

THE BLACK PANTHER 25 cents

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THE BLACK PANTHER PARTY

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HAPPY BIRTHDAY HUEY

HAPPY BIRTHDAY HUEY



Fund Raising Birthday Benefit for **HUEY P. NEWTON**

BY THE NEWTON-CLEAVER DEFENSE COMMITTEE

Sunday, Feb. 16, Berkeley Community Theatre

**BERKELEY HIGH SCHOOL AT
GROVE & ALLSTON WAY 7:00 PM**

Speakers:
KATHLEEN CLEAVER
TOM HAYDEN
ATTORNEY CHARLES GARRY
FATHER EARL NEIL
RAY "MAASI" HEWETT LA BPP.

WITH:
LE BALLET AFRO-HAITI
Rev. George Johnson & guitar
films: "Off the Pigs" &
"Prelude to Revolution"
Baby Dee reading the poetry of
Alprentice "Bunchy" Carter
Johnny Talbot & De Thangs

AND

"A STATEMENT TO THE PEOPLE"
taped in prison by Huey P. Newton,

Tickets: \$2⁰⁰ in advance \$2⁵⁰ at door

Available From All Black Panther Offices

and: In The East Bay
Granma Bookstore 2509 Telegraph
Campus Smokeshop 2300 Telegraph
in San Francisco



IN DEFENSE OF SELF DEFENSE

Exclusive . . . By
HUEY NEWTON

HUEY ON ANARCHISTS AND INDIVIDUALISTS AS RELATED TO REVOLUTIONARY STRUGGLE AND THE BLACK LIBERATION MOVEMENT

We should understand there is a difference between the rebellion of the anarchists and the black revolution or liberation of the black colony.

This is a class society; it always has been. This reactionary class society places its limitations on individuals, not just in terms of their occupation, but also regarding self expression, being mobile, and being free to really be creative and do anything they want to do.

The class-society prevents this. This is true not only for the mass of the lower or subjugated class. It is also true within the ruling class, the master class. That class also limits the freedom of the individual souls of the people which comprise it.

In the upper class, the individuals always try to free themselves from these limitations — the artificial limitations placed upon him through external sources: namely, some hierarchy that goes by the name of State or Government Administration.

In America, we have not only a class society, we also have a caste system, and black people are fitted into the lowest caste. They have no mobility for going up the class ladder. They have no privilege to enter into the ruling structure at all.

Within the ruling class they're objecting (resisting?), because the people have found that they're completely subjected to the will of the administration and to the manipulators. This brings about a very strange phenomenon in American. That is, many of the rebelling white students and the anarchists are the offspring of this master class. Surely most of them have a middle class background and some even upper class. They see the limitations imposed upon them and now they're striving, as all men strive, to get freedom of the soul, freedom of expression, and freedom of movement, without the artificial limitations from antique values.

Blacks and colored people in America, confined within the caste system, are discriminated against against as a whole group of people. It's not a question of individual freedom, as it is for the children of the upper classes. We haven't reached the point of trying to free ourselves individually because we're dominated and oppressed as a group of people.

Part of the people of this country — which is a great part — part of the youth themselves. But they're not doing this as a group of people. Because as a group they're already free to an extent. Their problem is not a group problem really, because they can easily integrate into the structure. Potentially they're mobile enough to do this: They're the educated ones, the "future of the country," and so forth. They can easily gain a certain amount of power over the society by integrating into the rulership circle.

But they see that even within the rulership circle there are still antique values that

have no respect for individualism. They find themselves subjugated. No matter what class they're in they find themselves subjugated because of the nature of this class society. So their fight is to free the individual's soul.

This brings about another problem. They're being ruled by an alien source that has nothing to do with freedom of individual expression. They want to escape this, to overturn this, but they see no need to form a structure or a real, disciplined vanguard movement. Their reasoning is that by setting up a disciplined organization they feel they'd be replacing the old structure with other limitations. They fear they'd be setting themselves up as directing the people, therefore limiting the individual again.

But what they don't understand, or it seems that they don't understand, is as long as the military-industrial complex exists, then the structure of oppression of the individual continue. An individual would be threatened even if he were to achieve his freedom.

In Cuba they had a revolution, they had a vanguard group that was a disciplined group, and they realized that the state won't disappear until imperialism is completely wiped out, structurally and also philosophically, or the bourgeois thoughts won't be changed. Once imperialism is wiped out they can have their communist state and the state or territorial boundaries will disappear.

In this country the anarchists seem to feel that if they just express themselves individually and tend to ignore the limitations imposed on them, without leadership and without discipline they can oppose the very disciplined, organized, reactionary state. This is not true. They will be oppressed as long as imperialism exists. You cannot oppose a system such as this is to oppose it with organization that's even more extremely disciplined and dedicated than the structure you're opposing.

I can understand the anarchists wanting to go directly from state to non-state, but historically it's incorrect. As far as I'm concerned, thinking of the recent French Revolution, the reason the French uprising failed is simply because the anarchists in the country, who by definition had no organization, had no people that were reliable enough as far as the mass of the people were concerned, to replace DeGaulle and his government. Now, the people were skeptical about the Communist Party and the other progressive parties, because they didn't side with the people of medium living. They lagged behind the people, so they lost the respect of the people, and the people looked for guidance from the students and anarchists.

But the anarchists were unable to offer a structural program to replace the DeGaulle government. So the people were forced to turn back to DeGaulle. It wasn't the people's fault; it was Cohn-Bendit's fault and all the other anarchists who felt they could just go from state to non-state.

In this country — getting back home to North America now — we can side with the student radicals. We would try to encourage them and persuade them to organize and wield a sharp cutting tool.

In order to do this they would have to be disciplined and they would have at least some philosophical replacement of the system. This is not to say that this itself will free the individual. The individual will not be free until the state does not exist at all, and I think — I don't want to be redundant — this cannot be replaced by the anarchists right away.

