FREE ANGELA
STATEMENT BY HUEY P. NEWTON, MINISTER OF DEFENSE OF THE BLACK PANTHER PARTY AND SUPREME SERVANT OF THE PEOPLE ON THE OCCASION OF REVOLUTIONARY INTERCOMMUNAL DAY OF SOLIDARITY—MARCH 5, 1971

Power to the People, Brothers and Sisters,

First of all I would like to thank all of you for your very presence here. Because if it weren’t for the Power of the People, I wouldn’t be here tonight. I’m not here because of the Black Panther Party; I’m not here because of any group; I’m not here because of a group of hamabazis, I’m here because of the Power of the People.

We must remember that Revolution is a process. It’s not a conclusion; because once we conclude, then we become counter-revolutionary. And that means even with the gun in our hand, because fascism also has a gun. And I would like to say tonight that the Black Panther Party stands against all forms of fascism, including sexual fascism. That we stand against all kinds of chauvinism, including racial chauvinism. We’re against sexual chauvinism, national chauvinism. We’re against imperialism. Before I went to prison, most of you know, you are aware, that I never made any speeches, you see, because I’m not a very eloquent man, I’m better known by the actions, and the Party was built upon the actions, and the action itself is a process. And we’re not ever fixedated. We haven’t accepted any dogma, and we will not.

And I would like to say this, that from now on the Party itself will be better known by its contributions to the People, for the simple reason that some people around us seem to want to be known through the Media. But the Party can only judge itself through establishing certain survival programs, pending Revolution. Because remember, you make the Revolution, We can’t free political prisoners, only the people can free political prisoners. And a people who are not free cannot free their prisoners, cannot free the prisoners that fascism makes. So I would like to say that we must work very hard in order to lift the consciousness of the people. We must free our Chairman Bobby Seale, Angela Davis, Russell Magee, the Soledad Brothers, the seven and the three, and all other political prisoners. Randy. We have to free all of them.

But we must remember that we must exhaust every possible tactic. And we must let it be known that never broadcast military tactics for military reasons. It’s perfectly correct to broadcast military tactics for political reasons. That’s what Uncle Ho said, and I agree with him. We would like for the people to know that there are many things that we will not discuss in public. But what you can do is watch the fruits of our work. And we would like to say that our Party became an intercommunal Party upon its actions. And I think that’s very good. So I’m asking you in order to free all political prisoners, free the people, free the woman and also the man, that we have to get together in unity by substituting verbal expressions for action. The final test of the pig is the action. We stand on the Black Panther Party. The Black Panther Party from 1966 when it was formed will stand on its record, will stand on the action. We won’t claim to be ultraleftists; we won’t claim to be infantile leftists. What we’ll do is act in accordance with the particular set of conditions and the particular problem that we have at a time. Please judge us upon our actions and we will develop like that. We will not develop with lip service coming from anywhere. And sometimes I’m very thankful that I don’t talk too well, because that’s only one way of communication. We say that a picture is worth a thousand words, but action is supreme.

But what kind of action you take will depend upon the particular set of conditions. And I say all of this, because you know the Party and the world today is under turmoil. And this is very good. We always have welcomed all forms of contradictions. Because without the contradiction there is no transformation. So from the contradiction that has developed now in the world and in the Party, we hope to have a qualitative leap. If this leap eliminates some of us, then, of course, we’ll weep for that. But we must not stop the Revolution. I will not stop the Revolution. You should not stop it. And, for all the world, we believe that words will never stop it. Words will not start the Revolution either. Only action. Sixty-six kicked off the armed manifestation of Revolution in this country, because it focused upon the need for the People not only to defend themselves, but also to develop a consciousness necessary to perform and to act to be able to fight in a protracted war. And that is why it is necessary for us to develop the correct ideology, which is a system of thinking. And we must not rely upon and conclude with the philosophy, which isn’t necessarily of us.

So we’re ideologically revolutionists. We’re in a constant state of change. And we fight with all people who want to change, because we know change will offer our hope. So after all of this, we must pay more attention to what is happening. The news media has attempted to discredit the Party by saying that it’s over, because they don’t see anyone, I think our programs are better than the Party. The communities are involved in forty-four cities. We must support these, we must exploit them. Because I read an article, recently a few months ago, where Che had some problems in Bolivia, because the peasants were so unconscious until he could not rally them even with the “focos”. They did not understand why the military, the regular military was dropping. So what did he do, He attempted to form certain programs that he called survival programs. He attempted to form a free health program in order to get the peasants inside, to help them, and also to provide things for his foci. He also look to form a free breakfast program, a free shoe factory, and a sporting good store (for obvious reasons). So programs are good. Because an act that might be revolutionary might be counter-revolutionary, if the correct preparations are not made. So to be a serious revolutionary, we must know that we are involved in a process, and not a set of principles or conclusions that are of face-value revolutionary. I do not know one thing that is revolutionary in itself. And all things might be revolutionary in context. In other words, capitalism was revolutionary when it kick out feudalism. And now we have a situation where the capitalists have become the imperialists, and the people of the world, the communities of the world will have to kick them out. So in order to free Angela, Bobby, Russell Magee and all other political prisoners, we must kick the fascists out. And we cannot do it with lip service.
FREE ANGELA

POLITICAL PRISONER U.S.A.

Recently it has become all too obvious that through their various means, the agents and agencies of the U.S. Empire's ruling circle have powerfully struck at the main artery of the heart of the struggle of Black people and other oppressed people. That is, they have struck at our unity, which is the core of our winning, of our survival, of our being free. Divisiveness is the main tool the oppressor has to defeat the oppressed masses' struggle for liberation, revolution. Every attempt has been made to separate our forces: the killing of our leaders, the jailing of those who openly oppose the fascist ruling circle, the extreme use of the mass propaganda media to determine how we think about each other, co-optation of our statements and revolutionary slogans. All of this.

The Black Panther Party, however, has withstood verbal insult and attack, has withstood physical attack - jailings and assassinations, and has become stronger in our commitment to our people, to all the people, to bring about the kind of unified mobilization of the people required for the pending revolution. We have suffered attacks from the Super American Empire Structure because our programs, our ideology represents the true interests of the people. And we have survived these attacks because our programs, our ideology represents the true interest of the people. And we know, as we always have, that because our aim is to serve the people, that we cannot be defeated.

The Black Panther Party, per se, is not the important factor. It is the idea, the ideas set into motion. It is the programs, the survival programs, the programs to bring us all to a unified, organized and strong juncture, at which stage we can begin to transform the society into what we choose, what we need, desire for the benefit of us all. The important factor is that we are not waylaid, short-stopped by any devises or designs of these vicious men. For time and history are on the side of the people in the long run. But if we can be divided now, at this period, in the short run, we, the people, may not survive to know or have our New World.

