

# N.C.D.P.P.

volume 1

## DRAGON FIRE

Jan. 27, 1976

### National Committee For The Defense of Political Prisoners

#### Moving On

National Committee for the Defense of Political Prisoners was first formed in 1970. It was created at a time when internal contradictions in the Black Panther Party and other Black organizations were at a peak. Of course we realize now that many of these "internal" contradictions were strategic manipulations by counter-intelligence agencies in imperialist amerikkka. These vile murderous acts by the government served many purposes. It effectively halted or slowed down the progressive and revolutionary movement of Black, Third World and poor people. This happened at a time when many brothers and sisters across the country were being ripped off and busted. The maximum security penitentiaries were being filled with Political Prisoners and Prisoners of War. There was created an obvious and urgent need to develop a communications network of some sort to keep our people on the streets, jobs, schools and homes informed and educated to the legal slavery of u.s. penal institutions. There was a need also to develop defense committees and support groups who would try to concretely support our comrades being basted by getting people to go to the court, rallies, demonstrations, raising money and getting legal defense. Also Brothers and Sisters behind the wall needed to be kept informed on what was happening in the communities, through correspondence and prison visits. These were some of the functions that were undertaken by N.C.D.P.P.

Because of the political background of many of the people who formed the committee, there was an overlapping, an integration of other political fronts, other areas of work. Brothers and sisters worked on combating drugs in the community and progressive drug programs; organizing tenants and supporting and working in solidarity with other organizations around different political issues. All of these things were part of, yet not part of N.C.D.P.P. We say that because there were contradictions in style of work, and discipline; in short, there was no true organizational structure and defined ideological cohesion. Because of these reasons primarily N.C.D.P.P. in New York began to lose membership and slipped in effectiveness. Justified criticism internally and externally had intensified these contradictions. We are not saying here that all of the criticisms were valid, clearly some criticisms were destructive; ie: not in the form of Criticism-Unity-Criticism. Others were not so much to an insight on our organizational problems, but to a clear ideological contradiction with our position on Revolutionary Nationalism and concrete support of the Black Liberation Army; and principle of developing a military armed front in conjunction with a strong political front.



**(N.C.D.P.P. Con't)**

As a result of these criticisms N.C.D.P.P. around eight months ago (April/75) began to undertake an objective internal analysis. We called for a reorganization and restructuring. We began to ideological reclarification. Because of our small personnel and principle of still doing work around political prisoners, fund raising and other issues, it has been a slow process, a protracted process. However, we see this as a good thing. Nothing worth while comes easy without a struggle. In the future our newsletter will begin to have updates on N.C.D.P.P.'s work areas and ideological positions.

The direction and pace of counter-revolution in amerikkka is becoming increasingly clear. The racist ruling class's imperialist and repressive machine is being finetuned for maximum effectiveness (pigs call it "the spirit of 76"). Our responsibility as revolutionaries and progressive peace loving people is to maintain our spirit i.e., the spirit of resistance, action support for the total liberation of Black and all oppressed people.

Coordinating Collective  
of N.C.D.P.P.

## **National Committee for the Defense of Political Prisoners**

**Meets at 7:30 on Monday Nights**

at the FIGHT BACK OFFICE at  
1 East 125th Street, Harlem, New York  
831-6561 / Wa.6-7412 / 862-9846

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!!!!!!!

- Jan. 23rd 10 p.m. Come and spend the evening w/us at the Promoter  
FMP PRODUCTION) 346 Flatbush Ave. (Nr. Linden Blvd.) D train-Parkside
- Jan. 26th 10 a.m. Support Robert Vickers- 100 Center St., Man. Part 35A  
11th floor - Dedicated community worker in BPP in 1971
- Feb. 6th 7:30 p.m. "The People vs. The State" Two Forums on Political  
Repression. St. Marks Church bet. 10th St. & 2nd Ave.  
Speakers: Terri Turgeon, New Haven Grand Jury  
Judge Bruce Wright on the S-1 Bill, BLA Grand Jury  
Case
- Feb. 13th 7:30 p.m. "same forum as above but SPEAKERS INCLUDE: Martin  
Sostre, Prison Activist & Organizer hoped to be re-  
leased by then, Judge Bruce Wright, Ann Stein, Hard  
Times Conference, Muhammad Ahmad, African Peoples Pa  
rty, and BLA Grand Jury Case Speaker



THE REVOLUTIONARY SPIRIT OF 1976  
THE YEAR OF CONSOLIDATION, MOBILI-  
ZATION AND CONFRONTATION.....

