denied, the date trial set and the judge assigned in less than five minutes. The judge gave the rights of the brothers and any consideration of justice.

As John, George, and Felicia were leaving the courtroom, a guard grabbed George's folder which included his legal papers and a Black Panther Paper. George refused to give him his legal papers, but left the Panther Paper. The guard proceeded to open the brothers, continued to push and poke George with their clubs. George defended himself and was then attacked by 8 to 10 guards in the courtroom. John and Felicia were almost out of the courtroom, attempted to come to the defense of George. They were also attacked. The people was engaged and attempted to come to the defense of the brothers. Two units of the Tactical Squad were called. They cleared the courtroom and the building af- ter attacking many of the spectators. Francesco Jacobs, the sister of George and Jonathan Jackson, who is seven months pregnant was jabbed in the stomach with a guard's baton.

The significance of the most brutal manifestations of a police state experienced in the courts. At this time, the Bay Area is the prime focus of political repression in the United States. The Bay Area, Magee, Los Corto de la Raza, the Soledad 7, members of the Black Panther Party, and the Soledad Brothers.

The people can no longer afford to ignore the rise to- wards fascism in this country. We must build a united front of all political prisoners and in doing so we must make the link between the selective repression of political prisoners and the general repression of the masses of people. We are calling for a Day of Solidar- ity to Free All Political Prisoners. A day of solitary which we hope, will signal the beginning of the building of a true mass movement to defeat the excal- vating forces of fascism.

Let us know if you may lat Dolores Park, San Francisco Bi00 A.M. If we do not meet we will not move at all.

Political Prisoners Solidarity Committee

"The world is a place for human beings. We must face the fact that our struggle is not separated from the rest of the world."

Bobbi Seattle

ARIZONA: CHARGING BLACKS TO DEATH ROW ON TESTIMONY OF HALF-BLIND WITNESS

Tucson, Arizona (LNP) - Robert Lee McDonald is a 20 year old black man who has lived in Tus- cun, Arizona all his life. He has been active in organizing and educating people to their op- pression although he is not a member of any of his local political groups. In the course of his work, local police have told Bobbi and others close to him, "We're going to get you."

What follows is the story of how they did.

On October 5, 1969, Mason Branch, a black man (and independently one of Tucson's big heroin pushers) died in a holdup at 200 Lincoln on Grant Road in Tucson. As an "investigator" (during which time a prime suspect in the case was murdered) six men were ar- rested and charged with murder, robbery, and conspiracy. The four were David Donaldson, Joseph Thomas, Paul Wright, and Bobby Seattle.

A Preliminary Hearing was held, and sealed with Seattle. Wright was charged with murder, and Donaldson set for bail.

A month later, the police re-appeared Bobby and Paul and another hearing was scheduled for the purpose of hearing testi- mony from the witnesses to the crime who were named George McDonald.

Prosecutor Hurton Weise in- troduced a statement that Mc- Donald supposedly made to the police, but when George took the witness stand, he called the statement a complete fabrica- tion which had been 2000-sheeted by him by detectives in the sheriff's office at the Fina County Jailhouse. He faced eight robbery charges at the time.

McDonald told the court that detectives offered to drop the seven charges if he would pay a sum of money in the amount of $2,000 dollars if he would sign their prepared statement. His defense offered to sign the sheriff's office and was willing to pay the $2,000 but the court wanted none of it.

The prosecutor then brought his star witness to the stand, Lucian Sorrell. Sorrell is blind in one eye and admits to being under the influence of heroin. He is blind in one eye and says he doesn't know what he is doing.

The prosecutor introduced a statement Sorrell supposedly made to him while Sorrell was in jail, at the Arizona State Mental Hospital. Ac- cording to the statement (written in advance by Weise and signed by Sorrell in the hospital) Sor- rell saw andrecognized all four men (though he never knew the names of them) that night coming across an unplowed field, on a moonless night about 100 yards away, with only one good eye, under the influence of two powerful drugs.

The defense could not examine Sorrell because of his "incompetence." And so, on the basis of two highly questionable statements, Skinner and Wright were bound over for trial.

The first to go to trial was Donaldson Thomas. His first trial ended in a hung jury, but the second trial the prosecu- tor took on chances. Donaldson was found not guilty and the state said they would "get him."

The day before his case went to the jury, Tucson was geared to sensational headlines -- MURDER SUSPECT CHARGED -- Bronx County JAIL JAIL. The stories did not mention that the "sodomity" was supposed to have taken place inside a locked man cell in the maximum-security tank with the guard-witness situated at the omer of a hundred foot cat- walk.

The charge was lifted out of court because the damage was done. Donaldson was found guilty of murder but charged and sentenced to death.

The unbearable verdict had a great effect on Donaldson's cousin, Jonathan Jackson. Jonathan was a Black Panthers, through his lawyer, David made deals with the court. He would plead guilty and confess in return he would not get the death penalty. The deal was made, and in his confes- sion David stated that al- though he had been with the men who had been with him earlier the day of the murder, the two men did not go along with them and they had the one-eyed ex- hibition of his ledge.

In the course of the same, David said he was at Donaldson Thomas is now on death, that Donaldson on death row.

Robert Helms said for 25 hours, his death row, his case was weak. Prosecu- tion witness George McDonald denied, as he had at the pre- inadinary hearing, that his state- ment was false.

Paul took the stand and admitted that he had been with the men. The day but said he and the others left David before the hold-up. The court saw David as an activist and the police have no problems for warning him. For being "conspiring" he received five years probation for manslaughter.

Bobby was in jail, he and Paul Wright had been out of jail for 5000 bond, which is a high bond by Arizona standards, one week earlier a stockbroker who shot and killed a lawyer who had trampled on his lawn was released on a $5000 bond. The judge said she was setting the high bond for Bobby be- cause she was "afraid that Robert Skinner might become another Jonathan Jackson.

Unfortunately Bobby was in jail, the prosecutor offered him "deal" too: they would drop all three of them oneiff he would sign a statement admitting that he was a member of the Black Pan- ther Party's network or Black Panther Party or affiliated in suc- cessor. The police still pushed the point that Bobby and Jonathan Black Panthers - they must have been in the house at the time.

The weakness of the prosecution's case did not come from the "deal" that David McDonald said.

Bobby Seattle tried to talk. He called the police and said he didn't know what anyone was talking about. He said he wanted his freedom. But Bobby was tried on charges.