Then when we consider those who have been singled out for particular punishment by the Empire's forces for having said or done something in our interests, in our behalf, we must stand firm and not allow repetition - the wicked process of these pigs to nibble away before our very eyes those who are of our camp who speak and fight for our cause.

Angela Davis has certainly received a great deal of attention. But the Black Panther Party has not obscured, it is clear our strong support and support of Sister Angela. And we know this leaves a gap in our camp, a schism in our forces, Black people's forces, oppressed people's forces.

Sister Angela is not unknown to us. She has been a part, a strong force, in the revolutionary struggle of our people, of all the people. And she has particularly although no longer an official member of our Party, devoted her work for the people to lending her support to those in our Party who are, as it now is, held in the maximum security camps in the U.S., because of political ideas - that is, our political prisoners, prisoners of war.

Everywhere she spoke, she used the opportunity of her own case, surrounding her teaching at U.C.L.A., to inform people about the case of Chairman Bobby Seale and Ericka Huggins. She came to see about Bobby, as Fred Hampton would say. She was in fact the head of the Bobby Seale Defense Committee in Los Angeles, helping to raise support and funds for our incarcerated Chairman. And she would use every opportunity to bring masses of people to the cry, "Free Bobby, Free Ericka!"

For Angela knows and exemplifies that parties cannot, must not disrupt the maintenance of the solid support we must all, all of us, in the revolutionary camp, have of each other. That we must know, that to divide us is the chief aim of the very oppressor we fight. And she made it clear that to cry, "Free Bobby", is to say free all political prisoners, free all the people. And personalities are not involved here.

However, the Black Panther Party wants everyone to know that we appreciate our Sister, Angela Davis, for she is herself the unified force in the struggle of Black people, of all oppressed people to survive, to live, to fight the racism, fascism, imperialism under which we all commonly suffer and to put an end to this forever and institute our new world.

And we want the people to know that the Black Panther Party stands behind Angela. For by everyone's making known his support of Angela, we can turn the power structure's trick into our gain. Angela has been the example herself, in her action and practice, that to Free Angela is to free Rubell, Bobby, Ericka, George, all political prisoners, the people!

ALL POWER TO THE PEOPLE!
THE
STERILIZATION
BILL

The Black Community Information Center and the People's Right: Organization aligned themselves with other local groups to fight the passing of the "Sterilization Bill" before the State Legislature of Tennessee. The Bill states "illegal children" must submit to sterilization in order to stay on welfare.

The people of Nashville, Tennessee protest blatant violation of social protection of children and mothers...

This Bill is a clear violation of the "Universal Declaration of Human Rights," passed by the United Nations (Article 25, section 1 and 2).

FAMILY ASSISTANCE PLAN AND WELFARE-RACIST INSTITUTIONS

The history of institutionalized racism in America has created a continuing pattern of discrimination which reflects itself in the distribution of income. Over the past twenty years the median or average family income of Black people has been only 50 to 65% of the average white family income. In 1969 the average white family's income was $9800 while the average Black family made only $6200.

This racism is also reflected in the welfare rolls. 17% of all Black people are in the United States are forced onto welfare but only 3% of all white people are recipients.

A lot has been said about how demanding welfare is, how low the payment levels are, and how people on welfare are abused. But it is not well understood that the welfare system itself divides recipients into categories based on their race, physical conditions and family characteristics. The categories are designed to keep Black people from getting the lowest level of benefits and maximum resources. Therefore, Black people are a minority in the three welfare categories: those aged, disabled and blind. In the fourth and largest category, Aid to Families with Dependent Children, AIDC, Blacks constitute half the caseload. Aid payments are significantly lower than grants to recipients in the other three categories.

Old Age Assistance, OAA, provides help for needy people over 65. Four out of five OAA recipients are white. In Alabama an aged couple receives $126 a month while an AFDC family of two gets only $25. OAA pays an aged couple $200 but an AFDC family of the same size only $140. Only twelve states pay the same amounts to both OAA and AFDC recipients. The rest give much more to the aged even though federal authorities say a family with growing children needs a larger amount.

This discrimination will become federal policy under Nixon's new welfare bill. Under FAP the family program which replaces AFDC will provide a family of four $125 a month. The adult category which replaces the other three_categories will provide $120 per month as a federal floor to a single individual.

In a statement issued February 26th, Under Secretary of Health, Education and Welfare, John Veneman made it clear that the government will comply with the wishes of Congressman Wilber Mills and single out the family category for attack.

Veneman made it clear that a family will find FAP "hard to get on and easy to get off." The adult category will be taken out of the welfare department altogether and operated by the Social Security Administration.
FROM EXPLOITATION AND RACISM TO FREEDOM AND LIBERATION

The beginning of the Black people of Cairo's current struggle was March 31, 1969, when the white vigilantes of Cairo shot into the all-black housing project for over 2 1/2 hours. This was not the first time whites had done such violence on Blacks. It marked a new era, however, in that Black people stood up to the racist and refused to give in to those actions which were meant to keep the Black man "in his place.

Shortly after the shoot-out the Black citizens began an economic boycott against their white oppressors. They said, "White Hats Must Go or Black Folks Will Keep Their Dough." The whites did not go—they are still here and actively involved in violence against Blacks. However—neither did the boycott stop. It is still in strong effect.

As a matter of fact, whites did not go—but store after store of the white merchants has had to go, and others are still going. The strength and determination of the Black people grows and grows.

Soon after the boycott began the Black people began their organization—the United Front. They called the Rev. Charles Koen to come to Cairo, the place of his birth, childhood and youth, to lead them. Since then the Front has developed a strong local organization and has helped create other Fronts in many cities and a National Organization which covers the country.

The United Front too, through opposition from the Mayor, the white citizens, the Governor and the Federal Government has remained. Early in the 1969, the Front traveled to the state Capitol with a "Resolution to Save Cairo." Pharaoh Ogilvie hand-carried his heart, arrested over 200 Front supporters and refused to act on the Resolution. Like Ogilvie, the city of Cairo and the retail merchants have turned down one specific proposal after another which has been drawn up by the Front as a means of ending the racial turmoil which would bring peace and harmony to the city of deep trouble. They, like the Governor, are not with the law, but with more violence. Today more than 100 additional State Police are here at the request of the Mayor. The police siege of the Black community included more as well as whites, and city and county law enforcement agencies. Even now front officials have developed their program to save the city, the Front has been ruled out.

The Black people have, for the most part, lived through two nights of shootings by whites into their neighborhoods and homes. Many have been wounded. Tragically some have lost their lives. Black people have not returned the violence to the whites. They have defended themselves in their homes. Hundreds have been arrested in Cairo. The Front has put up over $50,000.00 in cash as bonds. Many Blacks have been beaten, Harrassment and intimidation are a constant part of their daily lives.