Anthony Bottom

How does the progressive revolutionary forces in North Amerikkka celebrate the bicentennial year? They don't celebrate the 200th birthday of racist imperialism. They mobilize against it and confront all those reactionary forces who uphold the ideals of Amerikkkan fascism.

The years 1776/1976 represents the years of Amerikkka gaining control of the economic trend of the system and country, to re-enforce its capitalist mode of production. Thus, the continued (wage) enslavement and exploitation of millions, plus the psychological entrapment of the minds of the Amerikkkan peoples' by use of the mass media (t.v., radio, news publication) to further their capitalist entrapment by revitalizing racist sentiments, and supporting police occupation and domination of urban centers, giving saction to police surveillance of all citizens. As of today, the federal government has set up a computer network involving the f.b.i., treasury, and other agencies that gives the white house, the c.i.a. and the defense department access to information on 5 million Amerikkans - called "interface-message-processor," or i.m.p. which shouldn't be surprising in the light of recent revelations of domestic spying, counterintelligence, and assassinations of movement leaders (Cointelpro), plus preventative detention of suspected criminals and revolutionaries.

The on-going revolutionary political objective should be that of "consolidating organizations for mobilizing of the masses to confront capitalist-imperialism in 1976 and the years to follow." The banner upon which revolutionaries should build would be that of a national united front or national liberation front which is anti-Democratic Party, anti-Republican Party, anti-capitalist/imperialism and anti-racism/fascism.

The ideology of revolution is the motive force to sustain those who participate in struggle. Ideology in revolution is the bread that revolutionaries feed upon. It gives them strength to endure the seemingly unending hardships and to surmount the many obstacles in which they are confronted. Ideology in revolution provides the revolutionary the light to see through the dark tunnels of struggle. It provides direction like a compass for a ship lost out at sea, placing it on the right course to freedom and liberation. All power to all revolutionary forces in North Amerikkka!



THE  
 GREAT INJUSTICE  
 OF THIS SYSTEM  
 IS THAT IT LEAVES  
 ITS POTENTIAL UNREALIZED  
 WHILE MAINTAINING  
 SCARCITY FOR BILLIONS  
 OF PEOPLE.....

**SURVIVAL  
 UNITY  
 RESISTANCE**

NATIONAL COMMITTEE FOR THE  
 DEFENSE OF POLITICAL PRISONERS  
 P.O. BOX 1184  
 HARLEM, NEW YORK 10027



# assata

Just as this news-letter was being bedded down, Assata Shakur's third acquittal came through. The Brooklyn bank robbery that she had been on trial during the past two weeks came to a righteous ending of cheers and applause from her supporters when the verdict was announced on the afternoon of Jan. 16.



Joanne Chesimard

Just a month ago on December 21, a jury acquitted Assata and Brother Ron Myers on the charges of kidnapping and robbery of a bar owner. That acquittal, too, was another small victory in the continuing struggle of African freedom fighters in Amerikkka. For those 2 comrades, the battle was waged in the halls of criminal injustice, the court system of the U.S., a modern-day auction block where Black, Third World, and poor people are railroaded into the flesh pits of maximum security.

It was the revolutionary fervor of Assata and Ron and the fervor of all the comrades and people who supported them that truly determined the outcome of events. This sincerity and dedication, spirit of the people is our greatest weapon against the racist pig oppression and exploitation.

