

THE BLACK PANTHER

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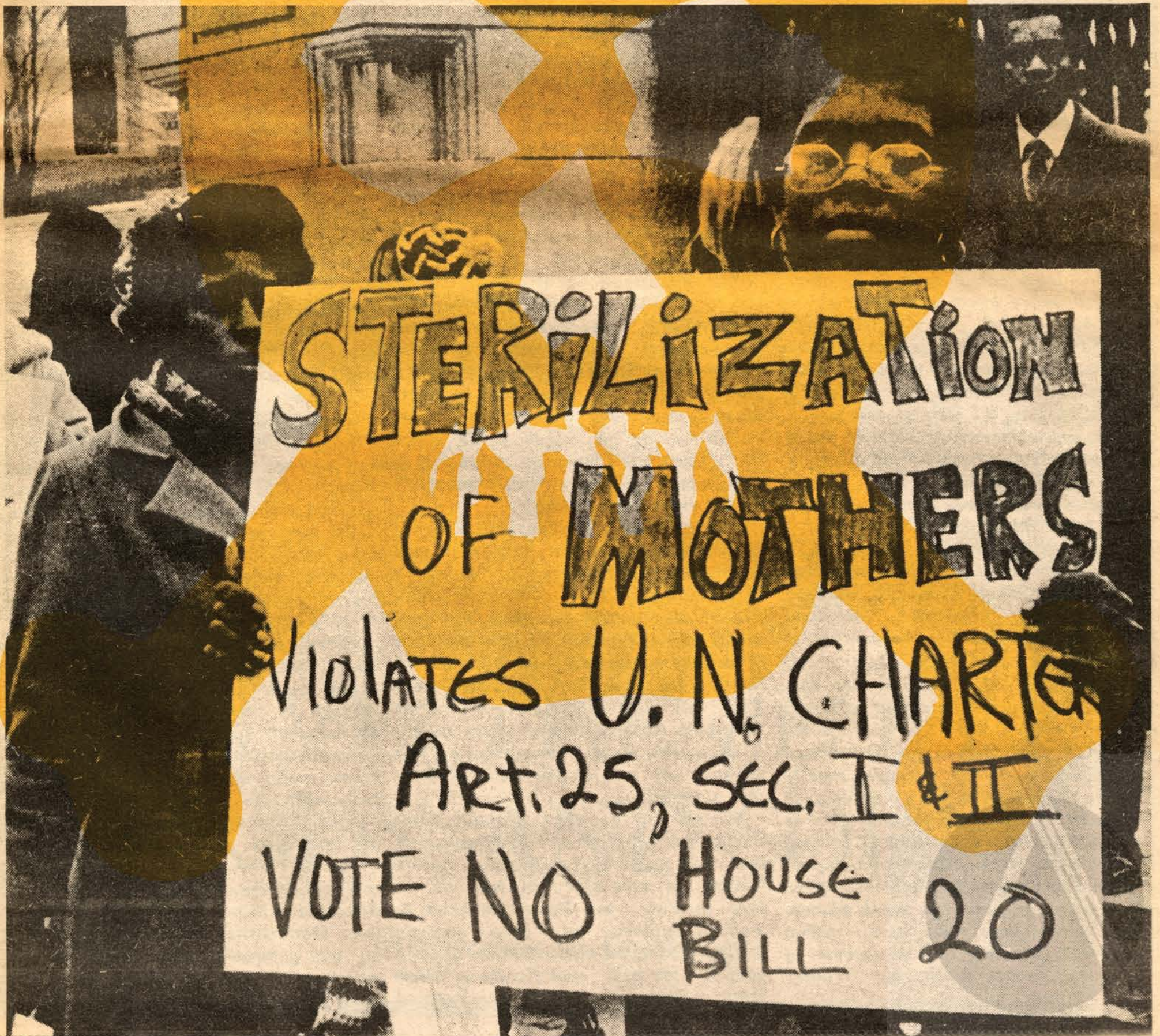
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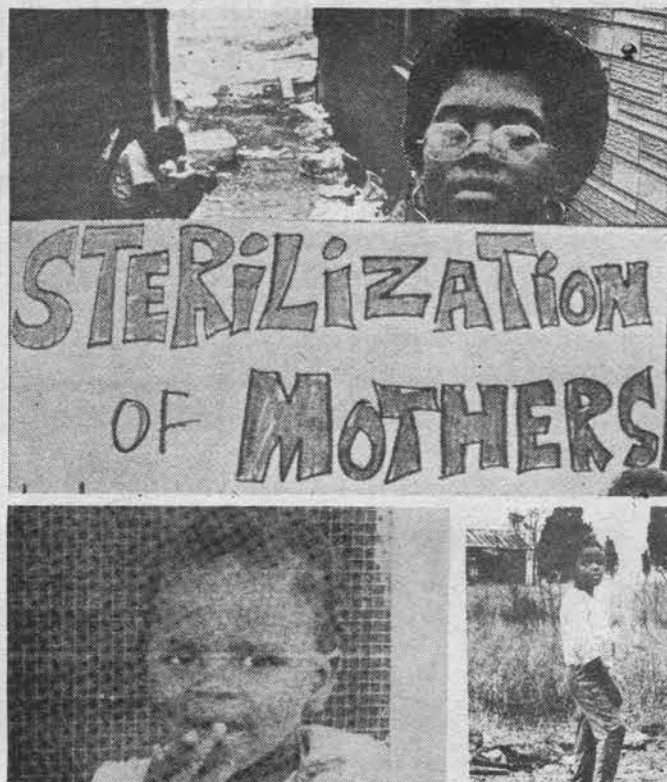
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STERILIZATION-ANOTHER PART OF THE PLAN OF BLACK GENOCIDE



STERILIZATION - ANOTHER PART OF THE PLAN OF BLACK GENOCIDE



America's poor and minority people are the current subject for discussion in almost every state legislature in the country: Reagan in California is reducing the already subsistence aid given to families with children; O'Callaghan in Nevada has already completely cut off 3,000 poor families with children.

However, Tennessee is considering dealing with "the problem" of families with "dependant children" by reducing or eliminating the very possibility of children for black and poor people. The number of "illegitimate" children would be controlled by involuntary sterilization of women.

Specifically, a woman who gives birth to a child outside of this racist society's marital laws would have to be sterilized in order to continue to be able to feed her children by receiving welfare benefits. Sterilization would be the State's insurance against a large young generation of blacks and other poor people swelling the welfare roles.

For approximately the last 65 years, various dysgenic (causing the deterioration of a family line or race, generation after generation) sterilization laws have been introduced and passed in states' legislatures across America. In the last 15 years alone, at least nine states - California, Delaware, Georgia, Illinois, Iowa, Louisiana, Maryland, North Carolina and Virginia - have passed involuntary sterilization legislation.

In the late 1930's (during the Depression), records show that at least 25,000 mothers were sterilized without either their knowledge or permission. These were all poor people, mostly blacks. A classic justification for such a blatant violation of human rights is that sterilization is necessary "to keep the country from being flooded with criminal and degenerate and weakminded elements." In fact, in some places, sterilization laws have been called "eugenic" (relating to improvement of a race of people by bearing "healthy" children) laws.

In 1964, in Mississippi a law was passed that actually made it felony for anyone to become the parent of more than one "illegitimate" child. Originally, the bill carried a penalty stipulation that first offenders would be sentenced to one to three years in the State Penitentiary. Three to five years would be the sentence for subsequent convictions. As an alternative to jailing, women would have had the option of being sterilized. Pressure from the people caused the sterilization section of the bill to be dropped. However, the State of Mississippi to this day still can impose a jail sentence upon women who born more than one "illegitimate" child. (Three months in prison is the maximum penalty).

The modifications of this genocidal law were made in the bill after women, mostly black, came together in Jackson (Mississippi) and exposed as Mrs. Fannie Lou Hamer stated, that "six out of every ten negro women were taken to Sunflower City Hospital to be sterilized for no reason at all. Often the women were not even told that they had been sterilized until they were released from the hospital."

The current bill (House Bill Number 20) being proposed in Tennessee will absolutely force women to submit to sterilization or lose all welfare benefits. It also grants the State the right at its own discretion to take children of welfare recipients from their natural parents and place them in foster homes. This bill was introduced by racist freshman Representative Larry Bates, a Dixiecrat from Northwestern Tennessee, who sits on the General Welfare Committee.

Because of the angry protests from black and poor women in Tennessee, the State generously allowed a public hearing to take place on this bill. At this meeting, pig Bates referred to welfare mothers as "brood cows", while reading so-called letters of support for his plot, specifically a letter from a Tennessee mayor which stated

that "...Even my maid said this should be done. She's behind it 100 percent." When he (Bates) argued that one purpose of the bill was to save the State money, it was pointed out that welfare mothers in Tennessee are given a maximum of \$15.00 a month for every child at home (The maximum welfare payment in Tennessee, which is for a family of five or more children, is \$161.00 per month.), and a minimum of \$65.00 a month would have to be spent by the State to keep a child in a foster home.

The so-called open hearing was closed while Mrs. Willie Pearl Ellis, who is the head of the Memphis Welfare Rights Organization, was in the middle of a sentence. She challenged this, saying, "I'm a welfare recipient. If Mr. Bates can propose a bill as to what to do with my life, I think I have a right to question that ...If you're going to sit and make decisions on how to control my life - and you don't live under the same circumstances - I have a right to ask questions."

The overall plan of Genocide of Black People by the U.S. Government has been exposed for some time now. What we must always be conscious of is the various manifestations of this plot. We deny, some of us, that the history of the Nazi reign of terror could repeat itself here and now. We say that we won't let it happen. We won't allow ourselves to be a part of mass murders, such as occurred in Auschwitz or Dachau. But, under Hitler's rule many women suffered death and permanent physical damage to themselves and their offspring under so-called medical research examinations and operations upon them, while the insane Hitler worked frenziedly to eliminate all races of people, except the "Master Aryan Race" or the white, non-Jewish Germans.

The U.S. Government does have and will and is enacting its plan to commit Genocide on Black people. The involuntary sterilization of our women, reaching into generation after generation is, unfortunately, just one part of that plan.

ALL POWER TO THE PEOPLE!

BLACK MAN FIGHTS EXTRADITION BACK TO BARBARIC ARKANSAS PRISON

A 21-year old Black man, Lester Stiggers, is currently incarcerated in the Wayne County Jail in Detroit, Michigan, awaiting a decision by Governor William Millikan on whether or not he will be extradited back to Arkansas. Lester Stiggers escaped from an Arkansas prison (over a year ago) where he was serving a life sentence allegedly for murder.

He was sentenced to life imprisonment after a one day trial. He was 15 years old when he began serving his term. Lester spent five years in the infamous Arkansas prison system. This is the same prison system in which the unmarked graves containing bodies of prisoners (who had supposedly tried to escape or who had escaped) were found in 1968.

He says, "If I go back, I know I will be tortured or shot by a trustee. They give the trustees guns and they are encouraged to shoot prisoners who might cause a little trouble. I saw a killing in a ward where a black man was shot while playing cards."

Lester spoke of another time when a white Yardman was sent into the hole to "mess up" a sixteen year old black kid, and the kid beat him (the Yardman)



LESTER STIGGERS

instead. Later, the youth was found hanging in his cell. They said it was "suicide", but no one believes it. Lester himself was thrown into the hole for inability to pay off a trustee. He was beaten every morning for a month while in the hole.

Even the pigs themselves admit to the barbaric treatment and conditions of the Arkansas Prison System. In 1970, an Arkansas judge said confinement within an Arkansas prison constituted "cruel and unusual punishment". And in 1967, Oregon denied extradition of a prisoner back to the State of Arkansas, "because of barbarity, cruelty, torture, animal bestiality...and animal viciousness. Arkansas prisons are institutions of terror, horror and despicable evil."

Naturally, Lester is afraid to return to Arkansas. "They'll say I've tried to escape or that the gun went off accidentally. They've said it before, and they'll do it to me, because I made them mad by exposing them."

As of now the decision rests with the governor of the State of Michigan, when it should rest with the hands of the People. Let the People decide!

ALL POWER TO THE PEOPLE

BLACK CONSTRUCTION WORKERS STRUGGLE IN BOSTON

The United Community Construction Workers (U.C.C.W.) has brought the struggle around unemployment to the forefront in Boston and has been confronting major construction companies on this issue. Failing to get results, U.C.C.W. issued the following press release and demands:

On April 1, 1971, after weeks of negotiations with Joseph Colarusso of the J.T. Scully Construction Company, the United Community Construction Workers moved to shut down construction at the site located on Olney Street in Dorchester. The demands from the Black workers were: 50% of the skilled jobs and 100% of the unskilled jobs (common laborers). The project is owned by the City of Boston and it is replacing the Gibson and Atherton schools which have a predominately Black and Spanish speaking population.