Black people boycott White racist merchants in downtown Cairo.

Miss Joyce Gilkey, a victim of racist sniper fire, speaks at a rally at St. Columbus Church.

Economic development is a reality. A clothing store, a fledgling shopping center, long delayed by legal maneuvering by the Mayor will be built. Other programs in employment and production are being developed in a cooperative basis, so that all the people can benefit. Political education on a continuing and meaningful basis helps lead the blacks to more realistic and understandable involvement in the struggle.

In the Federal Courts, the Front has filed a dozen or more suits against the oppressive agencies in Cairo. Some have been won. Others will be, Blacks serve on juries. Today it is harder for the judicial system to send a black man in Ulster County to the penitentiary on trumped-up charges than ever before. They sometimes still go. We must do more work in this important area.

Hundreds of thousands of dollars in foodstuffs and clothing has been distributed without order to the poor of Soul Valley, as the Blacks have renamed Little Egypt. These came from the contributions of friends and supporters throughout the country. Much more is needed.

Millions of people across America are aware of the plight of Cairo's poor and Blacks because of an elaborate communication system developed by the Front and the Rev. Koen and other leaders of the Front have traveled hundreds of thousands of miles to tell the Cairo story.

Tuesday, March 16th, 10:00 am
San Rafael, California
Marin County Civic Center
Your Day in Court!

THE STATE OF CALIFORNIA IS PROSECUTING
ANGELA AND RUCHELL IN YOUR NAME

(THE PEOPLE OF THE STATE OF CALIFORNIA VS. RUCHELL MAGEE AND ANGELA DAVIS)
COME TO THE COURTHOUSE AND STAND OVER THE SHOULDERS OF THE COURT!
ON THIS DAY THE COURT WILL ALLEGEDLY HEAR THE MOTIONS OF THE DEFENSE. IN ORDER TO GUARANTEE THE SEMBLANCE OF A FAIR TRIAL, THE PEOPLE MUST BE PRESENT IN SAN RAFAEL TO STAND OVER THE SHOULDERS OF THE COURT AND THE STATE.
ARMED BLACK STUDENTS DEFEND WILMINGTON CHURCH DURING THREE-DAY SIEGE

Willimington, N.C. (ASS) "What happened here was an anomaly, something that had never been seen," said one black observer. "About 1,500 high school students became involved in one way or another.

For three days to early Feb-
ruary, armed black students de-
feated Wilmington's Gregory Church, which serves as a black community center, from attacks by marauding Klansmen and pol-
ice. Church buildings and homes were lined with club-wielding Klansmen who killed the attacks.

After four black public school students were killed in a leg-
ally permitted race disturbance, students gathered in the city hall and formed the "militia." When the marchers regrouped at the church, the students announced that bomb threats had preceded them to the church. Since Wil-
mington is the center of the black community, the people in the church began to build fortifications as Klansmen ri-ded up and down the street, fearing an armed attack.

The night, hundreds of pro-
klington carloads passed by the church. A truck un-
loaded weapons. They drove up to the church and parked their cars out of the view of the church. Some of the men jumped out and began to shoot. The trucks backed into the church and finally walked one by one.

Police claim that the dead man, Harvey Comber, was just coming home from the store and was not part of the Klan offensive. But people in the church saw him hop out of his truck and paint his gun at them.

"I guess he figured he could back-talk the police and start shooting. Maybe he could be killed," said one of the students who witnessed the incident.

The next day, when a fire began to be set by arsonists, a block from the church, firefighters at first refused to enter the area. They finally went in one hour later. Some unburned blocks from the church had come earlier to light the fire. The firemen who got to the fire, began shooting at the police when the police arrived with the firemen. Three police picked up and ran away. The police repeatedly shot Stephen Mitchell, a member of the student steering committee, dragged him 50 feet in one of their squad cars, and beat him to death. The police claim they shot Mitchell in self-defense.

Six hundred National Guard-
men came in on February 7 and Wilmington quieted down. There was tremendous pressure from the city government, asked the students to leave. The students returned to their homes in the community. Eugene Talmage, the white minister of Gregory Church, was fired for supporting the students. The next night, a detachment of 50 National Guardmen and local police charged the church with rifles and machine guns mounted on tanks. But only the pastor was there to meet them.

Pigs Shot in Seattle

On Thursday, February 21, 1971, at approximately 12:00 noon, a lone pig, John G. Ferris, and two other broilers were shot near the offices of a building housing traffic violations. A struggle ensued and the pig was shot twice. The police believed that the pig was killed in self-defense.

On Friday, February 19, 1971, at approximately 10:00 a.m., Mr. F. C. Smith, a former mayor of the city, was shot in the chest while walking in the park. He bled to death on the scene. The police believe that the man was shot with a .38 caliber pistol.
Angola-Slave Labor Camp of Louisiana

One of the most effective methods used by the Black Panther Party to polically educate Black Americans is to highlight the contradictions that exist between the bourgeoisie, the racist system, and the pro-terrorist, pro-imperialist organizations. To focus on the contradictions themselves, we learn of the story behind the “house-niggers”, so that people can see for themselves for what they are. This is a report on the struggle for freedom by the Black Panther Party to end the continued enslavement of Black people in the state of Louisiana.

This is the case in the southeastern section of Bayou, Louisiana. Black people there have never been allowed to enjoy the freedom of their forefathers. They are still hounded by the memories of their suffering. They must now suffer the same fate as their ancestors, and the lives of the children of Black people are filled with fear and danger.

Angola State Penitentiary lies in the Bayou near the city of New Orleans. Angola is the largest state prison in the nation, and it is also one of the most notorious. The prison is divided into segments, each containing its own population of prisoners. The prison is known for its brutal treatment of prisoners, and it is one of the most violent prisons in the United States. The prison has a reputation for violence and corruption, and it is often described as a place of despair and希望.

In May of 1969, President Richard Nixon announced that he would “Declare War on Crime”. This phrase quickly became a rallying cry for those who support the war on crime, and it was used as a excuse for the brutal treatment of prisoners in the prison system.

The prison is located in the southern part of the state, and it is surrounded by a line of barbed wire fences. The prison is guarded by a detachment of the Louisiana State Police, and the prisoners are kept in constant fear of violence.

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REVOLUTIONARY INTERCOMMUNAL DAY OF SOLIDARITY FOR POLITICAL PRISONERS

"...REMEMBER, YOU MAKE THE REVOLUTION. WE CAN NOT FREE POLITICAL PRISONERS, ONLY THE PEOPLE CAN FREE POLITICAL PRISONERS."