The judge told the jury that testimony was not complete. The prosecution said the testimony was not complete. The prosecution asked him away and this was one of the last times he was seen.

Unfortunately for Weise's case Sorrell did not know when to stop talking. Under cross ex- amination, he admitted that pro- secutor Weise had told him to say "certain things" and that he would be a free man the day after Skinner's conviction. Even the testimony of a detective was dis- carded by the judge could ob- viously lie. It looked like the case against Bobby Skinner had taken its face on its back and we without the verdict with space oppression than sur- vival. No jury in Arizona, like every- where, are very carefully picked — the verdict guilty of first-degree murder — the sentence: life imprisonment.

Bobbi Seattle is a 20 year old black man with a wife and two sons, one just three weeks old.
ON THE DEFECTION OF ELDREDGE CLEAVER
FROM THE BLACK PANTHER PARTY
AND THE DEFECTION OF
THE BLACK PANTHER PARTY
FROM THE BLACK COMMUNITY

By Huey P. Newton,

Minister of Defense of The Black Panther Party and Servant of The People

The Black Panther Party bases its ideology and philosophy on a concrete analysis of concrete conditions, using dialectical materialism as our analytical method. As dialectical materialists we recognize that contradictions can lead to development. The internal struggle of opposites based upon their unity causes matter to have motion as a part of the process of development. We recognize that nothing in nature stands outside of dialectics, even the Black Panther Party. But we welcome these contradictions, because they clarify and advance our struggle. We had a contradiction with our former Minister of Information, Eldridge Cleaver. But we understand this as necessary to our growth. Out of this contradiction has come new growth and a new return to the original vision of the Party.

Early in the development of the Black Panther Party I wrote an essay titled "The Correct Handling of a Revolution". This was in response to another contradiction - the criticisms raised against the Party by the Revolutionary Action Movement (RAM). At that time RAM criticized us for our underground action - openly displaying weapons and talking about the necessity for the community to arm itself for its own self-defense. RAM said that we were underground, and saw this as the correct way to handle a revolution. I responded to them by pointing out that you must establish your organization above ground so that the people will relate to it in a way that will be positive and progressive to them. When you go underground without doing this, you bury yourself so deeply that the people can neither relate to nor contact you. Then the terrorism of the underground organization will be just that - striking fear into the hearts of the very people whose interest the organization claims to be defending - because the people cannot relate to them and there is nobody there to interpret their actions. You have to set up a program of practical action and be a model for the community to follow and appreciate.

The original vision of the Party was to develop a lifestyle to the people, by serving their needs and defending them against their oppressors who come to the community in many forms - from armed police to capitalist exploiters. We knew that this strategy would raise the consciousness of the people and also give us their support. Then, if we were driven underground by the oppressors, the people would support us and defend us. They would know that, in spite of the oppressor's interpretations, that our only desire was to serve their true interests; and they would defend us. In this manner we might be forced underground, but there would be a lifeline to the community which would always sustain us, because the people would identify with us and not with our common enemy.

For a time the Black Panther Party lost its vision and defected from the community. With the defection of Eldridge Cleaver, however, we can move again to a full scale development of our original vision and come out of the twilight zone which the Party has been in during the recent past.

The only reason that the Party is still in existence at this time, and the only reason that we have been able to survive the repression of the Party and murders of some of our most advanced comrades is because of the Ten-Point Program - our survival program. Our programs would be meaningless and insignificant if they were not community programs. This is why it is my opinion that as long as the Black community and oppressed people are found in North America the Black Panther Party will last. The Party will survive as a structured vehicle, because it serves the true interests of oppressed people and administers to their needs. This was the original vision of the Party. The original vision was not structured by rhetoric nor by ideology. It was structured by the practical needs of the people, and its dreamers were armed with an ideology which provided a systematic method of analysis of how best to meet those needs.

When Bobby Seale and I came together to launch the Black Panther Party, we had them through many groups. Most of them were so dedicated to rhetoric and artistic rituals that they had withdrawn from living in the Twentieth Century. Sometimes their analyses were beautiful, but they had no practical programs which would deliver their understandings to the people. When they did try to develop practical programs, they often failed, because they lacked a systematic ideology which would help them do concrete analyses of concrete conditions to gain a full understanding of the community and its needs. When I was in Donald Warden's Afro-American Association, I watched them try to make a reality of community control through Black Capitalism, but Warden did not have a systematic ideology, and his attempts to initiate his program continually frustrated him and the community too. They did not know why capitalism would not work for them, even though it had worked for other ethnic groups.

When we formed the Party, we did so because we wanted to put theory and practice together, in a systematic

continued on next page
ON THE DEFECTION OF ELDRIDGE CLEAVER
FROM THE BLACK PANTHER PARTY
AND THE DEFECTION OF
THE BLACK PANTHER PARTY
FROM THE BLACK COMMUNITY

manner. We did this through our basic
Ten Point Program. In actuality it was
a 20-Point Program, with the practice
expressed in "What We Want" and the
theory expressed in "What We
Believe". This program was designed
to serve as a basis for a structured
political vehicle.

The actions we engaged in at that
time were strictly strategic actions,
for political purposes. They were de-
dsigned to mobilize the community. Any
action which does not mobilize the
community toward the goal is not a
revolutionary action. The action might
be a marvelous statement of courage,
but if it does not mobilize the people
toward the goal of a higher mani-

festival of freedom, it is not making
a political statement and could even
be counter-revolutionary.

We realized at a very early point
in our development, that revolution is
a process. It is not a particular action,

form or a conclusion. It is a process.
This is why when feudalism wiped out
slavery, feudalism was revolutionary.
This is why when capitalism wiped out
feudalism, capitalism was revolu-
tionary. The concrete analysis of con-
crete conditions will reveal the true
nature of the situation and increase
our understanding. This process moves
in a dialectical manner and we under-
stand the struggle of the opposites
based upon their unity.

Many times people say that our
Ten-Point Program is reformist; but
they ignore the fact that revolution is
a process. We left the program open-
ended, so that it could develop and
people could identify with it. We did
not offer it to them as a conclusion;
we offered it as a vehicle to move
them to a higher level. In their quest
for freedom, and in their attempts to
prevent the oppressor from stripping
them of all the things they need to exist,
the people see things as moving from
A to B to C; they do not see things
as moving from A to Z. In other
words they have to see first some basic
accomplishments, in order to realize
that major successes are possible.

