

MRS. GEORGIA JACKSON SPEAKS OUT...

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"Some people keep the pain they feel inside themselves," said Mrs. Jackson, mother of George Jackson at a press conference Sept. 22. "But I can't keep quiet any longer. I've seen too much of the ghettos, courts and prisons of this country to be still. You can kick an old dog so long, then he's going to get up and bite you."

"I knew they were out to get George for a long time. George wouldn't crawl or accept their insults. He was a leader inside that prison and he was teaching the men about why they were in jail. The officials couldn't stand for that and they killed him."

"I don't know what happened the day he was killed. I don't know any more than what was in the papers. I didn't even know George was dead until I heard it on the radio. Nobody from the prison bothered to call and tell me about it. When I called the prison to see if it was true, the man I talked to said everyone there was glad George was dead. I asked to talk with the warden, but he wouldn't speak to me. I finally called and said I was a reporter who wanted to talk with the warden. He came to the phone then, but told me not to come to the prison."

"Before George was killed he told me about the way things are in prison. He said other prisoners had told him the guards had tried to hire prisoners to kill him, but no one would do it. The other prisoners respected him too much, black and white alike. So I guess the guards had to do their dirty work themselves."

"George wasn't a mad dog. He wouldn't have tried to escape by running out into an open courtyard. He was murdered. Do the prison officials expect us to believe those lies they've fed us. Do they think we have the minds of 12 year olds?"

"When you go to visit someone in prison, they have the place all fixed up, so you'll think the rest of the prison is like that. But those of us who have relatives or friends



"TO CHANGE THE PRISONS, YOU HAVE TO CHANGE THE POWERS THAT BE."

inside know different. Prisons in this country aren't fit for human beings. There aren't any such things as rehabilitation programs, the things the prisoners make in the prisons get sold on the outside for a

profit, and all the money goes to the state. The brutality and intimidation is something you can't believe, unless you know someone who has gone through it."

A LETTER TO THE PEOPLE FROM INSIDE ...

'MAXIMUM

Power to the Righteous People!

Greetings, Revolutionary Comrades:

With everyone's attention riveted on Attica, and the fate of the brothers there, the fascist pigs in the other concentration camps have had a field day with ALL brothers who have any degree of political awareness. The attack has been directed at "Militants" and "Revolutionaries". But the pigs see "Revolutionaries" everywhere, so even the cats who have been writing letters to impecunious and impotent organizations such as the "Fortune Society" have been swooped up in the terrorist "seek and destroy" raids.

At Clinton Concentration Kamp (KKK), from where I have just been transferred for a court appearance, these panic activated pigs have set aside whole sections of the prison as "Special Housing Units" to isolate, torment and debase all prisoners who adhere to ideologies opposed to Amerikkkan fascism.

What has escaped the outside "Movement", is that behind the walls there has been a rapid development of revolutionary cadres, whom without any support, assistance or direction from the outside have organized B.P.P., Y.I.P., Weathermen cells, and sundry revolutionary propaganda teams, underground prison newspapers, and carried persistent organizational and propaganda work. Underground work, exposed the contradictions of the system, and within the limitations of confinement and the materials available have been diligently raising the general political level of the prison population.

According to the heavy pigs in the hierarchy of "Corrections", these brothers start the prisons "riots", and make their custodial function difficult. So in the interest of "Security and order", these brothers have been singled out for brainwashing, and possibly extermination. On Wed. Sept. 15, 1971, the pigs, having been souped-up by the death of their co-inks in Attica, and getting the all clear from Albany, started their Anti-Radical Raids!

Assisted by a quantity of the state troopers who had participated in the Attica carnage, and that were dressed in C.O. uniforms, they began by terrorizing the

population - Gassing men in their cells and whooping. Whole teirs were indiscriminately maced, many brothers were taken out of their cells and beaten and kicked. This was a just preview. In "H" Block, a very politicized block, housing most idle's and the school, they began on the bottom teirs, and worked all the way up to "11" and "12" companies.

The herd of crazed swine would crack an inmates cell, have him come out. If he questioned their action, it was party time! Sticks, fists and feet, would rain on him, he would be frisked and hand cuffed, and pushed thru the corridors, thru a half-mile of corridors, and gates with pigs taking shots at them on the way to the "E" block Special Housing Units.

Once there, it was strip search - more whipping, according to how much the he had it in for them. Some brothers got it real bad, busted heads, bruised or cracked ribs. There is a brother from Clinton Y.I.P., John Huertas that has been thru Thoracic surgery, and had the wound re-open from the pummeling. Search, and whipping over, the bloods were thrown into cells. The only thing allowed to them is a piece of ragged blanket - no personal property. No communication, not even with the rest of the prison, nor with lawyers. Isolation is

total, because the Guards do the feeding, so that no inmates are needed to work, this keeps what goes down in those horror dens "from reaching the rest of the population."

There is indication that this will be the "Modus Operandi" of the swine with all political in N.Y. State. The idea is that we are to forget our politics stop writing, agitating, organizing, under threat of torture and death. The rest of the prisoners are suppose to be intimidated by this madness that they are to be paralyzed politically, and not protest all the crap that they impose on us. Dannemora is to be solely for political and other allegedly dangerous prisoners. They are to be gathered together and possibly massacred.

We need help! We must be removed from that racist strong hold. We need protection from the madness of that horde of assassins. Communications must be guaranteed, these people have us totally under their control and we can't reach anyone. An investigation of the atrocity to insure that we are not murdered, but most important, we have to stop them from making Dannemora a permanent Dachau for Political Prisoners

In Liberation
Ricardo de Leon
Political Prisoner

FAMILIES GO TO ATTICA

Monday evening, just a few hours after the ruthless slaughter of prisoners at Attica, WORKERS WORLD spoke with four women who had just returned from the scene. Olga, Janie, and Idalia are three Puerto Rican women whose brother has been at Attica Prison only about a month. Carmene is a Black woman. Her husband has been at Attica since last June. All four women made the trip to the prison with members of the Prisoners Solidarity Committee.