FREE ALL POLITICAL PRISONERS

Some of the participants were (l to r) Elaine Brown, M.C.; The Lumpen; Charles Brunson, reading revolutionary messages.

ALSO POST - BIRTHDAY CELEBRATION FOR HUEY P. NEWTON MINISTER OF DEFENSE OF THE BLACK PANTHER PARTY AND SUPREME SERVANT OF THE PEOPLE

SONG OF THE YOUTH TO HUEY P. NEWTON

I.
Four hundred years,
Now the man has come,
And with him, our paths we can see,
It was freedom or death,
his example has shown,
That no price is too high to be free.

II.
We, Malcolm's heirs,
Have picked up the gun,
To help in the work you've begun
To serve and defend
All the people,
As you have shown us how.

Chorus:
We will fight by your side
Carry your thoughts and banner high,
From your teachings we have learned,
Comrade Huey we'll take our turn
And we will fight, we will fight,
We will fight.
AN APOLOGY TO THE SOLEDAD BROTHERS

The Black Panther Party wants Brothers George Jackson, Fleeta Drumgo and John Cluchette, the Soledad Brothers, and the world to know our profound regret and embarrassment in omitting mention of your case during Revolutionary Intercommunal Day of Solidarity. Our only consolation is that no error on our part can erase from the minds of the People the concern and solidarity they feel with your struggle for justice and liberation.

The Soledad case symbolizes to the world the struggle of Black People here in Babylon. The hopes of the oppressed masses of the world lie with us here, for our fight is the final fight to destroy the American imperialist monster. Brought to these shores in chains, worked as beasts of burden, prodded on by the lash, now our sweet justice lies in the fact that we are the dagger at the heart of the beast. As the imperialists run madly around the world, trying to hold their Empire together, we are right in their midsts and have the ability and the will to fulfill for ourselves and for humanity the historic role of destroying this racist, re-actionary death machine.

Nowhere is the spirit of this struggle greater than in the maximum security prisons of the U.S. The pigs lust for your blood precisely because you are a living example of the struggle for liberation, under the most intense oppression. The oppressor must kill the example of resistance wherever it appears. And the oppressor intensifies his viciousness when the struggle goes on in his maximum security colonies. Therefore your struggle is the highest manifestation of ours, of Black People and all oppressed people to defeat imperialism. Your continued existence and example provide inspiration to those of us in minimum security.

FREE ALL POLITICAL PRISONERS
Fascism has three faces: its face "Out of Power", when its vanguard parties, partisans and pseudo-intellectuals engage the vanguard parties of the mobilizing masses, their partisans and intellectuals for control of a disintegrating society's economic and political life; its face "In Power, but not securely", when its regime is going about the business of smashing the vanguard parties and partisans of the still rebellious masses; and, finally, its third face, "In Power and secure." 

Fascism then is a movement. It is alive, and a developing, changing thing—a historical process—a continuation of the old bourgeois authoritarian historical process. Its emergence and experiments in what I term contrapositive social mobilization has two disguised aims: first, to create a mass society that isn't to give the people of that society a feeling of community and participation with such meaningless devices as massive electoral politics that it may or may not be necessary to rig; a cornucopia of mass-produced, consumer goods that have little significance in the real quality of social life; and mass spectacular leisure sports that break down to little more than a controlled riot where strangers meet, shout each other down and often trample one another to death on the way home; and ultra-nationalistic, ritualistic events on days to glorify the idiots who died at war for the ruling class, or other days to defy those who sent them out to die. 

Secondly, its aim is to hide its reformism—conceal the marriage between its political regime and the traditional, established capitalist economy (the regime as referee to protect the often conflicting interests of the ruling class elements). 

The dream of monopoly and cooperation among the ruling class elements is the core of the fascist arrangement. 

It should be clear that the type of regime, or number of fascist parties, or formalization of political activity within the fascist state has little meaning at all. It reduces consensus political machinery, complex, massive and also state-controlled to totalitarianism. Fascism swept the modern industrial world on the heels of two great depressions (1920 to 1925, and 1929 to approximately 1938-39) and two great wars, World War I and World War II. A few of the first regimes fell as either the result of the people's egalitarian socialist movements, or due to competition among the several fascist nations whose military-industrial based economies moved inevitably from the quasi-closed state to uncontrolled expansionism. World War II was the result of fascist military, industrial, expansionist economic policy. American Fascism survived, and matured to its apex most logical arrangement...or let's say rearrangement, since economic reform and disguise are its key components. 

When we speak of an American ruling class and their substructural ruling elites, as distinct from other forms of the fascist rearrangement, we are drawn in lineally without important interruption to the Robber Barons; and if we trace their progress and violence, and the American authoritarian historical process back to this very day, we can easily arrive at just why the fascism of Amerika is the episodically logical fruition of the movement. Many of the national character traits of the latter half of the 19th century were later to be found in fascism. I refer to both the psychological traits evinced by the overt racism that has always permeated American society, its ultra-nationalism, and its historically violent drive always to expand to the next frontier. Then there are the social institutions themselves, reaching as far back, at least, to the late 19th century, that support through cooptive devices the private prep school, elite universities, right wing fraternities, sororities, debauchery bullshit, the right summer camps for the youth, where the new rich and old rich start to work out their differences, summer resorts for the adults, cultural institutions, the "right" chart-
...tles and clubs.

Though somewhat less conspicuous today (for fear of raising or helping to raise resentment) these same psychological traits and the institutions that support a closed ruling class and their co-opted ruling elites are still very much part of the capitalist scheme. All simply tends to work more smoothly with the "new deal."

I mentioned a closed ruling class and their co-opted ruling elites. This doesn't mean new people are not constantly being assimilated into the ruling class and others leaving. It simply means that the process is regulated. Co-optation does reach down to the very lowest classes also; fascism in its third and secure dimension allows for some social mobility - even for the lowest. In fact, it's almost necessary to preserve the tranquility of the state and help with its disguise. Fascism goes down among the people, even the Black of the people and snatches up the potential leaders, co-opts them, assimilates them, uses them to hold up as evidence of the state's good intentions and promise.

Amerika attempted to co-opt Angela Davis. To weaken us and create another contradiction, they attempted to claim her soul and brilliance for their own - a very subtle form of tokenism, and a definite asset to their strength. But with Angela it failed. They took her into their bosom, provided her with the best of New England, Yankee and European education through their scholarship programs; gave her time and opportunity to develop and have her mind so that she might in the end strengthen in turn their hold over the masses. This is a typical fascist maneuver, aimed at strengthening their own position within the state, and, of course, dissipating us of our strongest and ablest partisans. With Angela Y. Davis it was an experiment that failed. She took what they so foolishly gave her and brought it to us, her people.

