MRS. GEORGIA JACKSON SPEAKS OUT...

"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 guards, cruelty and prisons of this country to be still. You can kick in old dog so long, then he's going to go 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 bodyguard, if that's a prison and he was teaching the rest 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 everything 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 expected 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 corridor. 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 inmates is like that. But those of us who have relatives or friends

A LETTER TO THE PEOPLE FROM INSIDE...

MAXIMUM

What has escaped the inside "Movement" is that behind the walls there has been a rapid development of revolutionary thought, when without any support, assistance or direction from the outside have organized R.P.P., V.P.P., Weatherman cells, and many revolutionary propaganda fronts, underground newspapers, and started persistent organizational and propaganda work. Underground work, exposed the constructions 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 "Corruption", these broken start the prisons "rings", and make them "criminal" in function difficult. So, in the interest of "Security and order": these broken - they have banged out for bookmaking, and possibly blackmail. On Wed., Sept. 15, 1971, the pigs, having been trapped by the death of their comrades in Africa, and getting the all clear from Albany, started their Anti-Racial Rally.

Supported by a quantity of the state troopers who had participated in the Africa cruelty, and that were dressed in C.O. uniforms, they began by terrorizing the population - getting men in their cells and weapons. Whole ten were indiscriminately maced, many brothers were taken out of their cells and beaten. This was a last move. In "R" Block, a very politicized block, housing most late's and the school, they began on the bottom rows, and worked all the way up to "131" and "173" companies. The hard of crazed warden would crack an unseen cell, have him come out. If he questioned their action, it was party line! Sticks, fists, and feet, would rise on him, boxes would be thrown at him, and boxed heads, broken and bruised, and pushed thru the corrugations, thru a half-dead of convicts, and gates with long taking shots at them on the way to "F" block Special Housing Units.

Once there, it was stop search, more searching, according to how much he had in the cell. Some brothers got it real bad, beaten, brutalized, broken and bruised. There is a bunker from Clinton V.P.P., John Harris that has been thru Thoracic surgery, and had the wound removed from the paraplegic. Searching, and searching, and searching, and searching. The wounds were thrown into cells. Then the only thing allowed in there is a piece of rugged blanket - no personal property. No communications, no even with the rest of the prison, nor with lawyers. Interaction is total, because the Goons do the feeling, so that no inmates are needed to work. This keeps what goes down in these horror domes, reaching the rest of the population.

There is indication that this will be the "Major Operation" of the same with all politicals in N.Y. State. The idea is to do to the politicals what they did to the Indians politically, and never give all the copy that they impose on us. Demagogic 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 system. We need police from the madness that those in madness. Communications must be guaranteed, these people must live under their control and we can't reach anyone. An investigation of the atmosphere in itself that we are not murdered, but most important, we have to stop them from making Democracy a permanent Dictator for Political Prisoners.

In Liberation
Richardio Loin
Political Prisoner
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, Isolda, and Silvia are three Puerto Rican women whose brother has been at Attica Prison only about a month. Carmen 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.

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 was able to visit him on the day of the transfer. This is the way they found out. They were very upset and angry but they could do nothing about it."

Carmen had been to see her husband two weeks previously. At that time she had asked him about the conditions at Attica. "I asked him whether it was any better thanBarbados—the same conditions they have there in the conditions at Attica. It's no better," Carmen also mentioned that while at Auburn her husband had had his life threatened by one of the guards and had been put in solitary.

"JUST LIKE VIETNAM, EH, DICK?"

"Sunday night they leased us a room. 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 kids in it. They were the kids who had been at Auburn. They had just been released. They were all kids. The troopers came on the radio and said, 'Get out of the way. We have to get these kids to the hospital.' "

"My brother was furious about the treatment we had received. We asked him about the conditions. He said that the other prisoner had been bad but this one was worse. He said it was like a concentration camp. It couldn't even get his name. 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. I don't know which you have to prepare yourself."

When the fifteen minutes were over the guard came over and told us to leave. My husband 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. He could see the blood on his face. When we started to walk out, the guard told him to report it. I don't know why, 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 hostage and they were very helpful. They had blanks 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," I said. "The guards were very hostile. At one point they pointed their guns at us and said, 'Now we tell you to get out of there 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, 'Now you're at another point. Didn't you tell you on the other road, don't you want to home?' At the same time, guards were crossing freely in and out of the prison."

