

NU AFRIKAN LIBERATION
22 AUGUST 2005

DREAD WILME LIVES / DESSALINE IS RISING WORLDWIDE

DREAD WILME 1974 – 6 JULY 2005

BPP FIELD MARSHALL GEORGE LESTER JACKSON
23 SEPT 1941 – 21 AUG 1971

HHK
4 AUG 1951 – 24 MAR 1984

'.....If a person has two coats and the person standing next to him has none, then one of those coats is not his.'
---Fr. Gerard Jean-Juste, *Prisoner of Conscience, Haiti*

FROM:
KIILU NYASHA
BILLY X
NORMON 'OTIS' RICHMOND
WALTER RODNEY

DATE: Sun, 22 Aug 2004 16:31:58 -0400
FROM: "Pan-African News Wire" <ac6123@wayne.edu>

Nuff respect due to the San Francisco Bay View <http://www.sfbayview.com> for publishing these two powerful commentaries in remembrance of our beloved, powerful, brilliant comrade, Bro. George Jackson. Educate to Liberate!!!
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SOLEDAD BROTHER: MEMORIES OF COMRADE GEORGE
by Sis. Kiilu Nyasha

On reading his first book, a 1970 bestseller, 'Soledad Brother: The Prison Letters of George Jackson,' I felt a kindred spirit with George's rage and resistance, but thought he contradicted himself re women. So I began a correspondence with him from New Haven, Conn., where I was a member of the Black Panther Party, working for the Panthers' lawyers defending Chairman Bobby Seale, et al., and organizing community and national support for their freedom.

I remember sitting in the courtroom, where I had easy access through the same door the judge entered, and fantasizing that, since I was never searched, I could come through that door, climb up behind the judge, put a gun to his head and demand the release of Bobby and Ericka Huggins, who was being tried jointly with Bobby.

Then came the newspaper headlines that reverberated throughout the world of George's teenaged brother commandeering a Marin court, liberating three prisoners and attempting to free the Soledad Brothers! Wow! I thought. He did it! He actually did it!

It was Aug. 7, 1970, when Jonathan Jackson's bravery taught us all that these pigs had no regard whatsoever for human life. They shot up the crowded van, instantly killing three brothers - Jonathan, William Christmas and James McClain - and a judge, and critically wounded Ruchell Magee and a prosecutor. One of three jurors suffered a minor wound. Magee remains in prison still fighting for release after 41 years in California gulags.

Shortly after Jonathan's death, George wrote: 'I loved Jonathan, but his death only sharpens my fighting spirit.'

When I returned to San Francisco in June '71, George asked me to obtain a press pass so I could visit him. Panther

attorney Charles Garry connected me with Carlton Goodlett, publisher of the Sun Reporter newspaper, and I wound up with a job, first as a reporter covering the pretrial hearings for Angela Davis and Ruchell Cinque Magee that resulted from the events of Aug. 7, 1970, and the Soledad Brothers - Fleeta Drumgo, John Clutchette and George Jackson - accused of killing a guard at Soledad State Prison in retaliation for the massacre of three Black militants - W.L. Nolen, Sweet Jugs Miller and Cleveland Edwards - by a tower guard in January '70.

Seeing George for the first time in the San Francisco courtroom, I was stunned. I had never seen an egghead martial artist before :). I managed to visit him in San Quentin's holding cell in July, an unforgettable experience, one in which I tried to convince him that there was no 'People's Army' out here.

A month later, I was devastated by the news of his assassination at San Quentin, Aug. 21, 1971, in what we believe was a set-up escape attempt.

Three guards and two inmate trustees were also killed. According to attorney Steve Bingham, 'It seems the armory was just over the outside wall ... and the guards would lift handguns over the wall in little baskets. There were handguns all over the place.' Hindsight being 20/20, George's mistake was in trusting the wrong folks.

As news editor for the Sun Reporter I was known then as Pat Gallyot - I produced the spread on our beloved warrior and the grizzly aftermath of Aug. 21, when 26 prisoners were tortured, brutalized, even shot. These were life-changing experiences for me; George was/is my mentor, my inspiration, my heart. His love for people was boundless; his political knowledge and analyses brilliant, prophetic. For example, George makes clear the social science that the most oppressed targets of fascism will lead our struggle, i.e., Black people, not the relatively comfortable, privileged 'White Left.'

