

EULOGIES

SOLIDARITY AND GREETINGS:

Today we mourn the premature death of two revolutionary comrades Anthony "Kimu" White and Woody Green. Brother Kimu we knew personally as our fellow prisoner, brother and comrade, about brother Woody all we need to know is that he too was a warrior of the people, who fell in an armed clash with the mercenary army of our oppressor. Two more victims among the many who have chosen to fight and die, rather than submit to the slights of despicable degrading existence as a passive slave...two of our best who like many resisting slavery before them have found freedom in death...yes in death-but not a craven cowardly death as the servants of tyranny, but the gloriously heroic death of the fighting guerrilla...the scourge of the wicked-terror of the unjust.

The deaths should not shock or surprise us. Nor should our very real lost cloud our understanding of the ultimate reality the relationship between those brothers death, and our life situation. We are an oppressed people at war with our oppressor - brothers Kim and Woody are casualties of that war blown away by the minions of the state.... killed in battle, with smoking weapons in hand.

In the process of mobilizing our total resources for the people's liberation, we must bear in mind that we are all oppressed, and that the demands of history has made a soldier of every oppressed individual. We are all soldiers, and we must commence to move and act in a military manner, for in the final analysis there is no other alternative.

In all of us, somewhere in the depths of our being, there lives a smoldering anger, a burning rage for all the wrongs we have suffered. Oppression is a cunning provocation of fighting and rebellion. It gnaws away at the minds and hearts of people who choose to be free, destroying their insides even though it may not be visible from the surface. It is like a termite, always nibbling and exposing the choice between eradicating the evil or being ourselves devoured.

All of us must die, this is an irrefutable truth...a law of nature. It is how we die that makes the difference. Our comrade's deaths should not discourage us, or drive us to despondency for it is certain that the good comrades would not have cared to go out by any other way, we can proudly say they died as men and warriors.

For those of us who are determined to overcome the impediments of modern day slavery death is a price we are willing to pay...those of us whose life oozes out drop by drop languishing in these pits, knew that a quick death is preferable to the slow death of imprisonment-a man would rather choose an honorable death than to live a cowardly existence without any control over the factors that determine the quality



Slave Name: Anthony White
Name in Struggle: Kimu Olugbala

Slave Name: Woodie Green
Name in Struggle: Changa Olugbala

Two black men lived, two black men loved, Two black men fought, two black men died. They were born into a world of beaten men and women, tired oxens in barren pastures. Born into a world where black babies and black minds are systematically exterminated. Deprived in schools teaching self-hate and obedience. Educated by the scars of pain and reality. They were guided by the teachings of Malcolm X, Marighella, Lumumba and all those who have helped to make revolution.

They were young blacks who once hung out, empty bellied, on the corners of oblivion, who were once possessed by the white witch of death (heroin). They were young black men who had been kidnapped, tried and convicted of being black. Black men who had been bound and gagged and caged in white men's zoos. They were black men who had vowed to never return. They saw truth and recognized it. They saw a way to freedom and were not afraid to take it.

of our lives.

Our mourning should be short-lived...our pain, our excruciating pain can only be assuaged by redoubling our efforts to snatch our freedom. Our solace and comfort from working and fighting...from seeing progress in the development of our struggle...from organizing our people, and laying the groundwork for our eventual liberation.

This is our task-if we get down and move on it, there can be no thought of brother Kimu and Woody having died in vain-for they will live on-in our memories and our works...as brother Mark Essex lives and the countless other warriors have fallen to live on in our hearts and our practice.

Victory will be ours-sudden death at the hands of the enemy and his puppet mercenaries will not be allowed to detour us from our aim. As the people grieve their warriors they should be preparing for struggle, sharpening our knives and leading our weapons. Our answer to the assassins should not be sobs, tears or lamentations but payback!

Let them tremble waiting for cold steel and hot lead...our debt of blood will be paid in full, because the ultimate resolution of all long standing accounts can only be through our liberation and the death of the oppressor.

So do not shed any tears for comrades Kimu and Woody it is a luxury we cannot afford, for they require a placid, harmonious life-a peaceful life...reality tells us there can be no peace until we win and gain our freedom...that would be the best remembrance we could give our beloved comrades, whom today we give a last salute with full military honors in the name of the revolution.

LONG LIVE THE PEOPLE'S WARRIORS

They were field niggas who tired to burn down massa's house, they were field niggas that refused to compromise. They were field niggas that had refused to adjust. They were not bribed by a penny promotion. They were not bribed by cadillacs or cocaine. They were not bribed by cheap promises and programs. They were field niggas who loved other niggas, field niggas who knew that the whole is more important than the part, and that there is no substitute for freedom. They were tired of the past and anxious for the future. They were tired of begging, they were anxious to take. They were tired of rhetoric, they were anxious for action. They were tired of slavery, they were anxious for freedom. They were the end of the past and the beginning of the future. They are the spark that will set the prairie fire. They are the seeds of freedom. They are not alone. They are not unsung. Their bravery will be carved on the minds of tomorrow. Their strength will be felt on the triggers of freedom. Their love will be felt on the hearts of all those that struggle. They were part of a family that will have many children. They are part of a family that will struggle till freedom. They are part of a family that will fight until death.

The Olugbala Tribe
of the
BLACK LIBERATION ARMY

Repression Breeds Resistance

Very few issues raise as many politically explosive questions or contradictions that the barbaric New Jersey Turnpike ambush of Zayd Malik Shakur, Joanne Chesimard and Clark Squire on May 2, 1973.

Malcolm X said, "the enemy is very clever in making the criminal look like the victim, and the victim look like the criminal". Joanne Chesimard has been the object of a national witch-hunt for the last two years. Pig-king Nixon and his administration used Dr. Goebbels-like propaganda tricks to create a national hysteria concerning Sister Joanne and other Black & Third World activists who are committed to self-determination.

Every alleged violent offense committed by a Black woman was blamed on Sister Joanne.

The purpose of the national hysteria is to precondition or justify to the people forecoming atrocities committed by the F.B.I., S.T.R.E.S.S. (Detroit's Stop the Robberies Enjoy Safe Streets death squad), BOSS (N.Y.C.'s death squad) state troopers and the local police death squads.

Joanne Chesimard and Clark Squire are not naive about vicious police repression because of their experiences in the Black Panther Party when pig-king Nixon first orchestrated his ter-

ror campaign to seek-spy-destroy Black Panthers, killing Fred Hampton, Mark Clark and 30 other Panthers and jailin hundreds more. (N.Y. Times, May 23, 1973, Nixons secret plan for domestic security. "Another factor that concerns domestic white house advisor the source said, what was termed") the vigilante police action by the Chicago police in the 1969 shooting of Fred Hampton, a Panther leader from Chicago. The apparently unjustified police shooting, he said, prompt mini-moderate Black leaders to voice their support for the Panther and made it harder for Blacks to understand that these guys (Panthers) were thugs and murderers.