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Olga explained that when her brother was transferred to Attica, the family found out about it purely by accident. "The family was not notified. My brother was not notified beforehand. It was by pure coincidence or luck that his wife went to visit him on the day of the transfer. This is the way she found out. They were both very upset and angry but they could do nothing about it."

Carmene had been to see her husband two weeks previously. At that time she had asked him about the conditions at Attica. "I asked him was it any better than Auburn (the prison he had been transferred from—ed.) and he said no—if you know the conditions at Auburn—the same conditions they have there are the conditions at Attica. It's no better." Carmene also mentioned

that while at Auburn her husband had had his life threatened by one of the guards and had been put in solitary.

We asked Janie what she thought caused the rebellion. "The inhumanity there. When I went to see him, you come all the way from New York City and all they give you is fifteen minutes. First, they weren't even going to let me in, claiming that I wasn't his sister. Finally, after hours of waiting, they let me see him. I was with him for fifteen minutes. By the way, they take finger prints of every finger and your palms. They put you through a machine to check for metal. My brother was furious about the harassment we had received. We asked him about the conditions. He said that the other prison had been bad, but this one was worse. He said it was like a concentration camp. He couldn't even get his mail. If a prisoner doesn't have relatives to send him money so he can buy food at the commissary, he is forced to eat scraps. All they give you at this prison are things like flour and powdered milk which you have to prepare yourself."

"When the fifteen minutes were over the guard came over and told us to leave. My sister and I got up. My brother was holding my hand and telling me to be careful going back home. The guard came over again and said, 'Do I have to repeat myself?' My brother got red. You could see the blood in his face. When he started to walk out, the guard told him to report to, I don't know where, but it was clear they were going to scold him."

Upon reaching Attica at 4:30 Saturday morning, the women immediately went to the prison. "We found the road blocked. At first they thought we were inquiring about the guard hostages and they were very helpful. They had lists and everything. When they found out our brother was a prisoner, they changed their minds altogether. They told us to get in our car and get out."

"We encountered threats and provocations at every turn," Janie said. "The guards were very hostile. At one point they pointed their shotguns at us and said, 'Now we told you to get in that car and get out of here or do you want to get killed?' This happened on two occasions. Each time they pointed their guns at us. They also said, at another point, 'Didn't they tell you on the other side, we don't want you here!' At the same time, guards' wives were passing freely in and out of the prison."

"I can only imagine what goes on inside if we who are supposed to be free out here get such abusive treatment. What the hell is going on inside? The minute I was walking up the road I told myself, this is like a camouflaged concentration camp."

"Sunday night they issued an 8 p.m. curfew. We were coming down a dirt road. There was a patrol car there with a couple of state troopers. All of a sudden, along came a station wagon with six or seven men inside wearing white sheets over their heads with holes for the eyes. I told my sister they must be Ku Klux Klan members. She said they were probably just kids trying to scare us. But they stopped and talked with the troopers and then they passed right through on the same road that was supposed to be blocked to everyone."

We asked Idalia how she felt about the situation. "I don't want to talk about it," she replied in Spanish. "The way I feel about it is that it was a massacre, what they did to the prisoners."

At the time of this interview, the women had received no word concerning their loved ones. To read the bourgeois press, or listen to the fascist statements of the officials, one would get the impression that prisoners had no relatives, or that their relatives had no feelings. The pigs have another guess coming. The profound sorrow that the relatives and friends of the massacred prisoners feel today only suggests the boiling anger soon to come. That anger will demand justice and retribution for the crimes being perpetrated against the flesh and blood of the people.



CARMENE



"JUST LIKE VIETNAM, EH, DICK?"

HIT ROCKY WHERE IT HURTS!

Governor Rockefeller must take full responsibility for the brutal slaying of inmates and hostages at Attica Prison.

Rockefeller doesn't care about our lives, because we are poor and oppressed, and he is rich and the oppressor. He will never go to prison. His family will never starve, go on welfare, or get bitten by rats. His children will never die of lead paint poisoning.

He and other capitalists like him live high on the hog, while black, brown and yellow people the world over slave for him, by working in a Rockefeller owned company. We buy his products and make him richer while we get poorer.

The wage and price freeze doesn't affect him. He isn't worried about his rent going up.

Rockefeller has the power of money. But, we have the power of the people to disrupt and destroy. Rockefeller owns Esso gasoline, Mobil gasoline, and other Standard Oil enterprises. He also owns the Chase Manhattan Bank and the First National City Bank.

We must stop buying Rockefeller products. We must follow the example of the people who bombed the Chase Manhattan Bank on Sept. 25, and hit Rocky where it hurts, in his pocket.

His empire must be destroyed, before he orders more troops into another prison, or into Harlem.

DEAL WITH ROCKEFELLER
ALL POWER TO THE PEOPLE

ATTICA BROTHERS STATEMENT TO THE PEOPLE

We are making this statement, to expose the vicious political machine that exists in all N.Y.S. prisons. We at this time intend to clog the wheels of that machine. The inhuman conditions in Attica, as well as other N.Y.S. prisons have in the past been white washed and covered up from the general public by prison officials and unscrupulous politicians.

In the past, all prisoners' pleas for justice have been ignored by all public officials and jail keepers. The Attica Liberation Faction came into being in May 1971 for the sole purpose of prison change in a democratic manner. A twenty-eight point manifesto of demands was drawn up and on July 2, submitted to numerous state officials, including Governor Rockefeller, Commissioner Oswald, and Assemblyman Arthur Eve.

On or about Sept. 2, Commissioner Oswald and two of his aids, visited Attica prison for interviews with Frank Lat, Chairman of the Liberation Faction and other inmates. Superintendent Mancusi was present. Commissioner Oswald assured Mr. Lat, that changes were being immediately made on issues that didn't require legislation.