In 'Soledad Brother,' George wrote: 'International capitalism cannot be destroyed without the extremes of struggle. The entire colonial world is watching the blacks inside the U.S., wondering and waiting for us to come to our senses. Their problems and struggles with the Amerikan monster are much more difficult than they would be if we actively aided them. We are on the inside. We are the only ones (besides the very small white minority left) who can get at the monster's heart without subjecting the world to nuclear fire. We have a momentous historical role to act out if we will. The whole world for all time in the future will love us and remember us as the righteous people who made it possible for the world to live on. If we fail through fear and lack of aggressive imagination, then the slave of the future will curse us, as we sometimes curse those of yesterday.'

'The black bourgeoisie (pseudo-bourgeoisie), the right reverends, the militant opportunists, have left us in a quandary, rendered us impotent. ... The blanket indictment of the white race ... is silly and indicative of a lazy mind (to be generous, since it could be a fascist plot). It doesn't explain the black pig; there were six on the Hampton-Clark kill. It doesn't explain ... the pseudo-bourgeois who can be found almost everywhere in the halls of government working for white supremacy, fascism, and capitalism.'

In letters to me, George had written, 'My life is moving myself and other people into action. ... And 'Action makes the front.'

'I am a Marxist-Fanonist, i.e., a realist. There is no such thing as a spontaneous revolution. ... History has been one long authoritarian process, the result has been the accretion of a very pronounced leader-follower syndrome ... The throwing off of the need for leadership and the creation of communist man (woman) is a goal, it isn't the situation of today, and must not be confused as such ... In the throws of combat, unitarian conduct will almost flow naturally; it will not have to be contrived or strained; the pressure from without, from the enemy of all will force us to tolerate each other's humanity.'

In 'Blood in My Eye,' completed just before his death and published posthumously, George wrote: 'The men who placed themselves above the rest of society through guile ... and sheer brutality have developed two principal institutions to deal with any and all serious disobedience - the prison and institutionalized racism. ... Most people realize that crime is simply the result of a grossly disproportionate distribution of wealth and privilege ... an aspect of class struggle from the outset ... Throughout its history, the United States has used its prisons to suppress any organized efforts to challenge its legitimacy. ... The hypocrisy of Amerikan fascism forces it to conceal its attack on political offenders by the legal fiction of conspiracy laws and highly sophisticated frame-ups. ...

'We must educate the people ... to realize that even crimes of passion are the psycho-social effects of an economic order that was decadent a hundred years ago.'

San Quentin was built in 1852 to house 50 convicts. Today, it has over 6,000 prisoners jammed together in the same space, and on death row, over 600! Nationwide, there are well over 2 million captives and climbing. As the war on

terror (read: war on freedom fighters) escalates, and human rights are trampled - witness Guantanamo - George's declaration becomes crystal clear: 'The police state isn't coming – it's here, glaring and threatening.'

'Settle your quarrels, come together, understand the reality of our situation, understand that fascism is already here, that people are already dying who could be saved, that generations more will live poor butchered half-lives if you fail to act. Do what must be done; discover your humanity and your love in revolution. Pass on the torch. Join us; give up your life for the people.'

I wonder if we would be in the same mess today had we heeded George's call 30-plus years ago. I ask you, how many tens of thousands must die in Darfur, in Haiti, in Palestine, before we call genocide GENOCIDE? How many millions more have to be hungry, homeless, locked up, tortured, executed and slaughtered? How many elections bought and/or stolen before we call fascism FASCISM?

Jonathan Jackson, only 17 when he was martyred, noted, 'The picture of the U.S. as a Paper Tiger is quite accurate, but there is a great deal of work to be done on its destruction, and I'm of the opinion that if there is a big job of growing to do, the sooner begun the sooner done.'

George and Jonathan Jackson's revolutionary revolts painted the month of August Black forever - Black meaning Revolutionary - as Mumia Abu-Jamal noted, 'a month of meaning ... of righteous rebellion; of individual and collective efforts to free the slaves and break the chains that bind us.'

(For more information on George and Jonathan Jackson, Hugo L.A. Pinell and Ruchell Cinque Magee - still locked up nearly 40 and 41 years respectively, you can do a Google search using the name 'Kiilu Nyasha' and Black August. Email Kiilu at kiilu1@mindspring.com.)