Clark Squire was kidnaped by New York police on April 2, 1969 for the New York Panther 21 conspiracy case, after being held at a ransom of \$100,000 for two years, he was acquitted along with the other Panthers of all charges.

The Black and Third World people and young whites are subjected to ambushes on the New Jersey Turnpike by the State Troopers are almost a common occurrence. (Joanne & Clark's trial will unveil those facts).

Joanne and Clark are two sincere revolutionaries who illustrated to white America the reality that if Blacks

cannot be free - then whites cannot enjoy their freedom - which is based on our oppression.

Joanne and Clark believe in what Frederick Douglass proclaimed when he said, "there cannot be any progress without struggle". Joanne and Clark are two oppressed people whose sacred duty is to fight against all manifestations of capitalist, racist oppression.

Joanne and Clark understand the old maxim that said "Wherever the broom does not reach - the dust will not perish by itself".

If the New Jersey Troopers can murder Zayd Malik Shakur and incarcerate Joanne & Clark today - then tomorrow they can murder you and incarcerate your loved ones.

To the People who supported Angela Davis, Carlos Feliciano, Rap Brown, Lolita Lebron, we urge you to please give Joanne Chesimard and Clark Squire the same consideration and support.

For further information:

Nat'l Committee for the Defense of Joanne Chesimard and Clark Squire

c/o N.C.D.P.P.

P.O. Box 1184

Harlem, New York 10027

WE ARE MEN Contd

tainly will not stand idly by and permit ourselves to be wantonly and criminally attacked by these quasi-officials under the guise of enforcing the law.

We, the Menard Collective, have stated our position and cause (and the basic reasons) why we insist on humane relations, respect, and rights. Also, we recognize the fact that all social interaction occurs under certain modes of order, but not a tyrannical form as is the case at Menard. What we are saying is that our struggle is not anti-law or anti-authority, but anti-oppression, anti-lawlessness, and anti-racism. Our lives are at least neglected and at worst threaten by these deadly things; yet we, the men involved will oppose the heinous conditions until they change. This is our statement. We are human beings! We are men! We are/will never cease to be! We will continue to struggle for respect of these things, regardless of the penalty.

The Menard Collective

COMMUNIQUE NO. 12
FROM: BLACK LIBERATION ARMY
EULOGY: DEDANE OLUGBALA
A/K/A ZAYD MALIK SHAKUR

Comrade DEDANE OLUGBALA a/k/a ZAYD MALIK SHAKUR, like many other revolutionaries, has paid the supreme sacrifice for the liberation of his People.

The blood was no super nigger or super star. He was just a nigger that was tired of the racist pig cops shooting down unarmed Brothers and Sisters in the street, such as the recent murder of 10-year-old Clifford Glover. The Brother wanted an immediate end to the murders and brutalities committed on our people by the racist policeman. He felt that the only way to end such conditions as police oppression was through revolution and not a kneegrow revolution either, but through a violent and bloody revolution. The Brother related to the teaching and speeches of Malcolm. He related to the words of Malcolm. Malcolm said we should speak the language of the oppressor. If the oppressor speaks the language of a shotgun, then we should speak his language. So the Brother spoke the language of our oppressor. The blood realized that Peace was not the correct method to use against these pigs in Babylon.

The nigger felt the correct method for obtaining liberation here in Babylon was through revolutionary violence. He used this revolutionary violence to try and put an end to substandard housing; an end to the legal lynching of niggers by the court system; an end to the inhuman prison conditions; prisons, where 90% of the prisoners are niggers and 3rd World People and an end to the massive genocide being waged on niggers. To sum it all up, the Brother, as a guerrilla, was using this re-

Brother DEDANE OLUGBALA realized that one day, in the course of waging guerrilla warfare against the pigs, that he would have to deal with the pigs in a duel for his life. One day he would be faced with the situation of him throwing up his hands and going to prison, or to the OK corral with the pigs.

The blood like many other guerrilla warriors experienced the horrors of prison, or heard someone rap about prison, and decided that prison was no place for him. The Brother vowed never to return to the cold walls of prison. He kept his vow; he has escaped to freedom. If the penalty for freedom is death, then by death one will escape to freedom.

So long live the spirit of DEDANE OLUGBALA a/k/a ZAYD MALIK SHAKUR.

He will be missed and remembered along with the others who have fallen in this revolutionary struggle. He is a martyr in our eyes and will never be forgotten. We will bury our dead, clean our guns, and prepare for the next battle.

Brothers and Sisters, if his death is not to be in vain, new hands must reach out to pick up his gun, to intone his funeral dirge with the staccato of the machine-gun fire.

SURVIVAL.

UNITY.

RESISTANCE.

AND VICTORY

BLACK LIBERATION ARMY



Police car outside 103rd Precinct in South Jamaica, bombed by Weather Underground on May 18 to avenge murder of Clifford Glover

May 18, 1973

On April 28, Clifford Glover, a ten-year-old Black youth from South Jamaica, was shot in the back and killed by plainclothes policeman Thomas Shea of the 103rd Precinct's "anti-crime unit." He was the youngest person killed by police in New York City. This is not the first incident in which Shea was involved. He previously shot one sixteen year old and pistol-whipped a fourteen-year-old Black youth. It is a matter of survival that the people of that community have responded, demonstrating against the 103rd Precinct and demanding that Shea be arrested and go to trial for murder. White people living in the city should support this demand and increase pressure on the police to stop their violence against Third World communities.

The New York City police have already killed ten Third World people this year. Not all the murders have been re-

ported—some die each year from prison beatings. We remember Anthony Kimu White and Woodie Changa Green, young revolutionaries killed in a Brooklyn bar on January 22; Rita Lloyd, sixteen-year-old Black woman shot and killed by plainclothesmen while she stood on a Brooklyn streetcorner talking to friends; two sixteen-year-old Black youths killed by police in the Bronx on March 10; Zayd Malik Shakur, Black warrior, former Minister of Information of the New York Black Panther Party, killed by New Jersey state troopers on May 1.

These police crimes are the street level of Nixon's policies. They flourish in a political climate in which racism is encouraged and rewarded by the highest powers in the land. Nixon's campaign against busing led to the attacks on Black children on their way to school by Carnarsie parents. Rockefeller's new legislation on drugs places the blame on the user and the small-time pusher, dealing

probation while the big suppliers will continue to pour their poison into the streets. When the New York City Police Department and the Patrolmen's Benevolent Association set up special shifts, undercover reinforcements and house-to-house harassment in the Black community, and police are issued shotguns, is it surprising that a trigger-happy cop like Shea felt free to kill?

The men who have been the symbols of law and order at the center of the federal government are now being exposed as corrupt cynics. Behind the masks they are divided and unsure. People's faith in the rulers has been replaced with skepticism and doubt. This is a time to name the real criminals.

