

Malcolm X Was A Black Man

Eldridge Cleaver, Minister of Information of the Black Panther Party, states that Huey P. Newton's genius is that the Minister of Defense took up where Brother Malcolm X left off when he was assassinated. Huey was successful in creating an organization unique in the history of Afro-America. A revolutionary political party with self-perpetuating machinery. This is a historic achievement. And it is the thoughts of Huey P. Newton underscored by the ideology and philosophy seeded by Malcolm X, that holds the Black Panther Party together and constitutes its foundation.

Early in 1964 Malcolm denounced the racist demagoguery of Elijah Muhammad's Quasi-Islamic organization and had what can be called a second rebirth when he decided his place was with the Black masses. As a Black Muslim leader, Malcolm X had rejected the corrupt American society. But he passed from merely rejecting it (a negative, passive position) to rebelling against it and organizing to change its decadent nature (a positive, active position) by any means necessary—Revolution.

It was the awakening into self-consciousness of twenty-two million Black people which was so compelling. Malcolm articulated their aspirations better than any other Black man of his time. To many persons within the Black community, however, "the new Malcolm X" was understood in some ways, misunderstood in others. Some of his ideas changed, others did not.

But America's racist, fascist power structure and its flunky spokesmen understood exactly what was happening, and they were more hostile to Malcolm after the split with Muhammad's Nation of Islam than before when his messages were also irresistible. And the capitalist ruling class had greater reason to hate and fear Malcolm, as it likewise does the Black Panther Party today, when he set out to build a new revolutionary movement. That is why as William F. Ward puts it, Malcolm X "was crucified by the paid press (mass media) long before he was martyred by the assassin's bullets."

When Malcolm X died, there was virtually nothing of what he had said in print. But since then many thousands and thousands of people the world over have had the chance to read and hear what Malcolm X said, including large numbers who had never heard of Malcolm while he was alive. Nevertheless, the essence of Malcolm's revolutionary ideology can be summed up as follows: that Black people can get their freedom only by fighting for it; that America's decadent government is a racist government and is not going to grant freedom to its oppressed Black people; that gradualism, the program of non-violent liberals, White and Black, is not the road to either equality or liberation from oppression; that Uncle Tom's slavemaster's boot-licking "House Niggers", must be exposed and opposed; that Black people must rely on themselves and control their own liberation struggle; that Black people must determine their own strategy and tactics; and that Black people must select their own leaders from within their own communities. Malcolm X had been a so-called "criminal", a dope addict, a pimp, a prisoner, a racist and a hater. He had really believed the White man was a "devil." But all that had changed, two days before his death, in commenting to Gordon Parks about his past life, he said: "That was a mad scene. The sickness and madness of those days, since I'm glad to be free of them." Malcolm Little was born May

19, 1925 in Omaha, Nebraska. His father was a Baptist Minister, who spent as much time preaching "Back to Africanism" as he did religion, and his family suffered the financial consequences inevitable in a capitalist society under such circumstances. The father was an advocate of Marcus Garvey's Universal Negro Improvement Association, and he was proud and militant. He was killed, when Malcolm was six, by White racist night riders.

Eight children were too many for Malcolm's mother to care for alone. When he was twelve, Malcolm went to Boston to live with a half-sister, who tried to encourage him to mingle with the middle-class Black people "on the hill" in Roxbury. But it was to the "hip" and the "sharp" hangouts in the Black ghetto of Boston that Malcolm was lured. In no time he was processing his hair, wearing the wildest styles, and escorting White girls about the town.

Malcolm got a job as a sandwich and ice-cream vendor on the Boston-New Haven railroad when he was sixteen. He came to New York, especially Harlem, where he soon was a regular in the most grooving niteries. He was hired as a waiter in Small's Paradise, where, listening attentively to the patrons, he became expertly schooled in the art of "hustling".

Because of his red hair, Malcolm became known as "Detroit Red." In a couple of years he was completely enslaved by the vices of capitalism; known to always be packing a piece, a dope peddler, a pimp, and a numbers runner - one of the sharpest, toughest of the teen-age Harlem hustlers on the streets. Returning to Boston, he was arrested for armed robbery and sentenced to ten years in jail. Malcolm was then twenty-one.

In jail, Malcolm took a correspondence course in English and through the efforts of his brother, Reginald, was introduced to "The Nation of Islam." Malcolm became a Muslim and for the first time in his life acquired a sense of dignity and self-worth. He changed his name, in line with organizational policy to reject names imposed by former slave masters. He became Malcolm X.

When he was released from prison he went immediately to Chicago to meet Elijah Muhammad. Elijah took Malcolm under his private tutelage, and Malcolm became totally devoted to the "Messenger of Allah" and his preachings. In the years that followed Malcolm X became the leading spokesman for the Muslims. He appeared more frequently in public than Muhammad himself, and he began to speak out on topics that went beyond Muslim precepts. Malcolm X believed the organization could play an important role in the struggle for civil rights.

On November 22, 1963, John F. Kennedy was assassinated. During the question and answer period of a meeting in New York, Malcolm X was asked what he thought about the assassination. He answered that it was a case of "The chickens coming home to roost", and went on to explain that he meant that the same hate in the White racist power structure that allowed them to wantonly murder innocent Black people had spread so far that "it finally had struck down this country's chief of state." The newspaper played up Malcolm's remark but not his interpretation. Muhammad suspended Malcolm for ninety days, and other Muslim leaders mounted an unremitting attack against him.

Malcolm left the Nation of Islam and began to formulate the ideology and philosophy of a new revolutionary movement. He saw

the depth of the hypocrisy and falsehood that covers the real social relationships in this decadent American society. To him, the key was not so much the lies that the racist ruling class and its lackeys propagated, but the lies and the falsehoods about Black people per se, their past and their potentialities, which Black people accepted.

Malcolm's message to the ghetto, his agitation against racism was a special kind. What he did stemmed from a study of the history of Afro-Americans. He explained that in order for oppressed Black people to know what to do to know how to go about winning freedom, they had to first answer three questions: Where did you come from? How did you get there? Who is responsible for your condition?

Malcolm's truth was so explosive because it stemmed from a

many more needed no answers. All the questions were directed to the Black masses who had nothing to lose and no stakes in the corrupt system as it exists now.

Malcolm spoke of self-defense, and the real meaning of violence. He continually pointed out that the source of violence was the oppressor, not the oppressed. Out of one side of its mouth the government and the press preached pacifism to Black people while out of the other side comes the cold announcement that they will destroy as many North Vietnamese as they wish. Malcolm X never tired of pointing out the hypocrisy of this form of pacifism, its ineffectuality and its degrading and masochistic character.

Malcolm always sought to expose those who were responsible for really maintaining the racism of this society rather than directing his fire at the puppets. He

could only be won everywhere. In Africa, Malcolm said, "Our problem is your problem...your problem will never be fully solved until and unless ours are solved. You will never be fully respected, until and unless we are also respected. You will never be recognized as free human beings until and unless we are also recognized and treated as human beings."

Although Malcolm came from the ghetto, spoke for the ghetto and directed his message to the ghetto first of all, he was a figure of world importance, and developed his ideas in relation to the great events of world history in his time.

So now Malcolm is no more. The bootlickers, Uncle Toms, lackeys, and stooges of the racist power structure have done their best to disfigure Malcolm X, to root him out of his people's hearts to tarnish his memory. But their



careful study of how the Afro-American was enslaved and dehumanized. He publicized the facts that have been suppressed from regular White racist history books and kept out of schools.

While in the Muslims and after he left, Malcolm X taught that the process by which Africans were made into slaves was one of dehumanizing them. Through barbarous cruelty, comparable to the worst Nazi concentration camps, Black people were taught to fear the White man. They were systematically stripped of their language, culture, history, names, religion, of all connections with their home in Africa, and their true identity. Black people were named 'Negro' signifying this lack of identity and this flagrant denial of African origin.

Malcolm asked the Black American: Who taught you to hate yourself? Who taught you to be a pacifist? Was he a pacifist? Who said Black people cannot defend themselves? Does he defend himself? Who taught you not to go too far and too fast in your fight for freedom? Did he stand to lose something by the speed of your victory? Who taught you to vote for the fox to escape the wolf? What does the fox give in return?

All of these questions and so

never tired of explaining and demonstrating that it was the federal government headed by the president that was responsible for maintaining racism in the North and South. He pointed out that LBJ's closest friend in the Senate, Richard Russell, was leading the fight against the civil rights bill. Malcolm was challenged by a reporter who doubted that Johnson's friendship with Russell proved anything. Malcolm looked at him with his usual smile and said, off the cuff, "If you tell me you are against robbing banks, and your best friend is Jesse James, I have grounds to doubt your sincerity."