We have had orders from the Boston Police Department to peacefully picket the job site as they could not allow us to hold up construction progress. Again bringing to the front the type of racism that is instituted against the plight of the Black people in the community.

We have no recourse but to confront the racist contractors and unions in an effort to secure more jobs and training for our people.

It is our intention to move on every job taking place in our community to ensure that Black men receive their share of work being done on the dwellings which they will be living in, going to school and transacting business in. Our cry is still the same:



If we do not build, then no one will build in peace.

All jobs taking place in the Black community are totally out of compliance with the Manifesto and we are moving and organizing to rectify this situation.

The Boston City Hospital, located on Albany and Northampton streets, whose main contractor is Perini Construction Co., is operating with 140 men, of which there is a total of 11 Blacks. Is this the white man's philosophy of fairness?

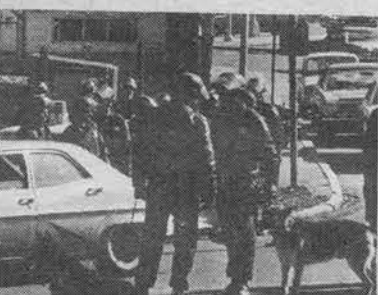
A "Boston Plan" was originated by city government to secure training programs for minority workers in different phases of construction. It has in fact done the reverse. It is clear to us that this plan was devised to control and keep Black people from working within the community. The contractors mentioned in this statement were signatories to the Boston Plan, yet they are doing nothing to implement this plan into action.

It is our intention as a labor organization to right the wrongs and injustices imposed on us by the racist unions, contractors, paper compliances and plans. We are tired of the dual standards that are inflicted on us. If we can't get satisfaction by obtaining jobs

and training, we will liberate every job in the community by whatever means that are necessary.

We will not tolerate a 20-year old white making \$200-\$300. per week in our community, while Black men stand idly by and go on welfare because of this racism. This must stop TODAY - NOW. City Hospital construction and all other projects that are suppressing us must die.

1. U.C.C.W. demand that U.C.C.W. be used as a hiring source to provide no less than fifty percent



of the skilled craftsmen on all construction sites within the community.

2. U.C.C.W. demand that all of the unskilled labor jobs be held by minority residents emanating from UCCW.

3. U.C.C.W. demand that UCCW be used as a hiring source for this community.

4. U.C.C.W. demand that all contractors, generals and subs, that are working within the minority community, have at least one minority trainee in each trade.

5. U.C.C.W. demand that all construction projects within the minority community be excluded from the BOSTON PLAN. ULTIMATUM

IF THESE DEMANDS ARE NOT MET IMMEDIATELY, NO WORK WILL GO ON IN THIS COMMUNITY.

On Wednesday, April 14, 1971, United Community Construction Workers, (U.C.C.W.) held a demonstration near Boston City Hospital in protest against all work being done by Perini Construction Company. Approximately 75-100 members of U.C.C.W. stood in front of the entrance gate at the Perini Construction job site where workers were in the beginning stages of the erection of a new building. This demonstration was the second in a series of protests by U.C.C.W.

Previous to this particular demonstration, the Boston Police Department had sent word to UCCW that they could not allow any interference with construction progress. Across from where the demonstration was being held, over 100 troops of the Boston Pig Department, some of

whom had dogs, were posted; and three blocks away, over 100 additional pigs were marching in columns. The fact that the Boston Pig Department could send orders concerning a demonstration against a construction company clearly indicates their repressive role in the power structure and the relationship between the businessmen and the police forces of Babylon. The presence of pigs at the demonstration to intimidate and harass these brothers also exposes the pre-planned repressive tactics of Perini Construction through use of the Boston Police Department. Rain interfered with the demonstration and brought the day's struggle to an early end.

U.C.C.W. has made a general call to the entire black community to support their struggle. For further information call (617) 442-7414 or write U.C.C.W.; Blue Hill Avenue; Roxbury, Mass. ALL POWER TO THE PEOPLE Boston Chapter Black Panther Party

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(please print)

NAME _____

ADDRESS _____

CITY _____

STATE/ZIP # _____ COUNTRY _____

PLEASE MAIL CHECK OR MONEY ORDER TO: MINISTRY OF INFORMATION, BLACK PANTHER PARTY, Box 2967, Custom House, San Francisco, CA 94126

RACISTS ATTACK BLACK CHILDREN AT GEORGE B. SWIFT SCHOOL ON NORTHWEST SIDE OF CHICAGO



Children of Mrs. Currie



Mrs. Dorothy Currie



George B. Swift School

Mrs. Dorothy Currie moved to 5600 N. Winthrop (on the Northwest Side of Chicago) in February of 1970 in an effort to give her children a quality education at the George B. Swift grammar school, located in that community. Instead of quality education Mrs. Currie and her children have received only terror, threats, beatings and insults from the racist residents of the community and the racist teachers and administrators of the George B. Swift school.

Mrs. Currie's three children, Bridgette, age 10, Liz, age 9, and Tony age 7, have been going to the Swift school for over a year and have nothing to show for it but their bruises. One of Mrs. Currie's children, Liz, was beaten in the head with a baseball bat by a 15 year old racist by the name of Tracy Green; and as a result of this beating she is nearly blind, and now has to

wear glasses. The school administration refused to pay any of the hospital bills incurred as a result of Liz's injuries, nor would they pay for her glasses. Mrs. Currie called the police department and asked them to contact Tracy Green's parents so that she could talk to them about what happened to her daughter, and the police told her that it would be best to forget about the incident because Tracy is a minor and can not be prosecuted. (This is clearly a contradiction. The majority of children incarcerated in the Audy Home, Joliet Rehabilitation Center, or St. Charles juvenile correction institution are under 15 and they are also Black.)

Only the prevalence of racism could allow Tracy Green to be exempt from the alleged "aid" given by youth institutions. Seeing that she could get no help at all from the police, Mrs. Currie

went to the Swift school and followed Tracy Green home. She went up the stairs of Tracy's house and made an effort to talk to his parents who had met her at the door. Tracy's parents told Mrs. Currie that they did not want to talk to her about their son beating Liz with a baseball bat, further stated that Mrs. Currie was trying to start a race riot. They tried to portray the victim as the victimizer.

Bridgette, Mrs. Currie's 10 year old daughter was attacked and slapped by a White parent who said that Bridgette had beaten up her son, when in all actuality she had only defended herself from another racist attack. At school the next day, Bridgette was run home by another adult racist.

Mrs. Currie's son, Tony, has been suspended from school five times, supposedly for his uncontrollable aggressive nature. The

teachers are openly hostile toward Tony because he is Black. And if Tony acts aggressively toward those who show him no respect, they say the he is incorrigible. The teachers say that they suspended Tony because of his attitude toward them; but it is clearly their attitude toward him which is the basis for his behavior. Tony does not need to deal with his attitude; the teachers need to deal with their racism. Mrs. Currie went to the school to talk to the principal, a Jean Kenning, about Tony's frequent suspensions and was told by the principal that she could do nothing about it. If the principal, who is over the teachers, can do nothing about it, then who can?

The school administration suggested that Mrs. Currie take Tony to a psychiatrist to be examined. She not only took Tony to be examined, but, her self and Bridgette and Liz also. The psy-

chiatrist found nothing wrong with anyone in the Currie family. Then, the psychiatrist submitted a plan to the school administration that called for Mrs. Currie to pick up Tony everyday from the school, so that he would know that someone was coming that loved him and would protect him after school was over. This plan never had a chance to develop because the next day Tony was suspended for the fifth time.

Mrs. Currie and her family and millions of Black people like them will continue to suffer at the hands of overt racists until the masses of oppressed people make a collective move for their freedom.

ALL POWER TO THE PEOPLE!

Illinois Chapter
Black Panther Party

MOTHER OF EIGHT CHILDREN EVICTED BY PIG SLUMLORD

Mrs. Clara Johnson was a resident at 8220 S. Emerald St. (In Chicago) for a period of over two years. Her neighbors say she was a model of human dignity. She kept the home she rented immaculate, and her children were very clean and well behaved. Yet, in spite of all this, her landlord served her an eviction notice in January. The owner of the home where Mrs. Johnson lived, a capitalist named Earl Head, told her that she had thirty days to move, because of "depreciation" of the property.

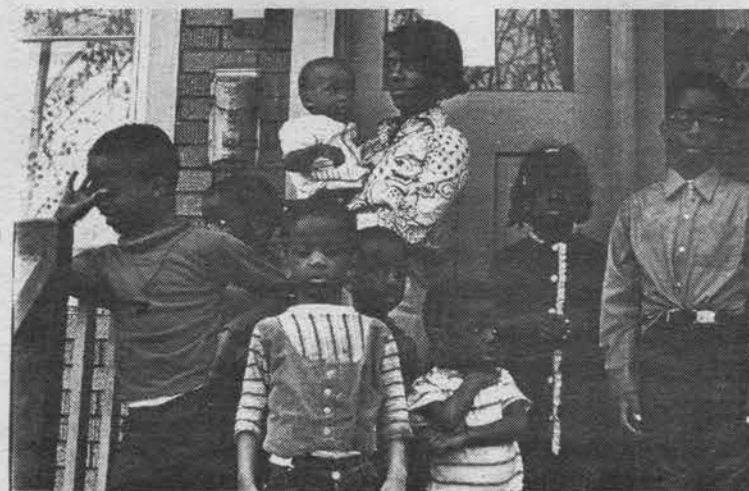
Mrs. Johnson asked her landlord exactly what part of the property she had depreciated and the reply was that the walls are weak and the floor is sagging. Mrs. Johnson said that the house was in very bad condition when she rented it, but since she has eight children and is on welfare she had to make due and try to fix the house up as best she could. Not once, while Mrs. Johnson lived in the house, did

Earl Head make repairs or improvement on the property.

Mrs. Johnson still sent rent for the month of January to Earl Head in spite of the eviction notice, hoping that he would retract the original statement of eviction. Earl Head accepted the rent for January, and Mrs. Johnson, thinking everything was alright, continued to live in the house.

Then came the month of February, and Mrs. Johnson's avaricious landlord sent her another letter saying that she must think that he is kidding about her having to move and that she had better be out of the house before the end of February. Mrs. Johnson had no place to go, so she sent rent money for the month of February also, but this the landlord did not accept.

Mrs. Johnson went to the Chicago Welfare Department for some kind of assistance, because she did not know what to do. However, the bureaucratic welfare



Mrs. Clara Johnson and her children

board completely ignored her, giving her no advice, sympathy, or help whatsoever. Mrs. Johnson was finally evicted, in April, along with her eight children: Jimmie, Lucretia, Rene, Darryl, Dwayne, Derrick, Keith, and Christopher. However, pig Earl Head is not

the only one responsible for this. The ruling class of Amerika, by way of the U.S. Constitution, has always advocated the property rights of the individual over the needs of the suffering masses of people. We live under a social system where one person can own

ten thousand acres of land and ten thousand people may not necessarily own one. All poor and oppressed people, such as Mrs. Clara Johnson, must band together to insure their collective interests, because we cannot struggle against our oppressors on an individual level and expect to win.

Mrs. Clara Johnson is now living with friends temporarily because she has not found a place that she and her eight children can afford to move into due to the subsistence income she receives from the welfare department.

If you live in or near Chicago, and know where Mrs. Johnson can find decent housing at a reasonable "people's rent", then we ask you to please contact her at the following telephone number: 874-0222.

ALL POWER TO THE PEOPLE!

Illinois Chapter
Black Panther Party

INTENSIFICATION OF GENOCIDE IN THE BLACK COMMUNITY

On Saturday, April 24, 1971, the fascist pigs of Highland Park, a suburb of Detroit, struck down another member of the Black community. Carl Finley, 20 years old, of 185 Waverly Street, was shot down by pig assassin, Ralph Jackson.

Around 6 p.m. Saturday, Carl Finley, an employee at Vernors Bottling Co. and a member of that community for 8 months, opened his door and found two Highland Park Pigs who were responding to an alleged anonymous call. They told him to come onto the porch and halt. After he did this, they told him to drop what he had in his hand. The brother had a pipe wrench in his hand, and according to the pig

news media, the pigs thought that the brother had a gun in his hand. When they told him to drop it, there was no response, so they opened fire.

Several witnesses stated that seconds later his body was filled with bullets from a .357 magnum. His wife, Georgina, even after requesting to be taken to the hospital, was rushed off to the pig station for questioning. After arriving at the station, she requested to know the condition of her husband but was told nothing. Witnesses stated that minutes after the murder, a large number of pigs arrived on the scene, and pig Ralph Jackson was rushed away. Witnesses were told to move or they would get the same.

In our attempts to expose contradictions between pigs and people we recognize the need for community control of police. Some form of control must be implemented if we are going to make police more responsive to the people. Pig Ralph Jackson has been put right back in the community to commit continued acts of genocide upon the people.

