"THE WORLD IS YOURS, AS WELL AS OURS, BUT IN THE LAST ANALYSIS, IT IS YOURS. YOU YOUNG PEOPLE, FULL OF VIGOUR AND VITALITY, ARE IN THE BLOOM OF LIFE, LIKE THE SUN AT EIGHT OR NINE IN THE MORNING. OUR HOPE IS PLACED ON YOU."
LIFE IN CONCENTRATION CAMPS - BOSTON

One of the more contemptible features of the 1954 McCarran Act (the "Civil Rights Security Act") is a sub-section which calls for the establishment and maintenance in the South of a system of private, all-black schools, to be used for the education of the inhabitants of the South. In recent years, this idea has been put into practice, with the result that many of these schools are now in existence.

The Black Panthers, a group of young people who have been active in the civil rights movement, have recently taken up the issue of the school system in the South. They have pointed out that the schools are not only inferior in quality, but that they are also used to maintain the status quo. They have also charged that the schools are used to keep the black population in a state of ignorance and dependence.

The Black Panthers have been particularly active in the schools in the South, where they have been organizing students to demand better conditions. They have also been working with other groups to press for the desegregation of the schools.

The Panthers have been successful in organizing students in some areas, and have been able to get some of their demands met. However, the schools remain segregated, and the Panthers continue to work for their ultimate abolition.

In the meantime, the Panthers have also been involved in other activities. They have been organizing workshops and meetings to educate people about the issues of the Black Power movement. They have also been involved in the struggle for economic justice, and have been working to improve the conditions of the poor and the underprivileged.

The Panthers' work has not been without its critics. The government has tried to suppress the Panthers' activities, and there have been arrests and imprisonments. However, the Panthers have continued to fight, and their work has had a significant impact on the civil rights movement.

In conclusion, the Panthers' work serves as a reminder of the importance of the struggle for civil rights and social justice. Their work shows that change is possible, and that the fight for freedom and equality is not over.

The Black Panthers, Saturday, March 27, 1971, Page 2
PIGS' FEEBLE ATTEMPT TO SABOTAGE FREE BREAKFAST PROGRAM

The newly-opened office of the National Committee to Combat Fascism (N.C.C.F.), the political organizing bureau of the Black Panther Party, at 2031 Albert St. (Flint, Michigan) has implemented a free breakfast program for children.

This program was started because we of the N.C.C.F.K. know the financial status of the Black Community and we know that most black families are not able to feed their children a hot, well-balanced, nourishing breakfast.

NOTE: In response to demands to help "Save Cairo," the program will be held on April 11 and 17 in Carbondale, Illinois. Students from campuses throughout the United States are invited to this conference, which will be held at the Friday meeting at the Saturday rally to be held in Cairo, Ill.

NEW HAVEN'S HAZEL STREET TENANT ASSOCIATION

We, the Hazel Street Tenant Association, are being pushed around. We want to let others know that just because they have two separate school systems, one Black and one White until 1964, and kept 13 schools in operation instead of the present 5, just to insure White children will have two more years of racial discrimination. Racism is a tangible industry that feeds the black community, and which causes the system to die. We demand all our children have the same education. We are tired of being pushed into the corner by the white community.

One of Cairo's Schools

The rents rose 150% in just four years. One of the schools that is run by the Black community is in Cairo. The community is then forced to pay more money for the same education. The community is then forced to pay more money for the same education. The community is then forced to pay more money for the same education. The community is then forced to pay more money for the same education.

We have two small rooms in the first floor, so we have to hang our clothes on the walls or behind the doors.

The water is rusty and contaminated.

The walls are cracking.

There is no privacy between the rooms. The only privacy is in the hallway and the back door. The front doors have cracks so big, you can see who is in the door before you answer.

Racism is the root of the problem. This line at Dorr School is being stuck at the corner of Hamilton Avenue "A." We are being pushed around. We want to let others know that just because they have two separate school systems, one Black and one White until 1964, and kept 13 schools in operation instead of the present 5, just to insure White children will have two more years of racial discrimination. Racism is a tangible industry that feeds the black community, and which causes the system to die. We demand all our children have the same education. We are tired of being pushed into the corner by the white community.

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We know we can't live free, but if our rents go we go down, the people should be decent enough to live. We don't mind so much about the rent we must pay, but we want to see what we are paying for. We are Black, it is true, but we are also human. We would like to live in decently as anyone else. Why pay rent for a house, when you live in anouth?

Hazel Street Tenant Association Mrs. Ellis Jenkins

We know that children aren't able to concentrate on their studies in school, as opposed to a job of hunger, without a nourishing hot breakfast. So we will continue to demand an education and a better diet for our children. We want to know what is going to happen to our children, and we want to know what is going to happen to our community.

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THE NEW YORK WELFARE HOUSING SCANDAL

Inside the Manhattan Towers, a Welfare Hotel

The Kimberly is one of 59 hotels in New York City where 1,312 adults and 4,064 children live on welfare. The city pays the rates ($70 per month for a two-room unit in the Kimberly to keep homeless families in these dangerous, dirty hotels.

Almost everyone in these families living in welfare hotels are crowded into the notorious Broadway Corridor. In the Kimberly Towers, most rooms do not have cooking facilities or private bathrooms, food is cooked on hot plates in bedrooms, cotton is put in ears at night to prevent cockroaches from crawling in, rats and cockroaches are not only common, but in some cases severe injuries such as bed sores.

The Kimberly, Tower A, a Welfare Hotel

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The Kimberly, Tower A, a Welfare Hotel

At the hearing, the caseworker, a Social Service Employee, AFSCME Local 371, testified that the Kimberly Towers, a Welfare Hotel, had been killed for welfare hotels in the last few months.}

Tenants Union and Welfare Rights Helped Mac Family

These are more urgent than the strictly housing problems.

In the last year, the Tenants Union has also distributed 10,000 copies of this handbook, picketed various hotels and the municipal housing office on a continued basis and Easter dinner for more than 100 children supported the Welfare Rights Information in a campaign against food stamps and drawn up a proposal for new Housing Code that has been Louisville Tenants Union organized.

One way in which this conflict has been dealt with is by letting two kinds of membership in the by-laws: voting and supporting. People with a certain educational background and income are the supporting members.

One of the Tenants Union's great strengths is that it contains a wide range of people who might not normally work together. Almost inevitably, this is also a source of tension.

The middle-class people think in terms of bringing people up to our standard of living, and in terms of the legitimacy of the ideas of poor and working-class people, black and white.

The middle-class members see themselves as attempting to inject an element of democracy and of organizational perspective that transcends people's immediate needs.

The growing number of unemployed workers whose few penes of unemployment compensation are being added to the welfare rolls. At the same time, a new York City's population is already on welfare. Thus the shortage of people working is a crisis that has been expected to worsen.

By Rachel Towe Reprinted From "THE MILITANT"

LOUISVILLE TENANTS ORGANIZE
NEW HAVEN: THE "TESTIMONY" BEGINS

On March 18, 1971, into small courtroom in the New Haven courthouse, 60-year-old Rabbi Abiezer Panther Chayin Levy and sister Ericksa Huggins entered second floor. After 4 months of jury selection, one of the longest in U.S. history, the actual testimony began.

Knowing that the number of spectators would overflow with the beginning of the trial, the plaid intensified their harassment and taunting tactics. The people, most of whom were black, were forced to wait outside the courtroom in the cold, two hours longer than usual. When the doors were opened, only twenty-eight spectators (capacity of the courtroom) were present to attend this judicial railroad. Passes were initially denied to Ericksa's In-laws, the family of her estranged husband, John Huggins. Eventually, after days of harassment, the family was allowed to enter. Also, Ericksa's mother, Mrs. Jenkins, and her sister, Kyra Jenkins, were present.

Meanwhile, members of the press were also denied entry into the courtroom, by orders of presiding Judge Harold Molloy, who instructed undertakers and ring-bearers to enter the courtroom only personal and local newspapers were allowed to enter. The members of the press, who had been denied entrance to the court, drew up and signed a petition that they presented to the State's attorney, Arnold Markle. Later in the day, a few of the undercover reporters were given passes but, at least, 13 of the press seats were filled with plain clothes persons to justify not allowing any other reporters in.

As members of the Black Panther Party entered the courthouse, along with many of Bobby and Ericksa's friends and supporters, to attend the opening day of the trial, Maryam (Peggy) Huggins (a former co-defendant of Bobby and Ericksa's whose case the prosecution was unwilling to try) was subsumed by the prosecution to appear and testify.

With pigs lining all the walls of the courtroom, the morning session began at 10:15 A.M. A jury of four black women, 1 black man, 4 white men and 5 white women of Yerjet al the jurors are alternates) was sworn in. Afterwards the indictment charging Bobby Seale, Ericksa Huggins, Peggy with murder and kidnapping, and conspiracy to commit both was read.