The final point in his political development which was so important was Malcolm's revolutionary internationalism. Malcolm gave at least three reasons for his international outlook. First, was the common identity of the power structure which practiced racism in this country and which practiced imperialism abroad. Second, only through Afro-Americans realizing that they were part of a great majority of non-Whites in the world who were fighting for and winning freedom, would Black people have the courage to fight the battle for freedom at home by whatever means necessary. Last, was the fact that freedom

million-words lies fall on deaf ears. As Ossie Davis so eloquently expressed it in his immortal eulogy of Malcolm X:

"If you knew him you would know why we must honor him: Malcolm was our manhood, our living Black manhood. This was his meaning to his people. And, in honoring him, we honor the best in ourselves.... However, much as we may have differed with him-or with each other about him and his value as a man, let his going from us serve only to bring us together, now. Consigning these mortal remains to earth, the common mother of all, secure in the knowledge that what we place in the ground is no more now a man-but a seed-which, after the winter of our discontent will come forth again to meet us. And we will know him then for what he was and is-a Prince-our own Black shining Prince! Who didn't hesitate to die, because he loved us so."

We shall have our manhood. We shall have it or the earth will be leveled by our attempts to gain it.

MALCOLM X LIVES ON!
SEIZE THE TIME
Raymond Lewis
Community News Service
San Francisco

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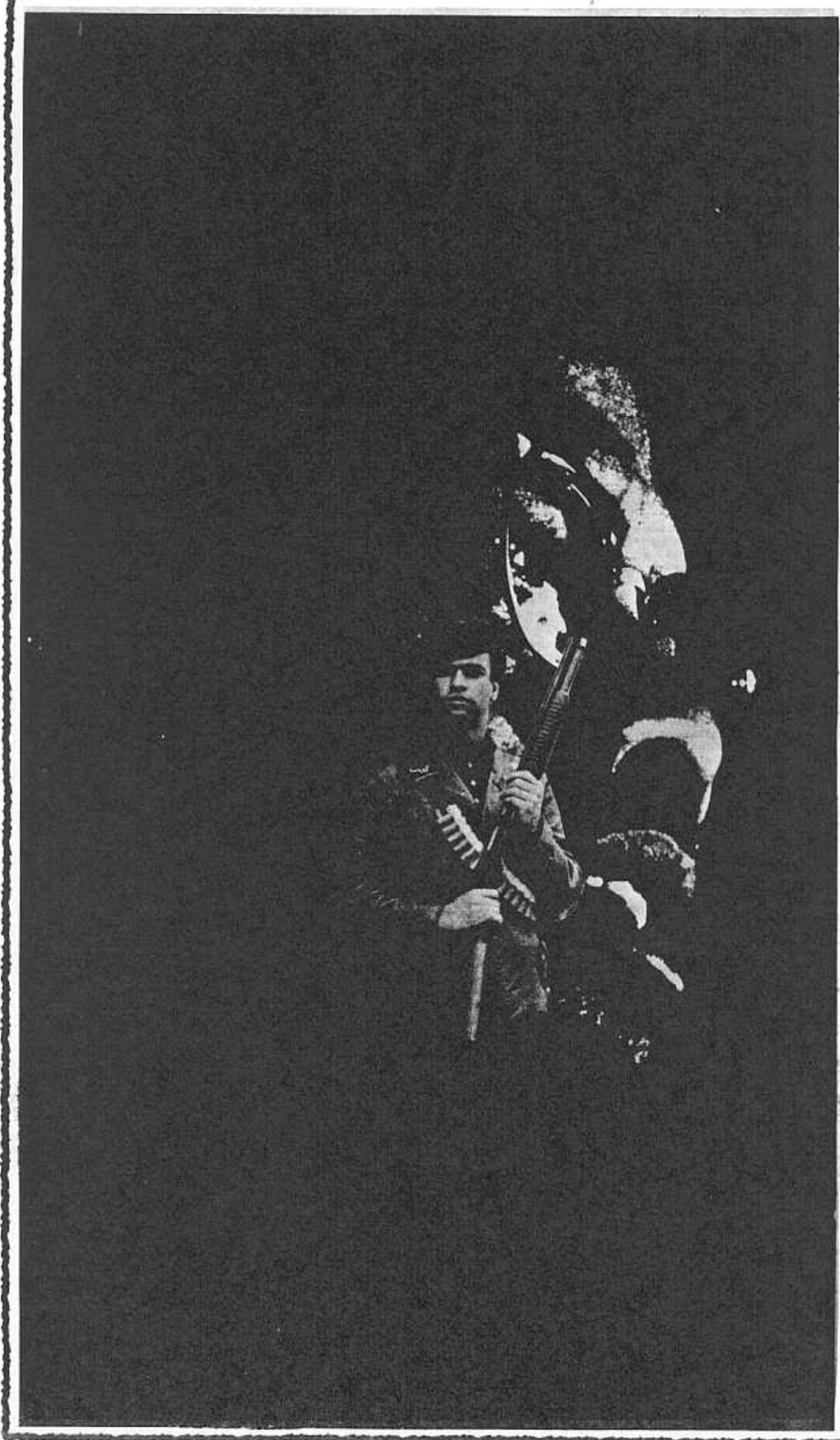
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Malcolm X Talks to Young People

Text of a speech given by Malcolm X at the Hotel Theresa, New York, on October 11, 1964. The trip was sponsored by the National Student Reliance Council, a group of non-violent young people who had been out of their area.

Malcolm X: I think young people should learn in how to see for yourself and think for yourself and think for others.

If you form the habit of others say about someone, or think about someone, or think about yourself, or think about your own self, you will be walking on a tightrope, and you are going to fall off, especially if you are not as strong as you think you are. I mean, you have to weigh all on its own, and place it on a scale, and you have to weigh it. If you form the habit of others say about someone, or think about someone, or think about yourself, or think about your own self, you will be walking on a tightrope, and you are going to fall off, especially if you are not as strong as you think you are. I mean, you have to weigh all on its own, and place it on a scale, and you have to weigh it.

In this country are the best of us want to be non-violent, you know, about in Harlem, where there are black people concentrated so much, some talk that but we find that they aren't. You can go out to see there are more black people in the world, and see all cut up and shot up they get violent with each other.

When there are many instances of non-violence with each other, or with each other, or for. Usually when they say they mean they're non-violent, I think you understand. They are non-violent with you, and you come to your home, and want to hear some kind of non-violence, or he can hear and put a rope around non-violence. But if another is violent, you'll rumble with him, and you'll see that there's a lot of non-violence if it was today was going to be non-violent. I'd say, okay, let's get non-violent. But I don't go for non-violence unless every non-violent, if they make the best, I'll be non-violent. If a Citizens Council non-violent, but as long as you're being violent, I don't want to talk to you unless I think it is fair to tell you unless someone is out and the Citizens Council groups also be non-violent. Acting those here who are everybody should do it the best, and I congratulate any non-violent in the face of all in that part of the world. I think you will find the up of our people, especially in doing some thinking, who any form of non-violence is going to be practiced all

the non-violent movement is coming and then you

violence, good, I'd go along with that. But as long as I see them teaching non-violence only in the Black community, we can't go along with that. We believe in equality, and equality means that you have to put the same thing over here that you put over there. And if Black people alone are going to be the ones who are non-violent, then it's not fair. We threw ourselves off guard, in fact, we disarm ourselves and make ourselves defenseless...

The Organization of Afro American Unity is a non-religious group of Black people who believe that the problems confronting our people in this country need to be re-analyzed and a new approach devised toward trying to get a solution. Studying the problem, we recall that prior to 1929 all of our people, in the North, South, East and West, no matter how much education we had, were segregated. We were segregated in the North just as much as we were segregated in the South. Even now there's as much segregation in the North as there is in the South. There's some worse segregation right here in New York City than there is in Memphis, Mississippi; but up here they're subtle and tricky and deceitful, and they make you think you've got it made when you haven't even begun to make it yet.

Prior to 1939, our people were in a very menial position or condition. Most of us were waiters and porters and bellhops and janitors and waitresses and things of that sort. It was not until war was declared with Germany, and America became involved in a manpower shortage in regards to her factories plus her army, that the Black man in this country was permitted to make a few strides forward. It was never out of some kind of moral enlightenment or moral awareness on the part of Uncle Sam. Uncle Sam only let the Black man take a step forward when he himself had his back to the wall.

In Michigan where I was brought up at that time, I recall that the best jobs in the city for Blacks were waiters out at the country club. In those days if you had a job waiting table in the country club, you had it made. Or if you had a job at the State House. Having a job at the State House didn't mean that you were a clerk or something of that sort; you had a shoeshine stand at the state house. Just by being there you could be around all those big-shot politicians—that made you a big-shot Negro. You were shining shoes, but you were a big-shot Negro because you were around big-shot White people and you could bend their ear and get up next to them. And oftentimes you were chosen by them to be the voice of the Negro community.