The purveyors of violence are always the first to condemn those who rebel. We must seek out the truth about the Black revolution, as our movement claimed the real history of the war in Vietnam. Rap Brown, who has just been sentenced to five-to-fifteen years in prison is a powerful and humane leader of the people. Read his writings to find out who he is and why he has fought so uncompromisingly. Support those on trial for the Attica rebellion by going to court. Search out the statements of the Black Liberation Army to understand the conditions of their lives which make them revolutionaries.

Speak to other people, to women, about Joanne Chesimard, revolutionary Black woman wounded and imprisoned.

At the recent demonstration at the 103rd Precinct someone held up a sign which read "We call you pigs when you murder our children." Our action against the Precinct is in sympathy with the families and communities of the dead and in solidarity with the living—those in prison, those who continue to struggle.

WEATHER UNDERGROUND
NEW YORK REGION

doctor who examined her first upon admittance told her "Ycu'll lucky we're not killing you". Then she received insistent threats from the troopers that they were going to kill her. For the first four days she refused to eat or drink because she feared for her life.

On Friday, May 4, both Joanne and Clark were arraigned and charged with murder of a state trooper and Zayd. Joanne was arraigned in the hospital without the presence of counsel even though her lawyer, Evelyn Williams, was on the hospital grounds. The lawyer wasn't even informed that the arraignment was going on.

On Thursday, May 10, Evelyn Williams in conjunction with Haywood Burns and Lennox Hinds of the National Conference of Black Lawyers and Bernice Jones of the Black Panther Party, held a press conference inside Middlesex General Hospital to let the people know of the atrocities Joanne was being put through.

Miss Williams said that the guards only allowed her to have 10 minute visits with Joanne in the presence of four to five troopers. "That is not my view of legal consultation", she said. She also said that the guards threatened to kill Joanne by putting "their guns butts in

To Our People ... To Black People Cont'd.

Brothers and Sisters, we must learn to struggle together. We must learn to struggle at all times, all places, in all ways. Whenever opportunity for struggle arises, we should take it. If our Brothers are trapped inside by police, we should cause confusion outside. When our bosses are not looking, we should break up their machinery and take everything we can take. When pigs come to our restaurants, we should feed them ground glass. When we are shopping at a rich man's store, we should liberate anything we can take. When slumlords park outside, we should put nails in their tires & sugar in their tanks.

When an army officer gives us orders to kill our Brothers like in Vietnam, we should get him alone and shoot him. Instead of writing graffiti on the walls we should write freedom slogans. We must be field niggers constantly looking for ways to burn down masters house. When a landlord bites the dust, we should be happy and should celebrate.

When a dope-dealer dies, we should rejoice! When a pig dies, we should celebrate. Brothers and Sisters, LET US CELEBRATE TOGETHER!

WE LOVE YOU

WE WILL BE FREE



The May 2 shootout on the New Jersey turnpike which left Zayd Malik Shakur dead, resulted in the capture of Joanne Chesimard and two days later Clark Squire.

Joanne had been shot three times, once in the shoulder and twice in the chest. She was admitted to Middlesex General Hospital and placed under intense security by the New Jersey State Troopers, who stood five deep around her bed at all times. While they were around her bed others were clomping



her body and killing her that way". She also said that the hospital refused to allow a team of specialist to take over Joanne's case.

That same day Middlesex General Hospital gave Joanne a medical discharge despite the fact that she still had 2 bullets lodged in her chest.

On Monday, May 14, Joanne was moved to Roosevelt Hospital in Edison, New Jersey. There she underwent surgery and one of the bullets was removed from her chest. She was recently moved again

The New York Four

Today four men are being held in different jails in New York City awaiting trial for their alleged participation in the assassination of two policemen which took place on May 21, 1971.

The action was one of a number taken by the Black Liberation Army in Commemoration of Malcolm X's birth day.

The four, Gabriel and Francisco Torres, Anthony Bottom and Albert Washington; two Blacks and two Boricuas (Puerto Ricans) have been political organizers for the liberation movement of blacks and boricuas.

The government has a history of killing and jail in political activist without cause. When the underground retaliates against our enemies, the government acts against those who actively work toward raising our people's consciousness as a people and as a nation that we are without ever knowing who is working underground.

It comes as no surprise that now we have the case of these four brothers, particularly with the state of panic the government and police find themselves in; because of the actions of the revolutionary underground in general and the Black Liberation Army in particular. We must understand that an underground organization is formed by unknown political people retaliating militarily against the enemy that kills us, examples are Clifford Glover, a ten year old brother shot down by police; a brother thrown off roof last summer during gypsy cab demonstration, Attica, etc; oppress us, as done with the drugs that the police department sold in New York and the CIA being in this country; and exploit us, as is done to us as slaves factories workers and prisoners in jails.

The police originally said that the action was carried out by two people. To day they have four brothers in jail and have a fifth, Herman Bell on the FBI ten most wanted list.

Former Deputy Commissioner Daley has written a book entitled Target Blue, in which the police name these five brothers as the ones that committed this act. This has been done to convict these brothers in the eyes of the public without having been tried. This pre-trial publicity will never allow these brothers a fair trial in a criminal court.

According to the Geneva Convention these four brothers cannot be tried in criminal courts because they are prisoners-of-war, the war that the U.S. declared on Puerto Rico by colonizing it and the war that exists between the U.S. and the Black nation.

However, the so-called U.S. democracy does not intend to abide by the laws of the international community but instead to convict these brothers and execute them in the electric chair, as examples for future revolutionaries.

We, as a people must unite to prevent these blatant injustices from being continued or we will be opening ourselves to them being committed again and again. We must educate ourselves and each other to put a stop to this move of repression against the people and the liberation movement.

Support the New York 4 at court on June 28th at 100 Centre Street, Part 36.

"WE CHARGE GENOCIDE"

UNITE, EDUCATE, LIBERATE!

New York Four Defense Committee

A Criticism: Wee the sickness

The week of June 3-9, has seen the capture of three alleged members of the Black Liberation Army, Victor Cumberbatch, Fred Hilton and Andrew Jackson.

Victor Cumberbatch was captured because he had to go to the enemies' hospital to receive medical attention he desperately needed. Fred Hilton was captured as he walked into a trap, a set up; and Andrew Jackson was busted at home in his bed.

The thing we learn first bust is that there's a need for a refinement of our basics. Medical care is a basic. It should be built into the foundation of every cell structure or be accessible too. If we are seriously going to talk about guerrilla warfare then we have to seriously begin to prepare for it.

This criticism is given in the spirit of curing the sickness to save the patient.

The other two busts show and even more serious problem. The problem of set-up. That of Fred Hilton we will discuss because it has happened too often only to happen again and again.

setup? Because the pigs were laying in wait for Fred when he came on the set. They were waiting for him, Ready.

The same kind of thing happened to Kimu and Woodie in the Big T Lounge in Brooklyn. The pigs had the bar surrounded and waited for them to show up. Then they were so bold that they sent two nigger pigs into make sure they were there. They opened fire and killed them.