Mr. Lat went on to state that as long as Superintendent Mancusi and his racist administration were alone to supervise the men in Attica trouble would follow.

Mr. Lat called for the removal of Superintendent Mancusi, Doc Williams and Doc Steinberg, prison doctors, and the food service manager; all in the presence of Superintendent Mancusi.



Prior to Sept. 9, the Attica Liberation Faction had moved to higher grounds. A body of men in each block were assigned to teach other men English, Math, and History. Frank Lat, Donald Noble, Herbert X. Blyden, Peter Butler, and Carl Jonesel among the men who donated their time to aid other men in all phases of education, something that Mancusi failed to do. As long as there are jailers like Mancusi, Vincent, La Vallee, De Long, Bergen, Fritz, and the likes of them, there will always be unrest in our prison system. They have all the answers. Their policy is them against us and we don't want to hear it.

N.Y.S. must set up rehabilitation programs in its prisons. We are not criminals, nor are we enemies of the people. Government and public institution are established to serve and promote the needs and welfare of the people. Why must they subjugate and exploit us through the labor process and oppress people of America through increasing taxes, paying for emergency health care, transportation housing, food, etc. when everything is pay on the spot or credit with interest.

Looking at this objectively this capitalist



ROCKYS GESTAPO WAR MACHINE RUMBLED INTO THE 'ENEMY HELD TERRITORY' OF ATTICA TURNING THEIR GUNS ON THE POLITICAL PRISONERS INSIDE WHO WERE DEMANDING THEIR HUMAN RIGHTS. ABSURD? UNLESS THE PEOPLE OUTSIDE THE WALLS DO SOMETHING TO STOP THE REPRESSIVE FORCES, THEY WILL SURELY CARRY OUT THEIR PLANNED GENOCIDE.

system creates opposing tendencies among ourselves. Examples, racial, religious and class biases. Our job as concerned people is to expose the system which is really run by approximately 400 families. Dupont, Rockefellers, Fords, Mellons, etc. and show that these people are a minority, are only a breed affected by money, and have no concern whatsoever for the people in general. True we have some truthful representatives in our government, however they are puppets whose strings are pulled by that monopoly of families.

We have discovered as Madame Binh no doubt knows, the frustration of negotiating with a political system bent on genocide. Killings are being committed not only in Viet Nam but in Bengla Desh, Africa and South America.

Is it not so that our Declaration of Independence provides that when a government oppresses the people they have a right to abolish it and create a new government? We at Attica and all revolutionaries across the nation are exercising that right. The time is now, that all third world people acknowledge the true oppressor and expose him to the world.

Fascist control has been instituted through various devious means in all concentration camps, here at Attica and throughout N.Y.S. For instance, even though blacks and Puerto Rican brothers number conservatively 85% of the total population of these contemporary plantations, we are collectively allotted only 1% of the controlling inmate positions.

Just as Hitler instilled fear in his Koncentration Kamps, so is Rockefeller allowing and sanctioning the same tactics to be perpetrated here. The fascist deal with fear and psychological control, such as not allowing grown men to talk when we walk down the halls, marching us to and from each meal, segregation facilities such as black and white ice. The fascist regime can only exist when fear is the controlling factor, but when intelligence is used, then the fascist pigs must resort to violence to cover up their atrocities against the poor people, in conclusion, those brothers whose lives were taken by Rockefeller and his agents did not die in vain. Why? Because the up-rising in Attica did not start here, nor will it end here. Moreover the storm trooper-like tactics of Rockefeller's gestapo, again proved to the Third World that the Nazi element in this racist system will stop at nothing to eliminate the forces who are the oppressed masses, who are struggling for human recognition, and are crying out for Freedom Justice and Equality.

In solidarity with our brothers and sisters in the human communities, in peace, power and brotherhood.

ATTICA

...and they are going to attempt to blind you in anything to trick you, so the First Night Commission, and anything you want they will try and get it in you and wherever you go for they are going to shove on you. They just sent a dude over here, what's his name, Gen. Davidson? Gen. Davidson was sent by Westmoreland from Vietnam to deal with the Seventh Armv.

Their courts: I know there's nobody who believes that there is such a thing as justice coming out of the Army, do you? (No) No. Their courts ain't nothing but something to control you. It's part of their special apparatus to repression to scare you and lock you up. They've got a whole lot of us here in Mannheim, (ed. main stockade for region) Now, what is going to allow them to be able to keep sending brothers to Mannheim? You've got enough brothers here so they can't send nobody to Mannheim if you deal with it. And they've got enough brothers out of Mannheim, if you deal with it. They like to make examples. They got a brother in Vietnam, used to be in Vietnam, he's in Leavenworth now, his name is Flint. And they said he murdered a captain. (Because the captain did a righteous death with an M16 through his heart because he came and was messing over some brothers and he didn't have no business doing it.) But nobody saw who shot the captain, nobody said who shot the captain, but just because a white man died, the white pig captain died, they've sent Brother Flint to rot in Leavenworth for 30 years, on no evidence - just to scare all the other brothers because they know all of them want to kill their captain. All of them want to kill them, and anybody in these right mind would want to kill them, the way they talk to you, the way they treat you, and the things they have you doing. They've got you laying up with Ku Klux Klan soldiers. The motherfuckers come on the base and burn homes in front of you, push you down the steps and crack your skull, beat your brains out, and say it was an accident, like they did Brother Powell. I mean, brothers and sisters, they've got to pay for it. It's not even a question of just talking about all the bad things they've done, and looking at all the cases we've got

Annual
JULY
4th
EISENBERG



Drillers in the ARMY ain't doing no good, no good, it ain't doing the Chinese people no good, it ain't doing the Puerto Rican people no good, and quiet as its kept, it ain't doing the white people no good. And no good for them when they're in it, no good for them when they're out of it, no good for their families, ain't no good for nobody but the pigs, the white pigs. Imperialist capitalist overseas businessmen dogs! The beast whatever you call him. Don't be wrong, the whole thing they're going to do is to make a little "defense capacity" and send you make it clear that their army ain't going to be able to invade the U.S. or to back up in their economy, that US can't back up in their politics when they're sending technicians to those Europeans dogs. They're going to be able to do this and they're doing it in the U.S. and they can't take them over, they can't so that they can't take them over and so it. You can watch them on television, during up there in their big ships, looking in the air, smoking and pointing on us, pointing on how they're doing while you're participating, their what they're doing while you're thinking about how you going to get back home. That's what they're doing.