As far as the blacks are concerned, we are not hung up on attempting to actualize or express our individual souls because we're oppressed not as individuals but as a whole group of people. Our evolution, or our liberation, is based first on freeing our group. Freeing our group to a certain degree. After we gain our liberation, our people will not be free. I can imagine in the future that the blacks will rebel against the organized leadership that the blacks themselves have structured. They will see there will be limitations, limiting their individual selves, and limiting their freedom of expression. But this is only after they become free as a group.

This is what makes our group different from the white anarchist — besides he views his group as already free. Now he's striving for freedom of his individual self. This is the big difference. We're not fighting for freedom of our individual selves, we're fighting for a group freedom. In the future there will probably be a rebellion where blacks will say, "Well, our leadership is limiting our freedom, because of the rigid discipline. Now that we've gained our freedom, we will strive for our individualistic freedom that has nothing to do with organized group or state." And the group will be disorganized, and it should be.

But at this point we stress discipline, we stress organization, we do not stress psychedelic drugs, and all the other things that have to do with just the individual expansion of the mind. We're trying to gain true liberation of a group of people, and this makes our struggle somewhat different from the whites.

Now, how is it the same. It's the same in the fact that both of us are striving for freedom. They will not be free — the white anarchists will not be free — until we are free so that makes our fight their fight really. The imperialists and the bourgeois bureaucratic capitalistic system would not give them individual freedom while they keep a whole group of people based upon race color oppressed as a group. How can they expect to get individual freedom when the imperialists oppress whole nations of people? Until we gain liberation as a group they won't gain any liberation as an individual person. So this makes our fight the same, and we must keep this in perspective, and always see the similarities and the differences in it.

There's a tremendous amount of difference in it, and there's a due amount of similarities between the two cases. Both are striving for freedom, and both are striving for liberation of their people, only one is advanced to a degree higher than the other. The anarchists are advanced a step higher, but only in theory. As far as actuality of conditions, they shouldn't be advanced higher because they should see the necessity of wiping out the imperialistic structure by organized groups just as we must be organized.



"The Black Panther Party is a vanguard group leading the revolutionary struggle, playing a part in it, because this is world revolution: all colonized people are now resisting. To work as one of the administrators of this revolutionary action, you have to view yourself as an oxen to be ridden by the people. This is what the Black Panther Party teaches—that we should all carry the weight, and those who have extreme abilities will have to carry extremely heavy loads."

"A people who have suffered so much for so long at the hands of a racist society, must draw the line somewhere. We believe that the Black communities of America must rise up as one man to halt the progression of a trend that leads inevitably to their total destruction."

"When a mechanic wants to fix a broken-down car engine, he must have the necessary tools to do the job. When the people move for liberation, they must have the basic tool of liberation—the gun."

"When the oppressor makes a vicious attack against freedom fighters because of the way that such freedom fighters choose to go about their liberation, then we know we are moving in the direction of our liberation."



Quotations From

HUEY

"The only political power that I can see that we can build would be potentially destructive. It is not our choice to be destructive; we would like some other avenue to work through, but the country has left us no choice. So they've pushed us to the wall, and now we're coming off the wall with just what they asked for."

"Ron Karenga and some other nationalistic groups seem to be hung up on surviving Africanisms, or what we call cultural nationalism. Cultural nationalism deals with a return to the old culture of Africa and that we are somehow freed by identifying and returning to this culture, to the African cultural stage of the 1100's or earlier. Somehow they believe that they will be freed through identifying in this manner. As far as we are concerned, we believe that it's important for us to recognize our origins and identify with the revolutionary Black people of Africa and people of color throughout the world. But as far as returning, per se to the ancient customs, we don't see any necessity in this. And also, we say that the only culture that is worth holding is revolutionary culture—for change for the better."

"There is a world of difference between thirty million unarmed, submissive Black people and thirty million Black people armed with freedom and defense guns and the strategic methods of liberation."

"The Black Panther Party is a Black organization because we feel that we have a Black problem. Our problem is unity at this point. We have to unify among ourselves. We can handle the colony better than anyone else. We are a colonized people. Many Black communities are like decentralized colonies throughout this country. The white revolutionists realize that they're exploited politically and economically, more politically than anything else, but we (Black people) suffer from racism also. We have to man our own group to straighten out our own problems of Black people and Black colonies, and we welcome support."

The blood, sweat, tears and suffering of Black people are the foundation of the wealth and power of the United States of America. We were forced to build America, and if forced to, we will tear it down. The immediate result of this destruction will be suffering and bloodshed. But the end result will be perpetual peace for all mankind.

THIS PHOTO NOW AVAILABLE IN POSTER FORM



Photo Courtesy of San Francisco Examiner

"The main function of the party is to awaken the people and to teach them the strategic method of resisting the power structure" . . .

HUEY NEWTON

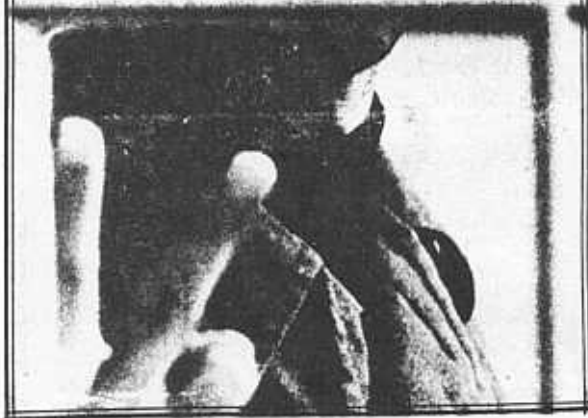
"The BLACK PANTHER PARTY is going forth to make sure the desires and needs of the people are answered."

BOBBY SEALE



EARLY PANTHERS

Front — 'Lil' Bobby Hutton
Back (Left to Right) — Big Man, Huey, Lonell,
Chairman Bobby



Political
Prisoner



“By Lifting Their Hands Against “Bunchy” And John They Lifted Their Hands Against The Best That Humanity Possesses”

To the Black Panther Party:

The family of Alprentice “Bunchy” Carter wishes to express their deep appreciation for a completely revolutionary and political representation of “their heart” and the hearts of the masses of Black people throughout Southern California and the people of the Third World Liberation Front.