Peggy Huggins was the first witness called by U.S. Arnold Markle.

As soon as Peggy was called, Katra Raisbeck, Ericksa's attorney, rose to object to this "grand stand play" by the prosecution to make headlines on the first day of the trial. She stated that it was unfair and unreasonably for the State to expect Peggy to testify on such short notice. She also added that Peggy had hardly been hiding anywhere all this time, and out of common courtesy, Markle could have subsumed her any time during the last week and, doing so might, in an obvious manner, have been manipulative on his part. Charles Cartry, Bobby's 43-year-old oldest child, was called after Peggy's charges (which were similar to Ericksa's) had been noted, which meant that they could be recastated at any time. If that therefore by the prosecution, it was in the interest, she should have time to consult a lawyer before testifying. Molloy then said that she could take the 5th Amendment if she chose. Kate asked that she be allowed 15 minutes with her before she did anything. Molloy agreed to that.

When Kate and Peggy returned, Kate said that the time allowed them had permitted Peggy to look over only 12 pages of the 102 of her testimony in Lonnie's trial, and that she was therefore not prepared to testify. (Lonnie Huggins is a co-defendant in this case who was tried and convicted last August of conspiracy to commit murder.)

Markle, deliberately missing the time, clearly how many more laypeople would understand, said, "... if they're claiming that she doesn't know her testimony ... he would wait until she had time to look it over. Prepared by the judge to say that she was dismissed for the moment, Markle charged him and said that he was expected to keep her. Peggy then took the 5th Amendment.

At this point, Markle called on his old friend, the immunity statute, and announced that he was entering an application to grant Peggy immunity from prosecution in this case. If accepted, the application would give him the right to question her, and compel her to answer or face contempt of court. He read aloud a law about amendement with respect to that case, and said that Peggy had waived the right during Lonnie's trial when she testified for the defense. The first point obvious is that, since Peggy had been convicted of some of the charges involved in this case, the judge pointed out to Markle and the second point was refuted by the defense. The defense also noted that the defense in Lonnie's case had asked for immunity for Peggy so that she could testify, and it was refused. They stated that it was unfair for the prosecution to demand immunity when it was in the best interest of justice to grant a witness immunity.

The judge at first decided to deal with the question of Peggy's request. The first point is always that the witness should accept the application for immunity, and compel Peggy to testify this day.

Markle's first points were that he referred to a hearing on the immunity statute that she had been to at Yale on May 17, 1971 (publicly known) when he had asked her with whom she had attended the meeting. He then referred to a recent motion to quash any testimony which referred to the government's position that they asserted the conspiracy charges were merely a device to get into the courtroom for an examination of the case that would be inadmissible with just the conspiracy charges. They said that that type of evidence should not be admissible until a separate hearing had determined that there had been 2 separate agreements to do the acts charged. The motion was denied.

Peggy said of going to 365 Orchard St., on the evening of the 10th of May for 10 or 15 minutes before she and Lonnie were home to the apartment they shared with Ericksa, her daughter Mai, and Peggy's daughter, The next morning she returned to orchard st. then headquarters for the Panthers. Saturday, a statement was made by Alex Ruckley and George Sams for the first time. Sams was announcing that he had been beaten with a stick. Sams called Lonnie in, pushed him, and said, "You son, that you brother's name discipline." (Lonnie did nothing.

At that point, Peggy went to the store, came back and started to cook, the girl wanted to argue in the basement, and at one point, Warren Kimberlin came upstairs and talked with her. Later, someone called to Ericksa to come downstairs and she went. Peggy again had to go to the store. When she returned, she was in her own dining room. He ordered the entire apartment, Peggy, Meade Francis, and Jeanne Wilson were upstairs to administer first aid to Rockley. They found him in the bathroom, with a band on his right shoulder and a wound on his head, Meade and Jeanne began to clean and bandage his wounds and Peggy not knowing anything about first aid, went back downstairs. When she got downstairs, Lonnie asked her to find out if Rockley needed anything to eat. So, for the third time, Peggy went to the store; then back to find out if Rockley was hungry, she found Rockley lying on the bed, with his right cheek clenched, while Lonnie directed. Some time later, Lonnie and Peggy went for a walk. When they returned, they had a P.E. class and later that night, Lonnie directed. Markle asked Peggy what the subjects discussed were. When she replied, the black book, the Panther Program and Platform, he asked her if this was to the extent of her recall? and then showed the transcript from the Mc Lucas trial to her "to refresh her memory." After looking it, she remembered that they had been told at the meeting that, if she should be a good Gonzales, he said, "he should be taken to the office (Orchard St.)."

BOBBIY SEAL

Peggy went for a walk. When they returned, they had a PJ. class, which Lonnie directed. Markle asked Peggy what the subjects discussed were. When she replied, the red book, the Panther Party Program and Platform, he asked her if this was to the extent of her recall? and then showed the transcript from the Mc Lucas trial to her "to refresh her memory." After looking it, she remembered that they had been told at the meeting that, if she should be a good Gonzales, he said, "he should be taken to the office (Orchard St.)."

ERICA HUGGINS

"Immunity by continuing in it until Friday, because being unable to call Peggy first would destroy continuity of my case. Apparently, although he had intended to build his case from Peggy's testimony, he had just neglected to notice that she would be there until she came walking into the courtroom..."

"It was resolved by which the judge would give the defense until 2:00 p.m. (it was then about 12:00 noon) to prepare their arguments against the immunity application, and at the time the judge would rule, and Markle would proceed with or without Peggy's testimony, to

...continued on page 8
Both Mao Tse Tung and Frantz Fanon observed and commented on the need for psychological, regenerative instrumentality for the masses. Both also sensed the need for dealing individually with the psychic disorders that occur normally in the hidden sections of an oppressed man's mentality.

To copulate Fanon’s remedy in his thesis on violence, “two men die with the stroke that slays the slave-master: the slave-master dies in a way that he can do no man any further harm; and then the slave mentality of the former victim dies.” Mao’s comments in his essay “On the proper handling of contradictions” were aimed at regeneration on the mass level. In “Combat Liberalism” he brought the theme of regeneration and discipline down to the core of individual and Party interrelations:

“Liberalism manifests itself in various ways...Not to obey orders but to give pride of place to one’s own opinion; To demand special consideration from the organization, but to reject its discipline...Liberalism stems from petty-bourgeois selfishness, it places personal interests first and the interests of the revolution second, and this gives rise to ideological, political and organizational liberalism.”

“People who are liberals look upon the principles of Marxism as abstract dogma. They approve of Marxism but are not prepared to practice it or to practice it in full. They are not prepared to replace their liberalism by Marxism. These people have their Marxism, but they have their liberalism as well. They talk Marxism but practice liberalism; they apply Marxism to others, but liberalism to themselves. They keep both kinds of goods in stock and find a use for each. This is how the minds of certain people work.”

“Liberalism is a manifestation of opportunism and conflicts fundamentally with Marxism. It is negative, and objectively has the effect of helping the enemy; that is why the enemy welcomes its preservation in our midst.”

We find a thread of psychoanalysis running throughout our study of the literature, bearing on the new Socialist Revolution. Oppressed man lives and develops unconscious mental processes that can diminish his value to, and function within, communal groupings. The effects of 300 to 400 years of racism, capitalism and economic centralization have in fact been most conducive to a whole set of mass and individual psycho-social processes. Thus we find (if we look) both the positive and the negative, eco-social and psycho-social, aspects in the building of revolutionary consciousness in class society.

The negative aspects of developing a revolutionary condition must never be overlooked. To do so is itself a form of liberalism. Facing negatives, problems, and guarding against their recurrence is a prerequisite of revolutionary growth. We must address our efforts to the destruction of the enemy within as well as the outside enemy. The enemy within can be isolated in a simple way: any individual or thing that disrupts communal interests. The thing will always be a product of the individual. It will begin as an idea or attitude, it will either be incorrect or self-seeking. It will persist and ripen into a contradiction and disruption of communal interest through lack of discipline. Lack of discipline manifests itself through failure of the individual to moderate his self interest in accordance with the demands placed upon him by the commune.

But all things are connected in some way. The materialist searches for these connections to clarify strategy and tactics, to solve problems and arrive at validity. We want to understand the objective conditions that give cause to the subjective attitudes controlling objective human behavior along lines that are self-destructive, disruptive of the common interest, or neutral, empty of meaning and consequently tending to be conservative. The simplistic explanation that we receive from the revisionist circles of the old guard, that failure, goes no further than stating that these conditions are not right for revolutionary practice and “forgets that it is men that change circumstances and that the educator himself needs education”.

The coincidence of the changing circumstances and of human activity can be conceived and rationally understood only as revolutionizing practice.”

