A TRIBUTE TO THREE SLAIN BROTHERS

BY GEORGE JACKSON

George Jackson

that I am familiar with could be described as the victims. I led him morphine tablets, gave him tetanus injection and sewed the hole in his back as best I could while he recounted with characteristic modesty the salient point of the battle. Faced with multiple opposites, as they were never so stupidly incautious to attack him otherwise, it turned out that he was the only participant to move away from the affair under his own power.

I felt a real presence of all that is strong, true, and resilient in our kind in this first meeting: with a comrade and brother who afterward became one of my closest friends. I entered our study group and became one of the most tireless workers in our prison collective, the aims of which were briefly to promote the survival of the black and other sectors of the convict class against a prison administration and often their convict allies, who quite openly demonstrated a desire to strip us not only of our self respect but in many cases the last of our human rights — the right to live.

We were a soldier and a scholar in the growing People’s Army. Comrade Eldridge Cleaver’s analysis of the lumpen-proletariat exemplified a man committed to nothing all of his life, content to live outside the economic infrastructure of the established enemy culture, turned revolutionary, learned and dedicated to the overthrow of that culture. He was a brother gifted with that all-important social force, intellectual power that are the hallmark of the true soldier-citizen. Thus he learned that he would have to unquestionably be a hammer for the nails we must drive in the course of capitalism.

Together we isolated and identified the nature of our real and immediate challenge and class-struggle complicated by the existence of an overt and institutionalized racism, the ultimate release of speculatorly enormous proportions. We proved that the U.S. had developed, in a simple observation revealed the nature of our real and immediate challenge and class-struggle.

Organizing self-defense groups

Organizing self-defense groups is based on the fact that fascism allows for no valid revolutionary activity above ground, that it must proceed under the threat of defensive and retaliatory violence, or its existence could be crushed or reduced to impotence. W.L. was one of the most intelligent and decisive people I have ever had the privilege to meet. I loved him like a brother, like I love the ideal of one day standing on liberated soil. He inspired this love in most everyone he came in contact with. He was calm, sincere, and the quintessence of revolutionary man. He was a Marxist-Leninist, and believed that everyone who did not fight against fascism was weak, that Black Vanguard leadership was in a black militant revolution, that the black working-class mass movement was the ultimate source of strength, that the U.S. had already been brought to its knees, that the very core of fascism was the existence of totalitarian capitalism, that black militant revolution, and socialization with social responsibility and dedication.

As far as the rest of us who worked with him remain alive, we will live. And the man who destroyed his family will find no peace, ever — we’re going to live, because we’re forming revolutionary culture, we’re not going to live in the same grave we’re digging for all the unrighteous, the grave that descends to the molten center of the earth and the hell they created.

Long live the memory of all three who died on January 16th, Comrade Eldridge Cleaver, Comrade W.L. Nolen, George Jackson, and Comrade George Jackson.

Another unit. Due to the fact that this level of struggle in Babylon is in its embryonic stages, there are many agents, fools, and provocateurs running around all across the country. When a member of one unit is captured, he can be shot or he will only be able to share information on one group: THEIR OWN!

To be continued next week with “Know your enemy”!