It happened before to John Thomas etc., in Tampa, Florida.

The situation keeps repeating itself. It is time the situation was dealt with. We who have sat back and watched history repeat itself again and again in a short span of time cannot



VICTOR CUMBERBATCH sit still any longer without speaking about it.

These kind of busts will not be stopped by not dealing



NEWS photo by Ivy Robinson Fred Hilton



Associated Press photo Andrew Jackson

with the problem, refusing to believe it or formulating defense committees to defend the captured comrade. The only solution to these kinds of busts is to get to the root of them and weed out the source.

This rooting out process can only come through a concerted effort between the comrades on the streets and the comrades in the clutches of the enemy. It is a long and tedious process but it must be done for the security of our struggle.

A Solution: 1) Information should be transmitted on a need to know basis only.

2) Know, internalize and correct the seven sins of the Urban guerrilla.

In view of the fact that our comrades are captured we hope they can understand why these criticisms were made at this time. We hope that they understand that these criticisms are not made to harm them but instead to strengthen the ranks of our fighting force.

"The news from the front line takes many forms because the front line in America is to be oppressed and realize it and be determined to do something about it.

There are those of us who recognize that we aren't presently receiving the benefits that supposedly come with citizenship in America.... There are those of us who go deeper than that and recognize the fact that we are not citizens of the United States but are merely one of the many tools that is being used to foist off 'democracy' on the unsuspecting world.

There are a number of areas where struggle is going on that are part of the front line, i.e. The Prisons, the Schools, the factories, the Courts, Welfare line, Unemployment line,. It is our contention that all these things are part of our struggle and must be given adequate time and space. When we are not able to reach the desired solution by way of political struggle then we must relate to military struggle to obtain our political goals. We must struggle on all fronts for we it is all part of the front line when you are Black and oppressed in Capitalist Amerikkka."

FORD MOTOR COMPANY'S CONSPIRACY AGAINST WILBUR HADDOCK

After the demonstration in 1969 which was led by black workers and white supporters here on the Mahwah Plantation, the Ford Motor Company hierarchy, in their Ivory Tower in Detroit Michigan, singled out and fired three Black workers out of the 700 or more who participated in the week long demonstration. The three brothers were: Joe Moran Monroe Head and Wilbur Haddock.

The company then proceeded to spend huge sums of money, time, and pressure at various levels, building their case (which management hoped would be unbeatable) against these brothers.

Those of you who are unaware of how far the Ford Motor Company will go to get rid of any threat to their BILLION \$ EMPIRE, and the economy of this country that the auto industry is related to—CHECK THIS OUT!

Ford Motor Company joined with the Congressional Investigating Committee in Washington, D.C., to investigate the Black Workers' Movement which was growing in the plants around the country. Ford Motor worked with federal, state, and local law enforcement agencies to follow harrass, and spy on the brothers, their families, and friends. The company also included tapping the brothers' telephones, taking pictures of them wherever they went, and whenever they talked to, to insure themselves an unbeatable case the Ford company spent hundreds of thousands of dollars on cameras film and doctored tape recordings of speeches made during the demonstration that was used as "evidence" of brothers Head Moran, and Haddock's guilt.

The hearing was held secretly, in a remote motel far from the plant or any major city. Ford Motor Company showed up with four (4) of their top lawyers from Detroit; two (2) of their top labor and industrial relations men from Mahwah. This means there were six (6)

Ford Motor Company Professionals against three Black Men who were totally unprepared for such a complete representation of the 'law'. The only law broken by these men was that of their commitment to their beliefs in the human dignity and rights of all oppressed people, and to speak out against any and all forms of oppression and racism.

Our representative, Al Meccoli, (a UAW lawyer) did a beautiful job, considering the thoroughness of our opposition; Brothers Moran, Head, and Haddock also took on the Ford Motor Company representing themselves, and as quietly as it is kept, the brothers WON!!!

Having lost the first battle, Ford Motor Company was determined not to lose the war. The conspiracy against these people continued the moment they were reinstated back to work. Ford Motor Co. had spent too much money to give them up then. Brother Monroe Head was the first to be cut down on a technicality; Brother Moran withstood the pressures and harrassment until he took his family out of the state to a better job and life for them elsewhere. This left one out of three—Brother Wilbur Haddock. The Company pecked away at this brother by calling him into the office asking to quit or retire, too unjust penalties such as three 1-month disciplinary lay-offs, of ten times these penalties were in direct violation of the contract between Ford Motor Company and the U.A.W., as well as discriminatory under the Civil Rights Act of 1964.

On March 19, 1973, the plan which began in 1969 to get rid of Moran, Head, Haddock was fulfilled. Wilbur Haddock was fired while on a medical and under the care and treatment of his family and personal physician.

Brother Haddock, being concerned about a lingering cold,

increasing pain in his chest & back, as well as other ailments sought medical help to relieve these discomforts. Ford Motor Company, who is Always insensitive to a worker's health, ignored brother Haddock's explanation, ignored the medical report sent to them by mail and by telephone by a qualified and N.J. State licensed physician. Once again, Ford Motor Co. has turned federal and state law enforcement officials to intimidate Brother Haddock by keeping him under surveillance, hoping again to build a case against him.

This fight is not Wilbur Haddock's alone, but the fight of all workers. If Ford Motor Co. is allowed to rip off Bro. Haddock because he speaks out for his views, no worker will be free to fight back or organize resistance against any injustice.

The United Black Workers are mobilizing now to not only bring back Wilbur Haddock, but to expose the real reasons for his being fired, and the conditions he and all workers are forced to work under on the Mahwah Plantation. Hopefully, this exposure of the Ford Motor Co. will end, once and for all, the harrassment Bro. Haddock has been enduring since 1969, with a VICTORY for the workers in 1973.

Central Staff
UNITED BLACK WORKERS

TO THOSE OF US WHO HAVE DEDICATED OUR LIVES TO THE LIBERATION OF BLACK PEOPLE, WHO HAVE DARED TO SAY, "WE SHALL HAVE OUR FREEDOM OR THE EARTH WILL BE LEVELLED BY OUR ATTEMPTS TO GAIN IT", DEATH IS A COMMON OCCURENCE. IT IS SOMETHING WE HAD TO ACCEPT, FOR WE KNEW THAT IN WAGING STRUGGLE TO FREE OURSELVES FROM THE CHAINS OF SLAVERY OUR CHOICES ARE SMALL, EITHER TO BE JAILED OR ASSASINATED - BUT WE HAD NOTHING TO LOSE AND EVERYTHING TO GAIN.