Much of the time the revolutionary will
have to guide them into this under-
standing. But he can never take them
from A to Z in one jump, because
it is too far ahead. Therefore, when
the revolutionary begins to indulge in
Z, or final conclusions, the people
do not relate to him. Therefore he
is no longer a revolutionary, if re-
volution is a process. This makes
any action or function which does not
promote the process - non-revolu-
tionary.

When the Party went to Sacramento,
when the Party faced down the police-
men in front of the office of Ramparts
magazine, and when the Party patrolled
the police with arms, we were acting
(in 1966) at a time when the people had
given up the philosophy of non-violent
direct action and were beginning to deal
with sterners stuff. We wanted them to
see the virtues of disciplined and or-
ganized armed self-defense, rather
than spontaneous and disorganized out-
breaks and riots. There were Police
Alert Patrols all over the country,
but we were the first armed police
patrol. We called ourselves the Black
Panther Party for Self Defense. In all
of this we had political and revolution-
ary objectives in mind, but we knew
that we could not succeed without the
support of the people.

Our strategy was based on a con-
sistent ideology, which helped us to
understand the conditions around us.
We knew that the law was not pre-
pared for what we were doing and
policemen were so shocked that they
didn't know what to do. We saw that
the people felt a new pride and strength
because of the example we set for them;
and they began to look toward the
vehicle we were building for answers.

Later we dropped the term "Self-
Defense" from our name and just be-
came the Black Panther Party. We
discouraged actions like Sacramento
and police observations because we
recognized that these were not the
things to do in every situation or on
every occasion. We never called these
revolutionary actions. The only time
an action is revolutionary is when the
people relate to it in a revolutionary
way. If they will not use the example
you set, then no matter how many
guns you have, your action is not re-
volutionary.

The gun itself is not necessarily
revolutionary, because the fascists
carry guns—in fact they have more
guns. A lot of so-called revolutionaries
simply do not understand the statement
by Chairman Mao that "Political power
grows out of the barrel of a gun." They
thought Chairman Mao said poli-
tical power is the gun, but the emphasis
is on grows. The culmination of
political power is the ownership and
control of the land and the institutions
thereon, so that you can then get rid
of the gun. That is why Chairman Mao
makes the statement that, "We are
advocates of the abolition of war, we
do not want war; but war can only be
abolished through war, and in order
to get rid of the gun, it is necessary
to take up the gun." He is always
speaking of getting rid of it. If he did
not look at it in those terms, then he
surely would not be revolutionary. In
other words, the right by all re-
volutionary principles is a tool to be
used in our strategy; it is not an end

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in itself. This was a part of the original vision of the Black Panther Party.

I had asked Eldridge Cleaver to join the Party a number of times. But he did not join until after the confrontation with the police in front of the office of Ramparts Magazine, where the police were afraid to go for their guns. Without my knowledge, he took this as the Revolution and the Party. But in our basic program it was not until Point 7 that we mentioned the gun, and this was intentional. We were trying to build a political vehicle through which people could express their revolutionary desires. We recognized that no party or organization can make the revolution, only the people can. All we could do was act as a guide to the people. Because revolution is a process, and because the process moves in a dialectical manner. At one point one thing might be proper, but the same action could be improper at another point. We always emphasized a concrete analysis of concrete conditions, and then an appropriate response to these conditions as a way of mobilizing the people and leading them to higher levels of consciousness.

People constantly thought that we were security guards and community police or something like this. This is why we dropped the term "Self Defense" from our name and directed the attention of the people to the fact that the only way they would get salvation is through their control of the institutions which serve the community. This would require that they organize a political vehicle which would keep their support and endorsement through its survival programs of service. They would look to it for answers and guidance. It would not be an organization which runs candidates for political office, but it would serve as a watchman over the administrators whom the people have elected in office.

Because the Black Panther Party grows out of the conditions and needs of oppressed people, we are interested in everything the people are interested in, even though we may not see these particular concerns as the final answers to our problems. We will never run for political office, but we will endorse and support those candidates who are acting in the true interests of the people. We may even provide campaign workers for them and do voter registration and basic precinct work. This would not be out of a commitment to electoral politics, however, it would be our way of bringing the will of the people to bear on situations in which they are interested. We will also hold such candidates responsible to the community, no matter how far removed their offices may be from the community. So we lead the people by following their interests, with a view toward raising their consciousness to see beyond particular goals.

When Eldridge joined the Party it was after the police confrontation, which left him fixated with the "either-or" attitude. This was that either the community picked up the gun with the Party or else they were cowards and there was no place for them. He did not realize that if the people did not relate to the Party, then there was no way that the Black Panther Party could make any revolution, because the record shows that the people are the makers of the revolution and of world history.

Sometimes there are those who express personal problems in political terms, and if they are eloquent, then these personal problems can sound very political. We charge Eldridge Cleaver with this. Much of it is probably beyond his control, because it is so personal. But we did not know that when he joined the Party, he was doing so only because of that act in front of Ramparts. We weren't trying to prove anything to ourselves, all we were trying to do, at that particular point, was defend Betty Shabazz. But we were praised by the people.

Under the influence of Eldridge Cleaver the Party gave the community no alternative for dealing with us, except by picking up the gun. This move was reactionary simply because the community was not at that point. Instead of being a cultural act, it became, by that act, a revolutionary act. But this is a basic contradiction, because revolution is a process, and if the acts you commit do not fall within the scope of the process then they are non-revolutionary.

What the revolutionary movement and the Black community needs is a very strong structure. This structure can only exist with the support of the people and it can only get its support through serving them. This is why we have the service to the people program - the most important thing in the Party. We will serve their needs, so that they can survive through this oppression. Then when they are ready to pick up the gun, serious business will happen. Eldridge Cleaver influenced us to isolate ourselves from the Black community, so that it was war between the oppressor and the Black Panther Party, not war between the oppressor and the oppressed community.

The Black Panther Party defected from the community long before Eldridge defected from the Party. Our hook-up with white radicals did not give us access to the white community, because they do not guide the black community. The Black community does not relate to them, so we were left in a twilight zone, where we could not enter the community with any real political education programs; yet we were not doing anything to mobilize whites. We had no influence in raising the consciousness of the Black community and that is the point where we defected.