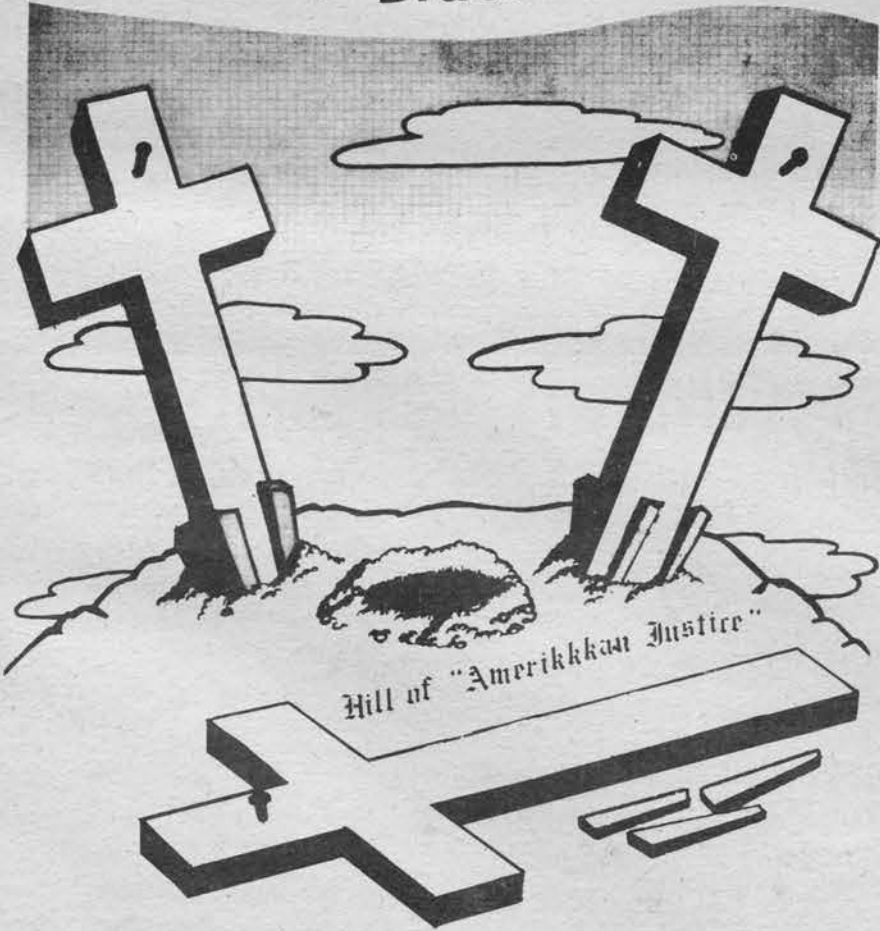
For every act of aggression that the aggressor inflicts upon us there will be twice that amount of resistance.

ALL POWER TO THE PEOPLE
Detroit Branch
Black Panther Party

NEW HAVEN, CONNECTICUT

REVIVAL FOR SURVIVAL

Save Bobby and Ericka
Save Black People



The Black Panther Party Announces A

Revival for Survival

Special Guest Speaker

Rev. Charles Koen
United Front
Cairo, Illinois

Sunday, May 16, 1971
Beaver Pond Park
12 Noon to 8:00 PM

Only The People Can Free Bobby And Ericka

SAVE KALAMA VALLEY - HAWAII

On October 31, 1968 a hearing was held by the City and County Planning Commission on rezoning Kalama Valley and Queen's Beach, referred to as Maunalua. Bishop Estate holds title to the land and has leased it to the Kaiser Hawaii - Kai Development Company. Kaiser Hawaii - Kai asked for the rezoning of the Farm District and Unrestricted Residential area to Class A, A-1, and AA Residential. Over 800 acres of land were involved. Residents of Kalama Valley had no knowledge of this hearing and none of them attended. The land was zoned according to Kaiser Hawaii - Kai's request.

As late as March 1970, 67 families lived in the Valley, among them were Hawaiians, part-Hawaiians, Portuguese, and Japanese. There was strong sentiment against the rezoning and planned eviction of residents from the Valley, but little hope or organizational effort to fight the Bishop Estate. The deadline for clearing residents out of the Valley was set for June 30, 1970, by the Estate. Those who could afford to, moved out. Others, who could not afford to move, were forced into substandard and overcrowded homes. Some of those who moved were forced to liquidate their pig farms for want of suitable land. Several families stayed.

On July 1st, Hawaii-Kai bulldozers appeared in the Valley and started to knock down homes on order of Bishop Estate Officials. An attempt was made by Kokua Kalama to save these homes from destruction. The people were arrested and charged with trespassing by the Estate. The same thing was repeated on July 10th, and seven persons were arrested. The bulldozing came to a halt. Fires broke out in the Valley for several nights after this. The psychological ef-



fect of the bulldozing and fires caused some residents to flee the Valley.

Kokua Kalama organized a tour of the Valley to get more of the community aware of what was happening there and to build a base of support for the residents' struggle. Two thousand people made the tour on September 7th, along with representatives from the media. Concern over the issue mounted. A rally was held at the State Capital on October 28. Almost a thousand people unanimously adopted the following statement:

We demand that the development planned for Kalama Valley by the Hawaii-Kai Corporation with the cooperation of the Bishop Estate be brought to a complete and permanent halt. We want that land returned to the local residents and rezoned to agricultural use. We want the residents in the Valley given the right to remain.

We want those families already evicted to have the right to return. Any improvements made on the Valley should be done in cooperation with these families and for their benefit. We know the Bishop Estate can afford these improvements. We also believe that in so doing, the Bishop Estate will fulfill its pledge to help the Hawaiians and at the

same time, help itself. We believe our demand is reasonable and just.

The Kalama Valley-Queen's Beach complex is planned for 30,000 people-half tourist and the other half high income people. Ten hotels, a golf course, high rise apartments, low rise apartments, shopping facilities, and homes are planned for Kalama.

There is a lot at stake in Kalama Valley for the farmers, Hawaiians, local people, and the environment. What is happening to Kalama is a symptom of the disease which is ravaging the islands and its local inhabitants. The Kalama project must be stopped right now as a start toward the total re-evaluation of Hawaii's priorities.

DEMANDS OF THE PEOPLE

1. We must stop the re-zoning of agricultural land for urban use and halt tourist and urban development.
2. We must control in-migration. Our local people must come first.
3. We must guard the ecology of our islands.
4. We must free our people from the land monopolies.
5. We must work towards economic self-sufficiency for our islands.
6. We demand that the development planned for Kalama Valley by the Hawaii-Kai Development Corporation with the cooperation of the Bishop Estate be brought to a complete and permanent halt.

ALL POWER TO THE PEOPLE!

HELP THE PEOPLE OF STANFORD UNIVERSITY COMMUNITY

The brothers and sisters arrested at Stanford were arraigned on Wednesday, April 21, and trials will probably begin in late May. We want and need Stanford to feel the pressure of the community before that time if possible. Would you please send letter of protest to:

Richard Lyman, President
Stanford University
Stanford, Calif. 94305

Deputy District Attorney Brown
270 Grant Street
Palo Alto, Calif. 94301

Your local media - newspapers, radio, and television stations.

Would you also make any contribution and/or fund raising efforts you can. We are trying to establish a

suitable legal defense and mobilization fund to fight Stanford and Santa Clara County officials, both in and out of court. Make checks payable to the Black Students Union at Stanford. All assistance will be greatly appreciated.

Would you send us letters of support:

Mail to - Black Students Union
The Black House
Stanford University
Stanford, Calif. 94305

If there is anything else you can do to help, please notify us immediately. For further information, Call The Black House, Stanford University, (415) 321-2300 ext. 2987.

ALL POWER TO THE PEOPLE!
BLACK POWER TO BLACK PEOPLE!

The Central Committee
Black Students Union at Stanford



A HUNDRED BLACK SOLDIERS ENTER "WHITES ONLY" BAR AND BATTLE WHITE SOLDIERS IN KOREA

SEOUL, South Korea (LNS) -- Seven American soldiers were arrested April 13 during a series of racial battles which Korean sources said started when about 100 black soldiers forced their way into a Korean bar catering to white servicemen.

The bar near the 38th Artillery Brigade's Camp Humphreys formerly was the only one catering to blacks among the eight in the village, but recently it hung out a "white only" sign.

Later, the U.S. Army said, there were disturbances at the base, minor fires were set both off and on the post, a number of windows were broken in a village near the main gate, and seven soldiers were arrested on suspicion of arson and larceny.

The Army conceded that the disturbances had "some racial overtones."



*We Want All
Black Men To
Be Exempt From
Military Service*

G.I.'s ATTACK ARMY RACISM

On April 1, 1971, PFC Arthur Board, a black GI in 565 Repair Parts Company, Ft. Hood, Texas, was acquitted by special court-martial of "Disrespect to a non-commissioned officer." On April 7, PFC Tapscott, also in 565 Repair Parts, was acquitted by summary court-martial of "Appearing in formation in an unserviceable uniform" and "failure to obey a direct order" (to change his uniform). In March, a white, Frank Dunn (who is on the staff of the Fatigue Press, Ft. Hood's GI paper) who is from the same company, was also acquitted by summary court-martial of "Illegal pos-

session of a prohibited weapon" and "Dereliction of duty."

All 3 of these cases are part of a growing struggle against illegal harrassment and racism in 565 Repair Parts Company. In spite of the efforts of Captain Jones and others in the chain of command (Captain Jones is the Company Commander), the enlisted men in the company are beginning to fight back. Three times in a row charges he brought down on EM's have proven in court to be false. PFC Board had been accused of calling a sergeant by an "obscene" name. But in court it was proven that

Board never said the words, and that in fact it was the sergeant who had been disrespectful. Both Tapscott and Dunn defended themselves in court.

Along with and as part of a campaign around the court-martials, a petition was circulated on March 28. The petition was signed by 82 men in the company, and will be presented to congressmen and senators along with military personnel. The petition reads as follows:

"WE, the undersigned members of 565 Repair Parts, 13th Support Brigade, hereby charge the following members of our command with racial discrimination in violation of the 1964 Civil Rights Act, AR 600-21 (Equal opportunity and treatment of military personnel), AR 600-

23 (Nondiscrimination in Federally Assisted Programs), Article 92 of the Uniform Code of Military Justice (failure to obey lawful order or regulation--- meaning the above AR's), and our basic rights as human beings:

"E6 Mendiola, 1st Sargeant Scott, Lt. Harman, Lt. Carter, F6 Gordon, and Captain Jones.

"In the past 3 weeks, criminal charges have been brought against E3 Board, E4 Tapscott, E1 Tutt, E2 Ware, E4 Johnson, and others unnamed -- all black. Only one white GI, as far as we know, has been charged with an offense. This is not because blacks are more prone to break laws, but because our command is more willing to bring charges against blacks than whites.

"Of about 30 black EM's only 2 are presently up for promotion to E5. PFC and E4 are given promotions, based on time in service. In our company, we are required to face a board for such promotions. This is done primarily to enforce the racism in our company.

"Racism and racial prejudice are against all international laws, as stated in the United Nations charter. We demand an end to discrimination in our company, and in the entire armed forces."

The Oleo Strut
P.O. Box 1265
Killeen, Texas 76541

FT. MEADE G.I.'S CHEER ANTI-WAR SPEECH

Ft. Meade, Md. (LNS)-- About 200 GI's most of them black, gave a standing ovation to a strong anti-war speech by California congressman Ron Dellums--and then booed, hooted and cursed their post commander Col. A.W. Alexander, during a fierce exchange over conditions at Ft. Meade.

Dellums' April 13 appearance at Ft. Meade, headquarters of the First Army, was one of a series he is making to U.S. military posts urging soldiers "to resist the immoral war in Indochina and to demand their rights and privileges as soldiers

and citizens." He also tours the installations, looking for and often finding what he calls "inadequate" to "inhuman" conditions at barracks and stockades.

Col. Alexander and his deputy, Col. Elam W. Wright, Jr., chose not to debate Dellums on the war issue but did stand to take angry questions from the soldiers. Their answers were often drowned out by an uproar of obscenities.

There are military regulations forbidding just about everything the troops did and said in the dingy theater, but the Colonels

seemed anxious to avoid any major blow-up. They didn't call in the MP's, and made only feeble attempts to stand on their dignity-- "I have told the congressman we would accomodate him in any way we could," Col. Wright bristled, "but I'm not going to stand here to be vilified."

After the meeting was over, Col. Alexander comforted himself by telling reporters that "Most of those men are in the SPB (a unit of men awaiting trial or punishment). They are the dregs of the Army."

CHIEF WITNESS AGAINST MARTIN SOSTRE

ADMITS HE DIDN'T BUY HEROIN

Buffalo, N.Y. (LNS) -- Three years ago, Martin Sostre, Black militant and radical bookseller, was sentenced to forty-one years in prison for allegedly selling heroin. Now, in a dramatic turnabout, the chief witness against Sostre has admitted that he lied about buying heroin from the imprisoned revolutionary.