Around that time, 1939 or '40 or '41, they weren't drafting Negroes in the army or the navy. A Negro couldn't join the navy in 1940 or '41. They wouldn't take a Black man in the navy except to make him a cook. He couldn't just go and join the navy, and I don't think he could go and join the army. They weren't drafting him when the war first started. This is what they thought of you and me in those days. For one thing, they didn't trust us; they feared that if they put us in the army and trained us in how to use rifles and other things, we might shoot at some targets that they hadn't picked out. And we would have. Any thinking man knows what target to shoot at. If a man has to have someone else to choose his target, then he isn't thinking for himself—they're doing the thinking for him.

The Negro leaders in those days were the same type we have today. When the Negro leaders saw all the White fellows being drafted and taken into the army and dying on the battlefield, and no Negroes were dying because they weren't being drafted, the Negro leaders came up and said, "We've got to die too. We want to be drafted too, and we demand that you take us in there and let us die for our country too." That was what the Negro leaders did back in 1940. I remember, A. Phillip Randolph was one of the leading Negroes in those days who said it, and he's one of the Big Six right now; and this is why he's one of the Big Six.

So they started drafting Negro soldiers then, and started letting Negroes get into the navy. But not until Hitler and Tojo and the foreign powers were strong enough to put pressure on this country, so that it had its back to the wall and needed us, did they let us work in factories. Up until that time we couldn't work in the factories; I'm talking about the North as well as the South. And when they let us work in the factories, at first they let us in only as janitors. After a year or so passed by, they let us work on machines. We became machinists, got a little more skill. If we got a little more skill, we made a little more money, which enabled us to live in a little better neighborhood, we went to a little better school, got a little better education and could come out and get a little better job. So the cycle was broken somewhat.

But the cycle was not broken out of some kind of sense of moral responsibility on the part of the government. No, the only thing

that cycle was broken even to a degree was when world pressure was brought to bear on the United States government. They didn't look at us as human beings—they just put us into their system and let us advance a little bit further because it served their interests. They never let us advance a little bit further because they were interested in us as human beings. Any of you who have a knowledge of history, sociology, or political science, or the economic development of this country and its race relations—go back and do some research on it and you'll have to admit that this is true.

It was during the time that Hitler and Tojo made war with this country and put pressure on it that Negroes in this country advanced a little bit. At the end of the war with Germany and Japan, then Joe Stalin and Communist Russia were a threat. During that period we made a little more headway. Now the point that I'm making is this: Never at any time in the history of our people in this country have we made advances or progress in any way based upon the internal good will of this country. We have made advancement in this country only when this country was under pressure from forces above and beyond its control. The internal moral consciousness of this country is bankrupt. It hasn't existed since they first brought us over here and made slaves out of us. They make it appear they have our good interests at heart, but when you study it, every time, no matter how many steps they take us forward, it's like we're standing on a treadmill that's moving backwards faster than we're able to go forward in this direction. We're not even standing still—we're going backwards.

In studying the process of this so-called progress during the past twenty years, we of the Organization of Afro-American Unity realized that the only time the Black man in this country is given any kind of recognition, or even listened to, is when America is afraid of outside pressure, or when she's afraid of her image abroad. So we saw that it was necessary to expand the problem and the struggle of the Black man in this country until it went above and beyond the jurisdiction of the United States...

I was fortunate enough to be able to take a tour of the African continent during the summer. I went to Egypt, then to Arabia, Kuwait, Lebanon, Sudan, Ethiopia, Kenya, Tanganyika, Zanzibar, Nigeria, Ghana, Guinea, Liberia and Algeria. I found, while I was traveling on the African continent, I had already detected it in May, that someone had very shrewdly planted the seed of division on this continent to make the Africans not show genuine concern with our problem, just as they plant seeds in your and my minds so that we won't show concern with the African problem...

I also found that in many of these African countries the head of state is genuinely concerned with the problem of the Black man in this country; but many of them thought if they opened their mouths and voiced their concern that they would be insulted by the American Negro leaders. Because one head of state in Asia voiced his support of the civil-rights struggle in 1963 and a couple of the Big Six had the audacity to slap his face and say they weren't interested in that kind of help—which in my opinion is insane. So the African leaders only had to be convinced that if they took an open stand at the governmental level and showed interest in the problem of Black people in this country, they wouldn't be rebuffed.

And today you'll find in the United Nations, and it's not an accident, that every time the Congo question or anything on the African continent is being debated, they couple it with what is going on, or what is happening to you and me, in Mississippi and Alabama and these other places. In my opinion, the greatest accomplishment that was made in the struggle of the Black man in America in 1964 toward some kind of real progress was the successful linking together of our problem with the African problem, or making our problem a world problem. Because now, whenever anything happens to you in Mississippi, it's not just a case of somebody in Alabama getting indignant, or somebody in New York getting indignant. The same repercussions that you see all over the world when an imperialist or foreign power interferes in some section of Africa—you see repercussions, you see the embassies being bombed and burned and overturned—nowadays, when something happens to Black people in Mississippi, you'll see the same repercussions all over the world.

I wanted to point this out to you because it is important for you to know that when you're in Mississippi, you're not alone. As long as you think you're alone, then you take a stand as if you're a minority or as if you're outnumbered, and that kind of stand will never enable you to win a battle. You've got to know that you've got as much power on your side as that Ku Klux Klan has on its side. And when you know that you've got as much power on your side as the Klan has on its side, you'll

talk the same kind of language with that Klan as the Klan is talking with you...

I think in 1965, whether you like it, or I like it, or they like it, or not, you will see that there is a generation of Black people becoming mature to the point where they feel that they have no more business being asked to take a peaceful approach than anybody else takes, unless everybody's going to take a peaceful approach.

So we here in the Organization of Afro-American Unity are with the struggle in Mississippi one thousand per cent. We're with the efforts to register our people in Mississippi to vote one thousand per cent. But we do not go along with anybody telling us to help non-violently. We think that if the government says that Negroes have a right to vote, and then some Negroes come out to vote, and some kind of Ku Klux Klan is going to put them in the river, and the government doesn't do anything about it, it's time for us to organize and band together and equip ourselves and qualify ourselves to protect ourselves. And once you can protect yourself, you don't have to worry about being hurt...

If you don't have enough people down there to do it, we'll come down there and help you do it. Because we're tired of this old run-around that our people have been given in this country. For a long time they accused me of not getting involved in politics. They should've been glad I didn't get involved in politics, because anything I get in, I'm in all the way. They say we don't take part in the Mississippi struggle, we will organize brothers here in New York who know how to handle these kind of affairs, and they'll slip into Mississippi like Jesus slipped into Jerusalem.

That doesn't mean we're against White people, but we sure are against the Ku Klux Klan and the White Citizens Councils; and anything that looks like it's against us, we're against it. Excuse me for raising my voice, but this thing, you know, gets me upset. Imagine that—a country that's supposed to be a democracy supposed to be for freedom and all of that kind of stuff when they want to draft you and put you in the army and send you to Saigon to fight for them—and then you've got to turn around and all night long discuss how you're going to just get a right to register and vote without being murdered. Why, that's the most hypocritical government since the world began...

I hope you don't think I'm trying to incite you. Just look here: Look at yourselves. Some of you are teenagers, students. How do you think I feel—and I belong to a generation ahead of you—how do you think I feel to have to tell you, "We, my generation, set around like a knot on a wall while the whole world was fighting for its human rights—and you've got to be born into a society where you still have that same fight." What did we do, who preceded you? I'll tell you what we did: Nothing. And don't you make the same mistake we made...

You get freedom by letting your enemy know that you'll do anything to get your freedom; then you'll get it. It's the only way you'll get it. When you get that kind of attitude, they'll label you as a "crazy Negro," or they'll call you an extremist or a subversive, or sedition, or a red or a radical. But when you stay radical long enough, and get enough people to be like you, you'll get your freedom...

So don't you run around here trying to make friends with somebody who's depriving you of your rights. They're not your friends, no, they're your enemies. Treat them like that and fight them, and you'll get your freedom and after you get your freedom, your enemy will respect you. And we'll respect you. And I say that with no hate. I don't have hate in me, I have no hate at all. I don't have any hate. I've got some sense, I'm not going to let somebody who hates me tell me to love him, I'm not that way out. And you, young as you are, and because you start thinking, you're not going to do it either. The only time you're going to get in that bag is if somebody puts you there. Somebody else, who doesn't have your welfare at heart...

I want to thank all of you for taking the time to come to Harlem and especially here, I hope that you've gotten a better understanding about me. I put it to you just as plain as I know how to put it: there's no interpretation necessary. And I want you to know that we're not in any way trying to advocate any kind of indiscriminate, unintelligent action. Any kind of action that you are ever involved in that's designed to protect the lives and property of misreated people in this country, we're with you one thousand per cent. And if you don't feel you're qualified to do it, we have some brothers who will slip in, as I said earlier, and help train you and show you how to equip yourself and let you know how to deal with the man who deals with you...