We want to understand all the objective conditions and forces that are said to be not right, since they are tied into subjective attitudes (consciousness), attitudes, into activity. “The philosophers have only interpreted the world, in various ways; the point, however, is to change it.” We know that failure to make changes is always the fault of the vanguard parties; the failures of the vanguard elements that went before us are the proof of this, but they weren’t exactly autonomous and forceful. We will not repeat their mistakes. A retreat to the comfortable position that conditions aren’t right, really isn’t possible here in the Black commune, “One third of the population will always be ill-housed, ill-clothed, and ill-fed; many urban problems are really conditions that we cannot change or do not want to incur the disadvantages of changing.” (Lt. Governor of California). A voice from inside the Fourth Reich speaking in public on poverty.

His one-third statement was a calculated understatement. If food, clothes and shelter are considered the objective conditions for a fight, then, we cannot rationally excuse ourselves with slogans that turn on the issue of objective conditions. I am not here committing the same error that I condemn. I am not disconnecting the depressed Black commune from the over-all process of interacting American relationships. I’m merely stating that the very basic objective conditions for revolutionary activity have long been present in the Black commune. There are other objective conditions, it’s just that when we come to this issue, we’re ahead of everyone else.

If we want to retreat, we can’t base the retreat on the issue of objective conditions. In the very basic sense, we do have a very nearly uniform community of interest there. It is this greater community of interest and near-uniform repression that gives the Black commune its vanguard role.

The only possible retreat from the glaring fact that conditions are ripe for revolutionary activity in the Black community is into subjective attitudes, “the people aren’t ready”. The “thought objects” are not ripe. This could only mean that the people are not ready to act in their own interests; that they are unwilling or unable to meet and overcome the resistance to their movement; that disciplined and principled objective activity is beyond us, because of some conscious or unconscious...
BLACK MAN SPENDS EIGHT YEARS IN MEXICO PENITENTIARY

Penitenciaria del Distrito Federal
Santa Hertha Acatitla
Ixtapalapa 13, Distrito Federal
Republica, Mexicanna
March 1, 1971

Mr. U Thant, General Secretary
Organization of the United Nations

United Nations Building
New York City, New York
United States of America

Dear Mr. U Thant:

The composition of this letter comes as a last-resort intent at receiving a small amount of consideration in a situation which is, to place the matter mildly, totally horrendous. Allow me to explain:

I am the only American Negro citizen presently incarcerated in Mexico City, for the supposed commission of the crime of homicide. My actual sentence is, as confirmed in appeal, thirty years of imprisonment. The injustice committed in my judicial situation has been, I assure you, complete and, for many, incredible. The brutality with which I was treated is something thought to be, at least by me, as nonexistent in modern times; but what be my surprise to discover that Hitler’s was not, after all, the last of the torturing regimes. The Secret Service Police obtained “legally” a signed confession written in a language which to this day I still do not completely understand, by a method of medieval torture. Without benefit of an adequate defense, I was sentenced to the aforementioned and placed in a prison where even the constitutional rights of the country are openly and sarcastically denied me, I have been confronted with the animalistic necessity of surviving this situation of malnutrition, injustice, and profound discrimination as a Negro as well as an American citizen for the past eight years, and my question is this: Is it possible that, in our present day situation, the truth of my horrendous existence will be permitted to go unattended, unheard, even though I shout at the top of my lungs? Can it be conceived that in the face of the world scene, any one of us who so emphatically demand justice and the Impartation of Human Rights will allow this Negro American citizen to be left unjustly under his present circumstances for the next twenty years?

I should imagine that the only logical answer to this last question should be negative, however, and at the same time, I have witnessed and lived such a great deal of illogical events that I have come to the point where I honestly do not know if such an animal as logic does exist any more; and, if it does, why is its existence ignored in a country where the President shouts from every conceivable referendum for the justice and dignity which he himself admits were absent in previous regimes; in a country where the House of its Democratic government serves as the theatre where the “Oberst” of rerun is dramatically interpreted, Logics! Who knows if it exist?! And yet... they must...!

I realize that there may very well be little that can be done by the United Nations, and yet, I am moved by my total necessity to do anything possible so as to not leave the matter as it is, for as it is, it is - as I have previously stated, horrendous.

In the hope that by means of the composition of this letter, I shall in some small way, shape or form obtain a mere grain of assistance and/or understanding, it is my profound privilege to become:

Most sincerely yours,

Edward Lewis Reynolds
Delegation of the United Nations
Mexico City, Mexico

Mr. Richard M. Nixon, President of the United States of America
Washington, D.C.

Lic. Luis Achuverria Alvarez, President of Mexico City, Mexico
Secretary of the Dept. of State, United States of America
Washington, D.C.
National Association for the Advancement of Colored People
San Francisco, Calif.

Black Panther Organization, Oakland, Calif., U.S.A.

Lic, Alfonso Martinez Lominguex
Mayor of Mexico City, Mexico

Lic, Mario Moya Palencia, Secretary
Gobernacion, Mexico City, Mexico

Mr. and Mrs. L. B. Delaney, San Francisco, California U.S.A.

JURY ACQUITS SAN QUENTIN INMATE AND PRISON BOARD PLACES HIM UNDER MAXIMUM SECURITY

PRESS RELEASE: March 8, 1971

A San Quentin prisoner today filed suit in the U.S. District Court here to stop San Quentin officials from punishing him for acts which a jury had acquitted him of. The inmate, Marvin Smith, charged prison authorities with confining him in maximum security as punishment for allegedly assaulting several selected prison guards, even though a Monterey County jury had declared him a two co-defendants innocent of all charges.

The suit alleged that Smith, after being transferred from Solano to San Quentin last November, was told by a prison disciplinary board that it "doesn't matter about the jury, the prison committee already found you guilty and you must do time in maximum security lookup" for two or three years. He is being kept in a small, bare cell, where he sleeps forty-five hours a day, sleeping on a concrete floor with only thin mattresses.

Smith's attorneys, Edwin T. Caldwell and Mildred F. Willey of San Francisco, said that officials of the Department of Corrections and San Quentin have been required to immediately answer as to why they feel they may ignore a California jury decision and impose a "sentence" of their own upon an inmate.

According to the attorney, this absence of looking up to maximum security adjustment centers, where they are deprivations of all privileges, even though they have been declared innocent by the court, is widespread throughout the California prison system.

The suit asks the Court to rule that punishing inmates for acts of which a jury has acquitted them violates the due process and equal protection clauses of the Fourteenth Amendment. It also seeks a Court order removing Smith from maximum security, restoring normal prison privileges to him, and closing his record of disciplinary action involving these charges, including any suspension that might be sent to the Adult Authority, the state parole board.

Smith and two other selected prisoners were brought to trial last September on charges of assaulting several prison guards with a deadly weapon and of holding them hostage. However, witnesses tes-

ified that Smith and his co-defendants had merely been trying to break up a fight between another inmate, Johnny Miller, according to the officer, he had seen no guard injured in personal action but another prisoner, who refused to accept a peaceful settlement, the guards attacked him and other inmates of the cell block. Although smith intervened in order to try to stop the fight.

Solano Lawyers' Brigade 6430 Telegraph Avenue Oakland, Calif. 94609
FREE STEVE LONG

On July 2, 1970 a People's Block Party was held on Ward St. in New Haven. The streets were filled with the joyous cries of our youth. The children were marching and singing revolutionary verses, demanding that Huey, Bobby, Ericka, Lonnie, and all the people be set free.

Marching and singing with the children were members of the Black Panther Party. Among them were Steve Long and Chucky Scott. Steve Long was the Breakfast Program Coordinator for the Connecticut State Chapter, and the children loved him as much as he loved them. Suddenly, a pig came on the scene to disrupt the people’s gathering and to restore “law and order” in the Black community. He belligerently ordered the children to stop singing and marching, on the pretense that they were “breaching the peace”. When the children ignored him, he tried to physically abuse them. When Steve and Chucky moved to prevent this pig from brutalizing the children, the pig attacked Chucky with his weapon of repression. The people, who had been observing all of this, in turn moved to defend Chuck.

Minutes later, the pig lay unconscious in the street; and his tool of murder and torture, his police service revolver, had been confiscated by the people. Reacting true to their nature, the pigs went on a rampage in the community, harassing and intimidating the people. Hours later, they issued warrants for Steve and Chuck, But the brothers had already surrendered themselves to the people, and were nowhere to be found.

Chuck was captured months later, when the fascists used armored vehicles to attack the N.O.C.F.F., in New Orleans, Steve was recently (January 1971) abducted in New Jersey by the Pentagon’s Secret Police, more commonly known as the FBI. He was extradited immediately and is now being held in New Haven in lieu of $20,000 ransom. He is being charged with robbery with violence, assault on a police officer and resisting arrest. But he is guilty of nothing other than serving and educating the people, and defending them from the vicious attack of an armed, racist, enemy of humanity.