Assata Shakur, to a very large extent, epitomizes the qualities that all dedicated warriors fighting against the Amerikkkan imperialist machine, must possess or begin to develop if we are to gain our liberation. The sister has been incarcerated since May of 1973, when she and comrades Zayd Malik Shakur and Sundiata Acoli were stopped by state troopers, goose-steppers schooled in the fine art of harrassment and intimidation.

The response to this attack was an act in self defense, but even if it wasn't, it would have been justified. The tens of thou-

sands of our people killed and mutilated in Amerikkka by racist mad dog police and other repressive elements clearly gives us the right to retaliate against our oppressors. In the ensuing battle, Zayd Malik Shakur was killed, and Assata was wounded and captured along with Sundiata Acoli.

Assata and Sundiata were charged with murder of a pig, and an attempted murder of another one. Sundiata went to trial and was convicted and sentenced to life plus 30 years. He is presently in Trenton State Prison. Any time any of our freedom fighters are incarcerated, it pains us but the caliber of this brother tells us the dragon will be set free.

Assata did not go to trial but instead was extradited to New York to stand trial for numerous indictments here. Although she was facing a long term if convicted, the racist capitalist class and their agents fear of defeat motivate them to develop massive overkill policies when it comes to dealing with strong dedicated Black revolutionaries. So as usual, they whipped up fear and fabrications in their mass media. The fascist funnies, (newspapers,) created Assata into a latter day Ma Barker, a hit woman and B.L.A. terrorist.

Assata was suffering from the blast from a 357 magnum and needed therapy for her arm but the only pain she feared was the pain of defeat and surrender to her people's oppressors. She refused to allow another Black flame to be blown out by cowardly attacks and intimidations by the repressive state.

Assata was brought to trial along with Kamau Olugbala on charges of bank robbery. This was the first attempt to railroad the sister and Brother Kamau; but it failed. They were acquitted.

Since May of 1974, Assata has been held in a segregation unit at Riker's Island. She has been harrassed and brutalized and had the pain of seeing her daughter born in prison and then taken away from her. Despite all, Sister Assata is unshakeable & strong!



# MARTIN VICTORY! SOSTRE

Martin Sostre is a 51-year-old, Black Puerto Rican brother framed on drug charges. He has been behind the wall since 1967 (the year of the riots-Newark/Detroit/and Buffalo where he lived) for allegedly selling \$15.00 worth of heroin to a one time addict named Arto Williams who later signed an affidavit stating that he had lied in the original trial because the police promised to help him with a charge pending against him.

Bro. Sostre is an organizer, a political activist and that is why he had been framed. In Buffalo, before his arrest, brother Sostre ran a community bookstore while working in the steel mills. Behind the wall he has studied law and was placed in solitary at Greenhaven for "practicing law without a license" when he tried to mail a legal document to his co-defendant in 1968, Geraldine Robinson (who was sentenced to three years for resisting arrest and whose five children were placed in foster homes); he was placed in solitary at Auburn for organizing a prisoners' union; and at Clinton for refusing to shave off a quarter inch beard. He had not been allowed, for long periods, to see a lawyer or to receive mail. In 1969, he won an important suit against the state for causing him to suffer "cruel and inhuman punishment" in solitary.

He had continued to be punished regardless of the case he had won. Part of that punishment had been the demand that he submit to a visual recital search every time he left his cell. (Bro. Sostre had been in solitary confinement) He refused to do this on the grounds that such a search is inhumane, unnecessary and arbitrarily enforced as intimidation. Brother Sostre had been ganged up on at least six times by as many as eleven pigs for refusing to subject himself to what he calls "symbolic sodomy". Yet, it was brother Sostre who was charged with assault, not the guards. One of the attacks on him by the pigs was so add that he lost consciousness and could not speak the next day because of the damages to his vocal cords.

Brother Sostre filed charges with the u.s. district court against these attacks and the guards brought their own charges against the brother. Needless to say, the brother was found guilty and was sentenced to three concurrent four year sentences for his alleged "assault" on the so-called guards.