So there's no question of are we going to struggle, can we struggle, will we struggle. WE ARE STRUGGLING! We are fighting, we are dying. The struggle is on, the revolution is happening, it's civil war. The revolutionaries are those who are going out in the beginning, kicking it off, opening the path, so the people will see where and how they can get down. Because the more people get down, the more other people are going to be willing to try it. So the more revolutionaries we have in motion, the quicker the shit gets off. We ain't got that much time, this is 1971. Four centuries of this is enough, we ought to have it clear, but because we're dealing with the most exploited people on the face of the earth: the urban black lumpenproletariat, the niggers off the block, we ain't got nothing everything that anybody ever had, ever wanted, it's been taken away. You've got your will and concerns to deal with it, and we've dealt with it where we got some more guns, and got some education, and upon that, there's no question in my mind. We have got to have revolutionary cells in every area, operating in their own areas, knocking out the state, demanding that they're going to move, dealing with it and getting away. You just don't know, ever, concrete success comes, that struggle that much quicker. And we don't want all the concrete success just in one area. They've got fronts everywhere, they've got hundred militiaman, they've got hundred in Turkey, they've got a front in Bangladesh. They've got one in Germany, they've got one in England, they've got one in Vietnam, they've got one in Korea, they've got one everywhere, every country you can think of. They've got one on the moon! There should be no question. Where you are going to move, you move where you see your enemy. Wherever you see it, moving against you, and anywhere he's moving, he's moving against you, he's moving against the interests of the people here, that's all he'd ever move against. And he'll go to hook up all of his shit

Archbishop Desmond is going to be wise, wise and talking and convincing and plotting with all his buddies to keep that war going. They're going to build into it until the last. They're going to build onto it, there's no question of that, but we are here fighting for us, we made it, and we are taking it away from them. We can stop them, we can block them. They have been thinking it's enough, I think we all know, as everyone says, let us go to block it. Well, when we go to the plotting on how we can block them, I think a lot of people want to just get back home, wait until you get your share of the ground, you can move on it, but let me tell you what's happened. Look, if Brother's was thinking that, if you're back home and they said, "I've got to go back home," the pigs have been saying that didn't ever get the war off the ground. Brothers, these pigs are coming in Babylon, it's come in Babylon. And you're got to get your hands on it and where you can and when you can because you ain't got no guarantee that you are going to get there, and you ain't got no guarantee that once you get there, you're going to stay there. Brother, Mehan Gola is Chucky, Desmond from Detroit, was walking down the street and the pigs blew him away. The people in the projects were being so angry, they don't like that. They

BLACK U.S. GIs ON TRIAL IN GERMANY;
DARMSTADT, W. GERMANY (LNS)—A group of about 30 white soldiers armed with

Shortly after McGrew's retreat, the whites attacked a group of blacks who were listening to soul music on the mess juke box. The blacks had asked the whites to turn down the tape of country and western music; instead of doing that, they turned on the juke box with sticks and bones.

Fifty-hour black GI's the Darmstadt SS now face court-martial for protesting Dr. M's innocence.

Faiz refused to talk to the G's, and when they refused to leave the headquarters, he sent out fire a rust sound.

The Army immediately tried to turn down blame by offering the soldiers a chance to place guilt on charges that carried a lighter sentence of 30 days' loss. But the 5 GIs' defense attorneys asked the court-martial to hear an all-sides forum on racism.

The *Stranitsa* is now headed by a large European unit headed by French colonel Anne Leclerc. Around 30,000 ARVN soldiers were sent in on the attack. Many had to wait in GI "hot" bunkers and other U.S. bases while the Saigon-based U.S. military advisers worked out the strategy for a post-peace offensive. The ARVN soldiers had a large role in combat. As Communists were sent first, Diem's ARVN troops followed.



REVOLUTIONARY PEOPLE'S
COMMUNICATIONS NETWORK

INTERNATIONAL NEWS

SOUTH WEST AFRICA

Armed Struggle for National Independence Surges Ahead

The armed struggle of the people of South West Africa (NAMIBIA) has been waged for the past five years. During this time, the heroic S.W.A. forces have consistently won new victories in their arduous struggle against the colonial rule of the South African racist regime which is supported by U.S.-led imperialism.

The South West African people are a people with a glorious tradition of opposing imperialism and colonialism, neo-colonialism and for national independence.

During world war 1, the South African racist regime occupied by force South West Africa, then a colony of Germany. In 1920, the imperialist-controlled "League of Nations" gave South Africa a "mandate" to govern South West Africa. This in fact meant the illegal annexation of South West Africa by South Africa.

The reactionary South African regime pursued a policy of ruthless racial oppression and military suppression in S.W.A. It completely deprived the local people of all their basic rights and freedom of person. It forcibly took over the largest part of S.W.A.'s fertile area, designating it a "White area". The Namibian people were compelled to leave their homes and settle in remote and barren "reserves", where they were subjected to barbarous colonial enslavement and exploitation.