The funeral procession was handled on a level by all Black people concerned to truly represent the love the revolutionary freedom fighter, Alprentice “Bunchy” Carter held for the Black masses. It brought to light the necessity, as Huey P. Newton, Eldridge Cleaver, and “Bunchy” Carter have always reiterated that our liberation struggle must be taken to a higher level. We must deal with the pig’s oppressive, exploitative power structure. No other great, forceful leaders must be ripped from the masses by the pork chop nationalist, pigs, bootlickers, etc. They must be dealt with in a political fashion by any means necessary.

Power to the People
Black Power to Black People
Panther Power to the Vanguard



Chairman Bobby And Bunchy



John
Jerome
Huggins

LAST STATEMENT BY JOHN HUGGINS Deputy Minister of Information, So. Calif.

LOS ANGELES PANTHERS INTENSIFY

The Black Panther Party, So. California chapter, in compliance with the directive of the Central Committee of the Black Panther, has moved to purge this chapter’s ranks of provocature agents, kook, and avarious fools.

We were lucky to have caught and expelled this harmful element before it was allowed to surface and do more harm to the party and the people. Already these agents and fools had alienated potential panthers as well as the masses from the actual work of the Party. We must learn from these examples and tighten up!

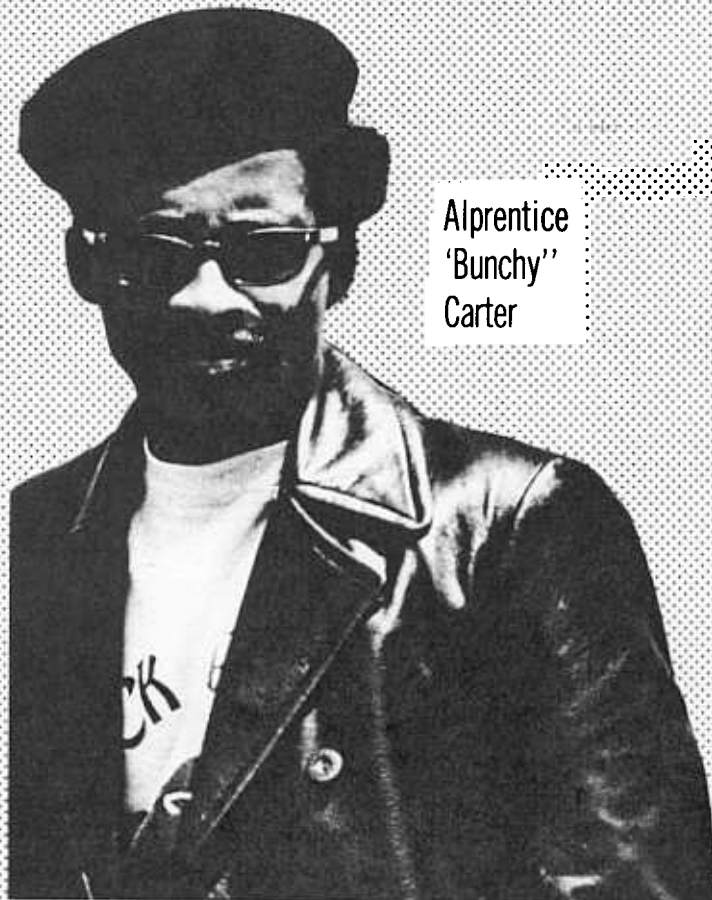
The role of the Black Panther Party as the Vanguard of the Black Liberation Struggle is not to be confused with a mass political party. We do not expect the entire black community to join the party but with a hard core of dedicated, disciplined, revolutionary freedomfighters we will be able to take care of business and educate the people by our example.

We have never stated that the Black Panther Party was a perfect organization but with the tools of criticism and self-criticism we can correct our mistakes and work towards perfection. We must condemn those who would irresponsibly criticize the revolutionary people and not join the struggle against incorrect views for the liberation of the people.

There are no individual hang-ups, habits or mistaken views which we cannot destroy when they harm the peoples just

Raise the Battle Cry:
Intensity

ALL POWER TO THE PEOPLE
BLACK POWER TO BLACK PEOPLE
PANTHER POWER TO THE VANGUARD



Alprentice
“Bunchy”
Carter



Eldridge And Bunchy Were Long-Time Friends

STUDENT NURSE TORTURED

NEW YORK -- The last time there was a Panther-pig confrontation in a New York city courtroom, 200 off-duty cops attacked the Panthers and their supporters in the corridors. There was a flurry of comment in the press and talk from Mayor Lindsay's cool-it command, but the D.A.'s office hasn't gotten around to "investigating" the incident, and no one expects that they will in the foreseeable future.

On Wed., Jan. 22, a young woman was brought to court already beaten.

New York City police say that Joan Bird, a 19 year-old nursing student, Lumumba Shakur and Claude Squire, conspired to murder police on the night of Fri., Jan. 19. No pigs were injured.

Joan Bird's friends say that she was the victim of "one of the most brutal beatings imaginable" and her face, which appeared bruised and swollen even from the back of the courtroom on Wed., lent substance to their story.

According to their account, Joan Bird was sitting in a disabled car, near the scene of an alleged sniper attack on police cruising in their patrol car along Harlem River Drive on Friday evening. The police seized her at about 9 p.m., threatened to kill her, and hauled her into the stationhouse.

When her mother saw her at 4 a.m., Joan Bird bore the marks of a severe beating and stomping. The pigs had dangled her by the ankles from a third floor window, and told her she'd "hit the pavement" if she didn't give the details of the "conspiracy". (Her ankle was sprained in the process.)

In the early hours of Sat., Claude Squire was arrested on a charge of conspiracy to murder, and possession of a dangerous drug (the police said they found a joint on him).

On Sat. afternoon, Lumumba Shakur went to the police station with Arthur Turco, one of Joan Bird's lawyers, who was inquiring into her continued detention without charges. Lumumba Shakur was quickly surrounded by cops and asked if he knew Joan Bird, when he answered yes, he was arrested on a conspiracy to murder charge.