This continual railroading of the brothers and sisters who resist are not alone in their battle, which is our battle. Because of the thousands of brothers and sisters, friends, comrades and others who showed support to this brother, he is finally being granted executive clemency and is

**scheduled to go before the parole** board on January 27, 1976 at Greenhaven. To use Bro. Sostre's own words, "this VICTORY is YOUR VICTORY, OUR VICTORY. THE PEOPLE ARE SETTING ME FREE. His attorneys had been trying to have him transferred to another camp where the parole met sooner but the officials are apparently out to put Martin Sostre through as much possible agony before releasing him.

Bro. Martin plans on writing a book about his experiences of pig injustice and about how the people and the power of the people set him free. "It's beautiful when you're behind the wall and you know that people are out there working for you (us) to set you (us) free."

There will be certain parole restrictions placed on the brother when he comes out as is placed on all our comrades once they return to us in the community. Nevertheless, Bro. Sostre plans on attending a speaking engagement as one of the first things he will do when he gets out. He will be one of the main speakers on Friday, February 13, 1976 for the New York BLA Grand Jury Subpoenees Support Committee Program on Growing Oppression." The National Committee is co-sponsoring this event and it is being held at "Fightback" 1 E.125th Street, Harlem, N.Y. and we should all try to come out to celebrate another comrade being freed by the people. ALL POWER TO THE PEOPLE  
The National Committee for the Defense of Political Prisoners



# ROBERT WILLIAMS BACK IN STRUGGLE; SUPPORT NEEDED FOR COURT TRIAL

Robert F. Williams, one of the leaders of the civil rights era who was forced into exile in 1961 by a kidnapping charge and threats of the Ku Klux Klan, returned to Monroe, North Carolina on December 16 after 14 years of resistance.

Robert Williams became 'page one news' again in North Carolina papers when he flew in from Detroit to the Charlotte airport for a press conference before motorcading to Monroe. At the airport, some 60 to 75 people, both black and white of many organizations, welcomed him back with signs and placards. Along with Williams was his attorney, William Kunstler of New York; Claudia Mercur, Black woman judge of Detroit; Wendall Addington of Detroit Alliance; his brothers, John and Peter Williams, and his own securities, Black men who guarded him when he first returned to Detroit in 1969. His wife, Mabel and sons, Robert and John, and nephew, Bill Link, preceded him.

Williams made it clear at the airport that he did not return to beg for mercy in the courts. He declared the kidnapping charges as trumped-up fabrications and a frame-up. He pointed to the racism in this society and the corruption of this government; at the same while, praising the Peoples Republic of China and Vietnam as beautiful countries. Proudly wearing a gray Chinese suit with matching cap (often called the Mao suit), he explained to reporters who inquired, that the pin he was wearing meant "serve the people; serve humanity" which was given to him by the Peoples Liberation Army.

After numerous organizations gave support statements, the entourage and supporters motorcaded 18 miles to Monroe, a town of 12,000 for the momentous and historical return. There, a 100 or so young Blacks were waiting on a balcony. On the streets were older folks in small clumps. Another 200 packed into the courtroom, with the overflow channeled into another room. Many traveled long distances.

In the courtroom, Williams reiterated that he "was framed; that he was not guilty of any crimes." When Judge John McConnell imposed a \$20,000 bond, and an old friend,

Woodrow Wilson offered to post the amount, Williams declared angrily that he would not allow anyone to post such a high bond for him; that he would rather go to jail."

Before the 5 p.m. time limit allowed for the final decision, the judge backed down and reduced the bond to \$10,000 and released Williams on personal recognizance. Black woman attorney Karen Galloway of the Joanne Little case joined William Kunstler as co-counselor. Williams stated emphatically that if North Carolina wished to take him to trial, he would fight the case all the way and get to the bottom of who and what interests were pursuing his indictment. January 19th was set as the date for the motion-hearing.

Following his court appearance, Williams called an immediate meeting to organize for the January court date, and some 12 to 15 organizational representatives gathered from Georgia, South Carolina, North Carolina, New Jersey, Washington, D.C., New York, Michigan, and Illinois. Williams asked for a united front defense committee—a loose coalition without unnecessary ideology-pushing and inter-group fighting. "We must make an example of Monroe," he stated, adding that "Monroe is a symbol of a long line of injustices." He also warned: "Only justice will disarm me, but without justice, I'm a loaded atom bomb. I believe in fighting fire with fire."