We went through a free speech movement in the Party, which was not necessary, and only further isolated us from the Black community. We had all sorts of profanity in our paper and every other word which dropped from our lips was profane. This did not happen before I was jilted, because I would not stand for it. But Eldridge's
influence brought this about, I do not blame him altogether; I blame the Party because the Party accepted it.

Eldridge was never fully in the leadership of the Party. Even after Bobby was snatched away from us, I did not place Eldridge in a position of leadership, because he was not interested in that. I made David Hilliard administrator of programs. I knew that Eldridge would not do anything to lift the consciousness of the comrades in the Party. But I knew that he could make a contribution; and I pressed him to do so. I pressed him to write and edit the paper, but he wouldn’t do it. The paper did not even come out every week until after Eldridge went to jail. But Eldridge Cleaver did make great contributions to the Black Panther Party with his writing and speaking. I want to keep this in mind, because there is a positive and negative side to everything.

The correct handling of a revolution is not to offer the people an "either-or" ultimatum. We must instead gain the support of the people through serving their needs. Then when the police or any other agency of repression tries to destroy the program, the people will move to a higher level of consciousness and action. Then the organized structure can guide the people to the point where they are prepared to deal in many ways. This was the strategy we used in 1966 when we were related to in a positive way.

So the Black Panther Party has reached a contradiction with Eldridge Cleaver and he has defected from the Party, because we would not order everyone into the streets tomorrow to make a revolution. We recognize that this is impossible because our dialectics or ideology, our concrete analysis of concrete conditions say that it is a fantasy, because the people are not at that point now. This contradiction and conflict may seem unfortunate to some, but it is a part of the dialectical process. The resolution of this contradiction has freed us from incorrect analyses and emphases.

We are now free to move toward the building of a community structure which will become a true voice of the people, promoting their interests in many ways. We can continue to push our basic survival program. We can continue to serve the people as advocates of their true interests. We can truly become a political revolutionary vehicle which will lead the people to a higher level of consciousness, so that they will know what they must really do in their quest for freedom, and they will have the courage to adopt any means necessary to seize the time and obtain that freedom.

HUEY P. NEWTON
MINISTER OF DEFENSE
BLACK PANther PARTY,
SERVANT OF THE PEOPLE

continued from last page
Emory Douglas

If we, the Black artists, are truly to call ourselves artists that are serving the Black community through our art, we must begin to project those conditions that Black people are affected by everyday, transforming them into images of awareness. These images of awareness must stimulate Black people to move progressively forward as one people for freedom.

Black people are faced with the crisis of how best to survive the oppressive conditions that we are subjected to, day in, and day out. We are forced to live without adequate clothing, food, medical care, shelter etc. All these inconveniences being the product of the American Empire, Babylon.

We must begin as artists to project, in our art of survival, that survival involves more than just the gun alone. Oppression comes in many forms, all of which Black people are so familiar with.

In the past we have spoken for the Black community through our art, without listening to their grievances or their expressions of pleasure (whatever makes them sad or whatever makes them happy). By so doing, we have become artists with an abundance of artistic works having little or no real meaning to the immediate needs of the Black community as a whole. Therefore, some forms of art of survival which may have been progressive yesterday, may become reactionary today, in a given set of conditions. Everything is in a constant state of transformation, the new into the old, the old into the new.

At this time it is my belief that Black people demand gas and electricity on cold and dark days; doctors and medicine in times of sickness; breakfast, lunch and dinner in times of hunger. It is our duty as servants of the people to advocate the needs and desires of the oppressed community through our images of awareness with much enthusiasm. Putting life on a much purer plane than everyday life, but nearer to what we believe life should be, free of exploitation of man by man - based on cooperation, transforming the whole world society into a state of Revolutionary Intercommunalism.

ALL POWER TO THE PEOPLE

Emory Douglas
Minister of Culture
Black Panther Party

CLEVELAND BREAKFAST FOR CHILDREN PROGRAM TO EXPAND

The Cleveland National Committee to Combat Fascism, 3132 E. 79th St., is seeking to establish another survival program for the people of Cleveland, Ohio.

All children in grammar schools and proving young adults in junior high and high schools can receive free, full breakfasts in the morning before they go to school. We are asking support from local businesses in the form of facilities and supplies. The fact that the Black Panther Party has implemented this program and fed over 10,000 children last year shows the necessity for such a program.

The schools and the racist- or named fascist Boards of Education should have had this program instituted long ago. But these school boards and administrators, being part and parcel of the U.S. fascist pig apparatus know that the continuation of hunger is their number one weapon for carrying out genocide on the poor and oppressed peoples of the U.S. Understanding this, the National Committee to Combat Fascism does not intend to stand by and let this form of genocide continue. We know that healthy bodies and sound minds are necessary if a people are going to continue to exist. In order to exist, the people must survive.

Therefore we offer a survival kit.

Included in it is a Free Breakfast Program so that the people will be around when the time comes to throw off the fascist chains of oppression. People in the Black oppressed community of Cleveland, mothers, workers, recipients, grandmothers, teachers, and others who are trying to raise children in the communities where racism and fascism are coming rampant are asked to come forth to work and support this much needed program.

Those who want to volunteer their labor or part-time services in the mornings can do so by contacting the Cleveland National Committee to Combat Fascism, 3132 E. 79th St.

We strongly urge as many people as possible to unite with this community program. We are also asking all businesses throughout the Black community and other oppressed communities to donate the necessary foods and servergies to prepare the meals for our children.

All donations may be sent to the Free Breakfast Program for Children, National Committee to Combat Fascism, 3132 E. 79th St.

FEED THE CHILDREN!

ALL POWER TO THE PEOPLE!

N.C.C.P.
Cleveland, Ohio

CHICAGO, ILLINOIS
SUNDAY APRIL 28th
A BUS WILL BE GOING TO JOLIET AND STATESVILLE PRISO NS
(Illinois State Penitentiaries)

BUS LEAVES:
WESTSIDE: AT 10:00 AM FROM 2350 WEST MADISON ST.
SOUTHSIDE: AT 9:30 AM FROM 4233 SO. INDIANA ST.

All who plan to visit inmates should have prior visiting arrangements made (necessary visiting papers).

This is not necessary for those who just wish to see the prison(s).