SPECIAL ASSIGNMENT: GEORGE JACKSON'S FUNERAL, AUGUST 1971
by Bro. Billy X

I was working at Central Headquarters of the Black Panther Party (BPP) when George Jackson was murdered by guards in San Quentin Prison in 1971. I had never met George personally, but I knew his mother and sister, who worked very closely with the Party. I had met his brother Jonathan once at Central Headquarters when he came by with Angela Davis. We spoke briefly.

Early in 1971, members of the BPP would go to court to show support for George, Fleeta Drumgo and John Cluchette during their trial for the alleged murder of a prison guard in Soledad - the Soledad Brothers Trial.

George Jackson was one of the leaders of the developing Prison Rights Movement at the time. He helped development a new consciousness among prisoners based on political education, service to the community and the destruction of the evil capitalistic system. George was Field Marshall of the Black Panther Party and had a fantastic gift for writing. He had a clear analysis of the evils of capitalism and how it affected our community.

George was loved by all Party members. When he was murdered, many Party members wanted to take up arms to avenge his death. I was one of them. We were ready - but were directed by the Central Committee to chill out and stay focused on the larger, protracted struggle.

One of my many duties at that time was security personnel for the Party. I had worked as security for Huey P. Newton and other members of the Central Committee.

I was selected to be a pallbearer for George's funeral. Other pallbearers included Sam Castle, Bobby Bowen, Alden, Tick and Darrell. I had also been a pallbearer a year earlier when George's brother Jonathan was killed in Marin County. I was the only Panther to participate in both funerals.

On the day of the funeral, we arrived at St. Augustine's Church around 9:30 a.m.

We were in full uniform, which we only wore on special occasions. It was a very busy morning. Party members lined up from 27th and West to the next block. We had traffic detour signs, because West was a busy street which would soon be filled with people.

We had about 300 Party members in uniform, including the children. Our Party flag with the Panther on it was flying

high over our heads out of the church window. The people in the community also loved George Jackson, and over 8,000 people filled the streets outside the church.

Ray Masai Hewitt, our minister of education, was in charge of security. We had a number of people on security duty that day. One of the brothers was Santa Rita (Clark Bailey), who was in the window above us. I had faith in his abilities, as we had worked together in the past. We had to be on guard for agent provocateurs who might want to start trouble and interfere with the services.

At about 11 a.m. on this warm August morning, the body of George Jackson arrived. We carried his body inside, set the casket on a platform and stood, as family and friends filed in and were seated. Standing facing us was Bobby Seale, chairman of the BPP, Leslie Johnson, Ray Masai Hewitt, Huey P. Newton, Gwen Fontaine, Robert Bay and Father Neil. Standing on each end of George's coffin were two Panthers with loaded shotguns, Emory Douglas and Jimmy Johnson. In the back, also with shotguns, were Al Armour and William Roberts.

As I looked out at the crowd, I saw Georgia and Lester Jackson, George's parents, his sister Penny and other members of the family. I looked at Huey, Bobby and Masai, and they all had a pained expression. Huey, Bobby, Masai and Father Neil spoke and then Elaine Brown sang one of her songs. The whole ceremony was very somber and I then made up my mind that I would always be a revolutionary until I die. I owe it to the brothers like George and Jonathan who we have buried and also those that went to prison.

Because the church held only about 200 people, there were speakers placed outside for the thousands of people to hear the service. There wasn't a dry eye in the church, yet everyone also felt empowered by the spirit and strength of George.

We rose to pick up George's body, and everyone raised their fists in the air as we filed past them. When the doors opened, and we stepped outside with the body, I saw that the crowd had grown tremendously. There were people on rooftops, hanging from telephone poles and filling the streets. Everyone raised their fists in the air and chanted, 'Long Live George Jackson.'

It was a sight that could set a fire in your heart.

We placed George's body in the hearse, and the Panthers outside cleared a way through the crowd. I was asked to ride with the family, and the rest of the pallbearers walked in front of the cars. As we followed the limo in front of us, I looked out of the window and all I could see was a sea of fists - black, white and brown. It was a beautiful sight.

As we rounded the corner onto 27th Street, we could hear the people chanting as we drove off. We had a long caravan of cars following the body to the airport. Along the streets, people showed their support by giving the power sign.

This is a day I will never forget. I had witnessed and participated in my first Black August event.