WE KNOW THAT WHERE THERE IS STRUGGLE THERE'S SACRIFICE. THE DEATH OF ZAYD MALIK SHAKUR WAS A SACRIFICE, FOR IN OUR STRUGGLE SOME DEATHS ARE LIGHTER THAN A FEATHER AND OTHERS ARE AS WEIGHTY AS A MOUNTAIN. THE DEATH OF ZAYD MALIK SHAKUR WAS/AS IS THE DEATH OF ALL REVOLUTIONARIES AND FREEDOM FIGHTERS/ WEIGHTIER THAN A MOUNTAIN, FOR ZAYD NOT ONLY PRACTICED THE PRINCIPLES OF REVOLUTIONARY WARFARE - HE TAUGHT OTHERS TO DO THE SAME.

ZAYD USED TO SAY, "A REVOLUTIONARY IS A PROFESSIONAL, SO YOU MUST BE A PROFESSIONAL REVOLUTIONARY". IN HIS LIFE AND DEATH ZAYD SAID:

I MAY - IF YOU WISH - LOSE MY LIVELIHOOD
I MAY SELL MY SHIRT AND BED,
I MAY WORK AS A STONE CUTTER,
A STREET SWEEPER, A PORTER.
I MAY CLEAN YOUR STORES
OR RUMMAGE YOUR GARBAGE FOR FOOD.
I MAY LAY DOWN HUNGERY,
O ENEMY OF THE SUN,
BUT
I SHALL NOT COMPROMISE
AND TO THE LAST PULSE IN MY VEINS
I SHALL RESIST.

YOU MAY TAKE THE LAST STRIP OF MY LAND,
FEED MY YOUTH TO PRISON CELLS.
YOU MAY PLUNDER MY HERITAGE.
YOU MAY BURN MY BOOKS, MY POEMS
OR FEED MY FLESH TO THE DOGS.
YOU MAY SPREAD A WEB OF TERROR
ON THE ROOFS OF MY VILLAGE,
O ENEMY OF THE SUN,
BUT
I SHALL NOT COMPROMISE
AND TO THE LAST PULSE IN MY VEINS
I SHALL RESIST.

YOU MAY PUT OUT THE LIGHT IN MY EYES.
YOU MAY DEPRIVE ME OF MY MOTHERS KISSES.
YOU MAY CURSE MY FATHER, MY PEOPLE.
YOU MAY DISTORT MY HISTORY,
YOU MAY DEPRIVE MY CHILDREN OF A SMILE
AND OF LIFES NECESSITIES.
YOU MAY FOOL MY FRIENDS WITH A BORROWED FACE.
YOU MAY BUILD WALLS OF HATRED AROUND ME.
YOU MAY GLUE MY EYES TO HUMILIATIONS,
O ENEMY OF THE SUN,
BUT
I SHALL NOT COMPROMISE
AND TO THE LAST PULSE IN MY VEINS
I SHALL RESIST.

O ENEMY OF THE SUN
THE DECORATIONS ARE RAISED AT THE PORT,
THE EJACULATIONS FILL THE AIR,
A GLOW IN THE HEARTS,
AND IN THE HORIZON
A SAIL IS SEEN
CHALLENGING THE WIND
AND THE DEPTHS.
IT IS FIELD MARSHALL DEDAN KAMATHI (MAU MAU)
RETURNING HOME
FROM THE SEA OF LOSS

IT IS THE RETURN OF THE SUN,
OF MY EXILED ONES
AND FOR HER SAKE, AND HIS
I SWEAR
I SHALL NOT COMPROMISE
AND TO THE LAST PULSE IN MY VEINS
I SHALL RESIST,
RESIST -- AND RESIST.

ZAYD MALIK SHAKUR
A SPARK IN THE PRAIRIE FIRE

BLACK PANTHER PARTY

Unity & Uniformity...

any wonder that our people in general are disappointed, apathetic, hung up on abstract trips? This all is a partial result of no dominant form of struggle, no principle contradiction of forces to move us forward. There is no dialectical pressure that effects the movement and the people in such a way as to demand Unity. We must become experts at seizing the initiative and creating events. Any examination of recent events clearly show that the overwhelming majority of people are capable of action under given conditions. But without a thorough understanding of these conditions. How can we encourage activities? How can we be imaginative if we are restricted by dogmatic approaches to a situation? The answer is you can't.

Examples of how unity is essentially an impulse is all around us. Look at Detroit, Mich. Only a few months ago as a result of Police Gestapo Activities in the Black Community there, conditions demanded a form of Unity. Bourgeoisie organizations as the N.A.A.C.P. were forced to actively unite with other groups it traditionally had frowned upon. There existed a principle contradiction that effected all other minor contradictions, thereby demanding struggle with

ANATOMY OF A PIG

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tween us and the police. They can murder us and get away with it and we are not allowed to defend ourselves without being labelled criminals and sent away to jail.

We are not 'cool, calm and collected' about the murder of little Clifford Glover or any black person. We are angry, revengeful and determined to see that this conspiracy to commit genocide against black people & and people of color in America and right here in New York does not be carried out.

WHEN YOU RIP US OFF, KILL OUR CHILDREN, AND OPPRESS US, DO YOU STILL WANT TO KNOW WHY WE CALL YOU P I G S??

"A Pig is a low natured beast, that has no regard for law, justice, or the rights of people, a creature that bites the hand that feeds it; a foul depraved traducer, usually found masquerading as the victim of an unprovoked attack".

WANTED BY THE BLACK COMMUNITY:
PIGS
THOMAS SHEA & WALTER SCOTT
FOR THE MURDER OF

CLIFFORD GLOVER

Caution: Armed, White and Extremely dangerous!!!

the enemy and unity within the ranks of the movement. Although this unity was not profound and only transitory it was still the result of struggle—armed struggle. The fact that it may not last cannot be interpreted as anything but the unimaginative organization of that armed action. Or in other words, the lack of logistic and planning on the part of the movement for waging armed struggle. Nonetheless, the People learned, activists learned, that in the final analysis Unity was a result of struggle. This is the basis for the slogan: "Unity is Firepower". For us it is a dialectical whole.

Lessons can be drawn from events such as Detroit or Cairo or Wilmington. One lesson is that under certain specific conditions the Black petty bourgeoisie can function in the overall best interest of Black people and therefore alliances are possible with them (and at times necessary) and secondly, that the principle contradiction is between ourselves and the enemy and it is this contradiction that determines, influences, and guides our relationship with each other.

These conclusions are drawn from the wealth of experience accumulated over the years. Examples are abundant if we only investigate the history of our struggle over the last ten years. Not one sidedly, but from all sides and with a definite Revolutionary perspective.

Let's get back to the petty bourgeoisie and Black bourgeoisie for a moment to prove the point of how principle contradictions of the past effect the present. Lets deal with Ideas, or Ideology, which manifest themselves as political lines. Not for one moment should we be deluded into thinking that the Black bourgeoisie is revolutionary. It is not. But we should not be blinded either by the role they can be made to play under certain conditions, or why they will, or will not play this role.