For further information on the bus program or schedule to other prisons, call: 924-6678 or 738-0778.
Conditions at the Baltimore City Jail are barbaric. Beginning again on February 17th, 1971, the jail officials have really shown their true nature through their animalistic attitudes to their prisoner-consumer attackers. Ever since the savage attack by pig guards upon Panther, brother, comrade and friend Marshall (Eddie) Conway, the guards have been out to get blood on their hands, by either murdering or seriously injuring someone. In these past few weeks, we have been victim and a witness to the outright savagery being committed within the confines of this jail. I will relate here to the most brutal of the attacks, February 17th, 1971. The attack on Conway was attacked by one guard, defended himself, was later attacked by 7 guards, handcuffed, beaten and maced. John Tate, struck in left eye with handcuffs, beaten and maced. Larry Wallace, beaten, garroted, maced and kicked but managed to escape, only to be nearly killed on the streets. January 24, 1971, James Stanton was attacked by 6 guards. One of the pigs used a hanger to strike Stanton. Stanton’s1 head was bashed open in three places. To justify the attack, the pigs charged him with assault with intent to murder a jail guard. Mark Herbert was taken from the shower, naked, and beaten, then dragged off the scene. Vernon Collins was handcuffed and repeatedly kicked. When he (Collins) protested, he was beaten more. Conrad Field was also beaten, kicked and maced. After the beating all four were placed in isolation cells (meaning the hole).

Some hours later I was taken from my cell on the L-section of the jail (which is the maximum-security section) handcuffed and beaten skillfully by a band of pig guards (black and white) who were really ready to commit murder, Shalace Johnson who saw my beating and protested was taken off his cell and given the same treatment as I had received. Except Johnson was not as fortunate.1 He came out with a fractured or possibly broken nose, both eyes blackened, and very likely rib injuries. Larry Washington, who escaped the pigs’ attacks the week before, saw this time beating very badly. He was knocked unconscious once and brought back around, beaten and knocked out again, then brought back around again and thrown into the hole. Shortly after, my cellmate and comrade Phillip “Bobby” Conners was bashed into the isolated solitary confinement area, after being beaten and maced. One pig guard who enjoyed beating Conners as much, showed his sadistic, animalistic, genocidal nature by leaping out to beat him again. When I woke up, I was in the hole and to stop the beating, the pig stood up: “When I lose more blood then I know you’re here.” The beatings didn’t forecast the end of the torture.

Conners, Jackson, Stanton, Wallace and I were lodged in a 5 x 8 cell, added to the fact that the five of us were locked into that tiny dungeon, were stripped naked and had no toilet or sink. We were forced to urinate in a small hole in the middle of the floor, where the guards wish for it. For 6 days, and for 6 days nobody see, realizing that physical and mental living conditions worse. There were eight of us all together being kept in a room with 6 of our tramp-up charges of assault intent to murder jail guards.

Before I go any further, let’s examine the nature and reasons for the charges placed against Conners. Let’s begin on February 17th, with Marshall, E. Conway, Conway and a pig guard. J. Gilbert.2 Engaged in an altercation argument about Conway’s visit (which I’ll later explain). The guard (and there are over 10 witnesses who saw it) attacked Conway first, by striking him with a ring of keys. When Conway defended himself but was quickly subdued by more guards, he (Conway) was charged without assault intent to murder pig guard J. Gilbert. During the confrontation of Conway and Gilbert, pig guard Robert (Wesley) Cox attacked John Tate and Larry Washington. There were over 10 witnesses to this attack. Later the next week Tate and Wallace were both charged with assault intent to murder pig guard Robert W. Cox. But on February 24th the pigs really started the court. Now as I’ve said before, and understand this, that L-section is a maximum security cellblock. Security on L-section is notorious; there are no recreation privileges; there are four guards work on the section; and showers are given by one cell at a time, or two times a week. On February 24th these same rules were active. But on that day the pigs claim that six inmates beat Sgt. Joe Greene. How could six inmates beat Sgt. Greene, when L-section rules only allow two inmates out at any time. And the two inmates who were out in the shower. How could the inmates get out their cell keys without the keys to open them. How could six inmates possibly have a guard, when two of the six inmates were bathing the second pair were cellmates in the last cell in the back of the tier which means they would have been the last two to take showers on the bottom tier. Meaning that there was only the front two cells opened, and the guard had at least 11 more cells to open before he reach the last two cells. So it’s impossible for the other two inmates to have been out and how could the other 10 inmates of Greene when their cells were on the top tiers, and the guards even go to the top tiers, which means that the cells were all locked. But even in this case, the pigs placed aside the facts, and presented the inmates with new indictments charging assault with intent to murder pig guard Joseph Greene.

Worry about these 9 brothers and only there 9 brothers charged. Here are the reasons why jail wardens from Schoolfield, Depart Wardon Harbor and other jails are running jail with blood, and to blame for the February 17th jail riots and hold responsible Marshall, Conway, Arthur (Chak) Dutton, Larry Wallace, Phillip Conner, Vernon Collins, James Stanton, John Tate, and Mark Herbert and Conrad Whitfield. These trumped-up charges of assault intent to murder are concocted by Warden Schoolfield. On February 17th, Marshall Conners received his 1,000 day sentence at 8:30 a.m. The pig’s Sgt. Gilbert didn’t let Conway out of his cell until 10:45 a.m. The visits are only 20 minutes long and visiting hours are over 6:00 a.m. Along with Conway were a number of other inmates whose visits had been held up for no apparent reason. Protest started, and the guard opened up with a brutal argument with Con- way. The argument, while being loudly contested, was bringing Rather guards on the section to di- vestigate. The pig, being aware of this, attacked Conway. More pigs arrived and Conway was beaten and dragged away. The people began to loudly protest the action. The Deputy Warders rushed to the section and, without asking what the trouble was and without warding, threw a near gas canister into the section. The dissatisfaction should be fully blamed on the Deputy Warders of the jail, because the only dissatisfaction before the gas was thrown were more shouts of protest. Several brothers were trapped in cells, overcome by gas, and began to cough up blood. The people who’d withheld the gas started breaking out windows for air. With the gas still effective, and before the people could regain their senses and willingly stop the protesting and go into their cells, the reactionary jail of- ficials sent another gas canister onto the section. Realizing to go into the cells now would be suicide, reality was faced by all the people, black and white, of L-section, that we were being attacked: not punished, but attacked. We had to learn to defend ourselves, even another gas bomb was dropped on the people. The people took to anything that could be used as a weapon (poles, poles, rocks, pipes, rockers, brooms), and drove the pigs away from the section. But the pigs dropped two more gas containers before they retreated. This brings it to a total of 5 gas containers used as an area where air circulation is very poor. That is attempted genocide, over 50 people were secured and held for the section 6 hours under pig slang.