"I can only imagine what goes on inside. It's not clear to us who are supposed to be free but there's got to be a lot of torture and abuse. What the hell is going on inside? The minute I was walking up the road I told myself, I'm in a concentration camp."

"HIT ROCKY WHERE IT HURTS!"

Governor Rockefeller must take full responsibility for the brutal beating of innocent 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.

Rockefeller's power lies in his ability to disrupt and white black, brown and yellow people the world over for him by working in a Rockefeller-owned company. He buys his products and makes him richer while we go poorer.

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

Rockefeller has the power of money. But, we have the power of the people to disrupt and white black, brown and yellow people the world over for him by working in a Rockefeller-owned company. He buys his products and makes him richer while we go poorer.
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 chug the wheels of that machine. The brutal 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 unconscious 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 manifest 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. 9, Commissioner Oswald and two of his aide, visited Attica prison for interviews with Frank Lat, Uniting for the Liberation Faction and other inmates. Superintendent MacNair 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 MacNair and his racist administration were alone to supervise the men in Attica trouble would follow.

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

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 R. Bylock, Peter Butler, and Carl Jones among the men who devoted their time to aid other men in all phases of education, something that MacNair failed to do. As long as there are jails like MacNair, Vincent, La Vallee, De Long, Bergen, Fritz, and the likes of Jones there will always be unrest in our prison system. They have all the answers their policy is there 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 expected to serve and promote the needs and welfare of the people. Why must they satiate 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 paid on the spot or credit with interest.

Looking at this objectively this capitalist 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, Rockefeller, Fords, Mellon, etc. We know 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 seen trustful representatives in our government; however, they are puppets whose strings are pulled by that monoply of families.

We have discovered as Madame Bligh so doubt know, the frustration of neg replying with a political system bent on genocide. Killings are being committed not only in Viet Nam but in Beagla Desh, Africa and South America.

It is not so that we have an 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 revolutions throughout 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 convicts has been isolated through various devices means in all concentration camps; here at Attica and throughout N.Y.S. For instance, even though blacks and Puerto Rican brothers under conscription 85% of the total population of these concentration camps, we are collectively afforded only 5% of the controlling inmate positions. Just as Hitler installed fear in his Concentration Camps, so is Rockefeller allowing and sanctioning the same tactics to be perpetuated 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 uprising in Attica did not start here, nor will it end here. Moreover the storm troops like tactics of Rockefeller's gestapo, again proved to the Third World that the New Europe in this fascist system will stop at nothing to eliminate the forces who are the hope of 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.
It is any different today? (No) Why? As the African brother so passionately mentioned our Brother W.E.B. DuBois, one of the leaders of the Pan-African movement, who, in writing about the system of slavery that existed in the United States, stated that "The system of slavery demanded a special police force, and such a force was made possible and unusually effective by the presence of the poor whites. This explains the difference between the slave revolts in the West Indies and the lack of effective revolt in the Southern United States. That is, there were actually more white people to police the slaves than there were slaves. Gradually, the whole white South became an armed and communistic police to keep Negroes in slavery and to kill the black people." Is it any different today? (No) It might not be any different for us. But in terms of our resistance, at this point, it is somewhat different for them. The Green Machine, the Seventh Arm, if that's not a police camp to keep "Negros" in their place, a police camp, then I don't know what it is not just the South, it's the world! And what is the U.S. Army? It's the U.S. Army in South Korea, the U.S. Army in Vietnam, the U.S. Army in the Congo, the U.S. Army everywhere in the world. The U.S. Army is what's going to make the machine run. Don't you see the machine? It's a machine that is going to make the machine run. That's all over the world, everybody's going to catch up, everybody's going to catch up, everybody's going to catch up. It's just a question of reorganizing the machinery, getting the machinery going. They're going to catch up everywhere. Germany, submachine, attempted murder. Armed, with the in arms — to them they did not do it. When they cause you of submachine guns, they accuse you of attempted murder, when they accuse you of using weapons, when they accuse you of using weapons, when they accuse you of using weapons. We are proud of all the people. POWER TO THE PEOPLE — ALL POWER! (Right On) Right On. Every goddamn black brother can get his hands on a gun, be he knows how to use it. Their courts, I know there nobody who believes, there's such a thing as justice coming out of the Army. The Army does not. (No) No. Their courts aren't nothing but something that controls you, apparatus to repression to snare and you lock you up. They've got a whole lot of us here in Milwaukee, and main stockade for many, many years. Now, there is going to allow them to be able to keep sending brothers to the DMZ. You thinks you've got numbers here so they just send nobody to Milwaukee if they deal with it. And they've always brought in the military if you do nothing. They get a message to Indonesia. We are in Indonesia. It's all right in Leningrad and we're supposed to work with them. You've got a mission in Europe, Vietnam in Europe. Stand up for your brothers from the United States and show your brothers from the United States.
IT'S THE PEOPLE THAT HAVE GOTTEN TO MOVE, THE REVOLUTIONARIES GO OUT IN FRONT AND OPEN UP THE PATH, SET THE PARAGRAPHS SO THAT THE MASSES CAN LEARN WITH REVOLUTIONARY STRUGGLE, BECAUSE IN THE FINAL ANALYSIS, IT'S NOT ENOUGH TO HAVE MASS ACTION, WE ARE GOING TO HAVE TO BUILD THE REVOLUTION. WE'VE GOT TO GET A JUMP ON THEM--WE KNOW WHAT THEY WANT TO DO.