(Email Billy X, aka Bill Jennings, at itsabouttime3@juno.com. For more photos of the funeral and the Black Panther Party, visit <http://www.itsabouttimebpp.com>

2003, 7, AUGUST IN HONOR
OF JONATHAN JACKSON,
JAMES MCCLAIN, W. CHRISTMAS,
RUCHELL CINQUE MAGEE & THE
SOLEDAD BROTHERS

DATE: Wed, 6 Aug 2003 22:21:03 -0400
FROM: Pan-African News Wire <ac6123@wayne.edu>

OPINION

GEORGE JACKSON, BLACK AUGUST AND GARVEY

By NORMAN (OTIS) RICHMOND

Marcus Mosiah Garvey appealed to the anti-capitalist and the pro-capitalist forces in the African world. While Garvey was respectful of V. I. Lenin and other leaders of the Russian revolution he fought the U.S. Communist Party tooth and nail. Garvey supported a limited form of capitalism. However, I don't think Bill Gates would be too fond of Garvey's ideas. Garvey put a limit of how much profit an individual and a corporation could earn. He said an individual could earn two million dollars and a corporation only four.

It may come as a surprise to many that Huey P. Newton, the founder of the Black Panther Party, counted Garvey among his heroes. Also, the Field Marshal of the Black Panther Party George Jackson was a student of Garvey and at one point in his political development actually wanted to go fight in Africa. Newton and Jackson were among the anti-capitalist forces that admired Garvey.

Newton wrote about Garvey in his volume, *To Die For The People*. He wrote: Marcus Garvey and Malcolm X were the two Black men of the twentieth century who posed an implacable challenge to both the oppressor and the endorsed spokesmen.*

Newton recognized and acknowledged that Garvey was a threat to the power structures in the United States and Western Europe.

Jackson also shared Garvey's hatred for Europe's hand in the underdevelopment of Africa. James Carr was one of Jackson's allies in prison. Carr wrote about the political changes Jackson went through in prison. Says Carr: He (Jackson) had become convinced that there would never be any social change in this country, that everyone, (B) lacks included, had been too brainwashed.

He believed that our only hope lay in going back to Africa to participate in the political struggles going on there. George had studied Pan-Africanism and thoroughly mastered African history while I was away. According to George, the new (B)lack man was being formed in the struggles for national liberation going on in the Portuguese colonies of Angola, Guinea and Mozambique. That was where the highest principles of justice and equality were being put into practice.

"To promote his ideas George had started giving political education classes to the Pack (a group of (B)lack convicts joined together for survival inside Soledad prison); each dude had to read a certain amount of material by Garvey and other nationalists and different things from Pan-African magazines George had collected... Africa was on our minds, but we had plenty to worry about right where we were, too."*

Ironically, it was the African liberation movements in the Portuguese colonies plus Rhodesia (Zimbabwe) South West Africa (Namibia) and South Africa that helped turned many Africans in the West to anti-capitalist politics. Amilcar Cabral, the central leader of the struggle in Guinea-Bissau told Africans in the West that the best thing they could do for Africans struggling against colonialism was fight their governments where they lived. Jackson was one of many who decided to fight for Africa where they were.

Walter Rodney was moved by Jackson's politics. Rupert Charles Lewis' book, *Walter Rodney's Intellectual and Political Thought*, mentions how Rodney respected Jackson. Says Lewis:

- "Many of the lectures he gave in the United States in the 1970s were concerned with the relevance of Marxism to Africa and the Third World. In his essay on George Jackson written in *Dar es Salaam* he demonstrated the merits of his approach which grasped both class and race dynamics of the Black experience in the United States."*

African communities around the globe should find creative ways to commemorate all the historical events that take place in August. Emancipation Day, August 1 is an important day in the history of millions of Africa's children. August 17 is the birthday of Garvey and it should be remembered. Also, August 7 and August 21 are important in the revolutionary calendar of African people. George Jackson's younger brother, 17-year-old Jonathan, was killed by police gunfire on August 7, 1970 as he attempted to free James McClain, William Christmas and Ruchell Cinque Magee from a courthouse in Marin County, California.

Magee was the only survivor of the Marin County slave rebellion. As we reflect on the lives of Garvey, Rodney, George and Jonathan Jackson we must also remember Magee. He is still locked down in Pelican Bay, a new triple-max, hi-tech

Control Unit facility remotely located in the Northwest corner of California near the Oregon border where the isolation is extreme. Every effort should be made to free Magee and all political prisoners inside the United States.