When the press was admitted inside the jail, the people presented to them their demands, grievances and the actual conditions of the jail. Among the de- mands were:

1. Complete amnesty for Marshall E. Conway. 2. People being brought to trial within 90 days after their arrest. 3. The immediate halt of execution of blacks in cruel and unusual punishment in the court and prisons of America. 4. An end to all the lies and propaganda made in the name of the black people with the support of the Afro-American. It is clear that the only way to end the suffering of the black people is by the total and complete support of the black people to each other. We must be united and strong and fight the system of capitalism that is destroying us.
APRIL 15, BIRTHDAY GREETINGS TO COMRADE KIM IL SUNG, COURAGEOUS AND BELOVED LEADER OF 40 MILLION KOREAN PEOPLE

The Black Panther Party wishes to use this occasion to not only express our best wishes on the anniversary of the birth of Comrade Kim Il Sung, but also to again confirm the militant solidarity between our Party and the struggling oppressed people of the U.S. and the heroic Korean people.

It is our firm belief that under the continued wise leadership of Comrade Kim Il Sung, the entire Korean Fatherland will most assuredly be soon reunited. The unnatural division of a whole people that the U.S. imperialists have perpetrated - separating mothers from children, husbands from wives, entire families - will be as much a part of History as the inglorious defeat the U.S. suffered when they invaded the sovereign Korean soil in 1951.

The example of the struggle of the Korean people, like the very brilliant thoughts of Comrade Kim Il Sung, have inspired us in our struggle here inside the U.S. Monster. We have seen, through your fine example, that this U.S. monster that is our common enemy and oppressor is not almighty. He can be defeated. And so it is in this fraternal spirit that we commemorate the birthdate of Comrade Kim Il Sung by intensifying our own struggle, here inside the U.S., against U.S. imperialism, fascism and racism.

LONG LIVE COMRADE KIM IL SUNG ALL POWER TO THE PEOPLE!

Central Committee
Black Panther Party
INTERVIEW WITH A NEW MAN A CUBAN REVOLUTIONARY

"...And each and everyone of us will pay no demand his part of sacrifice...knowing that we are getting ever closer to the new man, whose figure is beginning to appear." - Ernesto Che Guevara

CONTINUED FROM LAST WEEK

Q. Do you know who Lenin was?

A. Yes, Vladimir Ilyich Lenin was the one who put into practice the first socialist revolution in the world, which was thought out by Karl Marx and Friedrich Engels. But it was he who put it into practice in 1917. This began with the great Socialist Revolution of October, 1917, and culminated in November.

Q. Do you know anything about the conditions or the situation of the leaders of the Black Panther Party? A. Well, the leaders of the Black Panther Party find themselves in a state where all the time they are harassed and persecuted by the police, by the National Guard, and at any moment they attack the local headquarters of the Party, and there were successses while and imprisoned all the time, especially the leaders.

Q. Do you know anything about the U.S. student movement?

A. I know that the U.S. student movement participates in many demonstrations against the war in Vietnam, and for example, that the National Guard attacked Kent University last year and killed 4 students.

Q. What do you think is the difference between the Nordamerican people and their government?

A. I think that they are very different things, since they are against each other, because the U.S. people struggle against the government and it keeps them in conditions -- for example, racial discrimination -- in which the black children are undernourished and we ourselves hear that in the political information that the cost of a hospital bed there can even be $250, and that the people are against the war in Vietnam and many have been sent to Vietnam to fight against their own interests.

Q. Can you tell me who Antonio Maceo was and what he did?

A. Antonio Maceo was born in Santiago de Cuba, June 14, 1845, and was the son of Mariana Caspales and Marco Maceo. His parents had a little land and he helped them some. And he grew up and first was a muleteer -- no first he was a coal vendor, and then a muleteer. Then after the outbreak of the war of 1868, a few years later he joined up, together with his father and his two brothers. A little later his father died, because of his efforts in his work, he reached the grade of Major General, and he carried out the most resounding assauls in the whole world, and he led the invasion from Oriente to the West, conquering the north. He married Marcela to Najenas, and that of Jacure to Moron. He was also one of the representatives in the protest of Barquisimeto, protesting strongly against the Pact of Zanjon by which the leadership of the revolution against Spain agreed to call a halt to hostilities for several compromises and promises of reform. And later he fell. He had more than 25 wounds in his body. He fell during a small skirmish in San Pedro de Puerta Bara, December 7. He fell there in San Pedro de Punto Bravo and died in Havana. Pancho Gomez Toro, who was the son of General Maximo Gomez (another Black) fell at the same time. They were buried together.

Q. What kind of man was Maceo?

A. Maceo was a very audacious man, and very -- well you could say -- he had a very clear vision, and he was also a man with many political qualities. For example, we have the Protest of Barquisimeto, of which he was one of the chief instigators (those who opposed the Peace Pact wanted to continue fighting for complete independence from Spain), one of those who protested fiercely against the Pact of Zanjon.

Q. Did Maceo have another name? What was he called?

A. They called him the Bronze Titan.

Q. Why?

A. Because of the wounds that he had received all over his body. He had 25 wounds in his body. They also called him The Chief -- he was the highest political officer of the rebel forces in the country.

Q. What was he like? What was he blood?

A. No, he was mulatto.

Q. Who was Marti?

A. Marti was our apostle. He was born on January 28, 1853 on Paula Street in Havana. His father was a second Sergeant of the Spanish Army. His father's name was Mariano Marti and his mother was Leonora Perez. His father had a farm in Matanzas province. Marti saw a slave who had been hanged, with his back flagged, and that day he vowed to wash away this crime with his blood, and he kept this promise when he fell in Dos Rios in Oriente, fighting for the freedom of Cuba. He has written lots of books, and these books are very good, and the majority of them are political books, some are verses. He was also a teacher and a poet, and he died in Dos Rios in 1895.

Q. What was he like?

A. He was a man who always opposed Spain with his political activities. He was imprisoned in Spain and deprieved, and imprisoned in other countries because of his political activities in different places.

Q. What was he a big man or a little man?

A. Well, they say that, in physical size, he was a small man, but for his thoughts and other things he was a very big man.