Malcolm X Talks to Young People—reprinted from the Young Socialist.

ON JONATHAN PINKETT AND RENE JOHNSON

Jonathan Pinkett one time distribution officer, lt. of education, sub-section leader for the Philadelphia Branch of the Black Pan-



JONATHAN PINKETT

ther Party, also did some organizing among the now closed Reading, Pennsylvania Black Community Information Center. He was Officer of the Day for a time in Brooklyn, New York. Whether he was a pig is not the issue. His actions on today's scene tells us he broke. He broke and went over to the other side. He now runs around with ace fool and psychopath, Rene Johnson. Let the wet pork of their backs compliment each other, for they do deserve each other.

Rene Johnson is the foul accomplice of the above mentioned madman; Rene Johnson and Pinkett failed to find satisfaction unless they were made Ministers of our Central Committee. Being that our Central Committee is both correct and our people rally closely around it, this was a hopeless situation. Rene and Pinkett are now defiling upper Pennsylvania campuses with speeches rehearsed from Eldridge Cleaver in the name of the Black Panther Party.

A little while ago, Pinkett popped up at our Philadelphia Branch office in a late, late, late model Cadillac, asking, "Do you want to take my picture in my 19(?) Cadillac?" With an oink and a laugh, he split, mumbling some

madness about "other levels". When I was first hipped to these chumps splitting, it required some heavy thought. Up in New York Pinkett had a habit of turning up missing. Rene is simply the renegade, he couldn't relate to the daily set of getting in the streets and talking to Black folks, which offered no spotlights or cameras.

Both of these fools always could articulate the language of oppression. Rene was the repeater. He repeated parts of the leadership's speeches he had memorized. On the other hand Pinkett was able to define principles correctly, but I guess this is the reason for their expulsion and exposure. Their practice never did keep up with their theory. At any rate they have defined a clear position with the people.

"In the process of a great struggle, the composition of the leading group in most cases should not and cannot remain entirely unchanged throughout the initial, the middle, and the final stages; the activists who come forward in the course of the struggle must constantly be promoted to replace



RENE JOHNSON

those original members of the leading group who are inferior by comparison or who have degenerated." Mao Tse-Tung

ALL POWER TO THE PEOPLE
Mumia
Black Panther Party

PIG HARASSMENT

It gives me great pleasure to expose to you another act of harassment, intimidation and aggression brought on in full force by the racist East Oakland pigs.

On Wednesday, brother George Cashen (who was viciously attacked by the racist pigs not more than three weeks ago) was serving the people by selling the Black Panther Black Community News Service at White Front store. Fulfilling this task, he got in his car leaving White Front Store when suddenly he was stopped by a racist pig. The pig asked George for his license. George stated that he did not have it. Right away he was hand-cuffed and taken to jail. As you know, if you are driving without a license you are issued a citation, OH! but not brother George, a servant of the people.

The trumped-up charges by the pig for arresting George was warrants! He did, do you think he would be out of jail from his

previous arrest which was not more than three weeks ago? Think about it. His bail was set at \$62.00 for this trumped up charge. His car was towed away and carefully inspected by the pigs.

Brother George went to court on this matter. Because he was illegally stopped by the pig, because he didn't have any warrants, because the pigs couldn't find anything in his car to bust him on, the judge couldn't do anything else but state all charges are dropped and issue his money back to him except for the \$13.00 for the tow charge. (Tow charge-money that could have bought bread or some other necessity).

So we say later for you crazy pigs. Because the people know your game. Your day is here, "it's not coming, it's here".
Right On!

FREE ALL POLITICAL PRISONERS

ALL POWER TO THE PEOPLE
East Oakland Black Community Information Center

PURGED FROM THE N.C.C.F. DETROIT

The Black Panther Party and its organizing bureau, the National Committee to Combat Fascism, is struggling night and day to combat the fascists' plan to commit genocide against the leadership of the Black Panther Party in particular, and the Black community in general. We of the Black community realize that we must fight for our survival here in America. We all must fight this racist oppressive system if we are to survive. The Black Panther Party has set out to implement programs throughout the Black community that are both educational and meet the basic needs of the people: The Free Breakfast for Children, Free Clothing Centers, and the People's Free Medical Clinic. These programs have been proven successful in communities on a national scale.

The N.C.C.F. here in Detroit has been striving to open the People's Free Medical Clinic, because we realize that without adequate medical attention, on which these fascist pigs of the power structure have seen fit to put such a ridiculously high price, oppressed people die from illnesses that could have been treated and/or cured. This is fascism because we are actually denied medical attention that is necessary for our survival.

The birth control pill is another type of genocide that the power structure has poured into the Black community, telling us that it is unhealthy and/or against the well being of the society to continue to have as many children as we do. What better way is there for the power structure to commit the criminal act of genocide (the systematic extermination of a group or race of people) than through some foul trick stop them from bearing children. The youth make the revolution, they will go forth in our footsteps so that freedom will some day be gained. This is why it is so important our children get a meaningful education, as Point #5 of the Platform and Program of the Black Panther Party states: "We want an education for our people that exposes the true nature of this decadent American society, an education that teaches our true history and our role in present day society." All the children of our communities belong to the people, and we must fight together to prevent any danger inflicted by this oppressive system, from harming or killing our youth, physically or mentally. Anyone within the ranks of the

people's army who knowingly and willingly aids the power structure in their plan against the masses of oppressed people is a pig-provocator, counter-revolutionary or a fool. DONNETTA BREWER IS ONE SUCH PERSON. She came to work with us about the first of the year 1970. She told us that she wanted to work with the N.C.C.F. here in



DONNETTA (VERLINA) BREWER

Detroit; at that time she was recovering from wounds acquired when Chicago's finest fascists murdered Fred Hampton, Deputy Chairman of the Black Panther Party, and Mark Clark in cold blood. Donnetta was in the apartment at that time.

We took her in and helped her as much as we could; she was treated no different than other members of the N.C.C.F. She didn't have clothes, so we got things for her to wear, fed her, and saw to it that she got the medical attention that she needed. Donnetta has asthma and twice we had to rush her to the hospital. We stayed up nights and watched her to make sure she didn't get any worse in her sleep. No one here asked for anything in return except that she do what she could and get well. She had worked on the medical cadre in Chicago so we had her work on getting the clinic started here; most of the work she did was writing letters and making phone calls, and she went to a couple of meetings to discuss the clinic.

On April 25, 1970, Donnetta called and stated that she would no longer work with us or work for the people's liberation struggle. Donnetta also informed us that she would start working for money rather

than the people. She had constantly discussed with us her dislike for her family, who were the ones she was, supposedly, working to help, with the exception of her younger brother.

We picked her up so she could out of respect for the members let them know what made her come to her decision and pick up her things. In the meeting with the general body, she was asked why she had said that her doctor told her that she would have to have an abortion, and why she had refused to consult a Party doctor when that was suggested. No answer. We asked why she had shown disrespect for her comrades by asking where an abortion could be obtained. No answer. Just what was her reason for leaving the struggle, again there, was no answer, we asked her just out of respect for those she had been working with for the last four or five months to tell us something. Finally she said "I don't care about anybody in this room." A true revolutionary cares about the people--he cares to the point that he is willing to put his life on the line to help the masses of poor and oppressed people. He would never think of killing his unborn child.

Anyone who at this stage of the struggle decides they will no longer serve the people--that other things are more important than FREEING Huey P. Newton, and stopping the fascists who have already decided to murder Chairman Bobby Seale in the electric chair, when sisters and brothers of the N.C.C.F. are being attacked by the fascist pig cops, when at almost every high school here in Detroit and the outlying communities and the students are being viciously attacked and beaten, at a time when no one in the Black community is safe from the fascist criminal tactics used and endorsed by the pig power structure--will be purged from the ranks of the people's Party. There is no room here for liars or for those who don't have time to do the only real job that exists today--the liberation of all the poor and oppressed masses and the building of a society in which men can be men and determine their own destinies.

As of April 25, 1970, Donnetta Brewer is no longer in good standing with the N.C.C.F. of Detroit. She has been purged.