The Namibian people determinedly took up arms to resist national oppression. On August 26, 1966, guerrillas led by the South West Africa People's Organization (SWAPO) courageously attacked the South African colonial troops on the Caprivi Strip in northern South West Africa, thus kindling the flames of armed struggle. Working under extremely difficult conditions with forests as their base, and relying on the local police, they have been active in fighting the enemy on the Caprivi Strip in the north. They have set up training camps in their homeland. In recent years, they have strengthened their military actions in the Southwestern region. U.S. imperialism has tried in a thousand and more ways to undermine the South West African people's struggle for national independence and done its utmost to maintain the illegal occupation of South West Africa by the reactionary regime. In October 1966, the General Assembly of the U.N., as a result of the struggle by Asian and African countries within that body, adopted

a resolution terminating the "mandate" granted the reactionary South African regime 1920. Supported by U.S. imperialism, however, it refused to implement this resolution and has hung on in South West Africa up to now. Moreover, U.S. imperialism has joined other imperialist countries in arming the reactionary South African regime and helped it to step up the bloody suppression of the Namibian people. The regime has built in recent years military bases and airfields on the Caprivi Strip, set up pig depots all over the South West African territory and carried out repeated shocking mass massacres.

U.S. imperialism's unsparring efforts to preserve the colonial rule of the reactionary South African regime stem from its aggressive designs on South West Africa and its greedy desire to plunder the rich mineral

resources there. The "Consolidated Diamond Mines of South West Africa" jointly owned by the U.S. British and South African monopoly capital controls 99.6 per cent of the diamond production along the S.W.A. coast. The U.S. "Tsumeb Corporation" completely controls lead and copper production in Tsumeb. U.S. oil monopoly capital is also trying to penetrate South West Africa. The American Company, Texaco, has acquired a concession to operate over an area of 16,200 sq. miles in Ovamboland, in the northern part of S.W.A. In July 1969, the chairman of the board of directors of the U.S. Steel Corporation visited South Africa and conspired with the hignwigs of the reactionary South Africa regime for more plundering of the mineral resources of S.W.A.

BERMUDA

Interview with Dianne and Shabazz of the Black Beret Cadre

The Black Beret Cadre was originally formed two years ago, in 1969. It was recognized that there was really a need for a black political oriented organization on the Bermuda Island. Politics here, as in most nations are playing a game- and Revolutionaries feel that the only way to total freedom in Bermuda is through armed struggle.

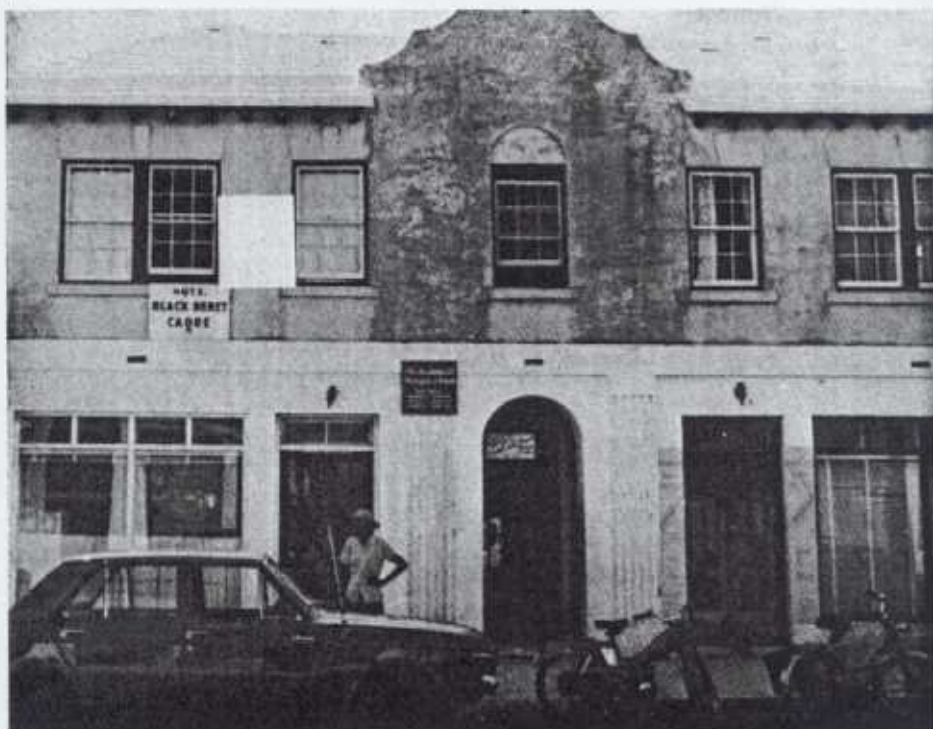
Government jobs, top civil service positions and the pig force are almost totally British. The blacks on the island feel the repression the most. The government, through legal maneuvering has taken the choice land that was owned by blacks. Blacks suffer in a variety of ways at the mercy of the British Government. The case of Chaka (Ottie Simmons) is only one example, out of many. On Friday, June 25, 1971, Brother Chaka Simmons appeared before the Bermuda Supreme Court and was convicted on an offensive behavior charge towards a police officer. The outcome of his appeal was imprisonment by the dogs. This is to be in the form of corrective training, from 16 to 21 years of age or a 9 mos to 3 years sentence. Chaka was mainly imprisoned because of his beliefs in freedom and his actions in trying to liberate the Bermuda community. The prison system is composed of 95% Black inmates, while blacks only comprise about 67% of the Bermuda population.

For Black Brothers, possession of marijuana can bring them a 3 year sentence- while a White college kid on the same charge may just get a fine or be asked to leave the island.

The running dogs here are constantly equipping the Fascist Pig Force. They carry guns, raid people's houses, harass and etc.

We sponsor a Liberation School here children of the island can get Political Education, Revolutionary Principles and Tactics, Black History and Tutoring in school work. We hope to establish these Liberation Schools throughout the island, even in homes where parents can help their children and also receive Political Education themselves.

We the Black Beret Cadre, feel that revolution depends upon the masses of the people. Here, education of the people to the repressive actions of the British is first and most important task of the Black Beret Cadre.