The following day, he walked the streets of his boyhood-to-manhood years, and visited a woman born in 1881 who helped raise him. She warmly embraced Williams with—"I waited for you. I prayed for your safe return, and now my prayers are answered." This could well have been the collective feeling of the 6000 Black folks in Monroe.

Robert Williams, a one-time Marine in the Korean conflict, rose to prominence as the President of the NAACP chapter in Monroe, North Carolina. There, he led the fight for the various issues of that area—desegregation of a swimming pool, a library, and other public accommodations. Williams was known as a firebrand and an eloquent writer and poet of that time (mid-1950's to 1961). He was no ordinary civil rights leader. As a brilliant and auda-



## ROBERT WILLIAMS BACK

cious strategist, Williams often initiated bold action that was considered taboo, not only for the South but for Black people anywhere. He defended his people on several occasions with arms. This was unacceptable at that time because the nationally recognized civil rights leadership promulgated non-violence. But because of the reality of the brutal physical violence unleashed against Black people, Williams felt that a more effective defense measure must be used.

He protected the life and home of a Black physician and noted NAACP leader, Dr. Albert Perry with a trained Black rifle squad when the Ku Klux Klan rode caravan-style to Perry's home. After the first round, the Klan never returned. His armed defense group also protected the Freedom Riders and student demonstrators who were being beaten on the streets klan-style in Monroe in '61 which culminated in the forced exile. The presence of armed Black men as a strong deterrent to reactionary white violence was proven.

The ridiculous kidnapping charge came about when a white couple, Mr. and Mrs. Stegall blundered into a seething Black community, felt the righteous rage of the Black people, and quakingly sought refuge in Williams' farm-house. In permitting them into his home, Williams was immediately threatened by phone, charged with kidnapping, and quickly had to flee for his and his family's life.

Williams was also a key organizer during the infamous 1958 "Kissing Case" when two Black boys, ages 7 and 9 were charged with rape because a 6-year old white girl kissed one of them. The case won world attention, exposing Southern racism at its most cruel and absurd. Despite his effective work as President of the NAACP Monroe Chapter, he was expelled and publicly chastised by the National NAACP Headquarters on his position and action on armed defense.

On leaving America, Williams and his family spent the next 8 years in socialist countries--Cuba, Peoples Republic of China, and a 6-month stint in Tanzania. Despite the many years away from home--living, learning, observing a new mode of life, he never forgot his own peoples' struggle in the ghettos of America. And although he

met internationally reknowned leaders of nations, he always lived "as one of the people", not a special guest. The famed mid-sixty statement by Mao Tse Tung for the support for the Afro-American struggle by the Peoples' Republic of China was the result of William's rapport with Mao.

From Cuba, Williams' program, Radio Free Dixie, became a communication link with activists of the 60's. His Crusader newsletter was avidly prized and read by revolutionary nationalists here and widely distributed. His image and ideas were sustained and transmitted by Revolutionary Action Movement and its organ, particularly its leader, then-known as Max Stanford, now called Muhammad Ahmad. He was named their honorary chairman-in-exile. Williams was also asked to be the President-in-exile of the Republic of New Africa, then newly-formed.

Williams was becoming a legend, the kind of legend that the U.S. government would like to psychologically deface, politically smear, and physically isolate or destroy.

Quietly and with care, the CIA and FBI began their long conspiracy...meddling in his mail, forging letters, re-writing his articles and statements, and causing ill-feeling and suspicion between his friends and supporters and himself. Even close associates became susceptible in believing in rumors and conjectures. Williams, himself, was not sure who to trust or who trusted him. Also, the void on his part in his communication with former close associates and organizations, isolated him from many of his own people. With a gulf widening and immobilizing him, he decided to remain mute and low-key until time surfaced evidence. Patiently and quietly Williams waited out this difficult period.