From owner-imap@chumbly.math.missouri.edu Tue Jul 16 07:30:12 2002
DATE: Mon, 15 Jul 2002 23:53:50 -0500 (CDT)
FROM: "Sis. Marpessa Kupendua" <nattyreb@comcast.net>
ARTICLE: 142236

FORWARDED ARTICLE
FROM: "Kiilu Nyasha" <kiilu1@mindspring.com>
SENT: Thu, 11 Jul 2002 19:20:13 -0700

GEORGE JACKSON: BLACK REVOLUTIONARY

By Walter Rodney, November 1971

<http://www.hartford-hwp.com/archives/45a/477.html>

To most readers in this continent, starved of authentic information by the imperialist news agencies, the name of George Jackson is either unfamiliar or just a name. The powers that be in the United States put forward the official version that George Jackson was a dangerous criminal kept in maximum security in Americas toughest jails and still capable of killing a guard at Soledad Prison. They say that he himself was killed attempting escape this year in August. Official versions given by the United States of everything from the Bay of Pigs in Cuba to the Bay of Tonkin in Vietnam have the common characteristic of standing truth on its head. George Jackson was jailed ostensibly for stealing 70 dollars. He was given a sentence of one year to life because he was black, and he was kept incarcerated for years under the most dehumanizing conditions because he discovered that blackness need not be a badge of servility but rather could be a banner for uncompromising revolutionary struggle. He was murdered because he was doing too much to pass this attitude on to fellow prisoners. George Jackson was political prisoner and a black freedom fighter. He died at the hands of the enemy.

Once it is made known that George Jackson was a black revolutionary in the white mans jails, at least one point is established, since we are familiar with the fact that a significant proportion of African nationalist leaders graduated from colonialist prisons, and right now the jails of South Africa hold captive some of the best of our brothers in that part of the continent. Furthermore, there is some considerable awareness that ever since the days of slavery the U.S.A. is nothing but a vast prison as far as African descendants are concerned. Within this prison, black life is cheap, so it should be no surprise that George Jackson was murdered by the San Quentin prison authorities who are responsible to Americas chief prison warden, Richard Nixon. What remains is to go beyond the generalities and to understand the most significant elements attaching to George Jacksons life and death.

When he was killed in August this year, George Jackson was twenty nine years of age and had spent the last fifteen [correction: 11 years] behind bars—seven of these in special isolation. As he himself put it, he was from the lumpen. He was not part of the regular producer force of workers and peasants. Being cut off from the system of production, lumpen elements in the past rarely understood the society which victimized them and were not to be counted upon to take organized revolutionary steps within capitalist society. Indeed, the very term lumpen proletariat was originally intended to convey the inferiority of this sector as compared with the authentic working class.

Yet George Jackson, like Malcolm X before him, educated himself painfully behind prison bars to the point where his clear vision of historical and contemporary reality and his ability to communicate his perspective frightened the U.S. power structure into physically liquidating him. Jacksons survival for so many years in vicious jails, his self-education, and his publication of Soledad Brother were tremendous personal achievements, and in addition they offer on interesting insight into the revolutionary potential of the black mass in the U.S.A., so many of whom have been reduced to the status of lumpen.

Under capitalism, the worker is exploited through the alienation of part of the product of his labour. For the African peasant, the exploitation is effected through manipulation of the price of the crops which he laboured to produce. Yet, work has always been rated higher than unemployment, for the obvious reason that survival depends upon the ability to obtain work. Thus, early in the history of industrialization, workers coined the slogan the right to work. Masses of black people in the U.S.A. are deprived of this basic right. At best they live in a limbo of uncertainty as casual

workers, last to be hired and first to be fired. The line between the unemployed or criminals cannot be dismissed as white lumpen in capitalist Europe were usually dismissed.

The latter were considered as misfits and regular toilers served as the vanguard. The thirty-odd million black people in the U.S.A. are not misfits. They are the most oppressed and the most threatened as far as survival is concerned. The greatness of George Jackson is that he served as a dynamic spokesman for the most wretched among the oppressed, and he was in the vanguard of the most dangerous front of struggle.