SUMMER CAMP WITH VIETNAMESE PATRIOTS

During the period from September 1 to September 6, the Association of Vietnamese Patriots in Canada and anti-war activists in the U.S. sponsored a summer camp (conference) that provided an opportunity for American, Canadian and Vietnamese brothers and sisters to meet together to exchange cultural and political ideas, plus other additional viewpoints.

Thurs., Sept. 2nd was Vietnamese Independence Day, with introductions and campfire. Fri. Sept. 3rd was Liberation Day, with various workshops on People's War, from N.L.F. in PRG and the Liberation War, U.S. Imperialism and Foreign Policy and

Vietnamese Culture. Sat., Sept. 4th was People's Peace Day - with workshops on U.S. movement and the anti-war movement. There was also a workshop on future projects - films were shown that evening. Sun., Sept. 5th was Solidarity Day - which was in essence, "Open time" - and various workshops came out of this. There were also various caucuses called from time to time, depending on the situation - such as; Third World Caucus, Women's Caucus, Worker's Caucus and etc.

The Vietnamese Brothers and Sisters were very warm and patient. They showed great revolutionary love - and expressed solidarity with all oppressed people in their struggles against Racism, Capitalism and Imperialism.



The TUPAMAROS

Strategy - Political Warfare Montevideo - It began last Sunday evening, when two groups of well-disciplined and well-mannered guerrillas (very young in age), heavily armed as they were, took control of two little houses that stand back to back next to Punta Carretas Prison in Uruguay.

At 3:30 the next morning, after a wild demonstration on the other side of the city had drawn off pig patrols, the floor of one of the darkened houses heaved up. Out came a silent file of men from a 120 foot long tunnel that had been dug between the house and the prison.

Just before dawn, it was all over - 106 Tupamaros, members of the most successful urban guerrillas in Latin America, had made their escape from the fascist prison that they had been held captive in. They had broken through several cell walls and two cell floors, made contact with the 15 foot tunnel under the prison wall and the street, climbed up into one of the houses occupied by one of their comrades, left through a hole in the wall to avoid detection and were driven away.

Then to top off the paradox, on Wednesday, after their comrades were free, the Tupamaros freed their leading hostage, Geoffrey H.S. Jackson, British Ambassador to Uruguay. He had spent eight months in the Tupamaros "People's Jail".

The Tupamaros represent a very well-disciplined revolutionary group who uses controlled armed force for long-range political goals. The escape demonstrated minute planning, technical skill and revolutionary love for their comrades and the people.

"All guerrilla warfare, but particularly urban guerrilla warfare, which is practically fought within crowds and intimate contact with the masses, is political warfare".



Uruguayan police, left, dig in search of a tunnel; an empty house nearby, right, has a hole in the wall; and 106 Tupamaros, Uruguay's urban guerrillas, have escaped from prison by the route shown in the diagram at top. The Tupamaros' exploit last week was a blow to the Government.

RIGHT ON!

ASIAN COALITION SPONSORS RALLY AND DEMONSTRATION HERE FOR THE PEOPLE'S

REPUBLIC OF CHINA

Tuesday, September 21, 1971, marked the opening of the U.N. General Assembly - China will be the key issue. Demonstrators opposed the "2" China " Policy which is being pushed by the U.S. Imperialists. Pro-Peking supporters demanded that their only be one China - the People's Republic of China and Taiwan be a part of that government. The Chinese people want no further divisions - for they are one people.

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QUEBEC:

Front de Liberation du Quebec (Quebec Liberation Front)

The Trials

Since December of last year, numerous political trials have been going on in Quebec. These trials are one out-come of the "War Measures Act", the special powers enacted by the Canadian federal government during the October Crisis, when members of the F.L.Q. kidnapped British Trade Commissioner, James Cross and Quebec Minister of Labour and Immigration, Pierre LaPorte.

The actions of the F.L.Q. were used by the federal and Quebec governments as an excuse to begin a general suppression of the left in Quebec. Over 450 people were arrested and held without warrant in an attempt to terrorize the growing popular movement in Quebec. Most were released after varying periods of time, but over 50 were charged with offences either under the War Measures Act or the Criminal Code. These people are political prisoners - the majority are being tried, not for acts harming individuals or damaging property, but for their beliefs and activities in support of a free and independent Quebec.

Those being charged under the - Criminal Code (i.e., connected with the kidnapping of and killing of Pierre LaPorte) are also being tried for political acts.



PEOPLES COMMUNIQUE NO. 2

PEOPLES COMMUNIQUE NO. 2

For black revolutionaries, one of the most vital questions of contemporary times is what segment of the black population will provide the men—the urban guerrillas who will spearhead the revolution? Considering the reality of black oppression in Babylon, we must understand that black people have been and are in the vanguard of the struggle, because they never have been free in America and because of their relation to the means of production. They own no land, industries or

businesses; they live from the sale of their labor, (when they can sell it) in the worst jobs that the economy has, or hustle for a living anyway they can. Black people in America are an internal colony and as colonial subjects, they form almost in totality, not a class but a caste, suffering total economic exploitation, political domination, social degradation and complete denial of all human rights, and no control whatsoever of those factors that determine the quality of life, the process of production and the administration of government. Historically, because of the colonial situation and the racism, which is so much a part of "the American way of life", black people in this country have developed a unique life style and subculture in which an engrained set of customs, habits, attitudes, and responses, are an integral part of their psychological makeup. Some of these attitudes and responses pose an extremely serious problem to those advance revolutionaries who have the task of directing the latent revolutionary potential of the black masses, towards the only path that can bring liberation, revolutionary armed struggle through People's War!

Among blacks, these attitudes and responses sometimes take a clear aspect, but because of racism, the fact that blacks are easily identifiable and the chronic economic instability that blacks are victims of, all classes of blacks may reflect the same responses to the reality of racist oppression. Total colonization submerges the class differences of the colonized subject.