Then several weeks ago, Rutgers University history profesor, Gwendolyn Midlo Hall, returned from Peoples Republic of China with a letter from the highest level of the government, proving CIA involvement with Williams' mail. It was from that moment of her divulging a document, that Robert Williams was issued an extradition notice to return to North Carolina from the State of Michigan. That Michigan could continue to keep extradition hanging over William's head so long, and North Carolina could pursue charges after a lapse of 14 years, reveals some questionable relation-



## ROBERT WILLIAMS (Con't)

ship between the courts of both states and the U.S. government itself.

The question is--"Why is it so important that the U.S. government feels it must destroy Robert F. Williams?"

Williams' need for massive support is real and urgent. Gwendolyn Hall, who has been named by Williams as the coordinator of his defense committee, asks all interested individuals and organizations to contact her as soon as possible if any monetary, media, or moral support can be given. Her address and phone number is:

Gwendolyn Midlo Hall  
Robert F. Williams Defense Comm.  
201 Eastern Parkway, 5F  
Brooklyn, New York  
Phone No. (212) 783-7780



Robert F. Williams

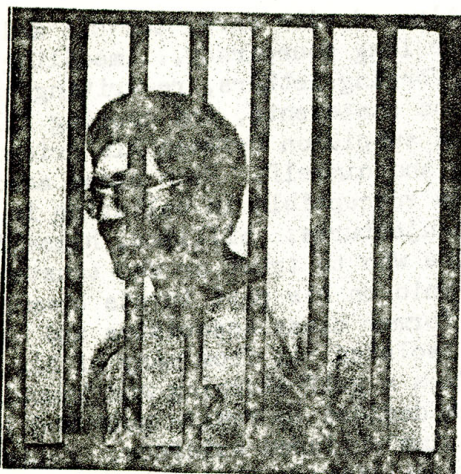
**NEWS FLASH!**  
North Carolina drops charges three days before trial date. Key witness too ill to testify.

another prey...fell victimed,  
another day...in fall...  
in prison...

our hearts go w/you Billy Kochiyama  
our minds/soul crave another count,  
one more to score for...

— Tatsuo Hirano

## Richard Dhoruba Moore



Was convicted of the wounding of two New York City policemen and sentenced to 25 years to life. If it was not for his political activism he would never have been convicted in the first place. Give this man back his life, for the courts have unjustly taken it. If there is any meaning to the phrase "justice in America" then this man should be given back his life. The evidence that convicted Richard Dhoruba Moore would have never convicted an apolitical rich or middle class white person, such a conviction is the law of racism and political injustice. Do not continue in the perpetuation of this injustice, give this man back his life.



**FREE OUR  
PRISONERS  
OF WAR**

COMMITTEE TO SUPPORT  
RICHARD DHORUBA MOORE



# SUPPORT ROBERT VICKERS

100 CENTER ST. PART 35A, 11<sup>th</sup> FLOOR, NYC MON-THURS.

Brother Rauf Robert Vickers was a community worker in the Black Panther Party in 1971. He was one of countless dedicated brothers and sisters who brought political awareness to Harlem, sold the party's newspaper, and participated in the party's free breakfast program. During this time, the atmosphere in the community was extremely tense, especially for any progressive young Black. The U.S.'s repressive apparatus, C.I.A., F.B.I., army intelligence, and B.O.S.S. of the N.Y.P.D. were in the community infiltrating and destroying Black organizations. The Black Panther Party was receiving special attention and many of its members were being killed by police attacks. It was in this atmosphere that Rauf Robert Vickers worked among the people.

One day in April of 1971, two police charged in and attacked two Panther members, Harold Russell and Anthony Kimu Olugbala White. In the struggle that ensued, the two police were wounded, and Harold Russell was killed, and Kimu Olugbala, now also, dead, was shot several times.