Steve Long is a prisoner of war, incarcerated by the intercommunal criminals of the American Empire for loving the people wholeheartedly. He has not failed the people; and we can not fail him, Steve Long must be set free!

ALL POWER TO THE PEOPLE
Connecticut State Chapter
Black Panther Party

DEFEND AND SUPPORT

JOHNNY COWARD and BARTEE HAILE

Houston, Texas... The night of July 26, 1970, the Houston Pig Department attacked the members and supporters of People’s Party II and the black community as a whole. Four snitch, from a church roof, assassinated Carl Hampton who was the Chairman and founder of People’s Party II, just after he had finished speaking at a meeting attended by over a dozen other people. This was followed by the sweeping of almost 500 pigs through the black community. Homes were illegally entered (no Knock Law), countless numbers of people were beaten and more than 70 arrested.

While trying to make a desperate attempt to reach Carl Hampton, Johnny Coward of People’s Party II and Barthe Haile of the John Brown Revolutionary League were seriously wounded by the Gestapo Pigs, who had stationed themselves on top of a church, the highest point in the area. Johnny Coward who had already lost an eye months earlier as a result of a savage beating from two Houston pigs, has been completely disabled since that time for attempting to defend himself against the fascist pigs. Barthe Haile, who has dedicated his life to the liberation of the black people, pointed to a charge of incitement to make a leading role in various anti-war and political activities in Houston and the Southwest for four years and has also been a victim of repression.

Two weeks later both were indicted on charges of “Assault to Murder” and “Assault to Murder”. The date for the trial is Monday, May 17, 1971. The first charge carries a maximum sentence of life imprisonment and the second, two to twenty-five years.

By attacking the blanket that took place, the pigs and the fascist group into practice by killing a legitimate child, Pig Chief Herman Short and his cowardly fascist Stormtroopers, the main objective of this attack was to eliminate Chairman Carl, who was responsible for the awakening of the black masses of blacks in Houston to the fascist nature of the pigs in the black community and the economic exploitation of the American people and oppressed people of the communities of the world.

Carl Hampton’s love for the people was so strong and his influence so great until the pigs found it necessary to eliminate him. By doing this, the pigs undoubtedly thought they would end People’s Party II and any other class interest for a progressive change and liberation of blacks throughout the community of Houston. But they failed to realize that change is inevitable.

Thus, People’s Party II and J.B.R.L. have found it necessary to organize a defense committee in support of Johnny Coward and Barthe Haile. The purpose of this committee is to make the truth as visible as possible and to show the people that the pigs’ attack on July 26 was an illegal plot to murder Carl Hampton, destroy People’s Party II, and intimidate the black community.

JOHNNY COWARD and BARTEE HAILE
Southwest, 8000 Camden, Oakland, Calif. 94621

NEW HAVEN: THE “TESTIMONY” BEGINS

Bobby unjustly in jail must be set FREE!

NEW HAVEN: The “Testimony” Begins

Meanwhile, in New Haven, the “testimony” for the ten acquitted Black Panthers in a conspiracy charge was set for May 12. Judge Mays in a preliminary hearing ordered that the case be submitted to a grand jury. The People’s Party II members, although acquitted, were still being held under the fascists’ trumped-up conspiracy charge.

The next day, Friday, March 18th, started with defense attorney Kay Korhacks making additional motions for Peggy Hudgins to be excused as a witness until she consults her attorney. Judge Mays refused to acknowledge that Peggy had any other attorney besides Kay Korhacks. At this point Peggy’s attorney, Williams, stepped forward to introduce himself. Mays refused to hear him. When Williams insisted on explaining his position, fascist Mays ruled him out of order and ultimately ordered him out of the courtroom.

The questioning of Peggy ended with pig Marille asking to know the position of everyone in Black Panther Party Central Headquarters in Oakland, Calif. - Continued in next issue -
LOS SIETE
BENEFIT

The Committee to Defend Los Siete de la Raza is holding a fund-raising benefit Friday, March 26, from 6:30 to 9:30 p.m., at Gide Memorial Church, Taylor and Ellis streets, San Francisco. Featured are speakers from Los Siete: a long-exposed film by KOFA TV, produced before the Los Siete trial, but never aired and unseen by Sambo Amin. Donation is $1.50.

Funds are needed to defend the Los Siete in a second trial in San Mateo County, on charges of armed robbery and grand theft. The charges stem from an alleged incident six days after the death of Police Officer Joseph Leichfield, for which the six young Latinos were recently tried and acquitted.

Lawyers for Los Siete say this second trial is unconstitutional because the young men were not informed of charges against them until 28 months after the alleged incident. This "pre-arrestment delay" without a judge accompanied by the constitutional guarantee of a speedy trial.

The Committee to Defend Los Siete charges that San Mateo County had no intention of trying the six if they were not found innocent of Officer Leichfield's death. The police and District Attorneys of San Francisco and San Mateo, involved at the trial, are now trying to punish Los Siete any way they can. June Ross, one of the girls, was beaten almost to death by San Francisco police a few months after she was acquitted; most of the charges against him for that incident dropped. Others of the trial have been followed, harassed, and arrested. The police for armed robbery is five years to life, and if Los Siete are convicted, they are likely to spend most of their adult lives behind bars.

The trial is scheduled to begin May 15 in Redwood City. A May Day rally in support of Los Siete and all political prisoners will be held at Mission Dolores Park.

The Committee to Defend Los Siete de la Raza

THE VOICE OF THE PEOPLE

We found that we were and kept misinformed by being duped by the gov-ernment of this country, the Black Panther Intercommunal News Service was created to present factual, reliable information to the people. The Black Panther 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.

ALL POWER TO THE PEOPLE!

'VOICE' SENDS BROTHER TO PRISON

Edward Jackson is another in a long list of Black victims of the so-called "justice" in this country. Edward was arrested on October 16th of 1970 for vagrancy. The next misshap was thrown into a lineup. Mrs. Gladys Gurns, the victim of an alleged rape 9 days earlier on October 6th, identified Edward as her alleged assailant. Mrs. Gurns testified at the preliminary hearing that she could not identify her alleged assailant by face but that she could recognize his smell. There were EVER (4) people who testified that Edward was elsewhere on October 6th. 

There were 366 (6) other people who could have testified but they were not called by the police defense, and still one white woman's word was better than 4 Black people's testimony.

There were other discrepancies in this case. Some of them are:
(1) The prosecution withheld the police report from Paul Fisher, the Public Defender, until February 22, 1971. This was the day that Edward was sentenced to prison for 21 years for rape. This date was only months after Edward's arrest.
(2) The trial judge, a black judge, informed Mrs. Mobley, Edward's mother, that 3 of police officers went to talk with Mrs. Gurns and that she told a different story.
(3) The investigating police officer refused some startling information in his report. Mrs. Gurns hinted on the side of the alleged incident that she did not know whether or not the suspect was raped in the normal manner or whether an unnatural act was committed. When the suspect was held 9 days later, she still was not uncertain. Since the trial started she had decided. Perhaps Mrs. Gurns decided after she learned that the penalty for rape is greater than that for committing an unnatural act, or perhaps she was too cautious. In any case, the alleged incident never took place at all.

And no other Black man's life has been destroyed. The same system which legally lynched Edward Jackson also LYNCHED TRILL in Money, Mississippi in 1955 for allegedly WHISTLING at a white woman. Things haven't changed too much. The style may be a little different but the results are similar.

Edward's mother is trying to secure a competent attorney who will file an appeal. The fee for the attorney will be at least $250.00. If you can help Edward receive equal justice, please send a contribution to his mother:

Mrs. Mollie Mobley
P.O. Box 846
Phoenix, Arizona 85040

CLEVELAND FREE BUSING PROGRAM

The National Committee To Combat Fascism in Cleveland, Ohio has coordinated a "Free Bussing to Prisons" program for their community:

OHIO PENITENTIARY

On the last Saturday of each month busses leave at 10 a.m. for the Ohio Penitentiary. All visits to this penitentiary must be scheduled with the penitentiary at least two weeks in advance. The bus will return at 5:30 p.m. the same day.

MANSFIELD STATE REFORMATORY

All trips to this penitentiary are scheduled for the second Saturday of each month. Make sure you are on the visiting list.

MARION, OHIO

Visits are on Saturdays. The date for this trip will be scheduled the third Saturday of each month.