Q. Who was Jesus Almeida?

A. Juan Almeida Bosque is a man who participated in the first action against the Batista tyranny, the attack on the Moncada and the 20th of July Movement. He was also one of Fidel's closest confidants, he led in the Gramma and currently he is a Comandante and a member of the Polit Bureau of the Party.

Q. Do you know anything about him personally?

A. Well, his color is too Black.

Q. What are his other characteristics?

A. He's very brave, and on more than one occasion he was a prisoner, when they attacked the Moncada, and he never betrayed any of his comrades.

Q. What has impressed you most in your life?

A. The thing that impressed me most?...Well, it's...there are many things, but...What kind of thing?

Q. What has been the most important thing in your life?

A. The most important thing in my life has been my participation in this school, the Combi's Chedegno Military School.

Q. What was Cuba like before the Revolution?

A. Before the revolution Cuba was very corrupt there was a lot of robberies, gambling, and there was a lot of money among the peasants because in Cuba there was latifundism (ownership of large estates of land by a small number of oligarchs or foreign corporations), which was, you could say, exploitation of the peasants. They were exploited by the latifundists, who didn't work, they just had it and less which was cultivated by the campesinos (peasants) and they took advantage of the work of the peasants.

Q. What is a guasón? (Note: The literal translation of guasón is "worm")

A. A guasón are the Cubans who leave the country, because they're not communists, they don't like communism and they like, well, to be able to profit from imperialism.

Q. What is your opinion of a guasón?

A. The guasones are, we could say, expatriated men. They don't have a country because they abandon their country for convenience of politics. They'd rather be in an imperialist setting than a communist one.

Q. Have you ever known or spoken with any guasones?

A. I knew some guasones in school when I was a civilian. They were people who thought that they were very important, they wouldn't have anything to do with the communists. They could hardly wait to meet with other guasones to gossip and tell stories -- counter-revolutionary stories.

Q. What do you think is the difference between a capitalist country and a socialist country?

A. The difference is that an imperialist country tries to maintain its empire to take control of more countries. It's the politics of ambition, like the example we have of the U.S. And a socialist country isn't well, it isn't ambitious country except in the sense that it tries to help society, direct it on a good path and not on the path to exploitation.

Q. If you were in a capitalist country, like the U.S., would you imagine life would be like?

A. Well, it would be well, it would be a boring life. (I wouldn't like to live in a country like that!)

Q. For you personally, what would be the difference between living here and there?

A. Well, the differences would be in the kind of politics, the kind of...like there, there is racial discrimination, and they mistreat students when they participate in any demonstrations, and then they're expelled from their own educational centers because of their protest against the government.

Q. What does racism mean to you?

A. Racism in trends practiced against a race. For example, in the U.S., there is racial discrimination against Blacks, and that isn't good because race doesn't matter. All we have in a different color, but this doesn't imply anything, because we're all people, and we all have the same rights and qualities. And there in the U.S. Blacks are treated like...dogs, like animals. There they believe the Blacks are a lower class than the Whites.

Q. And here in Cuba, before the revolution, was there racism?

A. Before the revolution there was social discrimination and also there was a little discrimination. Before there were prejudices, but not that much. What perhaps existed was that Blacks had different beaches, that they had everything apart from the Whites, different cultural differences, different everything -- everything apart.

Q. Do you think that the Black Panther Party is the vanguard of the revolutionary movement in the U.S.?

A. Well, it is not understanding that it is.

Q. What do you think about the fact that a Black Party is the vanguard of the whole country?

A. Well, I think that they are the principal leaders of that movement because they are the most exploited in the U.S., primarily the Blacks, because to general everyone is exploited there, but the most exploited are the Blacks, even more than the Puerto Ricans and others that emigrate there from other countries.

TO BE CONTINUED NEXT WEEK
Gerald W. Kirk is one of the American Power Structure’s fascist gunkeepers —— THE "SUPER PIG". THE BOOT-LICKING PUPPET GUARANTEED TO "INFILTRATE" THE REVOLUTIONARY MOVEMENT, BUT HARDLY TO STOP IT!

Ever since the enslavement of Black people here in this Empire, the slavemaster has always had his handpicked "gunkeepers" to use indiscriminately, to pull the coarse rope of oppression tighter around the necks of the suffering Black masses, whose only crime has been to seek to be free. The slavemaster used his puppet quite frequently and whenever he needed a fool to try and quell the university or that black running rampant throughout the slave quarters, he could always depend on the good offices of reliable "Sambo" to do the job. For just like "Sambo" was the one who held all of those white, racist Ku Klux Klansmen of the Invasion of Nat Turner, he is again running to warn those counter-revolutionary elements in America of the ultimate destruction of the people.

On March 18th, a small racist band of bigots, who compose the "TRUTH ABOUT CIVIL TURMOIL" (T.A.C.T) organization, which is a component of the John Birch Society — a blatant and well-known association which has a reputation for its vicious demands and inhuman brutality against Black people, particularly, and all peoples of color — this organization sought to bring this insane bootlicking, Gerald W. Kirk, to the oppressed community of Winston-Salem (North Carolina) to continue to propagate his madness, hurt and stagnating the process of the revolution.

Kirk’s record, with a long line of assaults against the liberation of his people and his attacks against the humanity of the world, has proven that he is, indeed, faithful to his cause — this cause has "served the country well".

This fool has been successful in publicly justifying the SDS, the Dubbs Club, and was supposed to have been a licensed pig to the communist Party in the Chicago area. He proudly proclaims that for nearly four years he operated inside the "peace" movements, student progressive forces, and movements by black revolutionaries as an undercover agent of the F.B.I. He boldly smiles when he talks of his activities with these groups.

He even claims to have arranged for "War on Poverty" grants for "black militants" to "build their arsenals". And now this Super-Fascist tells of the "Communist" led against America, and how to stop it. Kirk was brought to Winston-Salem to speak at the auditorium of a local Jr. High, about a week after the same racist school administration, who gleefully granted him and his master Klauss the use of the public institution, hastily refused the same privileges to the National Committee to Combat Fascism here, when we were planning to hold our Revolutionary Intercommunal Day of Solidarity at one another one of the local High Schools. The people, the supporters of Enoby Sede and of real justice were forced to stand outside in the cold during the Revolutionary Intercommunal Day of Solidarity meeting while the racist power structure of Winston-Salem housed this insult to the black community and more than 200 known supporters of the Ku Klux Klan.