Setting aside for a moment her dedication, contributions and effectiveness in the actual struggle of the people, we can look at another single fact that she did destroy the non-slave-master-isolate that single fact alone and understand why they are so determined to destroy her. They hate to make mistakes, especially serious ones. They very stupidly handed this gifted Black woman the means of their own destruction. She brought her gifts back to us; she never really left us. Over the last year or so of our exchange of confidence, I am certain that Angela Davis had the sense of revolutionary consciousness implanted deeply in her character from early childhood, I see this possibility reflected in every one of her contributions to our struggle. Just how many of us after working for years toward a lucrative profession would have challenged by the hated state, stood up, neck stiff as a steel post, and denied not herself, but the life style and system that would attempt to trap her in its dying confections?

But the affair at U.C.L.A. was only a small event in the maturation of this extraordinary, revolutionary Black woman, that I hold in the greatest of esteem, and whom I and we are forced to love in a very, very special way. My efforts to prove to the fascist enemy that the concentration camp technique will not work on the Black man in America could never have progressed as far as they have without the combined efforts of the Black Panther Party and the great sacrifices this beautiful sister has had to make in speaking for me. She spoke for me, for all of us trapped in the double-maximum security hell of Amerika's hidden repressive institutions. She has carried herself throughout her political life above reproach. For Bobby, for Ericka, for us in the California death camps, her well-worded message was the same - Freedom, stop the quasi-legal lynching. But it would do her an injustice to mention these overt thrusts against the enemy state as her only contributions to revolutionary practice. She has and continues (from a heavy maximum security situation of her own) to deal with the many contradictions that seem to hold our revolution in the doldrums. Some time ago she took on the additional responsibility of attempting to inject new life into the American Communist party with the explosive doctrines of Black liberation. She has never failed during her membership in the A.C.P. to oppose those policies or the ideology that did not reflect the Black class and race antagonisms of present day U.S.A. The sum of her political activity, throughout, has been non-sectarian and conducive to what I feel we all should be striving to achieve - a united left.

As Black people of two separate political parties, she believes with me that we should not accept ready-made passed down, older, and often not applicable internal, ideological battles. As Black people of two separate political parties, we both find it very easy to agree that the Black segment of the lower classes must make up the vanguard of any revolution that takes place here in the center of world capitalism. We have never failed to agree on our struggle against revolutionary political ideals. When certain members of our party attacked Comrade Jonathan Jackson of the Black Panther Party for his "practices" of his beliefs, Angela attacked them. No reactionary A.C.P. policy or ideology or the individual who represents the policy or ideology is safe from her censure. They have heaped criticism back on her in turn. I do not think it fair that she should receive criticism from her own party and the new vanguard also. I don't think any of us - as Black partisans of the socialist revolution can afford the luxury of a protracted ideological battle of any sort. We all live in the shadow of the gas chambers, or on a collision course with a pig bullet. I am a convinced expositor of Huey Newton's and the Black Panther Party's stand on intercommunism. Angela assails me with questions honestly and sincerely posed, I answer them, and question her on the value of the Black worker as a revolutionary agent, and she presents solid evidence to the effect that he is disciplined, forms nearly 30% of the entire industrial work force, and we meet, without the smallest hint of hostility, at the theoretical juncture that, hypothetically, Huey's center city communals may be the vehicle for revolutionizing this all too conservative Black worker; then he in turn radicalize and revolutionize his White counterpart. And finally we see that the contradictions in our beliefs are not basic and can be worked out with astidious revolutionary practice at the production and street level. Such dialogue sincerely waged has to be the basis of a new revolutionary syllogism - exchange of ideals and practice minus any defensive reaction.

The insecure and possibly counter-revolutionary elements of the A.C.P. represent Angela no more when do the Tower of London members, and R.D. (Richard Dhurda) Moore, represent Huey P. Newton. The un-grounded attacks made on the Black Panther Party by these individuals of the A.C.P. must be viewed as they are - individualist and probably of an ultimatum motive. All of the circular, counter-productive internal struggles must be resolved before we can move on our enemies; the ego must be taken out of revolution; the contradictions must stop at all cost and "by any means necessary."

Angela Davis is no one's "darken liberal". If she were she would not be sitting where she is now. And unlike Comrade Cleaver suggested, Angela has used her position as a noted political prisoner to focus the attention of all progressive forces on not only Comrade Bobby Seale's jeopardy but Ericka's also.

Finally I feel that the real problems within American society, the grave tangles at issue with Blacks inside this society, can only be resolved by pursuance of inter-communal "solidarity". This is as important to our strength as the shotgun, the MI-Al, I call for an out effort toward a united, progressive left...

WAR TO THE KNIFE! A TROLL IN THE KNIFE! POWER TO THE PEOPLE!

Comrade George Jackson
BLACK PEOPLE AND ALL OPPRESSED PEOPLE MUST MAINTAIN A UNITED FRONT TO FREE BOBBY AND ERICKA

Besides being hungry, miseducated, half-clothed, unemployed and indecently housed, Black people in the United States are being shot daily in the streets of their very own communities by racist pigs.

In 1966 in Oakland, California, Huey P. Newton picked up a gun and went into the streets to show the people of the Black community how to alleviate some of their constant suffering.

And at that time, there was only one man who dared to brave those terror ridden streets alongside Huey P. Newton, Bobby Seale was that man. Huey and Bobby co-founded the Black Panther Party and for a year they walked the streets together, defending their community & their people from blatant racism and exploitation. Huey and Bobby took an indefatigable stand with the Black community on whatever the people decided was in their best interests. They proved that even under the most adverse oppressive conditions, a strong united front could be achieved by Black people against their oppressors.

Then in October, 1967, the pigs, realizing that the Black Panther Party was a political party founded for the liberation of Black people, illegally incarcerated Huey P. Newton, the Minister of Defense of the Party, The Black Panther Party went forward, grew and progressed. Then again less than two years later another direct blow to the Party's leadership was dealt by the U.S. fascists. A most elaborate and sophisticated plot was contrived by the Federal government in conjunction with the states of California, Illinois, and Connecticut. On August 19, 1969, while riding in a car with several comrades, Bobby Seale, Chairman of the Black Panther Party was kidnapped off the streets of Oakland, California by F.B.I. pigs. He was arrested and charged with crossing state lines to incite a riot. The pigs alleged that riots took place at the 1968 National Democratic Party Convention in Chicago, Illinois and were incited by speakers addressing an anti-war rally held at the convention. After an exorbitant $25,000 ransom was raised to free Bobby, the pigs still detained the Chairman for several hours, while an arrest warrant was in route from New Haven, Connecticut cut charging him with murder, conspiracy to commit murder and kidnapping. These trumped-up charges from New Haven carried no ball. Less than four months later, the Federal government was forced to declare a mistrial in behalf of Chairman Bobby Seale for the charge of crossing state lines to incite a riot, because it had so blatantly violated all of his constitutional rights (Bobby was denied the right to counsel of his choice and denied the right to be his own attorney) and people all over the world were protesting these fascists acts. All Black people were enraged and took a position solidly in support of Chairman Bobby Seale, Refusing to concede to a defeat by a Black man, the Black community and the Black Panther Party, the presiding federal fascist in the Chicago courtroom, judge Julius Hoffman, sentenced Bobby Seale to four years in State prison for demanding his rights in the court. This was done under the guise of a contempt of court law statute.