The Black Panther encourages everyone who has family or friends incarcerated throughout the Ohio penal system to participate in this program. The prisoners will deeply appreciate visits from their loved ones.
FREE BUSSING PROGRAM IN CHICAGO

In meeting the needs of the people, the Illinois Chapter of the Black Panther Party has implemented a “Free Bussing to Prisons” program. This program is designed to enable people to visit their family and friends that are locked in the many prisons and jails throughout the Illinois community. The many atrocities that are being perpetrated throughout the prison system are going unheared of and unchecked, because of the high cost and inconvenience of traveling to the institutions. Therefore, the Black Panther Party is moving to facilitate communications between the inmates and their communities through the “Free Bussing to Prisons” program.

We ask that those of you who plan to visit inmates make visiting arrangements prior to the trip. (You must be on the visiting list and have proper ID.) Some of the prisons serviced by the Bussing Program are Pontiac, Stateville, Joliet, Vandalia, Dwight, and other Illinois State Penitentiaries.

For the Bussing schedule and other information please call (312) 924-6575 or 738-0778.

ALL POWER TO THE PEOPLE!
FREE ALL POLITICAL PRISONERS
Illinois Chapter
BLACK PANTHER PARTY
4233 S, Indiana Ave.
Chicago, Illinois

THE DETROIT 16 MUST NOT BE RAILROADED

Dear Parents and Friends,

Please take a little time and read this important message.

I am writing to you as a mother, a very concerned mother of one of our 16 indicted black youths, falsely accused of murder. Perhaps, somewhere, a killer is walking the streets, while the prosecutor has illegally indicted our children and is trying to "RAILROAD" them to jail.

16 PEOPLE DID NOT PULL THAT TRIGGER. This we know. That is why we must organize as parents and friends to get our story to the public, and raise monies for the defense and bail.

With this, and only this in mind, we must meet and form a non-profit, chartered organization, dedicated to FREE OUR CHILDREN.

No! We can't afford to sit back and let the establishment play politics with our children's lives.

Although it has happened before, if we work hard, 16 black youths will not be "RAILROADED" to jail as so many others have before them.

It's time — right now, for us all to stand together and let the world know that we are concerned about what has happened to our children.
We must get started now.

YOUR SUPPORT IS NECESSARY AND VERY MUCH NEEDED. PLEASE CALL
4145 Concord
(313) 935-7292

MOTHER OF CAROL SMITH

P.S., ON DISCIPLINE

GEORGE JACKSON:
conscious blockage in the area of thinking, or better, collective thinking.

This is a very appropriate time to consider whether we are capable of freedom. We do see in our attitudes and history both "an intense longing for and fear of freedom". After over 300 years of slavery and capitalism and three decades of totalitarian fascism, we’ve finally succeeded in raising from our midst a revolutionary vanguard party of national and international scope. The Black Panther Party has survived and grown, in spite of the fact that fascism allows for no above-ground revolutionary political activity, for one simple reason, the Black people willed it into existence and protect it with conscious motive force and blood. Its existence reflects an "intense longing for freedom." It’s a reflection of us, our health, our regeneration, if we allow unprincipled, undisciplined, self-seeking egoism to destroy a part of its means.

It may be an indication that we are incapable of freedom, it will mean that the people on their own, acting for themselves, through their vanguard elements, are sufficiently strong to survive counterrevolutionary murder, prison death camps, and propaganda, but not the enemy inside us.

Final recognition of this possible dual nature of oppressed people - a concomitant love and hatred for the life style set-up by the oppressor; then the great community of interest that fascist centralization has worked among the upper class and its governing elite forces us to considerations of building a "sense of community" of our own for the oppressed classes. Revolution must advance in communal form, there is simply no other "revolutionizing practice." It must be armed, true, "a shotgun for every hand in every household", and the minimum and maximum levels of violence (i.e. cadre or massive organized violence) must both be accepted as the only means of supporting the people's righteous demands. But there will be no spontaneous revolution; no spontaneous appeal to arms.

A "sense of community" is a prerequisite to revolution, after the fact of fascist demobilization. They will never hand us a ready-made revolutionary situation. The level of our existence will grind on as it is, forever, with each year bringing a few more "things" from the fleas market, and each recession taking them all away. The illusion of prosperity or in our case the hope of prosperity will always be programmed into the system; they have learned to fear us,

There will be a need for selective, retaliatory and defensive military activity from the outset. We have the willing hands to carry out this level of violence — now. However, the objective is to move our numberless masses into a significant challenge of the property rights enjoyed by the oppressor class. A simple direct attack at the fortified entrance of the productive plant forgets the question with whom and what? a contented, convinced fascist? A pamphlet?!

We must rebuild the "sense of community", class consciousness. It was destroyed with the emergence of fascism and its expanding military-industrial based economy, and the consumer's flea market - the basis of continued compromise. If we give the people something to hold, if we address ourselves to their needs, they will act in defense of the communal projects as they extend into the economic interests of the enemy-state. The flea market does not meet all of the people's demands; every vacuum that exists is a political issue. Politics and war are inseparable in the fascist state.

WAR TO THE KNIFE
George Jackson
Llittle Vo Thi Lien, a survivor of the Son My Massacre, . . . “At 6:30 a.m. on March 16, 1968, all the enemy batteries installed around Son My started pouncing the village for more than half an hour. . . . Choppers flew in, stinging the locality and causing American soldiers whose sanguinary intention was visible on their faces. They shot at all that came in sight; men, women, children, old people, plants and animals, and destroyed everything: crops, fruit-trees, houses . . . .”

Gary Garfo, Stockton, California: “He ran down the operation to us. There was going to be a mission . . . He said shoot everything, man, woman, child, even if you think it’s just a bit, anything that could aid the VC, every living thing . . . We couldn’t figure out why. Why it was this way, why little kids . . .”

INTERVIEWS WITH MYLIT VETERANS

The following is a transcript of interviews with five American soldiers, conducted by the author on March 16, 1968. The interviews were conducted for a book by an unknown author, the author of the book one morning in the war. Most of the men interviewed had been in Vietnam for three months at the time the Mylits shooters were coming in. The five men interviewed here had been discharged sometime early in 1967. James Berry good lives in Nova Scotia, New York, where he works occasionally as a truck driver. Delivering soft drink. Gary Garfo, from Stockton, California, the son of a barber, is currently unemployed and looking for work. Gary Cressly is a native of San Antonio, Texas, who recently moved to Del Rio, Texas, to work in a parts supply company. Vernard Simpson, the only black in the group, now works in a poverty program in Jackson, Mississippi, and Michael Bernardi of Tarpon Springs, Florida, is one of the few men who has enlisted, is now working as a surveyor to make enough money to be able to get back to school and complete his studies in economics.

QUESTION: Do you think the training you received contributed to what happened?

CROLL: This is something a soldier has to do—take orders and carry them out.

BAGOLO: We had to run around using every bit of time, you just had to get into our heads, just to get that feeling that you can do it. But actually, when it comes down to it and you shoot somebody for the first time, you think about it and you think you took another human life. Then you think ‘that’s it,’ and suddenly you realize that if you did do it, that’s it, that’s what you could do. It’s either you or them.

BAGARD: One of the things is that you’re just being trained, when you’ve been indoctrinated, okay, then you’re being taught to do something you don’t want to do. This is something you do. It’s a real problem. So what more or less is it for us men to think that just because it’s pointless, it doesn’t necessarily have to be ignored. In other words, you still have to do it. Even if they say it and it doesn’t make any sense.

Q: Was there any harassment of civilians?

BAGARD: I don’t know, like, a lot of the guys would sometimes beat up people and stuff like this here. I don’t know why.

CROLL: They would kick civilians when there would be raping at times.

BAGARD: Like the way they handled the village or something like that. (I’m somebody’s mother, you know?) There’s a woman running, so they shot her down. I couldn’t imagine why she was running. Why she should run, after all, we only raped three women in the last village that I recall. I don’t recall in mind of others over there, too.

GARFO: When we were out there, we would just stand out on the ground. We would go into a place and we would see a gook have a transmitter radio, you know, and maybe we just might want to have one and so we just took it.

BAGARD: It was just something like the first protest I guess. The first time anybody just tried to say anything, do anything, like “Don’t burn my house” or something like that. I said something about the old man who had something stolen from his house and he just was trying to get it back. He was just following the troops around and he didn’t go away. So finally they didn’t want to be bothered with him anymore and so they shot him.

Q: What caused the harassment?

CROLL: The main reason was the. . . the booby traps and the mines.

SIMPSON: There was a guy from New York, by the name of Mosher, and he was walking a path and he was about two or fifteen feet in front of him. And I stopped in the same area as he did. And as I approached this butt I heard something go up and it knocked me down. So after the dust and all the brush cleared away, there was nothing left of him, he was totally gone.

GARFO: We were feeling pretty down about all those people who were getting hit by these mines and stuff, losing their lives and there was nothing we could do about it. Just useless stuff. A lot of us kind of wanted a little bit of revenge. We wanted to see ‘em go, you know. Because they’re always hiding. We wanted to see ‘em, and we wanted to get into them.