From the day of his arrest in 1967, to the day of his conviction by an all-White jury, Sostre has conducted a personal legal campaign for his freedom. With the official recanting of the prosecution's only witness, Arto Williams, a worker in a California drug rehabilitation center, it is possible that Sostre may win his release.

That would be his second major victory during his three years of incarceration. In May, 1970, Sostre was awarded \$15,000 in damages for the mistreatment he received while an inmate in Green Haven (N.Y.) State Prison. He contended that he had been confined to solitary for arbitrary reasons, without a hearing, for 13 months.

(The ruling, by Judge Constance Baker Motley, was later overturned by the circuit court of appeals.)

Sostre has been the target of political intimidation for several years. In 1966, FBI agents visiting his radical bookstore--where the works of such militants as Malcolm X, W.E.B. DuBois, as well as anti-war and anti-imperialist literature from socialist countries were being sold-- had warned Sostre: "You're really asking for trouble."

The witness Arto Williams' change of heart came after he read a profile of the Sostre case in Ebony magazine, written by William Worthy, a Black reporter for the Baltimore Afro-American. Worthy was one of the first journalists to take up Sostre's case after the trial--which received inflammatory coverage in the Buffalo press.

Williams now explains that he had been in the Erie County Jail, on a felony theft charge, just prior to Sostre's arrest. Then he was released on his own recognizance. Six hours after he left the jail, Narcotics Squad detectives drove him to Sostre's Afro-Asian Bookstore, where they arrested Sostre for having "sold" heroin to Williams. In exchange for helping the cops frame Sostre, Williams had the charges against him dropped. He now faces possible perjury charges.

Sostre was arrested along with Geraldine Robinson, who drew an "indeterminate sentence" for resisting arrest. She has been in jail since September, 1969, and her five children (ages 4 to 10) have been divided up in several foster homes.

Now that Williams has reversed his testimony, defense attorneys argue, the midnight raid on Sostre's bookstore was illegal, and the charges that resulted from it should be dropped. They are pressing for a new trial.

WOMAN AND FOUR CHILDREN EVICTED

Alice Hashell and her four children suffer at the hands of avaricious slumlord, Clifford Lane. Since, 1969, Mrs. Hashell has been living at 2307 Bush street, in San Francisco. In an attempt to have some sort of decent housing, Mrs. Hashell has spent most of her money trying to maintain her apartment. She has sanded the floors and painted, to keep down the number of rats and roaches that are prone to attack the children. In spite of this, slumlord Clifford Lane charges an exorbitant \$150 a month rent. He has refused to either improve the apart-

ment or grant rental deduction for Mrs. Hashell's expenses.

On the contrary, pig Clifford Lane charges lawyer fees for late rent-payments. Up to date, Mrs. Hashell has paid up to \$200 in lawyer fees, and recently slumlord Clifford Lane evicted Mrs. Hashell, claiming that she was \$400 behind in her rent.

The people from the community realizing how deplorable the situation was and knowing that pig Clifford is an enemy not only to Mrs. Hashell, but to all poor people, have reinstated Mrs. Hashell in her apartment.

We want decent housing fit for the shelter of human beings. Mrs. Hashell's home is filled with rats and roaches, peeling ceilings, and faulty plumbing, while the slumlord grows richer and richer from excessively high rent.

If the pig slumlords will not give decent housing to the people, then the people haven't got any alternative but to take control of housing and construct, thru co-operatives, housing fit for the shelter of human beings.

ALL POWER TO THE PEOPLE

CONFRONTATION BETWEEN PEOPLE OF FILLMORE COMMUNITY AND THE RE-DEVELOPMENT AGENCY BOARD OF DIRECTORS

On Tuesday a group of about twenty-five unemployed people from the Fillmore Community (San Francisco) confronted the members of the Re-development Agency Board of Directors. This Board has been guilty of hiring racists to work in the community on R.D.A. construction and tree planting projects, while people of the community remain unemployed. The R.D.A. board consists of pigs, Justin Herman, James A. Silva, Joe Mosley, Walter Kaplan, Francis F. Solvin (who slept

through-out the meeting and Stanley Jenson, who did not attend).

The community people made the following demands on the R.D.A. board:

1. \$33,000 tree planting program to be opened within a week, and that people from the community be employed.
2. Residents participation -- at least 50% of all jobs and training programs be opened to people in the community.
3. Work projects be given to minority contractors so that more

people (above the residents requirement) would be employed. Reference was made to Laury Saving Company, a racist construction company which refused to hire minority workers.

The people of Fillmore realize that they must control the means of employment in the community. If the avaricious businessmen will not give the people fair employment then the people must take control of the means of employment.

ALL POWER TO THE PEOPLE



SAM NAPIER



**ONE WORD IS A THOUSAND WORDS TO A THOUSAND EARS.
SAM NAPIER SPREAD THE PEOPLE'S WORD.
EVEN NOW WE HEAR IT RESOUND TEN THOUSAND TIMES.**

"CIRCULATE TO EDUCATE"

Sam Napier, Black Panther Party,

Intercommunal News Service, Circulation Manager,

Murdered By Fascists, April 17, 1971 New York, New York



Telegram

1048 Peralta

Our loss is great one. Loss of one comrade diminishes our number, yet brutal crimes perpetrated against us by oppressor only serves to heighten our resolve and revolutionary fervor. Sam has given most any human being can give for his people—he has given his life. Sam did not die in vain, he died for the very thing he lived for—revolution. His murderers will not go unpunished on scales of eternity, for the just shall inherit the earth, sweeping away all insane men. Long live the spirit of Sam Napier.

MASS STATE CHAPTER
Black Panther Party.

Central Headquarters Black Panther Party
1048 Peralta St.
Oakland Calif.

To the family and fellow comrades of Samuel Napier we join you in mourning for our comrade in arms, his death was heavier than Mount Tai, his spirit of absolute selflessness and dedication to the people will never die, wrath of the people will surely avenge this revolutionary servant of the people.

ALL POWER TO THE PEOPLE!

East Coast Distribution and
Connecticut State Chapter
Black Panther Party

FOR SAM

Sam made a commitment to the people; he dedicated his life to the betterment of mankind. The vehicle through which he served the people was the Black Panther Party, and its organ the Black Panther Intercommunal News Service. He believed very strongly in the Party and the work he did in serving the people. He would always say, the Black Panther Intercommunal News Service was the life of the Party and the People; and with that he did his best to see that the paper circulated from community to community throughout this fascist empire and the world.



He knew that in order for the people to be able to liberate themselves from the enemy, that they would have to be educated. Sam could only see the people being educated through circulating the Black Panther Party Intercommunal News Service. Time after time I would hear Sam in the office or in the streets walking fast and shouting, "Circulate to Educate and Educate to Liberate." Many nights Sam would set at home jotting down ideas to increase circulation. That was Sam, always serving the people. Never once thinking of himself but always devoted to the people and the struggle.

Being his wife, I am very heart broken over his death and regret the loss the people will feel, and his two sons, Stag and Huey, his comrades and myself. But being a servant of the people, I feel the significance of his death can only strengthen the Party and the masses of people. And because of this new strength, I am sure the work that he and other brothers and sisters who have been murdered by the reactionary forces have left behind will be carried out to the fullest and on a higher level. And to you, Sam, I will do as you have in the name of the revolution.

**REVOLUTIONARY LOVE FOREVER!
ALL POWER TO THE PEOPLE!**

Pauline Napier

LETTER OF CONDOLENCE

TO: COMRADE SISTER PAULINE NAPIER, WIDOW
OF A TRUE REVOLUTIONARY AND ULTIMATE
SERVANT OF THE PEOPLE, COMRADE SAM NAPIER

We, the San Quentin Branch, Black Panther Party would like to share with you, our Comrade sister, all the aches and pains you must have, not only as a wife, but as a beautiful Black sister who stood strong.. not behind; but beside her comrade, revolutionary husband, Sam Napier, who has been more than active in the Black Panther Party since 1966. And there's no doubt in our minds that had there been a Huey P. Newton, Bobby Seale and Black Panther Party a hundred years ago Comrade Sam and sister Pauline would have, if possible, been front runners then in the people's struggle for freedom and liberation from capitalism, which forced her husband to die at the barbaric, inhumane, evil, filthy, merciless, cancer-carrying hands of power hungry and coward warlocks, who will stop at nothing to try and slow the wheels of the Black Panther Party, for a DOLLAR or POWER!

Comrade Sam Napier was the Circulation Manager of the Black Panther paper, and was responsible for thousands and thousands of Black Panther papers being distributed across AmeriKKKa and other parts of the world to enlighten and bring truth to the Black and oppressed masses, serving the people diligently in all his ways and actions. The brother was aware that one day his life would come to a halt, as history shows, when one brings the truth to the people. With this knowledge the comrade continued to serve the people to the fullest of one man's capacity, sometimes even like four or five; his primary interest was not in himself but his people, whom he knew needed strength and knowledge from one who was willing, if necessary to sacrifice his life for them.

Even though Comrade Sam Napier's hands were tied and bound behind his back and he was shot six times to assure his death, and the Black Panther office was burnt down, by cowardly enemies of the people who want to stop the distribution of the Party's paper, knowing that the sales of such papers help FEED, CLOTHE, EDUCATE, and give MEDICAL ASSISTANCE to tens of thousands of Black babies and adults across this jive imperialistic, dogmatic AmeriKKKan plantation, he died the death of a man, a true revolutionary soldier, on the fore-front, representing his faith in the people... and for the people. The Black Panther Party and the

people will not let the thoughts and services of Comrade Sam Napier pass through the night, as if nothing has happened.

Comrade Sister, Pauline, you can rest assured that history will repeat itself and the assassins will be dealt with accordingly, and all the people's enemies. And there will be no compromising, negotiations or any peace loving sympathy for those who uphold such genocidal plots as have occurred in the past by any of the pigs. For they chose to fight against the people, so they must be chastised by the wrath of the people. We have faith in the people, that's why we have dedicated our lives to serving the people; and we have faith in the Black Panther Party, that's why we are members of the Black Panther Party; we also have faith in you, Black revolutionary Queen, to be the strong Black mother of this universe that comrade Sam really knew you to be. He might not have told you verbally or in a way you might have understood, but he died for you and all of us oppressed people. He gave his one and only life to try and free us of the chains of oppression, that are perpetuated by imperialism and its diabolical methods. Hold strong, sister, like you have done for over 400 years. You are the very back bone, blood, life and breath of the Black man's struggle. We understand you have carried the load of our people for centuries and it gets awfully heavy at times; but it's the strong sisters, like yourself, that give us more drive and determination to stand and fight back. We are just beginning to walk, and who knows better than you, comrade Pauline. The people love you and we love you, so please do not turn loose our hands because we need you.

When we in San Quentin heard of the comrade's assassination on Saturday, April 17, 1971 sister, if we might add, we were as deeply and still are, affected as you. We felt and feel very helpless here in maximum security, not being able to be right there with you, personally, makes us feel almost useless; and not being able to do anything other than to give our moral support to you and the people. It's not enough... it's just not enough. So, sister, please join us in a little thought and hope, that all of those cowardly, back-stabbing running dogs that miss

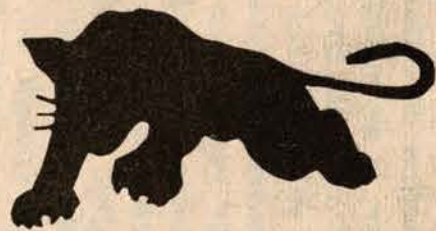
the wrath of the people out there in minimum security will be extradited in some way here to California and sent here, especially their leader. We know how to deal with the people's enemies, effectively. And by our hands being tied like they are, sister, we are looking for your moral and revolutionary support, because we know you loved your husband and love the people, and we love you for it. To turn around now would mean that Comrade Sam died in vain, and that, he didn't because we are going to keep pushing straight ahead, stronger than ever. And nothing, nor any oppressive force is going to stop the free Breakfast, free Medical clinics, the Free Shoe Store and any other of the people's programs, and papers that belong to the people. We are fighting for total freedom from oppression, and that means any oppressive force whatsoever.

Let us make ourselves clear. We are not, and will not cease our struggle, nor will we rest at nights until JUSTICE has been dealt to the ones involved in the brutal murder of a warrior for the people. Naw, naw we ain't going to let these vicious pig perpetrated attacks stop us from our main objective at all. We know the pigs and this racist Government fear this paper; but why? All we're doing is telling the truth; so if they don't like what's being said, why don't they stop killing us. Because the world is going to know the truth, if we have to write papers and pass them out by hand and on bicycles. We are going to give up, if necessary, our lives for the sake of our people, like the great and truly dedicated warrior and comrade to all anti-OPPRESSORS of the universe, comrade Sam Napier.