Late Sat. afternoon, Joan Bird appeared before a judge, and the prosecuting attorney asked that a \$50,000 bond be set for Joan as a material witness. When her attorney objected to that procedure, Joan was arrested on a charge of conspiracy to commit murder. When Turco called the charge "illusory," since the "conspiracy" was to commit an act allegedly already perpetrated, the prosecution added charges of attempted murder and felonious assault.

At 11 p.m. on Saturday night, the three defendants were brought into court, and Joan Bird's friends saw that the footprints from the pig stomping were still on her coat.

Attorneys Jerry Lefcourt and Arthur Turco asked to file a cross-complaint against Officer Roland McKenzie for felonious assault on Joan Bird, and at some point, Judge Aloysius Archibald commented, "A complaint is in order."

Then a police chief explained that Joan's injuries were sustained when she "fell out of the car" when the cops first took her into custody, and that he had been present throughout her ques-



JOAN BIRD

When the recess was over, the judge had changed his mind about the complaints against the cops. Bail for each was set at \$20,000.

After their perfunctory appearance in court Wednesday, Lumumba Shakur and Claude Squire were brought back to the Tombs, and Joan Birds was returned to the Women's House of Detention which sounds less harrowing, but really isn't. They'll be there until their hearing on Wednesday, Jan. 29, unless their friends can raise money for bail, or their attorneys are able to get them out earlier on a writ. They are being defended by William Kunstler, Jerry Lefcourt and Arthur Turco.

The following is Joan Bird's account of what happened to her; I, Joan Bird, being duly sworn deposes and says:

That I am 19 years of age, and presently a student at Bronx Community College.

That on Friday evening, January 17, 1969, at about nine-o'clock P.M., I was in a car on Harlem River Drive, New York City, that was approached by police without any provocation. Guns were fired and I remained in the car that was being fired upon. I did not participate in the gun fire. Then one of the police told me to "crawl out of that car bitch", so I proceeded to do as instructed. Then, Patrolman McKenzie said "Let me take this, -bitch you better tell me the truth". At this point McKenzie and another dragged me by my arms, while on the ground on my back. McKenzie then with a short black club beat me across my face and head, at which point I became dizzy. I also noticed

down to the ground and my hands cuffed behind me. Then they began to kick me and walk on my back and legs. Then McKenzie put a gun to my head and stated "I ought to kill you, you mother fucker" then proceeded to take my right hand fingers and bend them back and said "you better talk or I'll break your fingers." I screamed. Then they were all talking about how they should take me to the woods in the park and shoot me, and nobody would know the difference. I screamed. Then McKenzie and another picked me up and put me into a car.

On the way to the station house, at about 160th Street and Edgecomb Avenue, McKenzie got out of the car and stopped a black man, and searched him, then put the black man in the car and we proceeded to the 34th precinct. Then we entered the station house, with the black man. I never saw this man before and I do not know his name, and I never saw him again.

Then I sat downstairs for about 5 minutes, seated facing the wall, then I was taken upstairs to another room, filled with what I believed to be plainclothes police. At this time, a tall white plainclothes policeman told me, "unless I tell the truth, I will take you upstairs and throw you out the window and it will look like suicide." This person also stated during the evening that "I will stick this size 10 up your cunt until it comes out your throat if you don't stop this bullshitting."

Also, during the evening, a short, white plainclothes policeman with beige suede shoes, or short boots on, said, "I'd better say that the others with me hear

Des Moines Panthers

The Black Panther Party in Des Moines is facing serious political repression. Three of the Panthers have been indicted by the Grand Jury for arson on two counts.

The indictments were issued for Charles Knox, 24, Black Panther Party organizer; JoAnn Cheatam, 45, chairman of the Des Moines Welfare Rights Organization and Panther Party member; and her son, Marvin, 16, Panther member. Bond was set at \$20,000 for each of them.

There is no evidence to support this charge. The case is based on the "so-called confessions" of two Negro traitors from Waterloo, Iowa, who implicated the three from Des Moines. They had recently been convicted on a robbery charge in Waterloo and it seems likely that some kind of a deal was made.

The arson charges are obviously a frameup to stop the organizing efforts of the Panthers. The Panthers began organizing in Des Moines in the summer of 1968. They have organized in the black community around the issue of police brutality, informing black people of their rights in the face of police harassment, setting up a defense committee to help provide lawyers for the community and serving the community in many ways. In September of '68 they helped organize a high school walkout in the city and waged a struggle against the racist school board.

The Des Moines cops have recently been reprimanded for failing to solve crimes, there is an anti-riot bill before the City Council, racist feelings have been whipped up by the recent murder of a young white girl by a black man whom the cops falsely identified as a Panther.

So, on December 27, the cops raided the Panther headquarters with search warrants listing molotov cocktails, etc. Instead, they stole personal property, broke into Knox' room, taking papers, a briefcase and some tapes.

This attempt on the part of the cops and their rulers to smash the efforts of those who seek to raise people's consciousness is being met with sharp resistance.

The people must now rise up and sweep away the establishment that perpetuates social inequality and financial domination.

he would use his "size 10" stated, "I'm a bastard and unless you tell the truth I'll show you how much of a bastard I can be."

After we returned to the station from the erroneous address, at about 3:30 A.M., a white, short, heavy-set plainclothes policeman with black rim glasses called me "bitch" and pushed me against the wall and threatened me with his fist closed, and I screamed, and he said, "you better shut up, or I'll punch your face in some more." At this time, about 4:00 A.M., I screamed for my mother, and they let her come in, they did not do anything to me after that point.

They never asked me if I needed medical attention or if they allowed me to call my attorney. I was not placed under arrest, until 19 hours later. I was told I was being held as a material witness, and they were going to let me go home with my mother. They took me to court at about 12:00 P.M. the next day after being held all night. I was still not under arrest.

I finally got to see my attorney, Mr. Arthur F. Turco, Jr., when he arrived at court, 100 Centre Street, N.Y., at about 3:30 PM Saturday. He demanded to see me in private, at which time I told him what had happened to me. Then we were called into the courtroom, at which time the Assistant D.A. asked that I be held in 50,000 dollars bail as a material witness, because my life was in danger.