BAGARD: We had got into this field by this officer. He was supposed to be reading a map and surveyed everything.

BAGARD: I don’t know whose fault it was. But we all ended up in the high ground in the bush. And that was where the mine field was at. About twenty minutes after the whole thing was over, they found a sign that had been put there that said that the mine field had been laid about 2 weeks ago.

BAGARD: Mines are tremendous, you know, if you ever want to start a revolution or a war or anything like that. Not only you think of the physical effect as devastating, but the psychological effect is so much more.

BAGARD: Intelligence report told me that the people within this village that had been. . . we’re here and the area has to be cleared out. Whether it was going to be done by right or not, I’m not to say.

Q: On the night before the attack your company commander gave a talk to the men. What did he say?

GARFO: We were feeling pretty down about all those people who were getting hit by these mines and stuff, losing their lives and there was nothing we could do about it. Just useless stuff. A lot of us kind of wanted a little bit of revenge. We wanted to see ‘em go, you know. Because they’re always hiding. We wanted to see ‘em, and we wanted to get into them.

BAGARD: I don’t think he said so. I really don’t. You know when somebody’s shooting at you, there’s usually a crack-pop-pop deal.

CROLL: We went into the village and we planted Captives Medals and we asked him what to do.

Q: And he said what?

BAGARD: We had a mission, there was going to be a mission. We were going to be fighting in the dusk. There was going to be a mission. It was going to be in the dusk. There was going to be a mission. We were going to be fighting in the dusk. There was going to be a mission.
NEW YORK: THE BLACK PANTHER PARTY THANKS THE FOLLOWING PARTIAL LIST OF STORES FOR GIVING THE PEOPLE OF NEW YORK THE OPPORTUNITY TO OBTAIN THE BLACK PANTHER INTERCOMMUNAL NEWS SERVICE.

BROOKLYN:
Afrocentric View 555 Nostrand Ave.
All Soul's 359 Nostrand Ave.
Arthur's Grocery Store 365 Kingston Ave.
Arthur's Newsstand 8 Kingston Ave.
Black Fox 769 Nostrand Ave.
Bood Black 606 Nostrand Ave.
C & M Restaurant 276 Kingston Ave.
Calistenia Store 234 Kingston Ave.
Candy & Lanchesette 370 Union
Candy Store 331 Franklin Ave.
Candy Store 51 Franklin Ave.
Candy Store 792 Franklin
Candy Store 829 Franklin Ave.
Candy Store 2544 Fulton St.
Candy Store 292 Nostrand Ave.
Candy Store 355 Nostrand Ave.
Candy Store & Newsstand 904 Rockaway
Candy Store & Newsstand 70 Rockaway
Corner's Pharmacy 621 Nostrand Ave.
Duran's (African Shop) 402 Nostrand Ave.
Freedom Bookstore 525 Nostrand Ave.
Eddie's Candy Store 379 Nostrand Ave.
Gill Station 314 Nostrand Ave.
Harry's Candy Store 2237 Atlantic Ave.
J & H Lanchesette 499 Nostrand Ave.
Jefferson's Candy Store 954 Fulton St.
Kingston Car Service 284 Kingston Ave.
Larry's Candy Store 849 St. John's Place
Lauder & Candy Store 100 Kingston Ave.
New Shop 280 Utica
Newstand Corner of 14th St. & 6th Ave.

Figueroa E. Moore cites "seeds of crime"

Recently, in a Chicago newspaper there appeared an article in which factional Mayor Daley's "good boy" and "ace-connard" Winston E. Moore, cited the reason for the high crime rate in the Black community. Pig, Moore, who is himself black, was not too long ago appointed Wardens of the infamous Cook County Jail. In Cook County, cases of pig brutality against the prisoners are a daily occurrence, and have, in fact, grown in proportion since Finley Moore obtained the position of overseer, so that his masters would have to toll their bells doing the dirty work of intimidating the prisoners into a state of submission. This is certainly part of the responsibility that goes along with being the Warden of Cook County Jail. This is the jail where the Chairman of the Black Panther Party, Bobby Seale, was incarcerated during the famous "Conspiracy trial" (where the pigs were trying to convict Bobby of conspiracy to cross-state lines and provoke riots). When Lackey Moore had our Chairman in custody, he frequently went to his cell, while sitting at the mouth, asked to our Chairman that "there will be no revolution in the Cook County jail, and that he, (Bobby Seale) had better not cause any trouble for him.

In the article that was printed, Moore attributes photo "crime" to " imported liberals who like to say the pigs breed crime." He says that this is "above and beyond blackness breeds crime." He goes on to criticize the White community for not taking any guilt, or black blame in this crime, Moore would like more while reactionaries to join together with black man for the purpose of destroying our brothers and sisters and it appear to be in gain, as his next statement bears witness to: "I wonder if the Whites will ever come in enough to walk until gangs are roaming Ermanston and Washington, (Doctor of Chicago instead) before we'll cut against crimes of violence." This statement has also taken a position against the lowering of all, hand bands for prisoners. Over

Big Winston E. Moore

Fifty-five per cent of the inmates of Cook County Jail are still there because they (the liked over one could not afford the high price of bail (groans) and most of that sixty-five per cent are black men and women. Pig Moore's excuse for the drastic positions in his following statement: "Put them out on the street again and they will just have an opportunity to commit another crime and wind up in jail. I say leave them in jail where they can't get into any trouble." Moore has a degree in psychology which he obtained from one of the power structure's brainwashing universities. Yet from the above statements he has made, it is very easy to see that he knows nothing of the reasoning of the oppressed, or what motivates them to do what they do. We of the Black Panther Party know very well the position oppressed people are placed in by the U.S. Empire. The Lumpen, brothers and sisters off the block, know very well that they have no vested interest in the continuation of this corrupt, decadent American society. They are beginning to understand that the people do not control the means of production and distribution, and that this power is held in the hands of a few individuals. They are aware that their part becomes quite clear when we consider the growing number of political prisoners that are swelling the prisons of falsity to the point of tearing. We know that people who are forced to live under repressive social conditions will do anything to insure their children have a chance for their own survival. And we are channeling this will of the people to survive towards a more revoluc

LONG ISLAND

Al's Stationery 327 Prospect Ave.
Billy's Barber Shop 75 S. Franklin St., Hempstead
Bob's 206 Fulton St., Hempstead

ALL POWER TO THE PEOPLE

Black Panther Party

Tobacco Shop 150-70 Ave.
Yuma African Shop 1237 West 241st St.

NEW YORK: THE BLACK PANTHER PARTY THANKS THE FOLLOWING PARTIAL LIST OF STORES FOR GIVING THE PEOPLE OF NEW YORK THE OPPORTUNITY TO OBTAIN THE BLACK PANTHER INTERCOMMUNAL NEWS SERVICE.
told me to shoot her and I said, "Well you shoot her, don't try to shoot no lady." So he said, "I'm giving you a direct order to shoot and if you don't shoot her then you can be shot yourself.

So, as she was putting her foot in the door, I shot her right five or six times, I think, and then turned her over and there was a little three month old baby bathtub sitting in it. I thought I was a gun and this kind of cracked me up.

Q: Was the baby dead?

SIMPSON: Yes, it was dead.

Q: The bullets had gone through her?

SIMPSON: Yes.

Q: Then what happened after that?

SIMPSON: Well, after that we had collected about five prisoners, and that included the other one, and then there came out one of my guys in my squad said, "Well, I've been looking all over for you, I them and they had turned her over and there was a little three month old baby bathtub sitting in it. I thought I was a gun and this kind of cracked me up.

Q: Did you see anyone out there?

BERNARDI: No. Everybody just about everybody, was busy.

CROSLEY: The Vietnamese are funny people. You can't really make them feel. They see you as coming to help them, not as coming to help them.

BERNARDI: They looked like they were having a good time.

Q: Did you see anyone out there?

BERNARDI: No. Everybody just about everybody was busy.

CROSLEY: The Vietnamese are funny people. You can't really make them feel. They see you as coming to help them, not as coming to help them.

BERNARDI: They looked like they were having a good time.

CROSLEY: They kinda felt like they were working, it wasn't the way they were working, it wasn't the way they were working.

BERNARDI: They had all been their belongings, and chucks sticks, and the things they were using, the woman, and a child and from the way they were on the ground, they looked like they were shot while they were running. I didn't tell them about the war. I went and looked around and I didn't care if they had been shot or not. I just didn't care, I didn't care if they had done it or not.

CROSLEY: There again, what's going to happen to them? They were shot, they were killed.

BERNARDI: I think I was two kids I seen get killed.

Q: Did you wonder why? What did you think when you saw this war?

BERNARDI: It really never fascinated me that much. I don't know why it didn't, it just didn't fascinate me.