INTENSIFY THE STRUGGLE
ALL POWER TO THE PEOPLE
N.C.C.F. DETROIT
Brenda

FASCISM IS: .357 Magnums and Billy Clubs

Because of the pigs' supposed "immunity" to any kind of reciprocal action that might and rightly should be taken against them, they have egotistically reached the level now where they consider themselves invulnerable to the same sort of action that they themselves are taking. They have adapted themselves to "super-pig mentalities". But the only thing that makes the pigs bad is that .38 or .357 strapped around his waist--and we can neutralize that with .357's, 9mm's and 45's of our own. Black people must understand that to arm ourselves in self-defense is an act of necessity. When a pig can go upside a young brother's head with a billy club (or, as the pigs call it, a "nigger stick") and cause him to lose sight almost totally in one eye, as was the case with Curtis Jackson, then it is definitely time for Niggers to think of a new

strategy other than passive resistance. When a group of racist pigs can intrude upon families' privacy and inflict suffering and humiliation upon them, then it is clearly time to deal "fit-for-tat". All these acts are being carried out by the so-called "law enforcement officers and agencies of America--America, land of the slaves being run by the depraved. So the question is: Are we going to recognize these attacks being made against us as part of the American way of life? Or are we going to call a spade a spade and relate to the objective situation, under the present social order, America can never meet the needs of Black people within her confines.

So Niggers, I say this: Stop looking for fascism to come riding up Warren Street on a white horse with swastikas emblazoned all over it. Instead be on guard for that pig in blue with the American flag

sewn on his shoulder. Because Hitler was a chump compared to these killers. Through looking at their practice, the people of the world can rightfully say: "The American eagle and the American flag are the true symbols of fascism." In order for Black people to survive America, we have to make the first last, and the last first. So that when the pigs go home at night, let death greet them at the front door! Death a thousand times--No, ten thousand times to the vultures who would wantonly destroy the world; life and prosperity will reign supreme after those fiends are annihilated.

ALL POWER TO THE PEOPLE!

Boston Chapter
Black Panther Party
Wayne

HATE MAIL

ZIONIST ATTACK ON HARLEM OFFICE FOILED BY COMMUNITY

Dear Black niggers!

I think your newspaper is nothing but a piece of trash. I think every person in this world know that you murder and kill people, and not the police department. I know that you even kill your own people so they will believe your trash. The police does the right thing when they kill some of your soul brothers.

Your Black Panther Nigger Party should be destroyed and you, who belong to it, killed. I'm not a progeologist, but I just hate your big lies. If you don't like something in the U.S. then you should go back to Africa, that's where you came from, and where you belong, because you're still wild as those Blacks who live in Africa and eat people. In my opinion and in the opinion of all the white and most black people, you bring nothing but shame and destruction to the black community.

I'm Puerto Rican and I hate pigs like you, you are nothing but a small bunch of communists and murderers of the world. If we catch one more of your followers carrying those trash, then we gonna blast his head and that's a promise!

John Hernandez

To: Eldridge Cleaver
3106 Startuck Ave
Berkeley, Calif.

WARNING!

Editor: Your time is short-so be prepared to die very soon. You will be likely killed by one of your most trusted "friends"

A friend
Chicago, Ill.

**A PIG
IS A PIG
IS A PIG**

ON THE NECKS OF THE GREEDY BUSINESSMEN

Today is May 4, 1970. Two weeks ago some elderly people of Mission Hill Project asked for more police in the project area to stop so-called crimes. The Boston Pig Force, headed by Mayor Kevin White, jumped at this chance to employ more criminals (police) into our community. They added more pig patrol cars, as well as foot patrols with canines.

Since the request of more pigs has been met, the people of Mission Hill have witnessed the shooting of a teenage White boy, the stabbing death of a Black man, the intimidation of Black children by racist Whites, and the arrest of a Black woman who pulled a gun on a racist in defense of herself and her son. Where was the racist Boston Pig Department when these crimes among the people were being committed? Why is it that Pig Mayor White of Boston responds so readily to the request of more pigs in the Black community, by a minority of misguided people?

There have been loud cries concerning the necessary things of life, not by a minority, but by a majority of Black people in Mission Hill. We have heard Black people there condemning the shab-

To the Black Panther Party,

After hearing what your so-called leaders have said on tv this week, I want you to know that when you talk about killing various senators, J. Edgar Hoover and President Nixon, you are talking about killing 75% of all inhabitants of the United States! If you think that we will sit back and let you do it, you've just made your biggest mistake.

We do not live in a segregated neighborhood. There are several hundred black, white, and other minority peoples, as well as those who are supposedly in the majority who take up arms against you. Both men and women in our group are bound by a common bond-hatred of violence and the unreasoning teachings of the Black Panthers.

If you want to form a Nazi society, start looking elsewhere. We the people of the U.S.A., will never permit you to use us for your personal gains. Poor people thus far, have seen little or no assistance from you. Harassment is a more appropriate term for your activity. We do not wish to live under your dictatorial type of society.

Hey rugheads hows about printin dis, show da blackies what us greys thinks about you.

Since you black devils do not want to go back to the African jungles, my wife Madeleine and I will burn all bloody niggers on stakes on top of Mt. Tamalpais for everybody to see. And we mean it. To show you we are not afraid of any of you apes I dare you to see me or call me up and I will surely blast you off this earth. If you print this in the paper more people will help me burn you dogs.

Sid Good
537-0594
5022 Foxburrow Dr.
Castro Valley

LETTER FROM A ZIONIST PIG

Hello Pagans:

Some stupid Jews still would strive for you as I did in the past. Yet you are for the Arabs who sell you as slaves in Saudia Arabia and kill you as in the Sudan.

How can you be such ungrateful dogs and still live? Such scums as you ought to drop dead. You see, I am not afraid of you gangsters and hoodlums. Go and kill a few more politicians, but leave Israel alone.

If you will continue your anti-Israeli deeds, we will make the streets of America most unsafe for you as we did to the British, in Zion.

This is a promise and we keep such. You may ask the British, who ought to know.

Yours in hate,
M.E. Ben-Ari
Former Chairman,
American Friends
of the fighters for
the freedom of Israel

True Grits

Rughead, Rughead in da ghetto, you wit da gun and yo black stiletto, git out da country, gid out da states. Hurry up boy, you don't rate.

You is robbin the people and breaking da law- you gonna get it in the jaws.

You is groovy, you is keen, you with the 225 and purple jeans Broder Malcom, had real soul he was nothing but a black asshole

you want everythin free for nothin at all, all you dezerve is a dirty stall

If you don't like America and the things we do, Africa is waiting just for you.

Federal United Communities of Yesterday Over-ridden Yiddish

On May 7, 1970, at about 10:30 a.m., the Officer of the Day of the Harlem Office of the Black Panther Party received a call from the pig press inquiring into information concerning a press conference called by the Jewish Defense League that was supposed to take place in front of our office. The Officer of the Day knew nothing of any proposed press conference. Shortly after the call, a large Hertz rent-a-truck pulled up in front of our office and about 40 Zionists from the JDL jumped out of the truck. The O.D., Bashir, was the only Panther in the office at the time. While the majority of these racist pigs set up a picket line and marched around in front of our office, about three or more of the larger swine had the gall to try and force their way into our office. A fight ensued and the brother, Bashir, was attacked by twelve of these Zionists along with pigs from the Tactical Police Force. By this time, other Panthers had arrived and the racist dogs were turned back by the brothers who righteously defended the office.

Lindsay's fascist pigs and the Jewish Defense League arrived simultaneously. The pig cops were on roof tops across the street from the office—with guns drawn—and

Black Panther Party is not anti-semitic. In fact, we are in total



ZIONIST PIG
RETREATS

support of the people of Palestine's righteous struggle against Zionist imperialism, that works hand in glove with U.S. imperialism. We must remember that the Arab people are Semitic people also and the



PANTHER BASHIR, O.D., DELIVERS A CALL

TO THE BROTHERS AND SISTERS OF HARLEM

they had surrounded the office. The TPF formed a wall of protection between the Zionist fascist hoodlums and the people, and began to attack the brothers and sisters from the community who were defending the Panther office. The brother, Bashir, was beaten in the face by the JDL and the TPF. The people in the community noting the attack on the office, poured into the streets to defend the people's office and began to attack the gestapo JDL and the TPF. The people retaliated by throwing bricks and bottles and anything else that they had at their disposal, soon beating the racist Jews back into their truck and running them out of the Black community. All segments of the community came forth to help defend the people's warriors and the people's office. From hustlers to housewives, the community formed a united front against these alien invaders.

The racist Jewish Defense League, aided by the fascist NYPD, cloaked this provocative attack against our office under alleged accusations of "anti-semitic literature" being printed in our newspaper. This is a bald face lie. It must be pointed out that the

only right that the Zionist clique, headed by Golda Meir and Moshe Dayan, have to the land that they call Israel is a robber's right. We are anti-Zionist expansion in the Arab world and Zionist exploitation here in Babylon, manifested in the robber barons that exploit us in the garment industry and the bandit merchants and greedy slumlords that operate in our communities.

We will take this opportunity to inform all fascist dogs and other fools that the people of Harlem will not tolerate any type of invasions into our community by members of the "Stern Gang" or any other gang. Furthermore, we feel that these Zionist cowards were suffering from suicidal delusions, and if the Jewish Defense League returns to our community under any pretext—as they say they will—we will smash them completely and resolutely once and for all.