Mr. Turco objected to the bail and demanded my immediate release. It was now 19 hours I was being held, he also questioned by whom my life would be in danger by, the police or my own black people? At this time, the judge called both, my attorney and the D.A. to the bench, and he suggested since he could not hold me as a

All Panthers Beware

A brother dressed as a Black Panther entered the central office of the Illinois Black Panther Party, stated his name, Derek Phemster, and said he was from San Francisco and had direct orders from Bobby Seale and David Hilliard. He asked to speak to the Officer of the Day privately.



DEREK PHEMSTER

REPORT GIVEN BY OFFICER OF THE DAY:

Derek Phemster told the Officer of the Day that he had called our office and left word with someone that he was coming over. We checked it out and no one in the office had knowledge of such a call. He said he was Minister of Information for an underground organization of Black Panthers in Indianapolis, Indiana. He also stated that he had received a letter from Bobby Seale and David Hilliard authorizing him to come to Chicago and order the Black Panther Party underground. Phemster said we should have received a letter ordering us underground. He was told a letter of this nature was never received.

Derek Phemster told the Officer of the Day he had been in Chicago four days working with the main twenty-one of the Blackstone Rangers. He said he had their phone numbers, addresses and other information on all of them.

Deputy Minister of Defense Bob Bush came out of his office and was introduced to Derek Phemster. A call was then made to the coast to check on any such orders. The responder: The above mentioned was never heard of coast.



FBI INFORMER

REPORT GIVEN BY CAPTAIN OF SECURITY, WILLIAM O'NEAL:

Derek Phemster was then taken into custody by the Security Department headed by Captain William O'Neal. He was then searched again and all material was xeroxed and read thoroughly and he was again interrogated verbally. There were no results other than statements made earlier. A call was then made to Indiana to check out all information he had given but the results were negative.

We then went into a more intense stage of questioning. We then used methods which proved very effective. He then started to make sense in his statements. We then reviewed papers stating he was once an informer for the F.B.I. We took into consideration that he was still doing so. After about three and a half hours of interrogation, he then admitted all charges of dismissal from the Black Panther Party in Indiana because of informing. This information was discovered approximately



Panther Maced In Maryland Bus Terminal

On Christmas Eve, 1968, in the Continental Trailways Terminal in Baltimore a member of the BLACK PANTHER PARTY -- Lieut. Zeke Boyd -- was sprayed in the eyes with chemical MACE by two private security officers in the employ of Continental Trailways Inc. The reason: Lieut. Boyd was distributing literature to the public describing the BLACK PANTHER PARTY, its goals, its beliefs. He spent a portion of Christmas Eve in Central Police Headquarters pending the posting of \$1200.00 bail. The charges: disorderly conduct and resisting arrest.

It seems that the officers approached Lieut. Boyd and began questioning him as to his purpose for being there and his identity. Lieut. Boyd requested that these officers identify themselves (as is the right of every citizen) and that they tell him on whose authority they were interrogating him (also the right of every citizen). The officers failed to properly identify themselves and give Lieut. Boyd sufficient reason for his remaining under interrogation. Because Lieut. Boyd had NOT violated any law and because these officers would not properly identify themselves, Lieut. Boyd went about his busi-

ness distributing his literature. As he was leaving the officers, one of them physically spun Lieut. Boyd around -- WITHOUT PROVOCATION -- and sprayed him in his eyes with CHEMICAL MACE. (MACE has been proven to be capable of blinding a person, permanently.)

Lieut. Boyd -- blinded and paralyzed -- fell to the floor of the terminal. The Baltimore City Police were called and carried Mr. Boyd to jail, where he was charged with disorderly conduct and resisting arrest.

Both of these charges are outright lies. Mr. Boyd behaved in an orderly manner and certainly didn't resist arrest; he was paralyzed by MACE and incapable of resisting anyone. Furthermore, these private officers have no legal right to arrest anyone, much less a person not guilty of breaking any law. THIS TYPE OF INJUSTICE PERFORMED BY PRIVATE AND PUBLIC POLICE FORCES MUST CEASE. FOR NO CITIZEN IS SAFE WITH PERSONS SUCH AS THESE OFFICERS DISGUISED THEIR SICK PERSONALITIES IN THE UNIFORMS OF LAW-ENFORCERS, WALKING THE STREETS.

Maced By "Negro" Security Guard

"Every Negro is a potential traitor, every black man must be a revolutionary."

On December 24, 1968, I was sprayed in the face with a riot control chemical which a doctor at Johns Hopkins Hospital called Mace. The person who did this to me was a Negro security guard. His actions condemn him as a traitor to both the principles of justice, and against his own people.

However, I don't hold him to be completely at fault for his actions, because he is a product of the values that are taught in racist decadent America. This pig (a policeman is a pig when he fails to treat other human beings with respect) places value on VIOLENCE against other human beings. When in fact he should live up to his obligation to act as a servant of the people -- thereby winning the trust and confidence of the people. All the people.

The Black Panther Party stands for helping all people, and since the Black peoples of America are the most

workable solutions to the problems of Black People. We are not a violent organization, however if violence is used against us, we will respond by meeting violence with violence. We do not intend to have our people exterminated by racist pigs who have no respect for human life. These oppressive dogs use one type of violence against us and since they are working with the basically corrupt news media, they condemn us for protecting ourselves from THEIR violence.

Brothers, there are two types of violence, violence that is used against you to keep you in a particular place, usually on the bottom, this can be called aggression. The second type of violence is the type that is used to protect yourself from the racist, cowardly dogs who are trying to keep you oppressed, this can be called self-defense. The Black Panther Party stands for the protection of Black People through self defense against any

Pig Commits Murder -- Panther Blamed

Jake Ehrlich, lawyer for pig Michael O'Brien, has decided to shift the blame for the murder of George Baskett onto the Black Panther Party. Ehrlich is attempting to indict the Black Panther Party because one of the star prosecution witnesses allegedly lives next door to a Panther.