Sister Pauline, hold high the banner of revolution, because we in S.Q. are going to struggle for the very same thing that your warrior, comrade and husband fought for, until we get freedom one way or the other. We all send our revolutionary love to a strong and courageous comrade and sister, Pauline Napier. Excuse our not being present, but soon we will be by your side with our tools for liberation. Right On! WE LOVE YOU SISTER!

Asst. Lt of Education
San Quentin Branch
Black Panther Party

A TALK WITH THE STUDENTS OF THE HUEY P. NEWTON INTERCOMMUNAL YOUTH INSTITUTE



Q: Are all of you Panthers?

A: Right On!

Q: What is the Black Panther Party?

A: The Black Panther Party is here to serve the people. It was brought here cause of the conditions from the pigs' messing over the people. So Bobby and Huey they formed the Black Panther Party, to serve the people. But then they seen the oppression was not just over here in Babylon; it was all over the world.

Q: Is there anybody else who can add any more about how and why the Black Panther Party was formed?

A: So we can have free breakfast programs for school children and free clothing programs for oppressed people.

A: And educate the people.

A: Huey P. Newton and Bobby Seale formed the Black Panther Party cause they saw what the pigs was doing to the people, beating and brutalizing the people. So they formed the Black Panther Party to get some of the oppression off of the people.

Q: And can you tell me what Party members hope to do about some of these conditions?

A: When the Party members go out

Huey. And Huey used to always talk to people. Talk to students at Merritt. And everytime somebody asked Huey a question, Bobby Seale said he (Huey) would just blow them away. And then after that, they started to see what the pigs were doing. Then, they just started following the pigs around, checking them out, and seeing what they were doing to the people. And after they found out that the pigs were brutalizing the people, they organized the Black Panther Party. Then they made up the Ten-Point Platform; they asked the people what they wanted and what they believed. The people told them everything they did; so then they made the Ten Point Platform out of that.

Q: Anything else about the history of the Party?

A: Like, Bobby and Huey saw how the pigs were just beating people, and killing them, and stopping them on trumped up charges, like jay walking, and stuff like that. So what they did was, Huey was carrying a law book, and little Bobby and Bobby Seale and him were all carrying a shotgun and a tape recorder in the car, and when the pigs stopped them or they saw the pigs brutalizing somebody, they would check it out. And the pigs might say get away; and then Huey would look up in the law book and say it's his constitutional right to watch what was happening, to see that the pigs were carrying out their duites. You dig. The pigs they told Huey to get out of his car. And Huey said he didn't have to. Then he would look in his law book again and he would say why he didn't have to, and everything.

Q: Can you tell me who and which people relate to the Black Panther Party, why the people like the Black Panther Party? Does everybody like the Black Panther Party?

A: No, the pigs don't like them, the avaricious businessmen don't like them, demagogic politicians don't like them, but the poor oppressed masses like them. But the pigs spread lies, through their media, saying that we're hoodlums, and we killing kids at the breakfast programs and stuff like that. So some of the masses are not educated enough to know that we're here to serve them.

Q: Why do some people relate to the

why they getting oppressed and the Black Panther Party be giving them free clothing programs, free health programs, free breakfast for school children. And the pigs they taking all that away from them, they don't want the Black Panther Party to do that, to serve the people.

Q: Why do some people leave the Party?

A: Eldridge, he didn't want to go by the rules or nothing. He wanted to have his own Black Panther Party, be the leader of the Black Panther Party. He wanted to be something like a king. And he didn't do what he taught. He said he didn't practice male chauvinism; but he do. Like if Kathleen, she wanted to relate to somebody else and he don't want her to. Then like we wanted her to come out here for Solidarity Day; but Eldridge didn't want her to. He said she's my wife first and a Party member second. And that's not right. If you in the Panther Party, you a Party member first. She is a Party member first and Eldridge's wife second. Cause she got to work for the people, for the people to survive.

Q: Why else do people leave the Party?

A: Because they be saying the Party is moving too slow and they be talking just like Eldridge: Let's pick up guns and shoot pigs right now. They don't know that the people aren't educated enough. They going to be skipping from A to Z, instead of going A, B, C.

A: They don't want to help serve the people, they just want to be sitting back doing nothing.

Q: Why else do some people quit the Party?

A: Like Eldridge he was talking about you're not supposed to be dropping any dope. He should criticize himself, cause he does it.

Q: Can you tell me why some Black Panther Party members have been killed and how they were killed?

A: They were killed by serving the people. The pigs didn't want that, Party members serving the needs of the people. So they couldn't tell the people to stop relating to the Party; so all they do is killed Party members.

Q: Can some of you tell me some of the Party members who were killed and how they were killed?

A: Sam Nabieu he was killed because

pigs.

Q: The L.A. office? What happens when an office is raided or is attacked?

A: When an office is attacked you lay on the floor.

A: If the people at the centers and offices get out in the community and educate the masses, and then the masses realte to that center or office, like in Detroit the pigs vamped on the Detroit N.C.C.F., and the Party members won't fire first at the pigs unless the pigs start kicking down at the door, and trying to come in, then, in Detroit, they had a shoot-out with the pigs and it lasted for nine hours cause the masses were helping them.

Q: Do you sometimes write letters in class?

A: Yes!

Q: Can you tell me who you write letters to?

A: Bobby, Ericka, Chip, Randy Williams, Charles Bursey.

Q: Why do you write letters to these brothers and sisters?

A: We write letters to the political prisoners cause they locked up in those jails. And they like to hear from us, and how we doing. And it makes them feel good to hear what we doing.

Q: Why are these people prisoners? Who puts them in prison.

A: The pigs.

Q: The pigs put them in prison? Why do the pigs put them in prison?

A: For nothing.

Q: What reason do the pigs say they have for putting them in prison?

A: The trumped-up charges, jaywalking charges, and stuff like that. But they're really trying to keep them from educating the masses and keep them from serving the people.

A: They put Bobby Seale in prison cause they know that the masses of people relate to him; and if the masses relate to Bobby and Ericka, Bobby could educate them and they would realize how the pigs are messing over them.

A: They trying to put Bobby and the leaders, like Huey and Bobby, leaders of the Black Panther Party, in jail, to keep the Black Panther Party from moving along.

Q: What school do you attend?

A: Huey P. Newton Intercommunal Youth Institute!

ther Party to get some of the oppression off of the people.

Q: And can you tell me what Party members hope to do about some of these conditions?

A: When the Party members go out with papers they could educate the people and tell them what's going on, about what the pigs are doing to the people; turn the pages to the papers and explain to them what the pigs is doing to the people, helping to educate the people. Telling them what the pigs are doing to us.

Q: What other kinds of things do Party members hope to do?

A: They hope to help the people to gain their liberation, and give back the means of production. And they tell them how to establish breakfast programs, health clinics, free food programs.

Q: Do you know why the people need to have the means of production?

A: So that they can live, cause if they don't have no food and stuff, they wouldn't be able to live. And they'd all die off. And that's what the pigs hope to do - to kill the people off.

A: Like, you know, the pigs don't give you food and stuff for the people. So what we're doing is taking donations so we can help feed school children, and stuff like that.

Q: Is there anything else that Panthers hope to do?

A: They hope to free the people. We can't just tell the people to pick up the gun. We got to go from A to Z in educating the people, before we can tell them to pick up the gun, cause they'd just be shooting sisters and brothers, instead of the pigs. They got to know who the pigs is and who is oppressing them. They got to have some discipline before they use some guns against somebody, cause they'll be shooting brothers and sisters.

Q: Some of you mentioned that Huey and Bobby formed the Black Panther Party. Can somebody explain more fully about how the Black Panther Party first got started?

A: See, the Party first started when Huey heard about Malcolm. And he liked the way Malcolm talked. And one day Bobby he heard that Malcolm had got killed. And then after that, Bobby met

their media, saying that we're hoodlums, and we killing kids at the breakfast programs and stuff like that. So some of the masses are not educated enough to know that we're here to serve them.

Q: Why do some people relate to the Party and why are others against it?

A: The reason why they don't like the Party, cause the pigs they don't want to have a Black Panther Party, cause they want to go around brutalizing and beating people. But the reason why they have a Black Panther Party is so that the pigs can't go around beating.

A: The reason the pigs don't like the Party, like she said, they like to go around brutalizing the people. And the reason the capitalists don't like the Party, cause they like to exploit them and take their money from them. And the politicians, they just like to mess around with people. And they want to cheat on the votes and stuff, like when they be electing people, they like to pick the people that they think will do wrong for the oppressed people.

A: The reason the pigs don't like the Panther Party is because the Party is teaching them what the pigs is doing to the people. So some people they relate to the Party and some people don't; like the capitalists, they don't like them.

A: The pigs don't like the Black Panther Party cause the Black Panther Party is educating the people and they don't like the Black Panther Party feeding hungry school children every morning. They don't like the Black Panther Party giving them free clothing, cause the pigs want to see them die. They don't care about the people cause they know if all the people die, which they ain't, well the pigs they'll have all the money. They'll have so much they will have to burn it up. They don't like to see people eat no more. They want the people to starve and die.

Q: Why do poor and oppressed people like the Party; why do poor and oppressed people relate to the Party?

A: Cause when we serve papers, they look in the papers and they see what the pigs is doing to them, and they'll know how to deal with them. And the paper will tell them about what the pigs is doing, how they getting oppressed and

people. So they couldn't tell the people to stop relating to the Party; so all they do is killed Party members.

Q: Can some of you tell me some of the Party members who were killed and how they were killed?

A: Sam Napier he was killed because he was a hard working brother and the pigs didn't want him, they just killed him.

A: Little Bobby was killed by the pigs.

A: Little Bobby was killed three years ago by the pigs. And now on the news media, they saying that the pigs didn't, this ex-pig, that works someplace, talking about he putting everything together, talking about Little Bobby wasn't murdered. He said that when Little Bobby was coming out of the house, he had his hands up and he was walking, cause he had tear gas and everything in his eyes. And they say that he didn't try to get away, he stumbled and his hands fell and the pigs lost control of their guns. And they trying to say this is a justifiable homicide. And like they saying the same thing about Mark Clark and Fred Hampton.

A: Alprentice "Bunchy" Carter and John Huggins was murdered in L.A. while educating the people.

Q: Who killed them?

A: The US organization, Ron Karenga and his pigs.

A: Fred Hampton got shot in his sleep. The pigs were too scared to come while he was awoke.

A: They knew the people in the community loved Fred. They snuck in. Then when they got close to the house, when they got in, they shot Mark Clark, and Fred was sleep. They shot him with a shotgun.

A: Fred Bennett he was in the Party. He was missing two months. And as soon as the Party put something in the Black Panther Party newspaper, well, then they said they found Fred Bennett, up in Santa Cruz mountains where a bomb factory was, had all kinds of bombs and stuff in it. And they found the remaining parts of his body. Just bones left there.

Q: Why are Panther offices sometimes attacked? And by whom?

A: The L.A. office was attacked by

of the Black Panther Party, in jail, to keep the Black Panther Party from moving along.

Q: What school do you attend?

A: Huey P. Newton Intercommunal Youth Institute!

Q: Can someone tell me what the schools were like that you went to before?

A: I didn't go to school.

Q: You didn't go to school before?

A: I kept messing up, and I wanted to quit.

Q: Why did you want to quit?

A: It didn't have nothing I wanted.

A: The reason why I didn't go to school is that I didn't like what the pigs were teaching me, and I got kicked out of school a few times cause I was messing up.

Q: How were you messing up?

A: Just wasn't doing my work, and tearing my papers up.

Q: How come?

A: Cause I didn't like the way my teacher was teaching me.

A: I didn't like it cause all they was teaching us, especially in my history class, all they be teaching us is about George Washington and Abraham Lincoln. And I kept getting suspended for cussing at the teachers and telling them I didn't want to do this and that, that work they be giving us. And one time I was reading about Angela Davis and he grabbed my book and tore it up. And I cussed him out and then I got suspended for that. And I always used to get suspended for not coming to school on time. And I just stayed out of school. And I didn't like it cause when I be sitting in the class, I could see that they were telling lies.

A: I didn't like the school I went to cause my teacher she didn't use to teach us nothing, she just used to let us go out and play, and that's all we used to do. She didn't hardly teach us nothing.

A: Where I used to go to school, we used to have to pay for lunch.

A TALK WITH THE STUDENTS OF THE HUEY P. NEWTON INTERCOMMUNAL YOUTH INSTITUTE

CONTINUED FROM LAST PAGE

A: Where I used to go to, East Oakland school (Lockwood), all the time when I used to be up there if I didn't turn in my homework, the teacher used to get those long old sticks, long thin sticks, and put a little bit of water on them, and pop me on my arms. And that's why I didn't like to go to that school.

Q: How is this school different?

A: This school don't teach you the same things public schools teach you. They don't teach you about the flag; they don't teach you about George Washington; they don't teach you about Abraham Lincoln; they don't be teaching you about what goes on in the old days and that there not no more slaves.