One of the most damaging results of the neo-colonization of black people is the pitiable effect it has on the black male, especially those of the lower socio-economic stratum. Oppressive and degrading conditions of his existence, a direct result of the slave experience and the constant programming, by terror and otherwise, that he is subjected to by the racist power structure have produced extraordinary phenomenon known as the "American negro".

The "American negro", or more specifically, the "live nigger" is everywhere; the traits that make him, run through all classes of blacks, from the pseudo-bourgeoisie to the dispossessed lumpen. The "live nigger" is engendered by fear and doubt; fear of the oppressor; doubt of himself and of his creative abilities; doubt in the capability of his kind to succeed in gaining any control over their lives. From an early age, these fears and doubts have been pounded into his psyche from all quarters and have kept him with a perpetual inferiority complex.

It begins in the home with the family, the basic unit of society, which was destroyed during slavery. The black male had the sense of responsibility drained out of him (all to provide monetary gain and power to the slave master). The father if he is present, does not possess the moral and spiritual qualities necessary to provide a good example of real manhood. The mother, who nine times out of ten, runs the home, is more preoccupied with the survival of the man-child in the monstrously repressive climate of the colony, than she is in making a man out of

him. She uses all means available to her, to stifle, suppress and eradicate at a tender age any form of self assertion, aggressiveness or manhood that the growing man-child may show. All through the formative years and after, this negative behavior pattern is reinforced by all the institutions of the society that the growing youth comes in contact with. Family, peer groups, schools, churches, benevolent and custodial institutions, employers and the repressive legal apparatus, police, laws, courts and jails, all combine to make him, the shadow of a man; a contented submissive slave!

In an attempt to cope or to adapt the constant threat to his manhood imposed on him by an exploitative and violently oppressive society, the individual develops a set of sometimes contradictory responses or reactions that often negatively and continuously work to his detriment. Most of the time, because of the state of mental confusion in which he has been purposely kept, he has difficulty recognizing his true interest. The "American negro" becomes totally incapable of objectively analyzing why he is used, abused and misused; why he is in such a state of total deprivation, materially, mentally, physically, morally and spiritually. Since he fails to realize why or how he arrived in such a lamentable situation, he cannot take any positive conscious action to deal with the forces that control his environment and his life.

When we examine the attitudes, responses and reactions developed by the black male to attempt to cope with the reality of his low caste status in a racist, exploitative and oppressive society, we find that they fall mainly into several specific categories or variations of these categories. These attitudes, responses and reactions have two basic premises that are false in common (1) a firm belief in the omnipotence and invulnerability of the slavemaster, which translates itself in an abject fear; and (2) an unshakable belief in the concept of world as conditions have always been bad, therefore they will remain so; no change is possible or conceivable.

These reactions are not exclusively confined to any particular strata of blacks, but some are more prevalent in certain classes than in others. For example, the pseudo-bourgeois "Negro" will usually fall in the first category, but other classes of blacks exhibit this trait:

(1) Total acceptance of and identification with the slavemaster's interests, programs and ideology. We find that these fools love their masters so much, that they slavishly ape him and agree with everything he does. He is the spiritual descendant of the house slaves of plantation times, who would betray their rebellious field slave brothers, for the scraps from the master's table. These are the niggers who become pigs, agents and spies to be "Black Capitalist". They provide support for the system firmly denying that it is not working in their interest; in fact, when faced with the racism of the oppressor, they will excuse and rationalize it. Unless they make a quick change in their misguided views, there is no hope for them. He and his master will suffer the same fate!

(2) Passive submission to the slavemaster's will. A large portion of the black population exhibits this trait, especially the lower levels of the working (or non-working) class; it manifests itself as a total apathy to make any move towards change, mistrust of the motives of anyone who advocates change. This is induced by fear, a panic terror of the oppressor that locks in his brain and keeps him immobile. This brother lives in the Pollyanna world, where reality does not exist, because he tries to block it out by pretending that the situation is not as bad as it appears. He resorts to self-deception by making himself believe that if reality is ignored, it will disappear of its own accord. These brothers are concerned, not with obtaining the good life, but merely living in peace as his main preoccupation is not to

antagonize the oppressor. His fear makes him surrender to obtain peace at any price. As a result, he neither lives in peace. The

repressed hostilities cannot always be submerged and sometimes a crisis situation will make them react violently. It is possible to reach some of these elements. The major obstacle to overcome is their fear; for the rest, it will be necessary to find some means to neutralize them if we cannot bring them over to direct participation.

(3) Escapism, alienation and misguided aggressiveness. Among the most dispossessed and desperate elements of the black community, these are the most common responses. It takes many forms, which can be collectively categorized as the "trifling nigger" syndrome. Escapism can be physical, manifested by rootlessness, seeking to "make it" by moving to different locations. Escapism is fanatical preoccupation with religion and hope for deliverance from oppression by divine intervention, "Messiahs" or with life in the "hereafter". Escapism is alcoholism, drug addiction and regression to childish behavior; playing the fool. Escapism from the reality of oppression can also be idiotic preoccupation with false values and status symbols; i.e., "fine times", "patron", and "hogs"—black's alienation can be observed in the extreme preoccupation with self-gratification, no matter what the later cost in misery. It is manifested as cynicism, individualism, distrust and sense of isolation; by false conceptions of manhood and extreme contempt for black women, in sexual oppression, exploitative and deviation; by violently aggressive behavior, directed not against the causes of his miserable condition (the pigs of the power structure), but against his peers and brothers in misery. Many of these brothers, depending on how they are to come to grips with reality, have hope and may redeem themselves in the struggle. The rest must be made neutral or they can become part of our problem.

(4) Resistance and opposition to oppressive conditions. This has always been the natural response to slavery and exploitation. This is the quality that the slavemaster tries to eliminate from the slave by brainwashing, intimidation and outright terror. As a whole, black people have always resisted the oppressor, but due to historical circumstances, this resistance has been mostly ineffective (we are still slaves). We have tended to act blindly, without concrete analysis; we have not been able to act consciously to rid ourselves of this evil.