Jail is hardly an arena in which one would imagine that guerrilla warfare would take place. Yet, it is on this most disadvantaged of terrains that blacks have displayed the guts to wage a war for dignity and freedom. In Soledad Brother, George Jackson movingly reveals the nature of this struggle as it has evolved over the last few years. Some of the more recent episodes in the struggle at San Quentin prison are worth recording. On February 27th this year, black and brown (Mexican) prisoners announced the formation of a Third World Coalition. This came in the wake of such organizations as a Black Panther Branch at San Quentin and the establishment of SATE (Self-Advancement Through Education). This level of mobilisation of the nonwhite prisoners was resented and feared by white guards and some racist white prisoners. The latter formed themselves into a self-declared Nazi group, and months of violent incidents followed. Needless to say, with white authority on the side of the Nazis, Afro and Mexican brothers had a very hard time. George Jackson is not the only casualty on the side of the blacks. But their unity was maintained, and a majority of white prisoners either refused to support the Nazis or denounced them. So, even within prison walls the first principle to be observed was unity in struggle. Once the most oppressed had taken the initiative, then they could win allies.

The struggle within the jails is having wider and wider repercussions every day. Firstly, it is creating true revolutionary cadres out of more and more lumpen. This is particularly true in the jails of California, but the movement is making its impact felt everywhere from Baltimore to Texas. Brothers inside are writing poetry, essays and letters which strip white capitalist America naked. Like the Soledad Brothers, they have come to learn that sociology books call us antisocial and brand us criminals, when actually the criminals are in the social register. The names of those who rule America are all in the social register.

Secondly, it is solidifying the black community in a remarkable way. Petty bourgeois blacks also feel threatened by the manic police, judges and prison officers. Black intellectuals who used to be completely alienated from any form of struggle except their personal hustle now recognize the need to ally with and take their bearings from the street forces of the black unemployed, ghetto dwellers and prison inmates.

Thirdly, the courage of black prisoners has elicited a response from white America. The small band of white revolutionaries has taken a positive stand. The Weathermen decried Jacksons murder by placing a few bombs in given places and the Communist Party supported the demand by the black prisoners and the Black Panther Party that the murder was to be investigated. On a more general note, white liberal America has been disturbed. The white liberals never like to be told that white capitalist society is too rotten to be reformed. Even the established capitalist press has come out with esposes of prison conditions, and the fascist massacres of black prisoners at Attica prison recently brought Senator Muskie out with a cry of enough.

Fourthly (and for our purposes most significantly) the efforts of black prisoners and blacks in America as a whole have had international repercussions. The framed charges brought against Black Panther leaders and against Angela Davis have been denounced in many parts of the world. Committees of defense and solidarity have been formed in places as far as Havana and Leipzig. OPAAL declared August 18th as the day of international solidarity with Afro-Americans; and significantly most of their propaganda for this purpose ended with a call to Free All Political Prisoners.

For more than a decade now, peoples liberation movements in Vietnam, Cuba, Southern Africa, etc., have held conversations with militants and progressives in the U.S.A. pointing to the duality and respective responsibilities of struggle within the imperialist camp. The revolution in the exploited colonies and neo-colonies has as its objective the expulsion of the imperialists: the revolution in the metropolis is to transform the capitalist relations of production in the countries of their origin. Since the U.S.A. is the overlord of world imperialism, it has been common to portray any progressive movement there as operating within the belly of the beast. Inside an isolation block in Soledad or San Quentin prisons, this was not merely a figurative expression. George Jackson knew well what it meant to seek for heightened socialist and humanist consciousness inside the belly of the white imperialist beast.

International solidarity grows out of struggle in different localities. This is the truth so profoundly and simply expressed by Che Guevara when he called for the creation of one, two, three - many Vietnams. It has long been recognized that the white working class in the U.S.A is historically incapable of participating (as a class) in anti-imperialist struggle. White racism and Americas leading role in world imperialism transformed organized labour in the U.S. into a reactionary force. Conversely, the black struggle is internationally significant because it unmasks the

barbarous social relations of capitalism and places the enemy on the defensive on his own home ground. This is amply illustrated in the political process which involved the three Soledad Brothers—George Jackson, Fleeta Drumgo and John Clutchette—as well as Angela Davis and a host of other blacks now behind prison bars in the U.S.A.

NOTE: George Jackson also authored Blood In My Eye which was published posthumously, or after this article was written.