A: They teach you about Abraham Lincoln here, but they teach us what he really was, he owned slaves; and he said that he was against that.

A: This school's different, cause at the pig school I used to go to they used to always put these comrades that went to school with me in "special" classes, and say they couldn't do nothing. But if some of my comrades from the community come to this school they wouldn't put them in "special" classes. They'd put them in classes according to their ability, and they'd teach them more than they did in the pig school.

A: Over here they don't be getting no sticks to beat you. And they don't be teaching you lies like they used to do. And they used to make you read those baby books and stuff, and not like over here, where they be teaching you about Malcolm X and Bobby and Huey.

Q: What are some of the things that you've learned, since coming to the Intercommunal Youth Institute, that you didn't know or didn't know how to do before?

A: I didn't know my ABC's, and I didn't know my math.

A: I didn't know my times tables.

A: I didn't know how to do algebra, and I didn't know how to do my division too good, cause I didn't want to do it up there. When I got down here, I like the school, and I started doing my math. And after I got finished with my math, with my multiplication and division, I went on to my fractions. And after I finished with all that, I went on to do algebra.

Q: How long have you been in this school?

A: About four months.

A: I've learned new stuff, like philosophy, ideology, dialectical materialism, and stuff like that.

A: I didn't know the motto of the Party, and the three main rules of discipline, the eight points of attention.

Q: Why was this school started?

A: Because half of us wasn't going to school. Because they wasn't teaching us nothing at the schools. And we had to come here to learn discipline, cause if we didn't learn discipline, we'd be going crazy. We'd be beating up on the teachers, like we did at the pigs school. We used to hit them in the head with books.

A: Like we couldn't wear no hat around the school and most of us would be in jail by now.

A: To teach us our true history, that's related to society. Teach us the true history, cause like in the pigs school they only teach us about Abraham Lincoln was a good old man.

A: Over here they teach us about what the pigs are doing to us, how they beating on the people and killing the people everyday.

Q: What are the most important differences between this school and the other schools you went to?

A: Over in the pig school they be telling you that the pigs are you friends. And they would have this black pig come to the school, called officer Friendly. He'd be letting you sit in his pig car, let them touch his gun, he let you get in his car, he'd take a couple of them around the block, talking to them about tell your parents I'm your friend.

Q: Why did he do that?

A: Cause he'd be brainwashing the people.

A: At this school we don't have to pledge allegiance to the flag.

Q: Who are the teachers teaching you now?

A: They're Panthers.

Q: Are they also comrades?

A: Yeah!

Q: Did you consider the other people who taught you in the old schools, your comrades?

A: No.

Q: What kind of activities do you do outside of class?

A: We go skating. We sell papers sometimes.

A: We do jumping jacks; we have races; we run around the block.

A: Like when special occasions come up, the pigs say they're supposed to be special occasions, we do stuff for the community. Easter came up, we had an egg hunt for the community.

A: Every Saturday night there are films, for the people.

A: We go to funerals and we wear our uniforms. We wear black and blue uniforms.

A: We march.

Q: Can you tell me what is discipline?

A: Discipline is when you do something wrong, you might have to do something that will stay on your mind, so you won't do that no more. Like you might have to run around the block ten times, or clean up the yard or something like that, so you won't do that no more. So you'll correct your mistakes.

A: Like when they be discipling you, it's

for your own good. Cause like if you keep it up, oneday the pigs might vamp, and you get an order like get down on the floor. And say you wouldn't do it. While you vacillating you get killed.

A: It makes you a better person.

Q: Do you think the American society needs to be changed?

A: Yeah!

Q: In what ways does American society need to be changed?

A: We need to be able to determine our own destiny, and we don't need to have these hours the pigs call curfew.

A: The power that the pigs have should be taken and given to the poor and oppressed masses.

Q: How can you change it?

A: Like you have to educate the people, so they can deal with the pigs, and get rid of them and have community control.

A: We need the people's help, cause one Black Panther Party can't kill off all the pigs in the world. We have to have the people to help us, cause the man's technology is stronger than anything, except the people's spirit.

A: The constitution says that when the government does not meet the people's needs, then the people should abolish that government, they should let somebody like the masses run their government, that is willing to serve them, instead of trying to steal from them.

Q: If a new president was elected under the same system we have now, would that solve all the problems, would every thing be okay?

A: No.

Q: What must be done to make things all right?

A: We got to have a system that will meet the needs of the people. Like Nixon he ain't doing nothing for the people. He's just laying back and telling, and bringing the National Guard and stuff into the black community to murder our people.

Q: What does exploitation mean?

A: Exploitation is like when the capitalist takes all the money from the people and he don't want to share nothing with the people. He wants to have it all to himself. And like these stores, they be selling candy bars for ten and fifteen cents, and they be getting it for two cents. All they doing is making a lot of profit off the kids.

A: I think it means man profiting off of man.

Q: Which people are exploited in the United States?

A: Red people, black people, brown people, white people, all the people around the world.

Q: Does the U.S. have a war going against any people right now?

A: Yes.

Q: Against who?

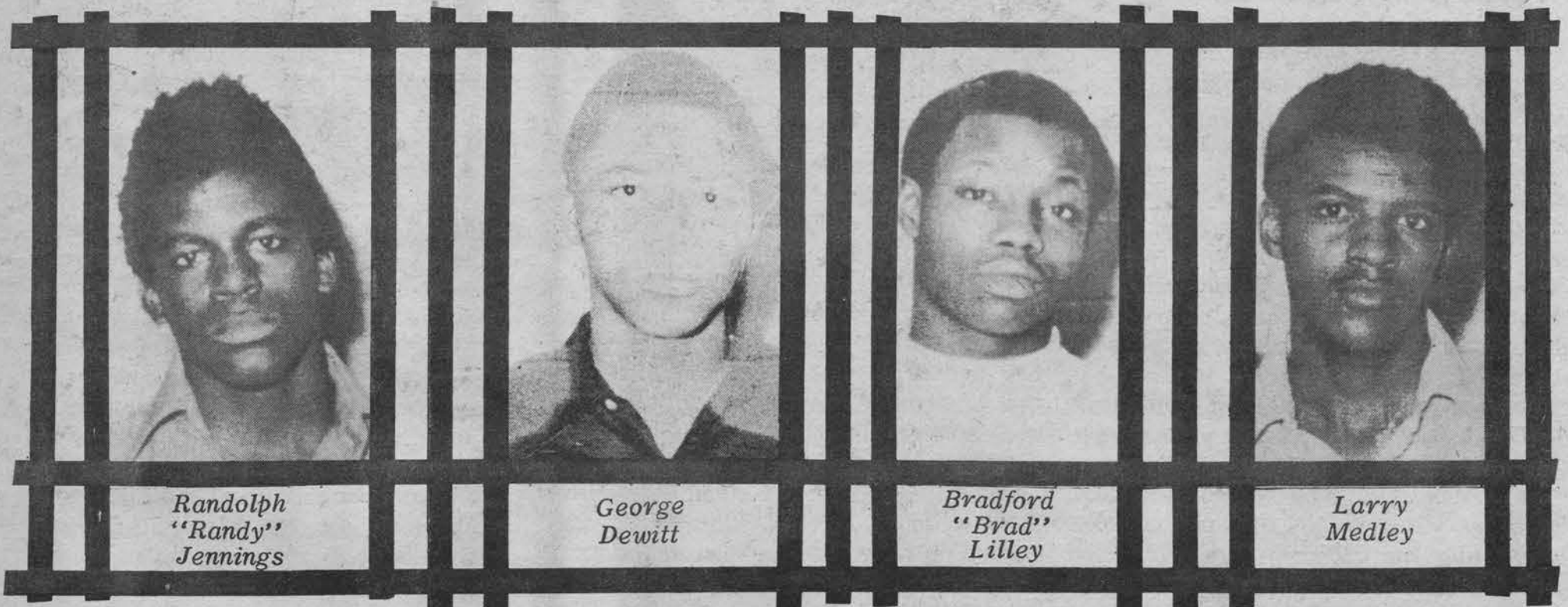
A: The Vietnamese people.

Q: Why?

A: Because the Vietnamese people have some kind of metal, and the Americans want that. And the Vietnamese won't

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FREE THE HIGH POINT FOUR



Randolph
"Randy"
Jennings

George
Dewitt

Bradford
"Brad"
Lilley

Larry
Medley

Not so very long ago, four young brothers from different Black communities in North Carolina decided to turn their lives over to their people's struggle for freedom, justice and human dignity. Comrades George Dewitt, 17, and Larry Medley, 16, were born and raised in High Point, North Carolina. After becoming politically educated these brothers began to immediately pass their learnings on to their fellow students in the High Point school system. Immediately they were labeled as trouble-makers and expelled from school for the entire school year.

Randolph Jennings, 17, was born and raised in South Carolina. He had come to Winston-Salem about a year ago to stay with an aunt. Comrade Randy never could relate to the school system, and, like most Blacks brought up in the hard ghetto life, he found school and the mis-education that was being disseminated very boring; and he dropped out of the school system. Randy later heard about a trip that the N.C.C.F. was sponsoring to Philadelphia for the occasion of the Plenary Session of the Revolutionary People's Constitutional Convention. Comrade Randy came back from the Plenary Session very impressed with the Black Panther Party and Minister Huey P. Newton and made the decision to come back and organize in his own community.

Comrade Bradford Lilly, 19, was born and raised in Hobbsville, North Carolina. Brad, as he is affectionately called by his fellow comrades in the Black Panther Party had entered college at Fayetteville State University this past year, and through his brother Garry Lilly (who is a member of the Black Panther Party) found out about the Party in Winston-Salem. Brad began to organize on his college campus for the Revolutionary People's Constitutional Convention in Washington, D.C. With his political education soaring, he dropped out of college and came to Winston-Salem to turn his life

over to his people.

On December 25 (Christmas Day) The Black Panther Party of Winston-Salem opened up a Black Community Information Center in High Point. At the open house ceremonies, over two hundred and fifty people from the Black community showed up. After the ceremonies, comrades Randy, Brad, George and Larry were among those troops that were assigned to work out of the information center. Within weeks these comrades had things really moving. A breakfast for School Children, daily, and a Liberation School was in progress. The Party also sponsored a Free Clothing Program to serve the community. The revolutionary enthusiasm and fervor of the people from the Black community of High Point began to openly show, when the pig power structure of High Point (the pig Mayor Robert Davis; exported pig chief from Albany Georgia, Laurie Prichett; racist landlord Byron Hayeworth; and bootlicking, running dog Lawrence Grave) began working behind the scenes to get the Black Panther Party evicted from the Center on some jive charge about renting under false pretenses.

The issue was taken to the community and it was shown through their participation that they wanted the Information Center there and were willing to help keep it there by any means necessary.

On February 10th at approximately 6:00 in the morning; about 100 members of the High Point Ku-Klux-Klan squad moved on the Information Center and without giving any warning what-so-ever to the sleeping masses in the houses within the immediate area on Hulda Street. They began firing tear gas and bullets at the comrades inside. The brothers inside immediately responded. As a result, 3 pigs were shot, and our brave and beautiful comrade-in-arms Larry Medley was wounded in the

shoulder with a slug from a pig's 12 guage shotgun.

These four courageous freedom fighters were captured and charged with conspiracy to commit murder, assault on a pig with intent to kill and obstructing the duties of a pig. The brothers' bonds were set at \$60,000.00 each.

At the preliminary hearing, the High Point Four were bound over to superior court, and their bonds were reset at \$15,000.00 each. At this time all of the High Point four are still in jail under this \$15,000.00 bond each. Their spirits are very high, because they have supreme faith in the people. We as oppressed Black people, must always remember that when it was requested, these four young brothers turned their lives over to their people's struggle for freedom, justice and human dignity, without hesitating one moment. We must not let the White racist ruling class of High Point, Klansman Davis, Klansman Prichett and bootlicking lackey Lawrence Graves get away with putting these four young Freedom fighters into some concentration camp for the rest of their lives. We humbly request of the people of the oppressed communities through-out the American Empire to come see about the High Point Four and free them by any means necessary.

ALL POWER TO THE PEOPLE!
FREE THE HIGH POINT FOUR!
FREE BOBBY AND ERICKA!
FREE ALL POLITICAL PRISONERS!

Winston-Salem Branch
Black Panther Party

Send all donations for the High Point Four to:
The Defense Committee of the High Point Four
P.O. Box 2019
Winston-Salem, N.C. 27105

A TALK WITH THE STUDENTS OF THE HUEY P. NEWTON INTERCOMMUNAL YOUTH INSTITUTE

CONTINUED FROM LAST PAGE

let them come in and take over their property and factories and their government. So the Vietnamese said first they will fight for what's theirs. And the Americans want what the Vietnamese have

A: The only reason they started the war was for profit, so they could come over there and take over the Vietnamese production, their silver and gold and all other kind of stuff worth money. They say they ain't doing it for money, but they are. Soon as the war is over they going to start taking all their stuff.