Shortly thereafter Bobby was returned to Northern California to fight extradition to Connecticut. With the aid of head fascist in charge of California, Reagan, this procedure was stepped up and in March, 1970 Bobby was extradited to New Haven. When Bobby reached New Haven, he joined several co-defendants. However, since that time four of these defendants in this murder conspiracy case have been given lesser charges and released from jail on bond. Another, co-defendant, Lonnie McLucas has been convicted of conspiracy to commit murder and sentenced to 15 years in prison. Currently, after a year of incarceration in isolation in several Connecticut State Institutions, Bobby Seale and his one remaining co-defendant, Sister Ericka Huggins are in the jury selection phase of the murder conspiracy trial.

Ericka Huggins had been arrested a few months before the Chairman, on May 22, 1969. The assassination of Ericka's husband, John Huggins, Deputy Minister of Information along with Bunchy Carter, Deputy Minister of Defense of the Southern California Chapter of the Black Panther Party at U.C.L.A. by reactionary forces had taken Ericka to Los Angeles in January, 1969. After leaving Los Angeles where she and John had worked in the Black Panther Party since early 1968 and where their only child, Mai, was born just 3 weeks before John's murder, Ericka remained in New Haven to organize for the Party.

Recognizing that Ericka's ability and experience was enhancing the Party's growth in New Haven, the pigs dealt calculated, detrimental blows to the New Haven Chapter. Until approximately two months ago Ericka was continued on next page.
BLACK PEOPLE AND ALL OPPRESSED PEOPLE MUST MAINTAIN A UNITED FRONT TO FREE BOBBY AND ERICKA

held in isolation from the main prison population and all other people (only immediate family and her attorney are allowed visits) at Natick State Prison Farm near New Haven.

For the past four months almost, Bobby Seale and Ericka Huggins have sat in a small cramped New Haven courtroom while the jury selection process has taken place. A total of more than 1450 prospective jurors have been examined and excused because of either exposure to pre-trial publicity, prejudices against the Black Panther Party, Bobby and/or Ericka or Black people, financial or medical hardship, blind faith in the police department or any number of other reasons. Twelve jurors have been seated. The ‘voir dire’ (jury challenges) will continue until 2 alternate jurors are chosen. There are seven women jurors, four of them are Black. There are five men jurors, one is Black. All of the jurors are middle-aged to old and none of them are revolutionaries. The defense has exhausted all of its 60 peremptory challenges while the prosecution has more than 20 left. On March 5th, the 12th juror, a blatant racist middle-aged woman, was seated over the defense’s loud objections. Defense motions to have her removed were denied and she remained on the jury.

At this point Chairman Bobby Seale stood up, put his coat on, picked up his brief case and started to leave the courtroom. The pigs asked Bobby where he was going and he replied, ‘Back to lock-up.’ Ten pigs surrounded Bobby and jumped him in the courtroom. After a brief scuffle to free himself, Bobby was forced back into a seat. He protested to the presiding pig, judge Mulvey, that the racist District Attorney, Marckle, had ordered him into isolation 9 months prior and he had remained there since that time. Also, during the last 9 months, one particular pig whom he pointed out in the courtroom has continuously harassed him. He told Mulvey that he was a racist for allowing that woman to be picked as the 12th juror. Mulvey ordered Bobby out of the courtroom and the pigs removed him. It is obvious that the defense has no control over what type of people will be chosen for the remaining jurors.

Bobby and Ericka are young Black revolutionaries, but like every other Black person ever tried within the confines of the U.S. empire, they are being subjected to a jury of their non peers. The case of Bobby Seale and Ericka Huggins is the key test of the old pig method of attempting to define the rights and destiny of our people. It is the pig test to see how far they can go, how much we will take. The pigs have always felt, since this case was first created by them, that if they could successfully destroy the Chairman of the Black Panther Party, this example would be so strong as to ward off any or all other people, the People. In other words, it would serve as a notice of the consequences of opposing them, and thereby hopefully halt our struggle, stop our efforts for freedom, in midstream. But when the people made it clear that we recognize this plot from the beginning, they had to devise other methods, and try to divert our attention away from this.

Knowing this, we, Black people and all oppressed people, must maintain a united front to free Bobby and Ericka. We cannot allow any trick of the pigs to divert our attention from those people and issues that are important to us. We cannot allow ourselves to be confused by increased pig repression and pre-planned, intentional divisive actions by reactionary forces within the community, working along with the power structure. We must reaffirm the strength of our unity to set Chairman Bobby Seale and Sister Ericka Huggins free. For it is certain that Free Bobby, Free Ericka means Free the People.

MARCH FOR BOBBY AND ERICKA AND ALL POLITICAL PRISONERS
MARCH 13, 1971 12 NOON
BEAVER POND PARK
NEW HAVEN, CONNECTICUT
MARCH TO THE COURT HOUSE
FOR FURTHER INFORMATION:
IN NEW HAVEN: (203) 777-8718
COMMITTEE TO DEFEND
THE PANTHERS—
NEW HAVEN BRANCH

IN NEW YORK: (212) 228-7745
COMMITTEE TO DEFEND
THE PANTHERS—
NEW YORK BRANCH

ALL POWER TO THE PEOPLE.
Bitter Battles to Come

Twelve years ago, the peoples of Africa and Asia met in the revolutionary capital of the U.A.R. to map out a strategy for the eviction of colonialists from Africa and Asia, and for the liquidation of world imperialism. They formed the Afro-Asian People’s Organisation, which soon grew into a great collective — a Movement of the peoples, not only of Asia and Africa, but of the whole of the progressive world.

Today, the Afro-Asian People’s Organisation meeting in Council in the new revolutionary capital of Libya, can proudly cast its eyes to the East of Tripoli, to the West, to the African land mass in the South, and even to the North across the waters of the Mediterranean, and will there see great young independent nations growing on the ruins of colonial domination — and all those who participated in the historic meeting of 1958, share the sense of achievement we all feel today, as we enter the dynamic, and highly explosive decade of the 70’s.