Ehrlich is trying to say that it is more of a crime to live next door to a Panther than it is to kill a Black man. The racist attitude of Ehrlich was even more apparent when he stated that because he has defended Black people without receiving cash compensation, he wouldn't take any back talk out of "them." Ehrlich made this remark when Richard Brown, a Black Panther, objected to being called "boy" by Ehrlich. Brown is in his mid-twenties.

Ehrlich wants to discredit the testimony of David Anderson, a white student, who lives above Brown's former place of residence, but Ehrlich has no objection to using the testimony of some of O'Brien's fellow pigs in attempt to maneuver freedom for a pig who

has murdered a Black man. This is how justice is perverted in the American court. Justice is allowed to remove her blindfold long enough to see the color of the concerned parties and then she tilts her scales towards the white man.

The West Oakland Legal Switchboard has sent an angry telegram to the Oakland School Board denouncing the deplorable tactics used to deny Black students and parents a swift and just hearing for suspensions and expulsions.

The seemingly deliberate lengthy period between suspension and hearing does irreparable damage to students academically, according to the Switchboard.

The West Oakland Legal Switchboard has been providing emergency legal services since August to arrested persons in the Bay Area. Increasing conflict in the schools has demonstrated the need for expanded legal services for minority students who have been disciplined by school authorities. Concerned parents may call 836-3013 for further information.

HAVE A PORKCHOP?
IT'S CULTURAL..



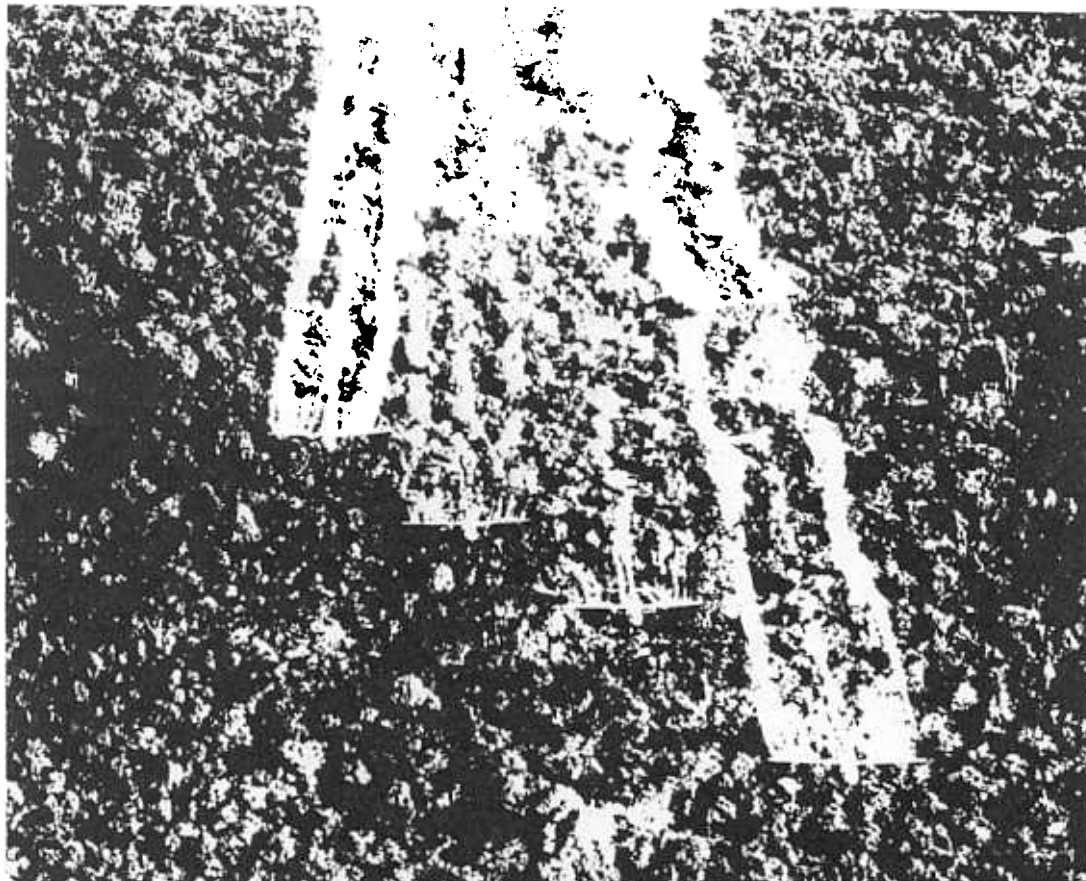
US Provokes Panther

US the Black special agents for the L. A. pig department were on their job Monday at the L.A. pig station. A member of the Black Panther Party by the name of "Blue" was on his way to keep a court date along with brother Banks when they were approached by a number of members of the US group. These pork chop punks were under orders from their masters to intensify their efforts to destroy the Panthers.

These US punks threatened to kill the Panther brother. Only a pig would threaten to kill a person in a pig Department. The Black Panther Party sees these acts as mere provocation. The US organization has been assigned to wipe out the leadership of the Black Panther Party. In order to destroy the Panther leadership one has to be sharp. The Panthers know that Ron Karenga and the US group not only are fools; but the most dan-

trap, the L.A. pig department called up the Chief of Staff of the Black Panther Party. A pig, Sergeant Brown, asked David Hillard to come to L.A. to confirm that Alprentice Carter and John Huggins were in the leadership of the Black Panther Party Chapter in L.A. The pigs know damn well who was in the leadership of that Chapter. They claimed they are not getting any cooperation from the Black Panther Party concerning the murder of John and "Bunchy."

The Panthers did not kill John and Bunchy. It is not Panther policy to form any kind of relationship with Pigs. If the pigs want to use this as a basis to release the two niggers that they are holding for the killing of Bunchy and John, the Black Panthers says "Right On." This means the people in the community will have their chance to avenge the murder of



SPREADING POISON GAS AND TOXIC CHEMICALS

Delaying world-wide protests, U.S. aggressors have stepped up their use of poison gas and toxic chemicals which the German and Japanese fascists dared not use openly. Thousands of innocent south Vietnamese have become victims of this act of savagery.