WE'VE GOT TO DEAL WITH IT IF THEY DON'T KNOW HOW WE ARE GOING TO DO IT. DOE YOU SEE WHERE I'M COMING FROM? RIGHT ON! CAN YOU DIG IT? LET ME HEAR YOU! RIGHT ON! RIGHT ON!

SO THERE'S NO QUESTION OF AS WE GO TO STRUGGLE, CAN WE STRUGGLE, WILL WE STRUGGLE, WE ARE STRUGGLING! WE ARE STRUGGLING!

ON THEIR WAY TO THE FUTER, THEY TAKE A PATH, THE PATHS THEY HAVE GOTTEN TO MOVE, THE PATHS THEY HAVE GOTTEN TO MOVE. THEY ARE THE PEOPLE THAT HAVE GOTTEN TO MOVE, THE REVOLUTIONARIES.

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SOUTH WEST AFRICA

The Struggle for National Independence Gains Ahead

The armed struggle of the people of South West Africa against the apartheid regime has been waged for the past five years. During this time, the people of South West Africa have consistently won new victories in their unceasing struggle against the colonial rule of the South African racist regime which is supported by the government of South Africa.

The South African people are a people with a glorious tradition of oppressed peoples and the attainment of independence and a non-racial democracy for their country.

During World War I, 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 fact meant the illegal annexation of South West Africa by South Africa.

The reactionary South African regime pursued a policy of ruthless social oppression and military suppression in South West Africa. It completely deprived the local people of all their basic rights and freedoms. It forcibly took over the largest part of South West Africa’s fertile area, designating it a “White area.” The Nama 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 Nama people determinedly took up arms to resist national oppression. On August 26, 1966, assisted by the South West African People’s Organization (SWAPO) in cooperation with the people of South Africa, they began the armed struggle, working under very difficult conditions with enormous sacrifice. They have been active in fighting the enemy. 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 to undermine this struggle and more ways to undermine the South West African people’s struggle for national independence and 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 condemning the “mandate” granted the reactionary South African regime in 1920. Supported by U.S. imperialism, however, it refused to implement this resolution and has continued to oppress South West Africa to this day. More over, U.S. imperialism has joined other imperialist countries in supporting the reactionary South African regime and helping it to step up the bloody suppression of the Nama people.

The regime has built in recent years new military bases and a massive Wall on the Caprivi Strip, set up garrisons all over South West Africa, and carried out repeated shooting down massacres.

U.S. imperialism’s occupying forces, in order to preserve the colonial rule of the reactionary South African regime, were forced to suppress the Nama people in South Africa and suppress the people of South Africa and their liberation struggle. The “Consolidated Diamond Mine of South West Africa” jointly owned by the U.S. and South Africa monopolizes 99.6 percent of the diamond production along the S.W.A. coast. The U.S. “Transvaal Corporation” competently controls lead and copper production in Tsumeb, U.S. oil monopoly is also trying to penetrate South West Africa. The American Company, Texas, has acquired a concession to operate over an area of 16,200 square 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.-controlled Standard Oil Company stated South Africa and the U.S. are in a determines to plunder the rich mineral resources of South West Africa.