It can be recalled that during the bourgeoisie led Civil Rights phase, a direct outgrowth of the principle contradiction within the Black bourgeoisie political line at that time (intergration-reformist) was the formulation of so called Black Power concept (as we see them today). Black Power as such is the ideological opposite of the bourgeoisie line of integration. To say that the civil rights phase was un-

necessary in preparing people for Black power concepts would be absurd. What should be understood is that at the time, at that particular stage in the development of our struggle, the principle contradiction was manifested (made apparent) in racial terms. Therefore, the dominant political line of struggle was in these terms. This was reflected in ideas (Integrationist reformist vs. Black Power separatist). Lets continue this line of thought further:

There also evolved, or grew out of, Black power, black consciousness, etc. the understanding and grasping of the theories of class struggle, or marxism-leninism and dialectics. Why? Because the principle contradiction within the early Black nationalist line was the fusion of class differences amongst Blacks themselves. (also an aspect of Bourgeoisie integrationism but in the opposite direction). What should be understood here also is that by this particular time the struggle was at a new level. Our struggle began to manifest itself (make itself apparent) along class lines (which up until this point was submerged in racial struggle). For there were/are Black enemies of Black people and without class vigilance (watchfulness) these enemies could destroy the movement with various counter-revolutionary anti-worker views such as Black capitalism.

It would not seem incorrect to add that the "lumpen" theory, glorious street nigger syndrome, who supposedly will lead the revolution was an outgrowth, a response to the principle contradiction within the nationalist line that ascended to ideological dominance, as well as an adjustment to the obvious racism and reactionary nature of the white working class.

In conclusion: When we say the task before us now is opening up a consistent Guerrilla Front, we are also saying that Armed struggle not only can create conditions (change existing relationships of forces between the People, the movement and the enemy) and there by demand Unity of the movement. We are also saying Armed Struggle can become the principle contradiction, thereby lending its character to the formations of Ideas within the movement itself. Ideas of revolutionary struggle on all fronts for National self-determina-

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cannot if he's a convicted felon or a "hazard to society". In order to obtain a handgun one must fill out a detailed questionnaire, submit it to the police department which is fully armed and is not a partisan (unbiased) structure, and wait for their approval. The strategy behind this is to keep the people disarmed. The local police department is just as much a political-military arm of the state (the government) as the army, fbi and cia. The cia finances death squads, counter-insurgency groups, puppet regimes and "revolutionary" coups in Latin America, Africa and Asia. The police department also finances the "death squads", like B.O.S.S. S.T.R.E.S.S., and S.W.A.T., informers, dope pushers, and community block-patrols, the last being the rough equivalent of the paid mercenary puppet government. Things are fast getting to the point of where, as Eldridge Cleaver has said, "either you're a part of the solution, or you're part of the problem". Either you support the worldwide revolutionary movement that is taking place over this planet, the movement of oppressed Third-World peoples for liberation, freedom, independence, and self-determination, or you support the pigs, the enemy, the military-political-industrial complex that kills people in Vietnam, the Congo, the Middle East, Latin America, and right here at home in the urban ghettos and rural slums; and that in its death throes will ultimately kill its supporters.

That element among the oppressed people in america that has accepted the reality that there is a war going on in america against Black people and people of color, that element among oppressed people in america who has accepted the reality of geno-

cide is being practiced on Black people and people of color in america; that element of oppressed people in america who has accepted the reality of the extermination plot america is enacting for Black people; know and understand that in war one wins & one dies. WE HAVE ELECTED TO WIN.

WAR WITHOUT TERMS
BLACK PANTHER PARTY

Martin Sostre

On, or about May 19, brother Martin Sostre was beaten by the pigs at Danne mora, N.Y. in Unit 14. Reason for beating Bro. Martin was because he did not want to submit to the Rectal examination. A case Martin had won in 1972, wherein the court outlawed this type of harassment. However, it continues.

On Monday, May 28th, Bro. Martin was picked up by the Federal marshalls to be taken over to Rochester, N.Y. While Bro. Martin was coming from Unit 14 again the pigs hassled and harassed the brother to the point where they kicked him, hit him with clubs, black jacks and other war equipment. The Pigs told him that was just a taste of what "we are going to do to you". They were careful not to swell the brother's face.

Martin wrote to his defense committee in New York and related the incident. He thinks that he has three broken ribs and internal injuries that were not seen because he was going to court for his original conviction.

On Wednesday, May 30th 1973, Bro. Martin Sostre's original conviction was heard. On this date the star witness for the state against Martin, Art Williams, testified that he had been coerced and intimidated in order to put Martin in jail for 41 years & 31 days. He is now under Federal custody.

Nevertheless, we, the Martin Sostre N.Y. Committee feels that if we don't let our people know what is going on with Martin Sostre we might lose him as we lost Bro. George Jackson.

We need to mobilize the people so that the brother receives proper care & treatment.

MARTIN SOSTRE N.Y. COM.
c/o P.O. Box 327

and bugging, deceit and lies and official secrecy. All of this criminality occurred under sanction of the highest official in the land—the President. With Watergate, one can begin to grasp the depth of "legal crimes". Moreover, the plight of the men inhabiting prisons (political prisoners) becomes even more apparent. When uprisings in the numerous prisons take place across the nation the people should be able to realize in wake of Watergate that such corruption and injustices do exist adversely to the political prisoner's life, body and possessions. Chief Nixon, ardent proponent of law and order, has accentuated that all the citizens follow the laws, while his administration commits untold illegal acts. Prison administrations are like Nixon's administration. Will someone please investigate them! At the same time, give amnesty a thorough hearing too!

Seize the Time!!
The Menard Collective
Omawale Cetewayo Ingwenyama

UNITY & UNIFORMITY

CONT. FROM PAGE II

tion and Working class liberation. Tactically speaking, we must pay special attention to building the logistical apparatus that will make the Guerrilla Front constant and invincible. Organized armed struggle must cease to masquerade as emotional response. Unity is a result of struggle, a product of struggle not an emotional wish, or motion. Likewise, a political line or view, is the reflection of ideas of concrete struggle, and in turn effect that struggle.

We all must learn to grasp the developmental process of things. Creatively apply this understanding to our situation, instead of using pre-analyzed formulas of Lenin, Mao, Marx, Nkrumah, etc.etc. We must learn to analyze instead, grasp, from what standpoint they analyzed their situation & develop the use of the methods.

Richard Dharuba Moore

OVER 400 YEARS OF STRUGGLE

THE ANGOLAN PEOPLE HAVE RESISTED COLONIAL DOMINATION EVERY SINCE THE PORTUGUESE REACHED THE MOUTH OF THE ZAIRE RIVER IN 1482. THE GUERRILLA WAR NOW BEING WAGED AGAINST PORTUGUESE COLONIALISM REVEALS THE CONTINUED RESISTANCE OF THE ANGOLAN POPULATION TAKEN TO ITS MOST EFFICIENT AND SO PHISTICATED LEVEL. THIS WAR HAS BECOME THE LONGEST PURELY COLONIAL STRUGGLE IN AFRICA, OUTLASTING EVEN THE ALGERIAN WAR. AND EXCEPT FOR THE DECADES LONG WARFARE IN VIETNAM AND ELSEWHERE IN INDO-CHINA, THE ANGOLAN WAR OF LIBERATION HAS BECOME THE MOST PROTRACTED GUERRILLA STRUGGLE ANYWHERE IN THE MODERN WORLD.