Gas Warfare

UNITED NATIONS -- Cambodia yesterday accused South Vietnamese - U.S. forces of spraying poisonous chemicals over its territory, damaging the health of civilians and destroying crops.

In a letter to the Security Council, the Cambodian government reported numerous border incidents early in January and called on the U.S. and South Vietnamese governments to put an end to "such acts."

The letter alleged that on January 4, three helicopters of the U.S. - South Vietnamese forces scattered over the border province of Svay Rieng "a poisonous powder which fell as a result of the prevailing wind near the Cambodian villages of Taboth and Prey Chidaun, causing serious health damage to the inhabitants.

Thai Guerrillas

PEKING (LNS) -- Recent dispatches to LNS from the Peking office of the Patriotic Front of Thailand point to new victories of guerrilla forces in Thailand against the U.S. - support regime of Prime Minister Thanom.

The dispatches specified that in 1968 the guerrillas were in 580 battles, killing and wounding about 1,000 enemies and capturing a large amount of the military material.

The Voice of the Thai People radio in Bangkok said: "Under the leadership of the Communist Party of Thailand, the people's armed forces and people in various regions applying the strategy and tactics of people's war elucidated by Chairman Mao Tse-tung flexibly and heroically carry out their fighting and have repeatedly won

Hanoi Hannah

HANOI -- The Vietnam woman who broadcasts from North Vietnam to American troops, trying to convince them to leave her people in peace, is a cheery 30-year-old mother of two who rides to work on a bicycle. She is named Thu Huong, which means Autumn Fragrance, though some Americans like to call her Hanoi Hannah. An article about Thu Huong

appeared recently in Verde Olive, a Cuban Army journal. She was quoted as saying: "I take a great interest in speaking to these men who are fighting my people. They did not ask to come here. They were sent to fight in a progressive war against a people who are struggling for their liberty and independence. I also want it known that the Vietnamese people do not feel hatred for the United States."

Fourth Anniversary of Assifa Commandos Armed Struggle

January 1 was the fourth anniversary of the armed struggle of the "Al Assifa" forces led by "Al Fatah" (the Palestine National Liberation Movement). In Baghdad, a parade and mass rally took place in a revolutionary and militant atmosphere to observe this occasion. Iraqis at the rally shouted over and over: "Revolution, revolution till final victory!" Meanwhile at their fighting post, the "Al Assifa" commandos used victories over the Israeli aggressors to greet this day. From December 30 to January 1, they mounted more than ten attacks every day on the enemy. Many important Israeli military positions were destroyed and large numbers of Israeli aggressors were killed or wounded.

"Al Fatah" started its armed struggle against Israeli Zionism and for the liberation of Palestine on January 1, 1965, when its commando unit "Al Assifa" was established and fought the first battle on that day at Laboune reservoir near the town of Tiberias in the northern part of occupied Palestine. "Al Assifa"

in that battle. But hundreds of engagements during the last four years have enabled its forces to become even stronger. Their operations now extend to every part of occupied Palestine.

"Al Fatah" released a statistical report in Cairo on January 1. It said that in the past four years' operations a total of 3,650 Israeli soldiers and 44 officers were killed by "Al Assifa" commando forces. "Al Assifa" forces also destroyed 658 Israeli military vehicles, 57 motor-cars, 40 oil installations, 40 ammunition depots, 74 troop centers, 23 power installations, 2 factories, 4 military trains, 16 planes, 70 outposts, 3 wireless stations and 59 water installations.

Marking the fourth anniversary of the armed struggle of the "Al Assifa" forces, the Iraqi paper AL-NUR said in a commentary that "the Palestinian people had found the correct road which will lead them to victory. 'Al Fatah' pioneered this road, the road of armed struggle which brooks no false solutions, does not recognize the so-called peaceful solution and knows only the gun as the sole means to

Revolutionary Action In Italy

The Italian workers' struggle against ruthless exploitation and oppression by the monopoly capitalist class has surged forward this year. Recently, in the wake of the general strikes by millions of workers in more than 30 provinces, 12,000,000 workers held a nationwide 24-hour general strike which was followed by regional strikes by millions of workers in Rome and other districts. These massive strikes repeatedly paralyzed many provinces, cities or regions, fully manifesting the mighty strength of the Italian working-class.

The Italian farm-labourers' struggle against cruel exploitation by landlords and capitalists, against the government's agricultural policy and for a change of their miserable lots is also mounting. More than 1,500,000 farm workers went on a nationwide general strike in late September. Over 30,000 small-landholders came to Rome from various parts of the country to hold impressive demonstrations. In south Italy and other economically backward districts, farm labourers have strikes and demonstrations.

The revolutionary mass movement in Italy has developed this year on an unprecedented scale and with an intensity unknown before. By means of strikes, demonstrations, occupation of factories and schools as blockade of traffic centers, the Italian people have valiantly challenged the "law and order" of the bourgeoisie. Meeting bourgeois violence with revolutionary violence, they time and again battle with the police heroically and strenuously. In Rome, Milan, Genoa, Venice, Trieste, Pisa and many other cities as well as in Sicily, Sardinia and other districts, students, workers and small landholders again and again built street barricades and fought against fully armed policemen with rocks and

Manifesto of the American Deserter's Committee

Montreal, Quebec
December 15, 1968

We, American Deserters living in Montreal, in opposition to the U.S. imperialist aggression in Vietnam, have banded together to form the American Deserters Committee.

We deserters and associates view ourselves as an integral part of the world-wide movement for fundamental social change. We express support and solidarity with the National Liberation Front of South Vietnam and the black liberation struggle at home. We are prepared to fight side by side with anyone who wants to bring fundamental social change to the U.S.

Our aim is to help U.S. Deserters and draft resisters gain a more political outlook toward their own actions -- to show them that desertion and draft resistance are in fact political moves. Forced to live our lives as political exiles, we view ourselves as victims of the same oppression as the Vietnamese and the American people, not only the minority groups, but also the broad masses of American people who are becoming more aware of the need for change.