But even as we survey the world scene from this Northern City of Africa, we not only see the new flags of freedom flying where once Colonialism ruled supreme, we also see the banners of revolutionary anti-imperialist detachments as they engage the enemy in fierce and bitter conflict in different parts of the world. Indeed, this Council meets at a time when, as never before, the strongholds of imperialism, colonialism, neo-colonialism and racism are being challenged, harassed and attacked in a global anti-imperialist offensive which, even in the short space of time since the last meeting of the Council, has assumed a new intensity and a new ferocity, precisely because of the resolute determination of the peace-loving peoples of the world to seize, and retain, their dignity and independence, a determination which is matched by the equally resolute determination of the imperialists not only to retain what remains of their shrunk empire, but also to recover the hard-won gains of the national liberation movement, the world Socialist System and the toiling workers and peasants of the world. Thus the struggle of the great and heroic people of Vietnam against U.S. imperialism continues unabated, U.S. intervention in the internal affairs of the people of Indo-China falls into line with Washington’s global strategy for domination; the intransigence of Israel in its continued occupation of Arab lands and its denial of the just demands of the Palestinian people has turned the Middle East into an explosive battle ground seriously endangering world peace and security; the courageous people of Guinea Bissau are pushing the NATO-supported Portuguese colonialists out of Africa in the course of bitter armed confrontation, while the Black masses and youth of America wage a militant struggle against racial discrimination, exploitation and U.S. imperialism, with the continuing resistance of the revolutionary people of Cuba and Latin America to the same imperialism; and in the embattled Southern Africa, the peoples of Angola, Namibia, South Africa, Mozambique and Zimbabwe are fighting wars of liberation against an imperialist-backed alliance of Portuguese colonialists, Rhodesian racists and South African fascists.

An Unfinished Revolution

There is clear evidence that imperialism is losing ground, but it is also clear that the bitterest battles have yet to be fought in the course of Africa and Asia and for the complete defeat of imperialism.

It follows from what I have said that the Afro-Asian revolution which AAPSO was formed to accelerate remains, and will yet remain, an unfinished revolution, especially if the mighty anti-imperialist forces continue in their present state of disunity, and if “massive” or “increased” material assistance to fighting peoples ends, where it begins, in speeches and resolutions.

If therefore, I have any message for this Council Meeting, comprising militant revolutionaries from the battle-fronts of armed conflict it is a simple one —

Firstly,

With the object of launching a decisive offensive to crush all resistance to the forces for peace and progress, let AAPSO initiate a new and powerful campaign to sink all differences and forge a solid united front against all anti-imperialist forces.

Secondly,

Let this Council adopt a resolution in which it deplores the fact that the tens of thousands of millions of the peoples of the world who support the national liberation movement cannot provide enough fire-arms, trucks, food, medicine and funds for even the handful of liberation movements fighting against colonialism and racism in Africa.

In conclusion, I wish to salute this Council Meeting in the name of the fighting peoples of South Africa and to acknowledge the valuable assistance and support given by our Independent brothers and sisters in Africa and by AAPSO countries, and by our brothers in the socialist countries in Europe. In particular, I salute the leaders of the new, dynamic and revolutionary Republic of Libya which joined the vanguard of the anti-imperialist forces continued on next page
CUBAN WOMEN
A STAGE OF INVENTIVENESS AND DRIVE
BY ANA RAMOS
SPECIAL CORRESPONDENT OF PRENSA LATINA

The devastating sounds of bangs, whistles, and dynamite bombs filled the streets of the Cuban city, as the armed forces of the Federation of Cuban Women gathered to analyze the basic policies concerning women in the revolution.

It was an unusual and surprising scene to see the delegates present—representatives from the provinces and urban centers of the island. They were dressed in casual clothes, with many women wearing the traditional clothing of the countryside. The atmosphere was lively and filled with excitement.

A European journalist, who had been covering the revolution, was surprised by the enthusiasm and determination of the Cuban women. "I have never seen such a determined group of women before," he said.

The women, who were primarily homemakers, farmers, and workers, had been actively involved in the revolution from the start. They had joined the armed forces, worked in factories, and participated in various social and political activities.

The Cuban women were not afraid to speak their minds and express their opinions. They were determined to make a difference and to help build a better society.

The women's role in the Cuban revolution cannot be overstated. They were a crucial part of the revolution, and their contributions will not be forgotten.

Revolutionary Cuban sister practices for guerrilla warfare.

At a crucial moment in the history of the Middle East, and which has already played a historic role in its massive assistance to the struggle of the Palestinian people against Israeli domination. And here it is appropriate to recall the struggle and 11-year-death of one of Africa's political giants and an unparalleled leader of his people, the late President Gamal Abdel Nasser. He fell, like the great soldier he was, in the forefront of the fierce struggle for the rights of Man, for justice, for freedom, for peace.

It is our historic task, as the Afro-Asian People's Solidarity Organization, to continue that struggle with added vigour until final victory is won.

LONG LIVE APASSO!
LONG LIVE THE CAUSE OF FREEDOM.

(Reprinted from SECHABA-Feb., 1971's issue-Official Organ of the African National Congress)
THE CALIBER .45, AUTOMATIC PISTOL

One of the most common weapons to be found in the communities of oppressed people in the .45 automatic. The .45 automatic abounds in the communities of oppressed people in the world because it has been widely used or as an auxiliary to the standard sidearm of the reactionary intercommunities of the American Empire for 55 years. The weapon was designed by John M. Browning, the famed gun designer. The .45 automatic was originally manufactured by Colt's Patent Firearms Co. Since its adoption by the military forces of the U.S. Empire in 1922, the .45 automatic has been produced and copied in many places.

Many former nations copied the weapon because their economies and therefore their armies and munitions plants, had fallen into the hands of the reactionary intercommunities of the American Empire. In other instances, the weapon has been copied by revolutionaries who have had the need to arm armed forces of .45 ACP (Automatic Colt Pistol) ammunition and needed more weapons in order to make up for the absence of a ready-manufactured .45 semiautomatic pistol. A good example of the "spirit of the People" is the fact that the National Liberation Front of South Vietnam (so-called Viet Cong) have produced some rough-finished, but excellent functioning, .45 automatics in jungle workshops.

The basic design of the .45 automatic (U.S. Govt. Model 1911 & 1911A1) has been copied and modified in France, Spain, Argentina, Norway, Taiwan, Britain, and Japan. There have been modifications in design and caliber. The basic .45 ACP design can be found in 9mm .45 caliber and .38 caliber. A word of Warnings: during the 70's and 80's many cheap copies of U.S. revolvers and .38 caliber automatics were made in Spain. These weapons were made of cheap material in WWI, the government requested (1911) and got certain changes in the M1911. The altered design was adopted in 1912 and termed the M1911A1. The alterations were:

A. The too narrow front sight of the M1911 was widened.
B. The notch in the rear sight was widened correspondingly.
C. The Tang in the grip was extended to add better protection to the shooter's hand. It also allows better seating of the weapon in the hand.
D. The main spring housing was narrowed and curved for a better fit in the shooter's hand.