Q: If the war in Vietnam stopped, would that solve all the problems?
A: It would still be more problems, over here in Babylon.

Q: What kind of problems would there still be?

A: Undecent housing, the pigs exploiting the people, undecent clothing.

Q: Can you tell me what is an ideology?

A: It is a specific, systematic way of thinking and arriving at valid conclusions. That means like if you want to come to a conclusion, you got to investigate before you come to a conclusion.

Say I pick up a book and I want to know what it is. I say, let me check this out. Before I knew what it was, I have to go from A through to Z to find out what it is. I can't just skip from A and then say Z. I have my conclusion, it wouldn't be right.

Q: Does the Black Panther Party have an ideology?

A: Yes, Dialectical Materialism.

Q: What is dialectical materialism?

A: Dialectical is like you just pick up this paper, and say this is a rock. I can tell it's a rock. Instead you investigate to see what it is. You look at it, you study it from all sides and then you

say it's a piece of paper/ materialism is things that are real, that are from the external world. We don't believe in spirits and ghosts and stuff like that.
Q: What kind of society are you and other revolutionaries around the world fighting to build?

A: A socialist society.

A: We trying to build a free world, where people can do what they want to do without no body telling them what to do.

A: Without any pigs putting up the people's society.

A: A society where people can live together without fighting and without the pigs over their backs telling them what to do.

A: The society will have discipline, but we won't have all that killing of people.

ALL POWER TO THE PEOPLE!

TRIAL REPORT: PIG GEORGE SAMS TESTIFIES AGAINST CHAIRMAN BOBBY AND COMRADE ERICKA

Last week, the weakest link in the chain of the pigs' lies and deceptions in the trial of Chairman Bobby and Comrade Ericka was presented by prosecutor Markle--George Sams. To set the stage for Sams' appearance, D.A. Markle first had two state robots disguised as psychiatrists to attest to Sams' "capability" to testify. The first of these was a Dr. Miller. Dr. Miller stated that "Georgie" (as he calls Sams) was doing fine. He said that Sams had been reading a lot, especially books on Nature and had also taken a great interest in painting. Sams, in fact, has given Miller a painting which he (Miller) had asked Sams to autograph. Miller said that although Sams was "very creative", he was an insecure person; and that he had to reassure Sams that the doctors were surprised at his excellent responses to their questions, rather than convinced of his instability. Garry was not allowed to ask if there was anything psychologically wrong with Sams. And Katie Roraback was not allowed to question Sams in regard to his attitude toward women (although he has threatened to kill his mother if he ever sees her). These lines of questioning were termed irrelevant.

When questioned about a titanium (metal) plate in Sams' head, Miller responded that it might not be a plate, but metal fragments instead. However, he could not be sure, since no conclusive tests had ever been made. Miller has also promised Sams that he will be eligible for the Security Treatment Center in New Haven, a place for offenders who are considered rehabilitable. George Sams has a history of mental deficiency, has been institutionalized three times and at one time has been called an "immature, unstable personality of borderline intelligence". However, Miller considers this unimportant also, because, according to Miller, all Sams really wants to do when he gets out is "help people".

The second psychiatrist was a Dr. Donnally, who had spent seven or eight hours examining Sams. He had made a neurological test on Sams. When Garry asked did Sams suffer from claustrophobia (fear of closed places), he admitted this. Several years ago, another psychiatrist had, in fact, declared Sams insane. When questioned about this, Donnally said that he had contacted Marks (the other psychiatrist), but Marks had refused to send the reports. No efforts were made to obtain the reports after this. Donnally stated that "his tests" revealed that Sams' reflexes were "intensely reactive". He also said that Sams has strong impulses of a violent nature, which he might not be able to control as the average person might. Miller was not even aware of the drugs (mainly, Thorazine and Librium) that Sams was taking; and, any further

questioning regarding drugs Sams is taking was not allowed. The stage was now set for the pigs' star witness, George Sams himself.

However, D.A. Markle had one more witness to present - Maude Francis, a former member of the Connecticut State Chapter of the Black Panther Party, who was arrested with Ericka, and who had been threatened by Markle into testifying. Maude Francis gave a short testimony, most of which centered around Sams. She said he threatened her and Lorreta Luckes. She also said that he ordered her to sleep with Rackley to get information - which she did.

On Thursday, April 22nd, George Sams finally took the stand. His testimony under cross-examination revealed only his glaring lies and contradictions from minute to minute, and also as related to his testimony at previous hearings, and at Lonnie McLucas' trial. Some of the most obvious contradictions were:

Kimbrow testified that he never saw Bobby at Orchard St. No one else seems to have seen him on the night of the 19th either. Sams, however, remembers a meeting in the room where Rackley was held, at which Bobby was present and said, when asked what to do with Rackley, "What do you do with a pig? A pig is a pig is a pig. Off the motherfucker."

Kimbrow says that Sams said to him, "Ice him. It's from National." In Lonnie's trial, Sams said that he told Kimbro, "If you think he's a pig, kill him." This time, his testimony is the same as Kimbro's. Sams and Kimbro are in the same jail in Brooklyn.

At Lonnie's trial, Sams said that it was his own idea to torture Rackley. Now it was Landon's idea.

He said that he never said he was out to destroy the Party. His statement to Sgt. Dirosa, August 17, 1969: "I have every intention of destroying the Party, the Party -- period."

Peggy, Kimbro and Maude Francis all testified that Sams slapped Loretta Luckes around because she played records he didn't like. Sams denies it.

Peggy, Kimbro and Maude Francis have also testified that Sams had a gun on him almost all the time, even when he was in his underwear. Sams denies it.

The picture that Sams tried to project of himself and his activities is that of a faithful Panther, trying to do his duty and obey orders which he didn't always understand. It didn't work. Cross-examination touched on some of his background and it was brought out that he had been expelled from the Party for stabbing a brother in the leg, that he had beaten someone to a point where another Panther's intervention probably saved the victim's life. He admitted that he had beaten Rackley in New York, for showing up with his

hair braided.

Sams' relationship with the pigs involved in the case has gotten to be rather close--when asked how many statements he had made to the police, he said he had made statements to "Vinnie" Dirosa, and "Nicky" Pasteur, among others. He has also spoken to the FBI on occasion. He said he didn't know anything about the McClellan Committee.

Cross-examination was seriously hampered by the judge's refusal to allow anything to be answered that referred to the character and general conduct of Sams. The defense was not allowed to ask what drugs he's on, or whether he still has a propensity for violence. They could not talk about his claims to have killed people before, or his threats to kill his mother if he ever saw her. Witnesses have said that he talked about throwing a brother off a roof, and breaking his back, and sisters have said in the previous trial, that he abused women frequently -- but the defense was not allowed to ask whether he had been disciplined, after this incident, in Chicago, for "misbehaving with two young girls." They were not permitted to go into his involvement with drugs. As Markle says, "His character is irrelevant."

At one point, Garry asked Sams was he ever expelled from the Party, that time being the first time he had beaten up a Party member. Sams said yes. Garry then asked if Chairman Bobby had been the one to expel him. He said yes. Garry then asked him was he in charge of the New Haven Chapter. He said yes. Garry then reminded him of a previous statement in which he said Kimbro was in charge. Garry then asked if it were not true that Bobby had not, in fact, been present at this meeting, where the alleged "torture" of Rackley took place. Sams became very emotional and began shouting, "Yes, he was there. Bobby Seale was there. Chairman Bobby Seale was there. Chairman Bobby Seale gave the orders to kill Alex Rackley, he said it! He said it!"

Another pig, "Nicky" (as Sams calls him) Pasteur also took the stand. He was in the surveillance party that followed Bobby around, while he was in New Haven. He stated that he saw Bobby go into the office and then come out, standing on the steps. He looked again, and not seeing, assumed that he had gone back into the house. After Garry discredited Pasteur's lie, the testimony ended.

So on this feeble note, two alleged psychiatrists to prop up the chief witness, who is a mental defective, George Sams, a frightened young girl and a lying pig, the prosecution rested its shaky case.

Defense starts its case this week.
FREE BOBBY AND ERICKA
ALL POWER TO THE PEOPLE



RANDY WILLIAMS ON THE BLACK PANTHER PARTY

Power to the Youth, Comrades:

There still seems to be a residue of uncertainty, confusion and apprehension surrounding the decisions made by the majority of the Central Committee surrounding the defection of Eldridge Cleaver and his clique from the ranks of our Party. Many brothers and sisters had thought themselves revolutionaries before the surprising developments of the past months proved otherwise. Some comrades merely gave lip service to our philosophy and ideology, and to democratic centralism. Some have become part of the treacherous cult of the individual, instead of adhering to our Party's philosophy. Still others have taken their criticism outside of our organization, thus adversely affecting our people, and have sown seeds of disunity within our ranks. In short, many people seem confused.

Some have been led astray because they were unable to comprehend our Party's historical duty, and/or lack the ability to grasp the magnitude of the task of transforming society. Our Party is not the tool of anyone, or any self-proclaimed clique. As an instrument of the emerging lumpen proletariat, we steadfastly reject emotional appeals, calling for the abandonment of our class goals. We reject the slanderous and irresponsible tirades launched by adventurist opportunists, who, by their action and inaction, have or would sell out and destroy the only political party which has the inherent potential (because it personifies the aspirations of the emerging lumpen proletariat) of transforming not only

this society, but every society.

A few former members of our Central Committee saw fit to reject the strategic view of waging a protracted struggle geared toward educating our people as to their historic duty by means of implementing what we designate as our survival programs. They have rejected the need for survival programs and a sound philosophy, in favor of a purely militaristic stance. They fail to see that our people must have survival programs, just as they must develop a military capacity. The survival programs include military preparation; we cannot survive unless we implement both. They seek to mobilize the apolitical, the shallow and other reactionary elements, who have proven that they are unwilling to make the selfless sacrifices that the revolution demands.

It is most unfortunate that basically sincere people have been swayed by poisonous slander. Eldridge's minority clique has attempted to subvert and twist our Party into an instrument reflecting a myopic and reactionary position, by use of the tactic of slanderous demagoguery. However, in the main the adventurist, reactionary policies as well as the insane lies of the Eldridge clique have been spurred by Party members, and our people as a whole. And rightly so. The people have accepted our survival programs, thereby refuting Eldridge's claim to his "seat in the white house".

Our people judge by action, and not by empty emotional demagoguery. They, our people, have had enough of empty promises; and, view with growing skepticism public statements emanating from whoever currently holds "his seat in the white house". Party members should know that our unity is based upon the principles of Democratic Centralism. It is dialectical in appearance and in essence. It is the pillar upon which rests our ability to survive, function and develop as a dynamic force, re-

gardless of internal contradictions or external attacks. Democratic Centralism applies to every member of the organization, community workers, Panthers, officers, and members of the Central Committee. All must adhere to this principle.

Eldridge's thrust for "his seat" has disrupted our Party, somewhat, because a few former members apolitically related to Eldridge's demagogic appeals, without investigating the counter-revolutionary crimes committed by Eldridge. Finally some of these comrades have either forgotten that the cement of our unity, democratic centralism, applies and operates on all levels of our organization; or they are so opportunistic and reactionary that they have knowingly corrupted our principles and rejected our survival programs strictly for notoriety and gain. Some comrades are, of course, unconscious dupes. In the final analysis, those who have with premeditation sought to usurp the power of the Central Committee and establish a dictatorship, these will be defeated. The arms of our Party are those of our people; therefore, our reach is long indeed.

I stand fast with the decisions of our Central Committee. I view those who consciously or otherwise move in a manner to disrupt or distract our Party from the task at hand as traitors, to be dealt with as such. To those who have been audacious enough, foolish enough to utter threats against our Central Committee or attempt to implement their threats, let them understand that there exist no asylums, no sanctuaries. Take heed that the memory of our Party is as long as our reach, and that our retribution is cold and final.

ALL POWER TO THE PEOPLE
ALL POWER TO THE YOUTH
LONG LIVE OUR PARTY PURGE
YOUR COMRADE,

Randy Williams

PROSPECTS FOR REVOLUTIONARY INTERCOMMUNAL WARFARE

"ANY LINE THAT CLAIMS TO BE REVOLUTIONARY MUST GIVE A CONCRETE ANSWER TO THE QUESTION: HOW TO OVERTHROW THE POWER OF THE CAPITALIST STATE? IN OTHER WORDS, HOW TO BREAK ITS BACKBONE, THE ARMY....."

Regis Debray

Comrades, in applying this important question to our specific situation within the territorial boundaries of the U.S., our objective task becomes one of great difficulty, but not impossible, as some revisionists and defeatists will have the masses of oppressed people believe. Indeed, it's not necessary for us to be military, logistical experts to determine if a head-up struggle to the death, on a purely military level with the enemy choosing the terrain, would be the means to our goal of Revolutionary Intercommunalism. Aside from this mistaken idea, if applied to our unique internal and external conditions, being absurdly adventurist, senseless suicide and sacrifice of human life would be the reactionary consequences on our overall revolutionary struggle to implement Revolutionary Intercommunalism and we would suffer crushing defeat and be retarded tenfold.