We will work to develop the political consciousness of American Deserters and to form a well educated and determined group which will have a clear understanding of U.S. internal and international policies, especially those which affect Canada and Quebec.

We express solidarity with our fellow servicemen who are still in the military, and as yet are unable to resist actively. We will do all in our power to help all those who resist in the same way -- DESERT.

We recognize U.S. imperialism as the greatest threat to the progress of freedom and self-determination for all people, and view desertion as the most effective way to resist.

American Deserters Committee
% P.O.B. 611, Station H
Montreal 25, Quebec, Canada

Japanese Oppose U.S. Treaty

TOKYO -- Seventy per cent of the Japanese people are in some form or another opposed to the Japan-U.S. security treaty, according to a public opinion poll taken by Asahi Shimbun Tokyo.

PRIEST VISITS HUEY

by Rev. Gus Talor, Jr.

Special to the
National Catholic Reporter

OAKLAND— It was rather clear, that day in September when I approached the white-faced Alameda county jail, I didn't know quite what to expect — of the sheriff, or of Huey (if I would get to see him) or of my own reaction.

My mind was hazy about the facts of Huey's case. A carfull of police (locally called "pigs") stopped a car of Black Panthers. Words and shots ensued. One policeman was killed, another wounded. Two Black Panthers were wounded, one of whom was Huey Newton (founder of the Panthers) who was accused of murder.

One thing was true and will be true right on into eternity. The police hated the Panthers in general and Huey in particular. The feeling was quite mutual.

I happened to be a black priest, visiting the Bay Area. Talk of Huey and his fate seemed to fill Oakland, Berkeley, Frisco, the nation. Strangely enough, I felt what happened to him happens to Black Everyman. Visiting him, it was like visiting myself in jail.

How would Huey take me, a black Catholic priest, serving quite obviously under a white power structure, pope and bishop and all? Had he read what we black priests observed in a Caucus — that "the Catholic church in the United States is primarily a white racist institution, has addressed itself primarily to white society and is definitely a part of that society"?

These were the thoughts that crossed my mind as I rode the elevator to the jail on the 10th floor of the courthouse building. Then, too, would the sheriff allow our meeting?

Surprisingly, clergy credentials were sufficient for the sheriff to grant the visit. So I waited in a small glassed-in room for Huey to be "delivered." I expected an angry and bitter young man, probably because I would have been such in his case. I expected a suspicious man, defensive air and little initiative to sustain a conversation with me. In short, the case and all its details made me wait a man uptight and in a state of siege.

After a few minutes, a medium sized, 26-year-old, reddish-brown skinned lad appeared, wearing a white uniform. As the deputy left him at the door, he smiled warmly and shook my hand like I was an old buddy. He told me that he expected the visitor to be his attorney, since few individuals are allowed private sit-down sessions with jail "guests" (and especially with him, I thought).

Every great once-in-a-while in a person's life, he meets someone who is CLEAR. It's hard to define a clear person. It's somewhat like that September day on which we visited.

As one thing led to another in our conversation, several items emerged. I was encountering a person who was really at peace, at one with himself. He wasn't smoldering beneath the skin, repressing his hatred against the Man, the "pig," mankind in general. If anything at all, he smoldered with a rare, almost uncanny understanding of the black movement, himself, and the racist society that put him there.

"We're againt the oppressor," he said, "whether he be white or black."

He spoke about his friendship with Stokely Carmichael and how the Panthers had "drafted" Stokely away from SNCC to be their prime minister at large.

He went on in detail about the shoot-out, and about the injustices of the trial.

He explained to me the 10-point program of black liberation. "We want an immediate end to police brutality and murder of black people" is Point No. 7 and first on their agenda for implementation.

There wasn't a bit of self-pity in Newton. Somehow his speech revealed how he transcended all the things he had to endure. Many times he must have cried within himself. Yet he didn't let his load get the best of him. One could tell that his body was jailed, but his spirit was free.

Over and beyond all worry for himself it was most obvious that the future of the black movement was his overriding concern. Black people must one day be free ... Black people must one day be free. Freedom won't come automatically. It must come through a radical program of liberation. And the Black Panthers was one party with such a program.

Above all, Huey Newton revealed himself to me as fully a man, a man standing high among men. He didn't look backwards or dwell in the past. Instead, he continued to dream dreams and see visions of liberation one day — and he shared them with me.

Somewhat clumsily, I blurted how I empathize with him and how I see out of his eyes, and that, so far as I was concerned, it mattered little whether or not he was actually guilty of killing — because I so well understood the situation, considering the backdrop of the whole black-white absurdity. (And besides, Huey was I and I was Huey and Huey became Black Everyman in my eyes.)

Huey laughed with me at my empathy. "I sure appreciate your feeling like that ... but, you know, Father, really I DIDN'T do it, I don't know whose bullet did hit that cop." I believed him. Remote as I was from any direct evidence either way, I believed him. Blaise Pascal once observed how the heart of man has its reasons which reason itself doesn't grasp.

The name of Huey Newton will never let me forget Oakland where he was in jail. There was scarcely a block in the Bay Area where you didn't see a "Free Huey" sign. Or other signs, like "Panther Power," or "Free Huey or the Sky's the Limit" — all of which are geared to rouse black men from their state of stupor and brainwash, and white men from their cool, calm non-challenge of letting white "law and order" do in Huey.

Pardon me, Huey. The last thing I'd want to do is to stuff you unwillingly in the Christian bag. In Catholic circles they talk about the "anonymous Christian." One who claims that he's never really met Christ and yet acts as his disciple is an anonymous Christian. Again, pardon me, Huey, but I do think that your black thing is deeply Christian.

I showed Huey how we Catholics give the hand-and-shoulder embrace at mass. It's called the Kiss of Peace, I told him.

We exchanged this sign of brotherhood. We told each other to "keep on pushing." I left.

(FATHER TAYLOR IS A PRIEST OF THE STEUBENVILLE, OHIO, DIOCESE.)



HUEY P. NE
MINISTER OF DE
BLACK PANTHER

The Entire Newspaper Staff
joins
The Central Committee
in Wishing

HUEY P. NEWTON
A Happy Birthday