Historically in the black community, resistance has taken two different paths—the socially accepted one, legitimate political activism (agitation, demonstration, protest, etc.) and the outlawed path of so called criminality. The alleged "black criminal" is sometimes more realistic and more conscious of the nature of his oppression than his legalistic brother, because rather than submit to wage slavery, he tries to take what he needs from the capitalists. This type of expropriation is viewed by the property owners as a form of "guerrilla war" against private property and he acts accordingly, by subjecting the brother who falls in their hands for such activities to the full force of the power of the state. So, this brother is titled a "criminal" and finds himself quickly behind bars or dead.

Such a brother who shows opposition to the system and takes action against it, even though he has not made it effective, can be considered a potential revolutionary. In opposing the system, he has shown a beginning of revolutionary consciousness that can develop to its fullest extent, once he makes the effort to start applying revolutionary theory and practice, and to remove from his character all the negative aspects of his life conditioning. Being a product of this decadent society, all his attitudes and concepts have been molded by it, but by relating to his reality in a revolutionary manner, he can change and help bring about change. Once this brother

becomes fully aware of the nature of his oppression and of the means of getting rid of his oppressors, he can become a highly motivated revolutionary. He is the hope of the revolution and the future of people in Babylon will be shaped by him.

Babylon's barbarous system, through its internal neo-colonialism, has created and underclass of totally dispossessed men; deprived of every privilege and right, even the right to live; men who have no stake whatsoever in this foul society, no tie or interest to bind them to the capitalist beast. Subjectively, he realizes that the system does not work for him, nor his kind; he feels that his salvation is coming from the destruction of the Babylonian Empire and all the evil it stands for. Objectively, he will find the path of the revolutionary road that will lead him and his people out of their utter misery.

These are our potential revolutionaries, those brothers who have felt the weight of the oppressor's wrath, those who languish in the concentration camps of Babylon, who know of the injustice and the denial of everything man cherishes and holds dear, by a cruel and inhuman society.

The desperate blacks, who have struggled and sought through any means to obtain respite from this madness called the "American dream" which for them has been a living nightmare these are the blacks who have nothing to lose, and everything to gain by fighting to destroy this imperialistic system. Having struggled for survival in the street jungle, they have acquired innumerable skills that will be useful to the urban guerrilla. They are the best of the crop, the Black Man, who with gun in hand, must and will fulfill his historical role, if we are to survive as a people.

To obtain their freedom, they must stop letting fear motivate them. They must make the decision to become active dedicated revolutionaries; they must start believing in and trusting themselves and each other, and acquire discipline. They can start obtaining the knowledge and skills necessary to destroy the Babylonian Empire. Our brothers must overcome the sense of alienation and isolation programmed into them by the slavemaster's propaganda. They must unite and gather the strength that will prevail over the power structure and all its supporters. They must make sacrifices and the efforts necessary to rise to heroic pinnacles, above the degradation and dehumanization that the system has kept them buried in; only then will they be able to become New Men, Revolutionary Guerrillas, the Vanguard of the struggle for self determination.

ALL POWER TO THE RIGHTEOUS PEOPLE!

In Unity—Keep on Pushin'
From Prisoner-of-War, Brother Nicky,
Dec. 70
Sing Sing Concentration Camp, Ossining,
New York.



October 1966 Black Panther Party Platform and Program

What We Want What We Believe

1. We want freedom. We want power to determine the destiny of our Black Community.

We believe that black people will not be free until we are able to determine our destiny.

2. We want full employment for our people.

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

3. We want an end to the robbery by the CAPITALIST of our Black Community.

We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules was promised 100 years ago as restitution for slave labor and mass murder of black people. We will accept the payment in currency which will be distributed to our many communities. The Germans are now aiding the Jews in Israel for the genocide of the Jewish people. The Ger-

mans murdered six million Jews. The American racist has taken part in the slaughter of over fifty million black people; therefore, we feel that this is a modest demand that we make.

4. We want decent housing, fit for shelter of human beings.

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

5. We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present-day society.

We believe in an educational system that will give to our people a knowledge of self. If a man does not have knowledge of himself and his position in society and the world, then he has little chance to relate to anything else.

6. We want all black men to be exempt from military service.

We believe that Black people should not be forced to fight in the military service to defend a racist government that does not protect us. We will not fight and kill other people of color in the world who, like black people, are being victimized by the white racist government of America. We will protect ourselves from the force and violence of the racist police and the racist military, by whatever means necessary.

7. We want an immediate end to POLICE BRUTALITY and MURDER of black people.

We believe we can end police brutality in our black community by organizing black self-defense groups that are dedicated to defending our black community from racist police oppression and brutality. The Second Amendment to the Constitution of the United States gives a right to bear arms. We therefore believe that all black people should arm themselves for self-defense.

8. We want freedom for all black men held in federal, state, county and city prisons and jails.

We believe that all black people should be released from the many jails and prisons because they have not received a fair and impartial trial.

9. We want all black people when brought to trial to be tried in court by a jury of their peer group or people from their black communities, as defined by the Constitution of the United States.

We believe that the courts should follow the United States Constitution so that black people will receive fair trials. The 14th Amendment of the U.S. Constitution gives a man a right to be tried by his peer group. A peer is a person from a similar economic, social, religious, geographical, environmental, historical and racial background. To do this the court will be forced to select a jury from the black community from which the black defendant came. We have been, and are being tried by all-white juries that have no understanding of the "average reasoning man" of the black community.

10. We want land, bread, housing, education, clothing, justice and peace. And as our major political objective, a United Nations-supervised plebiscite to be held throughout the black colony in which only black colonial subjects will be allowed to participate, for the purpose of determining the will of black people as to their national destiny.

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.