SEIZE THE TIME!
DEATH TO THE PIGS!

Zayd-Malik Shakur
Harlem Branch
Black Panther Party



DEATH TO THE PIGS!
COUNTER-ATTACK!

Big Bob

Boston Chapter
Black Panther Party



SEIZE THE TIME

REVOLUTIONARY ALBUM
NOW AVAILABLE

The revolutionary album called "Seize The Time" by Elaine Brown, that the Black Panther Party has promised to the people since October is now on sale.

Elaine, Deputy Minister of Information of the Southern California Chapter, whose songs you have heard live at our rallies and speaking engagements, has taped the feelings of the Black Panther Party and is inviting the people to enjoy and learn the words to the songs are printed on the inside of the cover, and begin to have a deeper understanding of your Vanguard Party

The album is being distributed to record shops and will be available soon. You can obtain the album now at:

Black Panther Party
National Distribution
Tel: 415-922-6322

Black Panther Party
National Headquarters
Tel: 415-845-0103

Southern California Chapter
Black Panther Party
Tel: 713-235-4127

In all societies, the way of life of the people, their culture, mores, customs, etc., evolve from the economic basis of that society. The United States is a capitalist society, the system of capitalism being one of exploitation of man by man, with by-products such as racism, religious chauvinism, sexual chauvinism, and unnatural divisions among the people. In other words, it's a dog-eat-dog society. But it's not a dog-eat-dog world.

Men are not innately greedy, nor are they innately uncooperative with each other. Therefore, it is our goal, it is the goal of the Black Panther Party, and must be the goal of all men, to create conditions in which men can start being human, can begin to cooperate with each other, can live with each other, in fact, in peace. Men cannot do this without an arena in which to do so. In other words, in an exploitative system men are forced to exploit. In an unkind system, men are forced to be unkind. In a world of inhumanity, men will be inhuman. In a society that is warmongering, men will war. These are the aspects of the way of life of a people who are part of a capitalist system.

And songs are a part of the culture of society. Art, in general, is that. Songs, like all art forms, are an expression of the feelings and thoughts, the desires and hopes, and so forth, of a people. They are no more than that. A song cannot change a situation, because a song does not live and breathe. People do.

And so the songs in this album are a statement — by, of, and for the people. All the people. A statement to say that we, the masses of people have had a game run on us; a game that made us think that it was necessary for our survival to grab from each other, to take what we wanted as individuals from any other individuals or groups, or to exploit each other. And so, the statement is that some of us have understood that it is absolutely essential for our survival to do just the opposite. And that, in fact, we

have always had the power to do it. The power to determine our destinies as human beings and not allow them to be determined by the few men who now determine them. That we were always human and always had this power. But that we never recognized that, for we were deluged, bombarded, mesmerized by the trinkets of the ruling class. And this means all of us: Black, Mexican, White, Indian, Oriental, Gypsy, all who are members of the working class, of the non-working class (that is, those who don't have jobs), all who are oppressed.

This means all of us have this power. But the power only belongs to all of us, not just some or one, but all. And that was the trick. That was the thing we never understood. And that is what statement these songs make.

ALL POWER TO THE PEOPLE.
SEIZE THE TIME.

Elaine Brown
Deputy Minister of Information
Southern California Chapter
Black Panther Party

From "Revolution and Education"

"...the process of breaking out of slavery, the process of breaking out of a set of social arrangements, of a social organization that is killing us, this process is named revolution;...revolution is a glorious term, it's a term to be proud of, and we should know that we are morally right, we are right in every sense of the term, that the oppressor is the one who is wrong; and that the oppressor has no rights, which the oppressed are bound to respect..."

ELDRIDGE CLEAVER
MINISTER OF INFORMATION
BLACK PANTHER PARTY

\$3.50 PER ALBUM



MAIL ORDER BLANK

B.P.P. MIN OF INFORMATION BOX 2967,
CUSTOMHOUSE
S.F., CA. 94126

Please send me SEIZE THE TIME
 DIG

Enclosed is my check.

Money Order _____ Amount plus postage _____

PLEASE SEND ALBUM TO

Name _____ Address _____

City _____ State _____



Point number five of our Ten-Point Platform and Program is: "We want education that exposes the true nature of this decadent American society. We want an education for our people that teaches us our true role and history in present-day society."

At Castlemont High School in East Oakland, an intolerable situation exists in the form of the Principal, Verdease Carter, long time bootlicker, lackey, Uncle Tom, and enemy of the students. A brief history will help us to understand why he and other such jack-a-napes are placed in such strategic positions. Castlemont is approximately 90% Black, and in recent years has been rocked by student rebellions. In 1966-67 a racist, senile, alcoholic by the name of George Cherry was principal and it was proven through his staggering practice that his drunken concern for the students was less than nil. After the students waged a very effective campaign of destruction, Cherry was dethroned and his replacement, Benjamin Hargrave, didn't last long (more than likely because he was only an amateur at selling students out as compared to his successor).

In 1969, the Superintendent of Oakland Public Schools, Dr. (Quack) Stuart S. Phillips, in desperation placed super-lackey Carter in the vacated position, guided by the premise that any Black face would quell the turbulence. The racist Oakland School Board is responsible for this apolitical buffoon being placed in a position where his discretion plays a decisive role in determining the curriculum and activities of Black students.

In 1969 the students boycotted for a relevant education, decent and open facilities, un-chaining of the gates, and the removal of hired pigs (Student Control Agents) Carter, being the sorry puppet he is,

attempted to pacify the students with an antiquated irrelevant "Black History" course (based on cultural-ancestral myths and Booker T.) and Soul Food in the cafeteria.

Carter has maintained his position, determined to lick boots for the racist Oakland School Board; in answer to the students' fair and modest demands, he has increased the number of Student Control Pigs, locked more exits and entrances, and now will readily call the insane dogs of the Oakland Pig Department on any student HE deems incorrigible.

The Black Students Union, which was once very progressive, is for all practical purposes defunct thanks to the incorrect guidance of campus Tom number two--the elusive Mr. Julian (whose primary concern is how he can please his supervisor--yes, Mr. Carter) who will not accept anything that is out of the framework of public school tradition. Armed with his asinine illogic, Julian has succeeded in disintegrating a potentially functional organization and is tolerated by the few still active members only because of some stupid school clause that says in effect, that all school organizations must have a teacher as a sponsor (?).

Black students of Castlemont, and educational institutions on all levels throughout Babylon, beware of these niggers from the "old school", equipped with "old school" ideas masquerading as "responsible leadership" for the Black students. As long as the Carters and Julians are allowed to run amuck, educational institutions will maintain their status as programming stations for niggers.

ALL POWER TO THE PEOPLE!

East Oakland Community Center
Gregory Lewis
Black Panther Party

BLACK PARADERS ARRESTED IN DOVER

by Hal Collier--DNS Staff Writer

Dover--Police last night arrested 12 Black youths on Lookerman Street and charged them with parading without a permit and causing a public nuisance.

James E. Reed, one of those arrested and an acknowledged sympathizer with the Black Panther Party, referred to the arrests as "a political frame-up in Dover to do away with Black youth who are becoming aware."

In connection with the parading charge, Reed said, "we planned our march in support of Bobby Seale's trial weeks ago, but every time we talked to Dover Police Chief W. Lloyd Spence about securing a permit, he refused."

"Spence told us that if the permit was connected with Panther activities, to forget it," said Reed. Spence, however, said they never made application for a permit.

"As for the public nuisance charge, Reed said, "the march was peaceful, orderly and without incident." "That is, until the police brought out one of their dogs for no reason."

Reed reported that one of the youths arrested was bitten by the dog, but police said no medical treatment was required.

Spence said police went to Look-

erman Street when "some people decided to walk down the middle of the street chanting their Black-power chant, that's all."

He said the group had reached New Street when police arrived and did not know of any immediate cause for the youth's actions.

The march, Reed said, was conducted in support of today's Black Panther trial in New Haven, Conn. "Understand," Reed said, "our group fully supports the Panther Party, but we are not members. We distribute literature put out by the Party."

According to Chief Spence, there is a city ordinance which prohibits the sale of such literature. He said copies of the ordinance, like any other law, are available for reading in a number of places.

Reed claims that he's been to the city police department and City Hall several times to see the ordinance, but charged that it must be invisible.

"We want to distribute the literature in the Black community here to show the people how police and government agencies are viciously prosecuting the Black Panther Party," he said.

James S. Robinson, another arrested shortly after 5 p. m., and Police Cpl. William R. Biddle, re-

ported that a merchant on Lookerman Street watched the "parade" while holding a shotgun, but their accounts of the merchant's actions differed.

No shots were fired.