We call on all freedom-loving peoples to support the South West African people’s liberation struggle and to undermine the illegal occupation of South West Africa by the reactionary regime.
The TUPAMAROS

Sunday, Political Workers Montevideo

It began late Sunday evening, when two groups of well-disciplined and well-stocked guerrillas crept into a prison and took control of the main building. The prisoners were freed, and they set off towards the city. At dawn, the city was in chaos. The guerrillas continued their journey, reaching other parts of the city and freeing more prisoners.

The story of the TUPAMAROS continues in the next issue of the newspaper. The next event was the liberation of the prison, which was carried out with great precision and efficiency. The prisoners were taken to safety, and the city was left in shock.

The guerrillas continued their campaign, carrying out a series of successful raids and freeing more prisoners. They became known throughout Uruguay as a group of highly skilled and dedicated freedom fighters. Their tactics were effective, and they were able to maintain their grip on the city for several months.

The TUPAMAROS were a group of highly skilled guerrillas who were dedicated to freeing Uruguay from the grasp of the government. They were well-disciplined, and their tactics were effective. They were able to maintain their grip on the city for several months, and their success was a testament to their dedication and skill.

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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 outcome of the "War Measures Act" the special powers granted 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 Laforce.

The actions of the F.L.Q. were used by the federal and Quebec governments in an attempt to begin a general suppression of the left in Quebec. Over 150 people were arrested and held without warrant in an attempt to stifle the growing popular movement in Quebec. Most were released after five periods of time, but over 60 were charged with various violations of the War Measures Act or the Criminal Code. These people are political prisoners, the majority being young, for acts that are political, for acts that are political.

These people are political prisoners, the majority being young, for acts that are political. They are being charged under the Criminal Code, in violation of the human rights of the people. The actions of the F.L.Q. were used by the federal and Quebec governments in an attempt to begin a general suppression of the left in Quebec. Over 150 people were arrested and held without warrant in an attempt to stifle the growing popular movement in Quebec. Most were released after five periods of time, but over 60 were charged with various violations of the War Measures Act or the Criminal Code.

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PRISON

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PEOPLE'S COMMUNE NO. 2

FOR BLACK revolutionaries, one of the most important factors in the struggle is the relationship between the black population and the black bourgeoisie. This relationship is closely related to the black bourgeoisie's historical function of exploiting and oppressing the black people. The black bourgeoisie is an integral part of the imperialist world economy and political domination, and its support for the white imperialist is a necessary condition for the survival of the black people. The black bourgeoisie is also a force that resists the black revolutionaries. This makes the struggle against the black bourgeoisie an important task for the black revolutionaries.

In the talk, the speaker discussed the following points:

1. The black bourgeoisie's role in the oppression of the black people.
2. The relationship between the black bourgeoisie and the black revolutionaries.
3. The struggle against the black bourgeoisie.
4. The importance of unity with the white revolutionaries.
5. The need for a strong international movement.

These points were discussed in detail, and the speaker emphasized the need for a strong black revolution to be successful.

The talk was well-received by the audience, and there were questions from the floor that the speaker answered. The talk was concluded with an appeal for unity and solidarity among the black revolutionaries.

The end of the talk marked the success of the event, and the audience went home with a sense of determination and solidarity.
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 at a guaranteed income. We believe that if the white American business men will not give full employment, then the means of production should be taken from the businessmen and placed in the hands of all the people of the community. We believe all of the people and give everyone a high standard of living.

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

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 reparation 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-

man 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 must 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 in 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 that the police brutality in our black community by organizing black self-defense groups that are dedicated to defending our black communities from racist police oppression and brutality. The Second Amendment to the Constitution of the United States gives the 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, 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 who have a right to be tried by a jury of their people to be tried by a jury of their people from their black communities.

We believe that the courts should follow the United States Constitution, so that black people will receive fair trials. The Fourteenth Amendment of the Constitution of the United States guarantees a man a right to be tried by his people. A person is a person from a similar economic, social, religious, geographical, environmental, historical, and racial background. To do this, the courts 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 colonies 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 of 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 dictat 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.

The man who is not content to do justice by the laws of the land, is the man who will not do justice to his own soul. It is their right, it is their duty, to throw off such government, and to provide new guards for their future security.