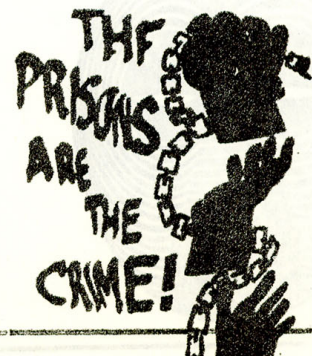
Nearly a year and a half later, in August of 1972, Robert Vickers was picked up in New Jersey, arrested, unmercifully beaten with pool sticks, and sent to the hospital. Vickers found himself charged with four counts of attempted murder of the two policemen who killed brother Harold and wounded Brother Kimu the year before—a classic example of Amerikkkan justice, where, as Malcolm said: "The victim is made to appear as the criminal and the criminal made to appear as the victim."

## RUCHELL CINQUE MAGEE

The man is Ruchell Cinque Magee, determined fighter, jailhouse lawyer, survivor of the 1970 San Rafael courthouse rebellion in which Jonathan Jackson attempted to free his brother George and several other prisoners, now locked up in San Quentin's Adjustment Center. The story is a common one.

"These peoples in this judicial system, their intention is not for justice of the peoples, as they claim. That is what they come in disguise of, to strip a people of everything. When I say strip, I mean rob, murder, exploit intimidate, harrass, persecute, everything to destroy the mind and the body. They seek to take a peoples and make them a complete vegetable. They seek to do what they cannot do.

Ruchell Cinque Magee-- 1974





## YEARN FOR THE VICTORY

One day i'm gonna go home.  
Home?  
What is home to a guerilla?  
Not the wife and children anymore  
but the victory.  
i yearn fo' the victory!  
There...i'll find home -  
wife a lil' older  
children grown  
but we'll all be together again!  
And even if i'm only known  
vaguely to the young  
i'll be a welcome comrade  
cause i served the Revolution!  
Yeah, one day  
and it won't be long.  
The need for Revolution made me leave  
and soon  
the Victory will return me to -  
"home, sweet, home"...  
to love  
to join in buildin' a Peoples' Happiness!  
Yeah...  
(dreams of healthy urban communes!)  
A guerilla - i desire to be  
till my purpose is served  
and further...  
and on that day of Victory  
i will kiss you strongly.  
Let us love the Revolution.

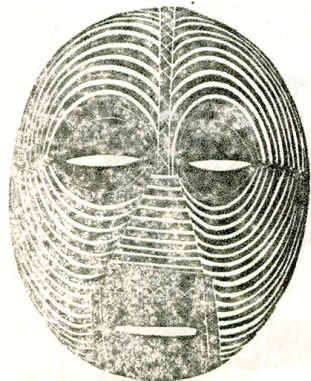
Ashanti

(Written by Brother Ashanti (s/n Michael Alston) in the Bridgeport jail. "Dedicated to my revolutionary wife who has proven her loyalty to me and the revolution beyond doubt; and to the families and loved ones of all guerillas, those who have sacrificed their lives, those imprisoned, and those who are still wagin' poor peoples war in the streets till victory is ours! Straight ahead!")

## REVOLUTION

Revolution, man's paramount  
expression of freedom.  
One can find dignity in  
Revolution, either through his  
triumph or death. Either way  
doesn't really mean much to  
one who has submitted to  
degradation and starvation.  
Revolution is a slave man's  
transformation. It's out-come  
is the Evolution of Man!

Gil (Tupac Amaru) Lugo





B.L.A. NIGGAS: ALL THE WAY WITH THE

B. L. A. !!!

A NEW MOVING FORCE OF FIELD NIGGAS  
MAD NIGGAS FROM THE MASSES OF MAD  
AND OPPRESSED NIGGAS

NIGGAS RELATING TO NIGGAS  
NIGGAS WHO LOVE OTHER NIGGAS:

NIGGAS WHO WANT TO BURN DOWN THE  
MASSA'S HOUSE

AND OFF THE MASSA!

YES! B.L.A. NIGGAS RELATE TO TACTI-  
CAL AND STRATEGICAL PRINCIPLES,  
AND NOT PERSONALITIES.