There is a need for a trigger guard.

E. Clearance cuts where added to both sides of the receiver to make it easier to pull the trigger of the weapon. The M1911A1 is a variant of the M1911.

NOMENCLATURE

1. Front Sight
2. Barrel
3. Barrel bushing
4. Slide
5. Receiver
6. Slide stop (no lock slide to the rear in the open position)
7. Trigger guard
8. Trigger
9. Magazine release button
10. Ejection port
11. Rear sight
12. Hammer
13. Safety
14. Grip safety
15. Curved main spring housing
16. Grip stocks are on either side of the grip, and the bottom of the grip is termed the "barb".

A word about ammunition. If you lack the time, knowledge, or need-money to become involved in re-loading (making your own ammunition), then your best bet is to use military surplus (full ammunition) for practice and use commercial ammunition. The high-speed bullet grade-name, Sperr, Norma, or Super-Vel on the Freedom Job. Remember: High-speed bullets are meant to be meat-mashers and not metal piercers; and handguns are meant for individual self-defense and not generally meant for a self-defense group to use in attacks on oppressors when the revolutionaries pick the time.

NEXT WEEK, ASSEMBLY AND RE-ASSEMBLY OF THE .45 CALIBER, AUTOMATIC PISTOL.
October 1966
Black Panther Party
Platform and Program

What We Want
What We Believe

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

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

2. We want full employment for our people.

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

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

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

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

We believe that if the white landowners 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 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 of violence of the racist police and the racist military, by whatever means necessary.

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

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

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

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

9. We want all black people whom 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 forms 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. Provision, 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.

COMMUNITY INFORMATION CENTER IN WEST
OAKLAND HAS MOVED TO A NEW LOCATION

THE BLACK PANther PARTY COMMUNITY INFORMATION CENTER IN WEST OAKLAND HAS MOVED FROM 1690 10TH STREET TO 1674 11TH STREET. THE PHONE NUMBER WILL REMAIN THE SAME (465-7069). A FREE HOT BREAKFAST IS SERVED THERE EVERY SCHOOL MORNING FROM 7:30 TO 8:30; AND THERE ARE MEDICAL INFORMATION SESSIONS EVERY THURSDAY BEGINNING AT 8:30 P.M.

THE CENTER IS OPEN EVERY DAY -- WE NEED YOUR SUPPORT OF THESE SURVIVAL PROGRAMS. YOUR SUGGESTIONS, CRITICISM AND HELP ARE VITALLY NEEDED NOW!

ALL POWER TO THE PEOPLE!
MUHAMMAD ALI
YOU'RE STILL
OUR CHAMP

Huey would say, “a newspaper is the voice of a party, the voice of the Panther must be heard throughout the land.”

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

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

The Black Panther Party Intercommunal News Service is the alternative to the ‘government approved’ stories presented in the mass media and the product of an effort to present the facts, not stories as dictated by the oppressor, but as seen from the other end of a gun.

ALL POWER TO THE PEOPLE!
SEIZE THE TIME!

RULES OF THE
BLACK PANTHER PARTY

CENTRAL HEADQUARTERS
1048 PERALTA STREET
OAKLAND, CALIFORNIA

Every member of the BLACK PANTHER PARTY throughout this country of racist America must abide by these rules as functional members of this Party. CENTRAL COMMITTEE members, CENTRAL STAFF, and LOCAL STAFF, including all chapters subordinate to central, state, and local leadership of the BLACK PANTHER PARTY will enforce these rules.

Any violation of these rules will depend on central, state, or local committees and staffs where said rule or rules of the BLACK PANTHER PARTY were violated.

Every member of the Party must know these rules by heart. And apply them daily. Each member must report any violations of these rules to their leadership or they are counter-revolutionary and are also subject to suspension by the BLACK PANTHER PARTY.

THE RULES ARE:

1. No Party member can have narcotics or weed in his possession while doing Party work.
2. Any Party member found growing narcotics will be expelled from this Party.
3. No Party member can be DRUNK while doing daily Party work.
4. No Party member will violate rules relating to office work, general meetings of the BLACK PANTHER PARTY, and meetings of the BLACK PANTHER PARTY ANYWHERE.
5. No Party member will USE, VIOLENT, OR BUILD a weapon of any kind unnecessarily or accidentally at any time.
6. No Party member can join any other military force other than the BLACK LIBERATION ARMY.
7. No Party member can have a weapon in his possession while DRUNK or loaded off narcotics or weed.
8. No Party member will commit any crime against another Party member, including Black people at all, and commit moral or take from the people, not even a needle or a piece of thread.
9. When arrested BLACK PANTHER MEMBERS will give only name, address, and will sign nothing. Legal aid must be understood by all Party members.
10. The Tee Point Platform and Program of the BLACK PANTHER PARTY must be known and understood by each Party member.
11. Party Communications must be Central and Local.
12. The 16th-District should be known by all members and also understood by all members.
13. All Finance officers will operate under the jurisdiction of the Ministry of Finance.
14. Each person will submit a report of every day work.
15. Each Sub-Section Leader, Section Leader, Lieutenant, and Cadet must submit daily reports of work.
16. All Panthers must learn to operate and service weapons correctly.
17. All leadership personnel who expel a member must submit this information to the Editor of the Newspaper so that it will be published in the paper and will be known to all Chapters and Branches.
18. Political Education Classes are mandatory for general membership.
19. Only office personnel assigned to respective offices each day should be there. All others are to assist papers and do Political work out in the community, including Captains, Section Leaders, etc.
20. COMMUNICATIONS—All Chapters must submit weekly reports to writing to the Central Headquarters.
21. All Branches must implement First Aid and/or Medical Colleges.
22. All Chapters, Branches, and components of the BLACK PANTHER PARTY must submit a monthly Financial Report to the Ministry of Finance, and also to the Central Committee.
23. Everyone in a leadership position must read no less than two hours per day to keep abreast of the changing political situation.
24. No Chapter or Branch shall accept greater, poverty funds, money or any other aid from any government agency without contacting the Central Headquarters.
25. All Chapters must adhere to the policy and the ideology laid down by the CENTRAL COMMITTEE of the BLACK PANTHER PARTY.
26. All Branches must submit weekly reports to writing to their respective Chapters.
APRIL 6, 1968
1218-28th St.
Oakland, California

Eldridge Cleaver
‘Lil’ Bobby Hutton