The precondition for the implementation of Revolutionary Intercommunalism throughout the world is, in the words of Huey P. Newton, the defeat of world enemy number one, the U.S. Imperialist (Empire) ruling-circle and the many paramilitary agencies that enforce their policies of racist oppression, economic exploitation and assassination of servants of humanity. However, in this period of time and space in the Intercommunal Revolution, the revolutionary forces within the territorial boundaries of the U.S. Empire cannot match ounce-for-ounce the military firepower of the fascist-imperialist robots. But to realize our liberation the military has to be defeated or won over to the side of the revolution.

If this is the objective reality posing the most crucial problem to the revolution, then by what method and tactic do we resolve the armed shield of the oppressor? Is there no means by which the revolutionary forces can break this formidable backbone (military force) that has ever been known to mankind? Do we wait until the pigs become sympathetic to our just cause and decide to delegate a large percentage of their military power to the masses so their decadent madness can be overthrown? (In revolutions, Comrades, political power is not given, it is seized!) Or does any preceding socialist revolution, in which the objective was to end private ownership of the means of production



Romaine Fitzgerald

and political power wielded by the bourgeois class, serve as an example that we might duplicate in the U.S.?

To free ourselves from any dilemma that may be created by the phenomena of the present or illusions from the past we must place things in an historical perspective.

The first successful overthrow of the bourgeois capitalist state and replacing with socialism through violent revolution occurred in Russia in the year of 1917. The strategy: swift assault and seizure of central government at Petrograd factories by the workers and progressive forces. Historically, this insurrection type revolution has become known as Bolshevism.

There were many external and internal contradictions in the Russian political arena at that time which permitted this event to take place. The most fundamental: internal weakness of the armed forces which are supposed to protect the interest of the capitalist state. A weakness which resulted from the application of external pressure by the German Army (First world war of imperialism) led to enormous losses in men and military equipment, demoralizing and breaking their will to fight. Another internal factor of primary importance was the low level of material production that was inadequate to meet the basic needs of the people in peace time, which certainly could not be done in times of war and sustain any offensive of the military forces. Consequently, the wretchedness and starvation of the overwhelming majority of the masses, ravaged by an unwanted war of imperialism, motivated them toward a new order of things. Finally, the internal squabbling of the bourgeois central government failed to consolidate its authority over such a vast area in a period when communications and tech-

nological development was at a low level...and its backbone, the army, had been broken!

The next revolutionary formula to evolve from the depths of oppressed people to alter the course of history and defeat capitalism and imperialism was the theory and practice of protracted warfare based upon guerrilla attacks. This has been the fundamental strategy for seizing political power in China, Korea, Vietnam, Cuba and Algeria.

Internal and external contradictions in each respective country persuaded their revolutionary vanguards to repudiate the orthodox strategy of Bolshevism and move in the direction of protracted guerrilla warfare, waged by the masses of the people. The essential conditions that prevailed in these countries was qualitatively different than the preconditions that led to the Russian revolution. Each of these countries was reduced to a colony or semi-colony by a racist European Mother country or an international bureaucracy of imperialists. Their countries being invaded, the social glue of the people--national culture was destroyed, and the population forced to submit to the whims of racist dogs. Revolutionary nationalism in a socialist context developed as a natural result of racist oppression and imperialist exploitation.

Hence, the precondition which prevailed throughout these struggles, a peasant population dispersed over the underdeveloped country-side, gave decisive advantages to the revolutionary vanguards against the well-equipped (militarily) imperialist adversaries and their lackeys. The masses would not cooperate in these areas because of decades of naked terror perpetrated against them. They saw the revolution was clearly in their interest. This large area, which the urban communities were economically dependent upon, was virtually impossible to secure if the people were determined to oppose with arms in hand. The countryside became liberated territory, because the mobility of the guerrilla forces and popular support among the people kept the enemy on the defensive. The reactionary forces could not launch the sustained offensive necessary to liquidate the liberated zones. Military defeat and economic collapse force the enemy to disengage. The march on the city to seize the central government was met with little or no resistance... the military, the backbone became proven "paper tigers"!

It becomes extremely important at this juncture of struggle, Comrades, to make these comparative analyses and determine what will be the correct strategy for the defeat of the armed

continued on next page

TO SUPREME SERVANT, MINISTER OF DEFENSE, HUEY P. NEWTON:

Dear Comrade:

I take this moment of thought to task as follows: My first concern being a man of many men and women involved with the antics of this second revolutionary advance within the borders of Amerika on the one hand, and my concern with the serious nature of the infighting now manifested within the ranks of the Black Panther Party.. The people's Vanguard.. I wish to reflect a basic, but objective opinion about the circumstances and what should be done about it, or rather a suggestion of a logical revolutionary premise upon which to resolve the issue in the best interest of the Party, the people, and all principal allies. However, such cannot go unqualified, which for the purpose, I state such qualification in the running lines: The National Line of the Party, which is the axis of the Party's existence, is indispensable and inherent with this examination and the conclusions that shall be drawn therefrom. Within this context the principled elements from which this analysis is worked may be stated as: 1) The National Party line to struggle for self-determination; 2) The Party line which summarizes the right of colonial subjects to conduct a plebiscite among the oppressed peoples; 3) The Party line which sanctions the struggle for "education.." which is merely systematized information... "that teaches us our role in this present day society."

FORCE AND EFFECT OF THE BLACK PANTHER PARTY

First we must arrive at the force and effect Party existence has produced upon the Amerikan society, shortly summed as: 1) The existence of the Black Panther Party has upset the character position of the bourgeoisie class, forcing this class from its lofty position within the stratification of the class makeup and relegating it between two extremes of existence: REVOLUTIONARY - COUNTER-REVOLUTIONARY. Where continual development of the Party will produce the kind of pressure that will force this class to a concrete position from which to struggle. In short, the Party has set the stage for capturing the revolutionary potential of a section of the bourgeoisie class (the liberal section) by forcing it to take concrete political stands against the conservative bourgeoisie, in a desperate effort to head off violence on a large scale in the growing revolution.

2) The force and effect of the Party on the "White radical movement"... the White radical movement has been shattered from its surface irresponsibility and forced to make concrete re-examination of its overall level of consciousness as related to the actual condition of revolution and objectives conducive to overthrowing oppression in Amerika. This has forced the creation of a penultimate truth to be discovered by history with the realization of urban guerrilla warfare and subsequently victory in the struggle of the oppressed.

3) The force and effect of the Party's existence on radical politics has produced a political inertia with an internal impetus of diplomatic politics and armed struggle. This has given the Party a maximum amount of political flexibility (what can't be won for the oppressed by diplomacy will be won by the barrel of the gun) contained in the Panther position "by any means necessary", which, over a span of years, will prove



sufficient to defeat the Amerikan political line in the struggle for the minds of the masses.

What this means in terms of the Black Panther Party, per se, is unmistakably the evolutionary conclusion of what was once merely a Black colony aspiration of hope, is the inner and international communal revolutionary reality of the Black Panther Party. The legend of blood and sacrifice of the Party, coupled with the above, makes legitimate the Party's position as the Vanguard of the people, all of which reflects the brilliant leadership of the Party, and shows such to be superior in quality to any other ever produced by the oppressed class of people in Amerika.

At this juncture we arrive at the first basic conclusion, that like it or not.. for whom it may concern... The Black Panther Party is the righteous Vanguard of this revolution. Not upon any self proclamation, but upon correct evolutionary process within a revolutionary prospect; a prospect that is synonymous with the "people". Therefore, "Panther Power" is "people power"; thus it is resolved that: 1. The Panther Party is powerless without the people. 2. The people are void of direction without the Panther Vanguard. 3. There's no struggle for power within the ranks of the people; and therefore, there cannot be any such struggle within the Vanguard.

In my opinion, what does exist is a breakdown in communications and discipline owing to a short sightedness that can easily be overcome. My analysis tells me that the Panther Party has reached the apex of "conditional" armed struggle (or "self-defense"), which has been its "cocoon" for metamorphosis. A "cocoon" that it must leave behind in order to soar into its new existence. Essentially, this is what brother Eldridge is saying in the context of his call to intensify the struggle, which would inevitably be characterized by systematic, tactical offensives in the theater of guerrilla warfare. This is a logical step, and one of revolutionary correctness under certain conditions

(conditions governing rural guerrilla war?)... Nevertheless, in the present state of the Black Colony and the White Mother Country, relating to preparation and consciousness, the call as such to the theater of diet guerrilla warfare is preposterous. Because the totality of the performance weighs heavily upon the shoulders of the "people", such lack of preparation and consciousness of the people has led the Party, under Huey's direction, to the correct line of thinking: "but we must remember that we must exhaust every possible tactic"... and it is evident that the context clarifies itself in Huey's following movement of thought "Che has a problem 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..."

Here we unfold the second basic conclusion that both theses are correct -- the call to "intensify" by Eldridge, as well as the line to create conditions under which intensification may be conclusive to winning the contest, summed as "survival programs" by Huey -- and that the entire projectionary theme is one of timing. The call to intensify the revolutionary struggle is untimely as far as the masses are concerned. And the fact can be easily measured by the character response of the Black colonial subjects as well as allied forces to the present conditions of the diet struggle going down in CAIRO, ILLINOIS... Why haven't there been mass demonstrations and protests in the Black Colony as a stand with the Cairo people? Why call for a de-escalation of the military expeditionary forces in South East Asia on a nationwide level of mobility and not address the escalation of expeditionary forces in Cairo, Illinois? How does a level of consciousness call for troop withdrawal of Amerikan soldiers from thousands of miles across the sea, and not see the demand to force the same withdrawal of a few hundred yards from a small city under occupation within the country? These questions - as rhetorical as they may appear - are concrete reflections of the actual low level of consciousness pervasive in the mentality of the so-called radical and revolutionist in Amerika; and the Fred Ahmed Evans incident is still too fresh in our minds when equating the people's response to conditions of "intensification", which is functionable only where discipline is focused on correct revolutionary consciousness within the minds of a percentage of the responding masses.

In all the cases, the key word, which is the essence of the total picture, is the word "people." And my opinion is that a plebiscite, reflecting the desire and will of the people will prove to be the one calling for "survival programs". In the meantime, highly "war tense" comrades and brothers and sisters must put in check any tendency to fire before they see the Whites of their eyes, because it may mean the difference between victory and failure. Until then, the only thing that's for certain is that the movement of the Vanguard and the word of the Supreme Servant is revolutionary law.

A Brother in Arms and Truth,

Earl L. Satcher
Folsom Prison

PROSPECTS FOR REVOLUTIONARY INTERCOMMUNAL WARFARE

continued from last page

forces of the U.S. empire. We have seen through our short look at the history of other revolutions that none can serve as a literal example to deal with our unique situation. The internal and external contradiction will not permit a quick assault and seizure of political power, because of the mobility of the reactionary military forces and the swiftness of communications and though the contradiction between the worker and the means of production is deteriorating and becoming more antagonistic, it has not forced them to take any revolutionary initiative. They continue to remain a potent counter-revolutionary force. Without support of the people and

the destruction or neutralization of the military as a precondition for seizing political power, any attempt will lead the people to ridiculous failure.

Nor can oppressed people in this country place their hope on the theory and practice of protracted warfare based on liberated zones (urban or rural areas) and rural populations in the country-sides. The technological development and material production permits the pigs to have access to every square mile in the entire region (the entire U.S.). Any suspected liberated area could be wiped out in minutes (they will become free-fire zones). Liberated territory can only be established if the guerrilla forces can keep the enemy on

the defensive and unable to amass for a sustained offensive. This cannot be the case in the U.S., because technology allows the pigs to destroy any area without even committing any ground forces. We have no strategy for the enemy on this level. In the final analysis, the strategy of protracted rural guerrilla warfare based on a dispersed peasant population is more absurd than Bolshevik spontaneity. Surely it will not break the back bone of the ruling-circle, the military forces.

ALL POWER TO THE PEOPLE!

Romaine Fitzgerald
Political Prisoner
Black Panther Party

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 businessmen and placed in the community so that the people of the community can organize and employ all of its people and give a high standard of living.

3. We want an end to the robbery by the CAPITALIST of our Black 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 slave labor and mass murder of black people. We will accept the payment in currency which will be distributed to our many communities. The Germans are now aiding the Jews in Israel for the genocide of the Jewish people. The Germans murdered six million Jews. The American racist has taken part in the slaughter of over fifty million black people; therefore, we feel that this is a modest demand that we make.

4. We want decent housing, 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 plebiscite to be held throughout the black colony in which only black colonial subjects will be allowed to participate, for the purpose of determining the will of black people as to their national destiny.

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

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

SERVE THE PEOPLE
 BODY AND SOUL

All Power to the People