Police arrested Reed, 21, Robinson, 22, Joseph H. Brown, 21, Floyd J. Wells, 19, Leroy N. Gibson, 21, Thaddeus M. Fullman, 22, all of Dover, and five area juveniles.

Donald L. Brown, a 22-year-old Chester, Pa., man was also arrested. Brown identified himself to police as an American Viscount.

All of those arrested were taken to Magistrate Court No. 7 in small groups and appeared before Magistrate Leonard E. Motely. The seven adults were released on "own recognizance" bond (signature).

Four of the juveniles were committed to the Stevenson Home in Milford and the other was released to his parents. The five ranged in age from 14 to 17.

Reed also faces a charge in connection with the Sear's warehouse fire last August. He linked that charge with last night's arrest, saying he's "been made a political prisoner by local police."

reprint from DNS newspaper

FOR CORRECT INFORMATION

A couple of days ago, in one of Boston's many "movement" papers, it was stated that the New Haven Panthers were stressing that non-violence be the order of the day on May 1. This paper also went on to say that the Boston Chapter was reluctant to go along with a non-violent rally, and that he hesitated to organize one. Well, I don't know where these fools are getting their information, but from the extent of its inaccuracy, it sounds like it came from the fascists' Stars and Stripes. Anyone who knows anything about the structure and leadership of the Black Panther Party should know that there is no ideological gap between any of the branches or chapters whether it be locally, nationally, or internationally. We have one primary objective in mind, and that's the total liberation of Black people in particular and everybody else in general. So that when a so-called "radical paper" comes out with some garbage like that then they were put in the same category as the racist fascist Record American, Boston Globe, New York Times, etc. (the government controlled media).

The only kind of result that can come from relying on the mass media is negative because the American press is not free because it accepts the ideology of the government and the system. It does not editorialize against capitalism, imperialism, or take a staunch stand against racism. It does not question the practice of these pigs; it merely suggests various means by which the pigs may prevail. Because the news media is government controlled, its repertoire of protest and resistance activities, organizations and issues reflect their bias. It reports in such a manner that the report itself becomes a weapon to be used by the pigs to stifle pro-revolutionary activity and muster reactionary support for the fascists.

Twenty-four hours a day, the pig news media is shaping opinions and attitudes in this country. We cannot and must not use our enemies' means of communicating

mis-information for our own ends. Using the history of Blacks as a reference: In the early decades of this century, Whites attacked and killed niggers every day. These were reported as "race riots", although it was niggers who did all the dying. What would have been the effect if they had been reported as massacres which in fact they were. In the latter part of the 60's nation-wide rebellions were reported as "riots", creating the impression of barbarism and anarchy running rampant in the country. To have reported them as rebellions would have been to admit that niggers had a legitimate right to act as we did.

And now niggers are beginning to understand how the news media and the fascist pigs are bound up tight in a jive conspiracy to shoot a super lead game of oppression, repression and aggression on the peace-loving people of America, especially the Afro-American, and unless these pigs stop their brutal acts perpetuated upon us, we will launch every ballistic missile these pigs have got. And we can do it, jack, because a couple of bad niggers armed with the teachings of Huey P. Newton and going on the historical experiences of Black people in Babylon can strike blow after fatal blow to these insane pigs, and turn disorder into order. We say this is not a bad thing, but a good thing because the Black Panther Party is the people's Party and we are primarily interested in freeing man.

"...Well, information is the raw material for new ideas. If we get misinformation, we get some brand new funny ideas. And that's the basic problem, that we have to create images and machinery.

"... We have to develop people, who, when they talk or when they write, people can have some trust in what they say."

Eldridge Cleaver
Minister of Information
Black Panther Party

Wayne
Boston Chapter
Black Panther Party

FROM THE MASSES TO THE MASSES

From each and every person according to their ability, to each and every person according to their needs.

We need people to staff our Community Centers. We are in need of Community Workers, people from our Black communities, to sell our Black Panther Black Community News Service and to do political work in the communities. We are also in need of Community News Reporters to gather information for the Black Panther Black Com-

munity News Service, report and expose fascist actions which go down: neglected and unreported daily. The Community Information Centers are offices of the National Committees to Combat Fascism, which is the organizing bureau of the Black Panther Party.

The Community Information Centers are situated in the heart of our black communities, for we are putting into practice the theory, collectively, from the masses to

the masses.

The Centers need all types of Technical Equipment for Defense, for Office Work, for Financing, for Transportation, for Health and for First Aid.

See the listing in this issue of the Black Panther Paper for your local Community Information Center, and also the local branch office of the Black Panther Party.

**ALL POWER TO THE PEOPLE
FREE THE PEOPLE**

CONT. FROM PG. 3

Exposing fascist methods of investigation

should be made to feel that he "owes it" to himself, his family, the victim, or even the subject to give whatever information he may possess.

11. Approaches.
With difficult witnesses such as those who dislike law enforcement officers or who fear retaliation a direct questioning may be necessary.

A. Complainant. The investigator should appear to be sympathetic with the complainant by expressing his interest in the case and assuring the complainant of his gratification by the report of the offense.

B. Persons "Complained of." This preliminary questioning should be impartial and probing.

C. Informants. The informant should be flattered. Praise-worthy motives should be attributed to his action, such as "duty to society" and "assisting law and order." The informant should be permitted to talk freely and fully. He should be questioned for details.

D. Victims. The investigator should be sympathetic and listen to the complete story, permitting the victim to offer OPINIONS.

12. Evaluation.
During the interview, the investigator will be forming a judgment of the credibility of his witness.

A. Physical Mannerisms.

Nervousness, evasive facial expressions, embarrassment at certain questions, perspiration, and similar signs will give some indication of the trustworthiness of the person.

B. Frankness. The person should be tested with questions, the answers to which the investigator already knows.

C. Emotional State. Partial guilt can be detected by unwarranted indignation or excessive protest. Spite, jealousy, and prejudice can be easily detected.

D. Content of Statement. Discrepancies and misrepresentations can be detected by comparing the information with the known facts.

In conclusion to this article it can be seen how important it is to guard against friendly acting strangers who may be after various forms of information to convict your own people who are actually your friends in contrast to the pig police enemy who is constantly finding ways to wipe us out. Silence is one of the most effective weapons we can use against these blood sucking dogs that invade our communities.

DARE TO STRUGGLE-DARE TO WIN
Bennie Harris
San Francisco, Branch
Black Panther Party

FLORIDA----- JAKE RENOLDS MURDERED MARCH 26, 1970

(Experience related to Jersey City Black Community Information Center--by a member of Jake Walker Renolds' family.)

Jake Walker Renolds was murdered on March 26, 1970, at 12:15 a.m. in Homestead, Florida, in Dade County. Jake was murdered by night-riders, dressed in blue--armed with a gun and hiding behind a 5-pointed star--symbolic of the terrorist arm of the pig power structure.

Jake, returning from a hunting trip, was placing his shotgun in the trunk of his car, when out of the gutter came racist pigs ready to kill. Jake was told to drop his gun and he did. When the gun hit the ground it went off accidentally. The pigs, aggressive by nature and lacking the intelligence to conduct an investigation, shot Jake twice; then while he was lying on the ground helpless and bleeding, these pigs pumped 10 more rounds into his body. People from the community stated that the pig that had directed this cold-blooded murder had a personal grudge against Jake, stemming from past years' relationship. Now in 1970 this degenerate, backed by the "law and order" theory and armed with a gun, felt that he had the authority--the right--to murder another human being because of his own personal dislike.

When Jake's father went to claim his body, he was denied entry and was told that he could view the body only on closed cir-

the body but would also have to view it on closed circuit T.V. Jake's personal property was confiscated. The pigs tried to give the family a jacket that they said Jake had on, but Jake's father had never seen this jacket and refused to take it.

The next day a departmental hearing was held by the pig department and the pig's verdict was one that Black people have heard for over 300 years whenever racists commit acts of genocide upon us--"justifiable homicide". These scurvy terrorists lied and said that Jake was shot only twice. Jake's father and the whole Black community of Homestead wants to know, if Jake was shot twice, and if it was justifiable homicide, and if the pigs are telling the truth and have nothing to hide, why all the secrecy? The answer to this question is clear. Jake was murdered, his body mutilated, Jake's family was lied to and the pigs are guilty.

Black people will no longer allow these acts of terrorism to be perpetrated against us. The racist dog policeman must withdraw immediately from the black community, cease his wanton torture, brutality and murder of Black people, or face the wrath of the armed people.

ALL POWER TO THE PEOPLE!
FREE HUEY
FREE BOBBY
FREE ALL POLITICALL PRISONERS

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

The line dividing the progressive people from the machinery of oppression is ever widening as the people begin to realize that there can no longer be a middle of the road position with regards to freedom for the people of the world; however, it has only been within the past four years that the amerikkkan people have shed their rose-colored glasses and patriotic blinders to face the reality of what their country was doing to the world's population. With the realization of the amerikkkan role came the closer examination of all the things that had really never been questioned before...the "amerikkkan dream", the foreign policy, the treatment of minority peoples within this society, the real role of the "police" and the press.