B.L.A. NIGGAS

JUST PLAIN EVERYDAY NIGGAS, PICKING  
UP THE GUN

TO DEAL WITH THE REAL CRIMINALS---  
THE WATERGATE GANGSTERS

AND THE INTERNATIONAL STICK-UP-KIDS;  
THE ONES WHO HAVE SLAUGHTERED WELL OVER  
ONE HUNDRED MILLION OF US.

YES, WE'LL BE BESERKLEY FIGHTING YOU,  
AS YOU CALL IT- - - UNTIL THE FINAL  
VICTORY;

YES! ALL THE WAY WITH THE B.L.A.!!!

THE NEW NIGGAS: THE NEW BLACK MAN  
and WOMAN

BLACK POLITICAL AND MILITARY WARRIORS,  
SEASONED BLACK GUERRILLAS

---TESTED UNDER FIRE!!!

NIGGAS CONCEPNEED 'BOUT EXPLOITATION;  
---YOU, THE EXPLOITERS, DEPOSIT YOUR  
BLOOD MONEY IN YOUR CAPITALIST BANKS  
AND MAKE WITHDRAWALS"

(COLLECTING REVOLUTIONARY TAXES FOR  
THE REVOLUTION)

AND NOW YOUR BLACK-FACE---THE DOPE-  
DEALERS/OPEO COOKIES

WITH THE CHEESE BANDIT-BOYS FROM THE  
MAFIA

WANTS TO RUN THE BLACK COMMUNITY  
WITH A MAGIC TOUCH  
OF GENOCIDE;

SO WE ALL CAN DIE FEELING GOOD---O  
--DEEPIN' FROM THIS LIFE DAY BY DAY;  
BUT THE GUERRILLAS SAY: THE BLACK-  
FACE DEATH DEALERS MUST BE THE ONES  
TO O.D.---FROM LIFE!!!

THEY SAY: THE B.L.A. ATTACK THE PIGS  
BECAUSE THEY WEAR BLUE UNIFORMS; AND  
HAVE JOBS TO DO!

THESE PIGS ARE NOT ATTACKED BECAUSE  
THEY WEAR BLUE.

THESE MAD-DOG HITLER THINKING PIGS  
ARE ATTACKED BECAUSE THEY DO THEIR  
JOBS SO WELL:

MILLIONS OF OUR PEOPLE HAVE BEEN  
MURDERED

YES, THEY DO THEIR JOBS WELL!!!

THEY CALL IT LAW AND ORDER;

WE CALL IT OVERKILL, INTIMIDATION  
AND TERROR.

SO TO THIS WE SAY: STRAIGHT AHEAD  
WITH THE B.L.A.!!!

SMALL BLACK GUERRILLA TRIBES (UNITS)  
WAGING ARMED-STRUGGLE

AGAINST THE AGENTS OF DEATH.

---THE H-2-0-GATE GOVERNMENT!!!

NIGGAS OPERATING THROUGHOUT BABYLON  
SOME OF US ARE DEAD---SOME OF US ARE

IN amerikkka's DUNGEONS,  
SOME OF US ARE UNCAPTURED ON YOUR  
STREETS AND CAN BE FOUND IN ALL PLACES  
IN BETWEEN.

WE'RE JUST NIGGAS WHO HAVE LEARNED  
THE TECHNIQUES OF POOR FOLKS WARFARE

AND NOW, WE ARE POINTING OUR GUNS  
AT YOU,

THE PEOPLES' TRUE ENEMIES!!!

YOU SEE: WE'RE JUST PLAIN EVERYDAY  
NIGGAS,

PLAIN NIGGAS WHO ARE TIRED OF THE  
PAST

ALL POWER TO THE PEOPLE  
LIBERATION IS CERTAIN!!!!!!!!!!!!





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"freedom is not a commodity  
which is given to the enslaved upon demand.  
it is a precious reward,

THE SHINING TROPHY OF  
STRUGGLE AND SACRIFICE"



Go to the people  
Live among them  
Learn from them  
Love them  
Serve them  
Plan with them  
Start with what they know  
Build on what they have

*Kwame Nkrumah*



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