The Black Communities of Winston-Salem have no doubt in their minds as to who is really working in the best interest of the people. If "black" men talk the same rhetoric as George Wallace and Richard Nixon and are welcomed with open arms by the white racism of the school board and the racist power structure, then it is clear that these are the forces against which we must come together as a mighty fist to destroy. The Black Communities and oppressed communities all over the world are not so easily fooled. And we understand that it will be necessary to kill ANYONE who stands in the way of our freedom.

We, the people, are the jury and we consider SUPER PIG: GERALD W. KIRK of the fallen charges of working hand-in-hand in conspiracy with the Nixon-Hoover-Mitchell regime to eventually attempt to bring about the complete genocide of all poor and enslaved people, particularly Black people. Your name is one that is on a long list of counter-revolutionary traitors who are strivin to commit genocide on our people and electrocute our Chairman Bobby and Comrade Ericka in New Haven, Connecticut. Every deathbed that you have struck against us will be avenged, when the people seize control of their destinies and their wrath will take the heads of all of those of you who have so foolishly taken sides against us.

A PIG, A PIG, A PIG,
ALL POWER TO THE PEOPLE: FREE ALL POLITICAL PRISONERS

Brooklyn:

African Shop
Livingston & Flatbush

B & M Store
555 Nostrand Ave.

Arthur’s Grocery Store
463 Kingston Ave.

Arthurs Newsstand
8 Kingston Ave.

Black Fox
769 Nostrand Ave.

Boot Black
606 Nostrand Ave.

C & M Restaurant
276 Kingston Ave.

Calladium Store
231 Kingston Ave.

Candy & Licorice
376 Utica

Candy Store
331 Franklin Ave.

Candy Store
51 Franklin Ave.

Candy Store
59 Franklin Ave.

Candy Store
329 Franklin Ave.

Candy Store
297 Nostrand Ave.

Candy Store
355 Nostrand Ave.

Candy Store
644 Rockaway

Candy Store & Newsstand
720 Rockaway

Certhera’s Pharmacy
621 Nostrand Ave.

Darus Jhee (African Shop)
400 Nostrand Ave.

Darden Stores
254 Fulton St.

Dexter’s Store
297 Nostrand Ave.

Duffy’s Store
379 Nostrand Ave.

Gull Ranch
339 40th Rd.

Harry’s Candy Store
2717 2nd Ave.

J & H Luncheonettes
699 Nostrand Ave.

Jenkins’ Candy Store
924 Fulton St.

Kingston Car Service
284 Kingston Ave.

Larry’s Candy Store
849 John’s Place

Lunch & Candy Store
100 Kingston Ave.

New Shop
280 Utica

Newsstand
Corner of 43rd & 6th Ave.

Continued on next page
WHERE IS FRED BENNETT?

Fred Bennett has been a trusted member of the Black Panther Party for over three years now. Most recently he was assigned to the task of coordinating our Party’s Branch in East Oakland (California). As such he directed and coordinated all our work in that area, building up fine and close relationships between the comrades in the Party and the East Oakland community, and developing the people’s survival programs.

In this past three years, Fred has very often gone off to himself, without notifying anyone as to where he would be going or how long he intended to stay away. That is, due to a restless nature, he would temporarily interrupt his day-to-day activities for a time. And then Fred would come back. Because we understand the comrades’ need to attend to their personal needs (Fred has a wife and large family), and because Fred always worked especially hard, hardly ever stopping for a moment of rest, we never really questioned this behavior. He would usually not stay gone for more than a couple of weeks and would return and explain his absence. However, Fred Bennett went away the last time over two months ago.

Not finding this unusual, we looked for his return in a couple of weeks. But by this time, he still has not even so much as called. As a dedicated Panther, Fred Bennett would not do this. Even were he actually leaving the Party, we are certain he would tell us, and explain the reasons why. This is how Fred Bennett is.

What we fear is that the pigs, knowing how hard and dedicated a worker Fred Bennett has always been, used one of his usual absences to commit some act of foul play. That is, we believe, in fact, that Oakland Pigs, in conjunction with Federal pigs, have done something serious, treacherous deed to Fred Bennett. We will find out; you can be sure. We will not rest until we do.

Therefore, if anyone has information on Fred Bennett’s whereabouts, please contact our Central Headquarters, at 1048 Peralta Street in Oakland; or call (415) 465-5047.

TO THE PARENTS OF PRISONERS

The Black Panther Party in meeting the needs of the people, is trying to implement a Free Busking Program so that you may be able to visit your loved ones being held in prisons throughout racist Babylon. If you would like to visit your loved ones, send your names and address to the Chapter or Branch of our Party nearest you.

ALL POWER TO THE PEOPLE

BLACK PANTHER PARTY

NEW YORK STORES

continued from last page

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<tr>
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<tr>
<td>Candy Store</td>
<td>2224 8th Ave.</td>
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<td>Candy Store</td>
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<td>Continental Bazaar</td>
<td>315 14th St.</td>
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<td>Daisbury’s Candy Store</td>
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<td>Glenn’s Candy</td>
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<td>Heritage Afro Media</td>
<td>16 W. 12th St.</td>
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<td>Hope’s Candy</td>
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<td>J &amp; J Candy Store</td>
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<td>Serrins’s</td>
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<td>L. Smith Newsstand</td>
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LONG ISLAND

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<tr>
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<td>Buck City</td>
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<td>F &amp; C Supermarket</td>
<td>10 Union Street, Hempstead</td>
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<td>Express</td>
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<tr>
<td>Flah &amp; O’Farr</td>
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October 1966
Black Panther Party
Platform and Program

What We Want

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

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

2. We want full employment for our people.

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

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

We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules was promised 100 years ago as restitution for slave labor and the murder of black people. We will accept the payment in currency which will be distributed to our many communities. The Germans are now aiding the Jews in Israel for the genocide of the Jewish people. The Germans murdered six million Jews. The American racist has taken part in the slaughter of over fifty million black people; therefore, we feel that this is a modest demand that we make.

4. We want decent housing for human beings.

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

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

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

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

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

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

What We Believe

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

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

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

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

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

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

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

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

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

SERVING THE PEOPLE

All Power to the People
IT IS MY BELIEF THAT WE BLACK PEOPLE NEED GAS AND ELECTRICITY ON COLD AND DARK DAYS; DOCTORS AND MEDICINE IN TIMES OF SICKNESS; BREAKFAST, LUNCH AND DINNER IN TIMES OF HUNGER.