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

In an effort to give the facts to the people, the so-called "underground press" developed with various groups setting up newspapers and magazines with differing emphases.

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

The Black Panther Party has been organized to serve the needs of the people of the Black community and to educate and politicize the masses of Black people, but the Black Panther Party realizes that racism can only be eliminated by solidarity among oppressed people and the educating of all the people. It is the news and problems of Black and oppressed people in amerikkka that are dealt with in the Black Panther Party along with

The Black Panther Party Black Community News Service is the alternative to the 'government ap-



July 1967--Minister of Defense, Huey P. Newton (right) and Chairman, Bobby Seale (left), reading an early edition of B.P.P. Newspaper at the home of Eldridge Cleaver, Minister of Information B.P.P.

proved' stories presented in the mass media and the product of an effort to present the facts not stories as dictated by the oppressor, but as seen from the other end of a gun.

ALL POWER
TO THE PEOPLE!
SEIZE THE TIME!

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A PRAYER TO EL HAJJ MALIK

How have we done, Malcolm? were we worthy, Malcolm? Did we do wisely, Malcolm? Did we do right, Malcolm? as a child offers a rush of questions to an uncle or a father, knowing the answers, yet checking. Checking this father, Checking ourselves, But this father cannot answer, and he speaks only on cold plastic, or the poet's page.



Malcolm! the Razor! the Beacon! the Spearhead! speaks no more! no more can he tell us what we knew- can he tell us what to do- Our prayer to him, can best be sent, can most eloquently be delivered, can be heard the clearest, by the clouds of smoke,



Letter From a POW... RAILROADED

To My Beloved Comrades:

I am writing you this with the spirit of the revolution at heart. I wish to express my love to my comrades who are out there in the streets of Babylon showing the people the way to liberation, and the correct way to deal with this pig and this imperialistic power structure.

The community centers with the Free Breakfast Program are going good. But I feel that its about time for us to open more Free Medical Care Centers for the people. This will be one of the main things I will be trying to do when I get out of this pig's house. You see, I am looking at the Medical Center the pigs have out in Watts. You dig, we know that the pigs are using this center to fool the people, to practice genocide on our people. So this must be stopped now. Because of the spirit of the people, this shall be done.

I would like to be able to sell newspapers and feed breakfast to children and other things and singing my songs; "I am a revolutionary, I am a revolutionary!" But days are getting short and my time is getting near to be with the people whom I love.

But while in this pig pen, there is something that must be exposed to the masses of the people. This is about the young brothers (juveniles) here. They treat them as bad or worse than some of the older inmates here. The young brothers

the hole and giving them bread and milk. The pig calls this punishment. One beautiful brother told me that "that ain't gonna stop them now", because they understand what is going on and what must be done. If you could only talk to these brothers and see how beautiful they are. They're studying the Ten Point Platform and Program now. One brother told me today, "you know Huey was right, only by the gun have the Black people been denied their freedom." So in order to "get rid of the gun we must pick up the gun." I said right on. The other said, "All Power to the People and Off all Pigs!" We are having P.E. classes whenever we can. The pigs are trying to stop our classes, but I write things down and give it to the brothers and they have two of the Party papers to study from and ask questions. The brothers learn fast and that's good.

The food looks like slop. So what I do is I just eat the fruits, candy and peanuts because I just cannot eat this mess they call food. I remember when I was in Louisiana, I used to feed my pigs food that looked like this slop they give the inmates here.

I will end with the spirit of the people at heart and by saying, "All Power to the People, I am a revolutionary and I love all oppressed people!"

ALL POWER TO THE PEOPLE!

BLACK PANTHER PARTY LIST OF ALL RECOGNIZED CHAPTERS, BRANCHES AND N.C.C.F.S



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Ministry of Information
3106 Shattuck Avenue
Berkeley, Ca. 94705
Office: (415) 845-0103
Ministry: 848-6705
(Bay Area)

San Francisco
National Distribution
1336 Fillmore Street
San Francisco, Ca. 94115
Office: (415) 922-0095
Distri 922-6322

Community Centers

2777 Pine Street
San Francisco, Ca.
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135 Kiska, Apt 304
San Francisco, Ca.
(415) 822-8471

Oakland

Community Centers

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Compton, L.A.
774-5733

Watts Community Center
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564-2728

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Seattle, Washington
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239 West Street 19901

PEOPLE'S ANTIDOTE FOR TEAR GAS

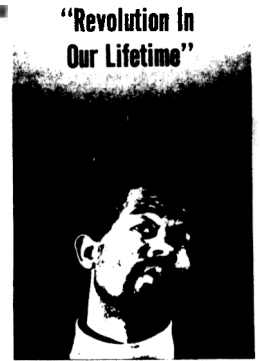
(Correction from last week's issue)

Recipe is as follows for a quart of tear gas relief: Mix 8 - 10 eggs with one cup of water add a tablespoon of baking soda. Beat very well.

This mixture should be spread on the face as well as other exposed areas of the body.

Vinegar in a handkerchief, is an effective agent to breathe through, but vinegar should not be spread on the face.

The vinegar-soaked handkerchief and the egg mixture should, together, make an effective anti-tear gas team.



**"Revolution In
Our Lifetime"**

**OCEANSIDE MDM
ATTACKED,
ONE WOUNDED**

--reprint from Liberation
News Service

POCKET LAWYER OF LEGAL FIRST AID

This pocket lawyer is provided as a means of keeping black people up to date on their rights. We are always the first to be arrested and the racist police forces are constantly trying to pretend that rights are extended equally to all people. Cut this out, brothers and sisters, and carry it with you. Until we arm ourselves to righteously take care of our own, the pocket lawyer is what's happening.

1. If you are stopped and/or arrested by the police, you may remain silent; you do not have to answer any questions about alleged crimes, you should provide your name and address only if requested (although it is not absolutely clear that you must do so.) But then do so, and at all time remember the fifth amendment.

2. If a police officer is not in uniform, ask him to show his identification. He has no authority over you unless he properly identifies himself. Beware of persons posing as police officers. Always get his badge number and his name.

3. Police have no right to search your car or your home unless they have a search warrant, probable cause or your consent. They may conduct no exploratory search, that is, one for evidence of crime generally or for evidence of a crime unconnected with the one you are being questioned about. (Thus, a stop for an auto violation does not give the right to search the auto.) You are not required to consent to a search; therefore, you should not consent and should state clearly and unequivocally that you do not consent, in front of witnesses if possible. If you do not consent, the police will have the burden in court of showing probable cause. Arrest may be corrected later.

4. You may not resist arrest forcibly or by going limp, even if you are innocent. To do so is a separate crime of which you can be convicted even if you are acquitted of the original charge. Do not resist arrest under any circumstances.

5. If you are stopped and/or arrested, the police may search you by patting you on the outside of your clothing. You can be stripped of your personal possessions. Do not carry anything that includes the name of your employer or friends.

7. Do not engage in "friendly" conversation with officers on the way to or at the station. Once you are arrested, there is little likelihood that anything you say will get you released.

8. As soon as you have been booked, you have the right to complete at least two phone calls—one to a relative, friend or attorney, the other to a bail bondsman. If you can, call the Black Panther Party, 845-0103 (845-0104), and the Party will post bail if possible.

9. You must be allowed to hire and see an attorney immediately.

10. You do not have to give any statement to the police, nor do you have to sign any statement you might give them, and therefore you should not sign anything. Take the Fifth and Fourteenth Amendments, because you cannot be forced to testify against yourself.

11. You must be allowed to post bail in most cases, but you must be able to pay the bail bondsmen's fee. If you cannot pay the fee, you may ask the judge to release you from custody without bail or to lower your bail, but he does not have to do so.

12. The police must bring you into court or release you within 48 hours after your arrest (unless the time ends on a week-end or a holiday, and they must bring you before a judge the first day court is in session.)

13. If you do not have the money to hire an attorney, immediately ask the police to get you an attorney without charge.

14. If you have the money to hire a private attorney, but do not know of one, call the National Lawyers' Guild or the Alameda County Bar Association (or the Bar Association of your county) and furnish you with the name of an attorney who practices criminal law.



THE PEOPLES OF THE COUNTRIES MAKING
REVOLUTION SHOULD JOIN EFFORTS TO TEAR
LEFT AND RIGHT ARMS FROM U.S. IMPERIALISM,
TEAR OFF ITS LEFT AND RIGHT LEGS AND BEHEAD
IT EVENTUALLY EVERYWHERE IT STRETCHES OUT
ITS CROOKED HAND OF AGGRESSION!