The country of Angola is located on Africa's southwest coast. It is one of the largest and wealthiest areas on the African continent - richly endowed with vast deposits of oil, diamonds, gold and a score of other natural resources. The Portuguese who are themselves the poorest country in Europe (with an illiteracy rate running over 43%) are able to remain in Angola because of the massive aid they receive from America in trying to protect the interests of her multinational corporations which operate there. Gulf Oil for example is the number one investor in Angola. Even without the huge amounts of aid to Portugal from the U.S. government (\$475 million last year) and the NATO countries, Gulf's contribution alone has been responsible for the Portuguese army sustaining itself as long as it has in Angola.

War communiques for the year ending December 1972 reported intensification on all fronts of the guerrilla war in Angola. "The National Union for the Total Independence of Angola" (UNITA) reported 207 Portuguese soldiers killed during this period. The communique issued by the UNITA military command indicated that in one of its most daring successes, UNITA's "Black Panther Company" ambushed and wiped out 55 Portuguese soldiers, capturing a rich arsenal of NATO weapons in the process. Although the U.S. and NATO vigorously deny supplying the Portuguese with weapons to use in their colonial wars, the evidence speaks for itself. The UNITA Central Committee publishes regularly the serial numbers of M-16's and other American-made weapons captured from the Portuguese, as well as unexploded napalm bombs manufactured by the Dow Chemical Company. Guerrilla fighters today are well-equipped with captured NATO U.S. and Israeli weapons.



Although the western press pursues a campaign of silence on the war in Angola, the Portuguese - aided by these same allies - are responding to the reality with increased napalm and bombing raids on the liberated zones. The operational commander of UNITA's armed forces, Major Njambo Kayombo has said that the objective of these vicious air attacks is not just to frighten the people into submission: "The enemy is also trying to starve the villagers with strategic bombing of crops and use of chemical defoliants." American-made B-26's bomb the rebellious areas almost daily but the resistance is nevertheless growing.

Angolan resistance is composed of three movements: "The Revolutionary Government of Angola in Exile" (GRAE), "The Popular Movement for the Liberation of Angola" (MPLA), and the youngest and most radical of the guerrilla movements, "The National Union for the Total Independence of Angola" (UNITA). GRAE headed by Holden Roberto and MPLA under the leadership of Agostinho Neto recently announced a merger of the two organizations. The latter group, UNITA, was formed in 1966 and is headed by Jonas Savimbi. Taking Cuba and China as a model, Savimbi and 11 other lieutenants of the new UNITA set up six bases in the interior of Angola and began to gain the cooperation of the local inhabitants in fighting the Portuguese. Six of these 12 men were captured and are now in prison in Luanda (the capital of Angola). Three bases continued to operate. Within a short time of its founding, UNITA has succeeded in implanting inside Angola a solidly structured politico-military organization. Recognizing that the struggle for national liberation might be long and bitter, UNITA

created its military wing, "The Armed Forces of Liberation" (FA-LA). The armed forces have been organized so that they serve not only as a fighting instrument, but as an instrument for production and mobilization as well. FA-LA cadres, political officers and social and medical workers developed their action on five fronts - along the Zambian border, in central and southern Angola, Moxico, Bie, and Cuando-Cubango.

In the early days, Portuguese troops patrolled in pairs. They fell easy prey to the guerrillas, who robbed them of rifles and ammunition. As the attacks increased, the Portuguese blockaded the roads. But the guerrillas numbers grew. Group after group was formed and trained in guerrilla warfare. Today the UNITA forces consist of about 3,000 well-trained men and women. UNITA is fighting with such determination that today the Portuguese will undertake journeys only in convoys of 50 to 200 trucks with helicopters to the left and right and reconnaissance parties ahead.

When asked how UNITA was able to achieve such territorial & political success in six years & without international support, Jonas Savimbi put it down to one principle: "A revolution and a guerrilla war against repressive forces can only be successful when the civilian population supports the guerrillas and will fight with them. Most important of all is for the leader to stay with his followers, fight with them, live with them and die with them if necessary." Savimbi touched squarely upon the first tenet of guerrilla warfare - political mobilization of the population. If the guerrillas fail to do this at the initial stage of the struggle, they are vulnerable to being isolated from the people and even treated as an enemy by those they aim to serve. But the issue moves beyond just heightening the consciousness of the people. The peasant population will only be fully won over by concrete achievements. And these must be accompanied by tangible proof that the guerrillas can win. The people now living in the liberated areas no longer pay taxes to the Portuguese and are no longer coerced to work for slave wages on Portuguese plantations. Education and health care are free. The peasant which comprise 85% of the Angolan population join the armed struggle voluntarily and consciously - integrated into it by the most politically advanced elements of the party and the people.

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The Angolan woman today is part and parcel of the process of the Angolan struggle for liberation. Women's liberation only assumes meaning in the context of the larger struggle for national liberation. The 16th century Queen Nzinga, political head of the Angolan kingdom and leader of popular resistance to Portuguese infiltration, stands as a bold symbol of Black women's resistance. From the start of the armed struggle, the women of Angola fought alongside the men. Women do not take part only in the armed struggle; they also participate actively in the consolidation of the military bases and their administration. The "Women's Brigade of Angola" traces the movements of the enemy within the disputed areas and, as intelligence units, also undertake underground work in the cities and in rural areas still under enemy control.



A group from the "WOMEN'S BRIGADE OF ANGOLA". Angolan women are an integral part of the National Liberation Struggle.



A Group of UNITA Going From the Camp to the FIRE ZONE

The UNITA guerrilla republic, as the liberated zone is sometime called, encompasses over a million people and provides a solid base for the Angolan popular revolution. The political cohesion and relations of production within the liberated territories are strictly guided by the principles of scientific socialism. As a revolutionary party, UNITA is armed with the teachings of marxism-leninism and bases its correct strategy on the concrete conditions of the struggle. The liberated areas grow their own food in cooperatives which are self-supporting. They are also busily experimenting in agriculture. The schools are ill-equipped though exceptionally well attended. In the forest,

children learn to read and do arithmetic, writing on wooden slates with charcoal instead of pencils or chalk. In the evenings the guerrillas officers lay down their arms and instruct the adults. The poor struggling hospitals which have to treat badly wounded and burned soldiers as well as civilians are in desperate need of supplies. Medical aides are forced to operate and even amputate without anesthetics while lines of patients share out broken up bits of aspirin. But the Angolan people persevere for they know they are engaged in a "war with no illusions", and VICTORY IS CERTAIN!