Q: In addition to people being killed, I've been told that there are rapes.

CROSLEY: Yes.

Q: Why?

CROSLEY: I don't know.

SIMPSON: They had told us that some men were being raped and respected their religious thoughts. They said, "If you kill, or if you mutilate their body, they won't go to heaven or whatever they believe, if we respect what they don't want to see anyone's body or places." SIMPSON: No, they mutilate the bodies and everything.

GARFOLLO: People talked about it, and we heard none of the stories. We didn't get any help, and we didn't get any help. We didn't notice the war or anything. But the war was over.

GARFOLLO: We heard about it, but we didn't think of it like a head count, like, I killed three or four people, you know.

BERNARDI: But that was the kind of talk that was going on, and, "All that is the way for these and all the other stuff."

GARFOLLO: We didn't think anything of it. Well, we thought a lot of it, but we didn't think of it this way. We didn't believe this would be a public worry. We felt that this was going on for many, many times before, and it had probably been happening many, many times.

GARFOLLO: I heard stories and stories of different people from other units and that like happens to you, and people in villages got shot up a lot, but it just never seems to come down.

Q: What did the officers do with you to react to this?

BERNARDI: They had a little bit less talking because they were a little bit more prudent, I think, because they began to realize the seriousness of the situation, not that they had done anything wrong in the eyes of their superiors, but that in the eyes of our superiors they had, so that he wouldn't have to come down on them like, the usual system, or anything.

BERNARDI: My biggest regret was, I think this had been done before, I didn't think that I'd ever be thinking that much of the day.

BERNARDI: We couldn't get any money to go to any village. We couldn't get any money to go to any village.

SIMPSON: When we got back, they told us not to talk to anyone. Our platoon sergeant told us not to mention this thing to anyone, not to say anything about it.

Q: What kind of questions did she ask?

BERNARDI: Questions of the type, "What did you think of what was going on down there?" The way that we used to react to the questions, seemed to me that he was not really interested in our words, he was not really trying to find out what was going on, but what would happen from there on.

Q: Do you think anything can be done about this kind of thing happening again?

CROSLEY: We can get out of Vietnam.

BERNARDI: It seemed we'd be going there, if you didn't go when you were there, we were going to be kept going, then we were kept out of the camp. The job that should have been done was pushed upon the rest of us.

SIMPSON: That night everybody was just like a head count, like, "I killed three or four people, you know."

BERNARDI: But that was the kind of talk that was going on, and, "All that is the way for these and all the other stuff."

GARFOLLO: We heard about it, but we didn't think of it like a head count, like, I killed three or four people, you know.

BERNARDI: I think I was two kids I seen get killed.

Q: Did you wonder why? What did you think when you saw this war?

BERNARDI: It really never fascinated me that much. I don't know why it didn't, it just didn't fascinate me.

Q: In addition to people being killed, I've been told that there are rapes.

CROSLEY: Yes.

Q: Why?

CROSLEY: I don't know.

SIMPSON: They had told us that some men were being raped and respected their religious thoughts. They said, "If you kill, or if you mutilate their body, they won't go to heaven or whatever they believe, if we respect what they don't want to see anyone's body or places." SIMPSON: No, they mutilate the bodies and everything.

GARFOLLO: People talked about it, and we heard none of the stories. We didn't get any help, and we didn't get any help. We didn't notice the war or anything. But the war was over.
JOINT COMMUNIQUE OF SOLIDARITY

March 20, 1971

The Black Panther Solidarity Committees in Europe wish to express our solidarity and revolutionary greetings to Bobby Seale, Ericha Huggins, Angela Davis, Ruchell Magee, George Jackson, The Soledad Brothers and all political prisoners being held in the jails of Babylon.

We know that you, as black political prisoners, are being subjected to the most brutal and inhumane conditions which the white power structure has imposed on all black people. We know that you are in jail for your courageous, revolutionary actions to free black people and all oppressed people. We also know that the efforts being made by the pig media to isolate you from the people will fail, because you represent and are part of the people’s struggle for freedom from racism, poverty and oppression.

The European Solidarity Committees and communities feel that the peace forces in the United States in the coming spring offensive should not ignore the struggle for liberation within the United States itself. These struggles are being led by third world peoples in general and the Black Panther Party in particular. Therefore it is necessary that the peace forces mobilize their efforts to free all the political prisoners within the United States. The spring offensive in Washington coincides with the trial of Bobby Seale and Ericha Huggins in New Haven, Connecticut, and it is of the utmost importance that the peace forces not neglect these two revolutionary comrades.

Our intercommunal solidarity is expressed in our political work to revolutionize our respective communities and to free the third world political prisoners within Germany, England, Holland, Denmark and Sweden: In Germany these prisoners include the “Ramstein 2”, who are two black brothers being held in jail. The trumped-up charges of “conspiracy to commit murder”, were put on them because they were actively involved in politicizing black G.I.’s in Germany.

In England there are the “Oval House 4”, and the “Mangrove 9”, who are being held in London for standing up for the rights of the two million third world people now living in England.

There are more than 100 third world people in Dutch jails, including the “South Moluccan Wassenaar 39”.

These people were jailed after occupying the Indonesian Embassy in opposition to the visit of the fascist puppet Soeharto to Holland.

In Denmark, twenty-two Shum Stormers (squatters) and supporters of third world struggles were arrested and jailed for defending a house which they had liberated from an avaricious landlord.

In Sweden, there is increasing pressure by the American government for the deportation of political refugees (including black G.I’s). Recently brother Glanton Dowedell was arrested by the Swedish authorities on demand of the American Embassy.

We must unite around all political prisoners both in the U.S.A. and in Europe. At no other time has unity amongst our ranks been more important. If we remain unified, the people’s desire and need for freedom cannot be stopped.

All Power to the People

Black Panther Solidarity Committee
Stockholm, Sweden

Black Panther Party Solidarity Committee
Lund, Sweden

Black Panther Party Solidarity Committee
Copenhagen, Denmark

Black Panther Party Solidarity Committee
Frankfurt, Germany

Political Refugees - Malmo, Sweden

Freedomschool - Amsterdam, Holland

Black Panther Movement - London, England

Voice of the Lumpen - Frankfurt, Germany
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 businessmen will not give full employment, then the means of production should be taken from the business owners 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 the racist government has robbed us and now we are demanding the overdue debt of forty acres and two miles. Forty acres and two miles was promised 200 years ago as restitution for slave labor and mass murder of black people. We will accept the payment in currency which will be distributed in our community. The Germans are now aiding the Jews in bribing for the genocide of the Jewish people. The Germans murdered six million Jews. The American racists have taken part in the slaughter of over fifty million black people. Therefore, we feel that this is a modest demand that we make.

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

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

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

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

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

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

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

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 public cité 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 areible, 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
BODY AND SOUL
All Power to the People
MY MAMA TOLD ME THAT, "THERE ARE SOME PEOPLE WHO ARE REALLY SERVANTS OF THE PEOPLE."

SERVING THE PEOPLE
BODY AND SOUL

- Free Breakfast for School Children Program
- Free Clothing Program
- Free Food Program
- Free Health Clinics
- Free Legal Aid
- Free Bussing Program
- Community Control of Police
- Liberation School
- Loans to Welfare Mothers

BERKELEY
CALIFORNIA
APRIL 6TH
1971
VOTE YES
FOR COMMUNITY
CONTROL OF
POLICE
"THE WORLD IS YOURS, AS WELL AS OURS BUT IN THE LAST ANALYSIS, IT IS YOURS. YOU YOUNG PEOPLE, FULL OF VIGOUR AND VITALITY, ARE IN THE BLOOM OF LIFE, LIKE THE SUN AT EIGHT OR NINE IN THE MORNING. OUR HOPE IS PLACED ON YOU."
"... OUR HOPE IS PLACED ON YOU."

LETTERS TO CHAIRMAN BOBBY AND ERICKA
FROM THE YOUTH INSTITUTE (UNEDITED)
—MARCH 1971

ALL POWER TO THE PEOPLE,
How are you and Ericka feeling, I hope fine. I hope you and the sister is trying to survive in that pig pin. The people are going to free you soon. We know the pigs are doing you bad. That's why we try to seize the time, talking to the people. Huey is going to speak on the 27th of this month at 11:00 A.M. I wish you and Ericka can be there.

FREE BOBBY AND ERICKA!
FREE ALL POLITICAL PRISONERS!
SEIZE THE TIME AND OFF THE SWINE!

ALL POWER TO THE PEOPLE!
Dear Bobby, I'm a student at the Huey P. Newton Intercommunal Youth Institute. We have six classes, Math, History, Science, Health, Art, Ideology of the Black Panther Party. We are having a Revolutionary Youth Festival. Eldridge Cleaver is out of the Black Panther Party. Kathleen Cleaver is to and Don Cox. I love all the people.