We Are Men

The prison struggle across Amerika has become extremely vocal in the last few years. It has become clear to a lot of us that, by virtue of the fact that the population of most of the prisons across the country is from 50 to 89% Black and Third World, the prison is just another ghetto community. A community in absentia with the same problems as the Harlems, Watts, and Bed-Stuys.

Recently in Menard, Illinois, a prison rebellion took place. The brothers inside in a desperate attempt at recognition rebelled. Now they tell us their own story:

"We, the Menard Collective would like to state our position and clarify the lies presented by the opposition party (prison officials) as to what took place here at Menard prison on April 30th and May 1st of this year, '73. As the case has been with numerous penitentiaries across the country, men struggl-

ing trouble, in addition, we were said to be disgruntled over the recent high water problem. Ain't that a drag!! These lawless pigs stated that they couldn't think of any other reasons for the outbreak. No Shit!

The men who took part in this protest were college students receiving funds under the G.I. Bill, men going before the Parole Board in a week or less men who had never had a mark on their prison record, and men who simply refused to be made to accept illegal, harsh treatment. Our goal is/was to get some much needed light thrown on the evils committed by the "law enforcement" body of this prison on the convicts. We, the Collective, want it known that not only have we undergone this wickedness, but also quite a number more who have been silenced through fear of physical abuse. We are men and will never cease to demand that we be treated and respected so. If we, the men languishing in prisons, are incarcerated for so-called breaking the law, then we certainly

system and its sadistic protectors. The factors and acts which culminated into the seizure of a building (a section of the building, the commissary) are far too long to list them all, but we will touch upon a few: savage beatings, some of which (we believe) resulted in death; many mysterious deaths due to incompetent medical practices; illnesses resulting from unsanitary food handling; pervasive mental brutality by carefully administered controlling techniques--no justice in disciplinary actions (a feeling of powerlessness), and discouragement in contacting outside aid (a feeling of hopelessness). These act and more are the underlying reasons why we, the Menard Collective, decided to make known the violations of our rights and humanity that occurs daily at this institution.

The racist staff immediately spread a cloud of lies & untruths so as to obscure the real events unfolding. They attempted to picture us in the "rebels" vein, incorrigibles and recalcitrants. We were present-

ing trouble, in addition, we were said to be disgruntled over the recent high water problem. Ain't that a drag!! These lawless pigs stated that they couldn't think of any other reasons for the outbreak. No Shit!

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Black Panther Party Platform and Program



What We Want

What We Believe

1. WE DEMAND FREEDOM. WE DEMAND THE 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 DEMAND FULL EMPLOYMENT FOR OUR PEOPLE.

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

3. WE DEMAND 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 a mule. Forty acres and a mule 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 DEMAND DECENT HOUSING, FIT FOR THE SHELTER OF HUMAN BEINGS.

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

5. WE DEMAND EDUCATION FOR OUR PEOPLE THAT EXPOSES THE TRUE NATURE OF THIS DECADENT AMERICAN SOCIETY. WE DEMAND EDUCATION THAT TEACHES US OUR TRUE HISTORY AND OUR ROLE IN THIS 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 DEMAND THAT ALL BLACK MEN 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 military, by whatever means necessary.

7. WE DEMAND AN IMMEDIATE END TO POLICE BRUTALITY AND MURDER OF BLACK PEOPLE

We believe we can end police brutality in our black community by organizing black self-defense groups that are dedicated to defending our black community from racist police oppression and brutality. We therefore believe that all black people should arm themselves for self-defense.

8. WE DEMAND FREEDOM FOR ALL BLACK PEOPLE 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 DEMAND THAT ALL BLACK PEOPLE BE TRIED BY JURIES OF THEIR PEER GROUP IN A PEOPLE'S COURT.

We believe that the courts should be made up of peers. A peer is a person from a similar economic, social, religious, geographical, environmental, historical, and racial background. We have been, and are being tried by juries that have no understanding of the "average reasoning man" of the black community.

10. WE DEMAND LAND, BREAD, HOUSING, EDUCATION, CLOTHING, JUSTICE, AND PEACE.

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 entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impels them to the separation.

We hold these truths to self-evident, that all men are created equal; that they are endowed with certain unalienable rights; that among these rights 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 abolish it, and to institute a new government, laying its foundations on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness.

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.

ALL POWER TO THE PEOPLE!

THE BLACK PANTHER PARTY

PRIMARY OBJECTIVE

THE PRIMARY OBJECTIVE OF THE BLACK PANTHER PARTY IS TO ESTABLISH REVOLUTIONARY POLITICAL POWER FOR BLACK PEOPLE. OUR PARTY IS AN ARMED BODY FOR CARRYING OUT THE POLITICAL TASKS OF THE REVOLUTION. ESPECIALLY AT THE PRESENT, THE BLACK PANTHER PARTY SHOULD CERTAINLY NOT CONFINE ITSELF TO ONLY FIGHTING. BESIDES FIGHTING TO DESTROY THE ENEMY'S OPPRESSIVE FORCES AND MILITARY STRENGTH, OUR PARTY SHOULD ALSO SHOULDERS SUCH IMPORTANT TASKS AS DOING PROPAGANDA AMONG THE MASSES, ORGANIZING THE MASSES, ARMING BLACK PEOPLE, HELPING THEM TO ESTABLISH REVOLUTIONARY POLITICAL POWER AND SETTING UP PARTY ORGANIZATIONS. THE BLACK PANTHER PARTY DEFENDS ITSELF WITH GUNS AND FORCE NOT MERELY FOR THE SAKE OF FIGHTING, BUT IN ORDER TO CONDUCT PROPAGANDA AMONG THE MASSES, ORGANIZE THEM AND HELP THEM TO ESTABLISH REVOLUTIONARY POLITICAL POWER. WITHOUT THESE OBJECTIVES, FIGHTING LOSES ITS MEANING AND THE PARTY LOSES ITS REASON FOR EXISTENCE.

THE MOTTO

WE ARE ADVOCATES OF THE ABOLITION OF WAR, WE DO NOT WANT WAR, BUT WAR CAN ONLY BE ABOLISHED THROUGH WAR; AND IN ORDER TO GET RID OF THE GUN, IT IS NECESSARY TO TAKE UP THE GUN.

THE CARDINAL RULE

HAVE FAITH IN THE PEOPLE, HAVE FAITH IN THE PARTY

THE EIGHT POINTS OF ATTENTION

- 1) Speak Politely
- 2) Pay fairly for what you buy.
- 3) Return everything you borrow
- 4) Pay for anything you damage
- 5) Do not hit or swear at people
- 6) Do not damage property or crops of the poor, oppressed masses.
- 7) Do not take liberties with women
- 8) If we ever have to take captives do not ill treat them.



*We Shall Have Our FREEDOM
Or The Earth Will Be
LEVELED
By Our Attempts To Gain It!*