YOUTH MAKES THE REVOLUTION!
FREE BOBBY!
P.S. How are the comrades doing?

TO ERICKA

Dear Ericka, All Power To The People,
I have learned a lot in the Huey P. Newton Youth School. We looks nice like little revolutionary should look like. We go sale papers like little revolutionary but some of the little revolutionary get out of hand and have to be dealt with after being in the field. On Wednesday we go to work at Distribution. This coming up Saturday we are going to have a revolutionary Youth Festival for the people. It is going to be at Bobby Hutton Memorial Park. Comrade Huey Newton will be speaker at the festival for the people.
ALL POWER TO THE PEOPLE!
FREE BOBBY, FREE ERICKA!
FREE ALL POLITICAL PRISONERS!
"... OUR HOPE IS PLACED ON YOU."

Dear Bobby,

Power to the people, Erica, My birthday is March the 27th, 1971, I hope you get out of jail so we can see you. I am a student of Huey P. Newton Intercommunal Youth Institute. We have a lot of class, we have English and art we have history. Eldridge is out of the Black Panther Party, Kathleen is not in the Party and all the renegades.

ALL POWER TO THE PEOPLE!

ALL POWER TO THE PEOPLE,

ERICA,

My mother works at the Intercommunal youth institute, I'm a student at the Huey P. Newton Intercommunal Youth Institute. We are having a Revolutionary Festival March 27, 1971 at Bobby Hutton Memorial Park, 16th and Adeline, Oakland at 11 A.M. - 6P.M., Huey will be speaking the Lumpen will be singing, we having food, films, games, sports.

ALL POWER TO THE PEOPLE! YouTH MAKES THE REVOLUTION FREE BOBBY SEALE FREE RUCHELL MAGEE! FREE ANGELA DAVIS FREE ERICKA HUGGINS!

ALL POWER TO THE PEOPLE!

I am a student at the Huey P. Newton Intercommunal Youth Institute. All the Comrades miss you. We know that the pigs will try to tell the pig judge that you are guilty, but the people know that you are not guilty. So if they say you are guilty. There won't be no lights for days, because the people are going to cut out the lights all across Babylon. And then the pigs will know that the people are not playing but the people are not playing now because they know that the revolution is serious.

ALL POWER TO THE PEOPLE! LONG LIVE THE MINISTER OF DEFENSE HUEY P. NEWTON!
Educate to liberate has always been a focal point in our struggle for freedom and power to determine our destiny. For we understand clearly that those who can control the mind can control the body. Education, the handing down of human knowledge to the next generation, is necessary for the survival of mankind. In primitive society the job of education was carried on by the family. For example, the father would teach his son all the things necessary to survive in his particular environment. Thus it was only natural that the correct information was passed on because of the love that existed between the two of them and the very obvious dependence on one another to survive. As society became more complex, with the division of labor, institutions were set up for the purpose of educating its members. Now those who controlled the means of production also controlled the educational institutions: they were able to decide what knowledge would be passed on and to whom. Thus during the era of slavery in the U.S., Black people were denied any knowledge other than that which enabled their continued exploitation and oppression by the slave master. Only those who had sworn allegiance to the slave master through traitorous deeds were allowed to acquire only the very rudimentary knowledge of reading and writing.

Over the years Black people fought for schools, for education, for knowledge that would enable them to survive and obtain their basic needs and desires. The power structure rapidly found out that mere denial of educational institutions was not sufficient to keep Black people ignorant. There were just too many blatant examples of the so-called self-taught man who had made significant contributions to the advance of society. Thus the structure allowed Black people to go to school but totally controlled not only the learning process, but the amount and type of education. Black people were taught how to read and write, but not how to think. Black people were told that an education would set them free from poverty and exploitation. And Black people went forward and studied hard and long, and found themselves able to enter fields of knowledge and work that their forefathers had not been able to pursue. However, Black people were rudely awakened to the fact that the type of so-called education they had acquired still led to discrimination and exploitation on some level.

Black people and other oppressed people are well aware of this fact. And today it is not surprising that some of the most bitter struggles going on in our communities are for control of the educational institutions. The power structure has given them integration, so-called community control, scholarships, fellowships, Black studies, etc., but never complete and total control of the educational institutions. For the power structure knows it is easier to control the people they are exploiting, if the people are taught to love and believe in the system that exploits them. The power structure knows that a very serious situation exists when the body is battered through the mind, but must be controlled by force.

What we have is an educational system which is completely controlled by the power structure. The method and process of teaching and learning are geared to memorization of distorted facts and unrelated facts, all designed to fit the needs of an oppressive system. Students are taught that obedience to school rules is primary, and knowledge secondary, or unnecessary. Those who come hungry and cold are asked to sit quietly and learn, something, anything, but how to obtain their basic needs. Those who ask why and question too often are labeled trouble makers and asked to be quiet and love it or leave it. And those who recognize the situation as a farce and rebel through disruption are banned forever. Such an educational system retards the growth and advancement of human society, for human resourcefulness and creativity is held to a minimum.

Huey P. Newton has said that "power is the ability to define phenomenon and make it act in a desired manner." The people want an education that exposes the true nature of this decadent American society, that teaches us our true history and role in present day society. Our many programs are evidence of the fact that we are a Party which teaches by example. With this as our background and our desire and need to define, control and determine our destiny, the Black Panther Party opened The Huey P. Newton Intercommunal Youth Institute in January of 1971. For a long time we have recognized the contradiction which existed between the reality of the situation which the Party has put forth and the distortion of reality put forth by the
COMMUNAL YOUTH INSTITUTE

Many people are coming forward to help us and we are looking forward to eventually expanding the Institute all over the country, into all our communities. For we know that this is the only way that the education for our people will, in fact, expose the true nature of this decadent American society; and this is the best method to teach our true history and role in the present day society. We say this because we believe in an educational system that will give to our people a knowledge of self. If a man does not have knowledge of himself and his position in society and the world, then he has little chance to know anything else. And we know that because the People, and only the People are the makers of world history, we alone have the ability to struggle and provide the things we need to make us free. And we must with love of mankind pass this on to all of those who will survive. For whether we survive as a people depends on what we do today.

"The world is yours, as well as ours, but in the last analysis, it is yours. You young people, full of vigour and vitality, are in the bloom of life, like the sun at eight or nine in the morning. Our hope is placed on you."

ALL POWER TO THE PEOPLE

HUEY P. NEWTON INTERCOMMUNAL YOUTH INSTITUTE
“...OUR HOPE IS PLACED ON YOU.”

LETTERS TO CHAIRMAN BOBBY AND ERICKA FROM THE YOUTH INSTITUTE (UNEDITED) -MARCH 1971

ALL POWER TO THE PEOPLE!

Brother how are you feeling? I go to the Huey P. Newton Intercommunal Youth Institute. There is going to be a festival, Saturday for the Youth. There will be games and prizes and food and the Lumpen are going to sing. Huey P. Newton is going to speak. Candis sings with the Lumpen. We went to Intercommunal and we sang the Lumpen song and Huey speak.

FREE BOBBY
FREE ERICKA

ALL POWER TO THE PEOPLE!

We saw a pig with a 12 gage shotgun pump, we were walking down the village. He pumped his 12 gage shotgun and he thought he was bad. He thought he was doing something and he walked around the building and then two more pigs came out of a house with their 12 gage pump shotguns and drove off. And then I went to the center then I saw a lot of pigs and I hear people saying some one got killed.

ALL POWER TO THE PEOPLE
THE PEOPLE WILL SET YOU FREE SOON!
"... OUR HOPE IS PLACED ON YOU."

Dear Bobby G. Seale

We like our new School. We go to the Huey P. Newton Intercommunal Youth Institute.

ALL POWER TO THE PEOPLE
FREE BOBBY!
FREE ERICKA!

Dear Bobby,

We all miss you and Ericka very much. We know the people are going to free you soon. We sang a song to Huey at Intercommunal day of Solidarity. We like the youth Institute very much.

FREE BOBBY!
FREE ERICKA!

TO BOBBY SEALE,

All Power To The People, Bobby. We celebrated Huey P. Newtons Birthday and we went to sing a song for the Minister of Defense and Supreme Servant of the people. How do you feel today Bobby? You know that Eldridge Cleaver is kicked out of the Party. He broke many Party rules.

ALL POWER TO THE PEOPLE!
"THE WORLD IS YOURS, AS WELL AS OURS, BUT IN THE LAST ANALYSIS, IT IS YOURS. YOU YOUNG PEOPLE, FULL OF VIGOUR AND VITALITY, ARE IN THE BLOOM OF LIFE, LIKE THE SUN AT EIGHT OR NINE IN THE MORNING. OUR HOPE IS PLACED ON YOU."