

To Min. Rashid:
See 'Trial Briefs', Page 24

UCLA Asian American Studies Center
(Keep here)

DRAGON FIRE

VOL. 1, NO. 3 N.C.D.P.P. BOX 1184, HARLEM, N.Y. 10027 JULY, 1976

(National Committee for the Defense of Political Prisoners)

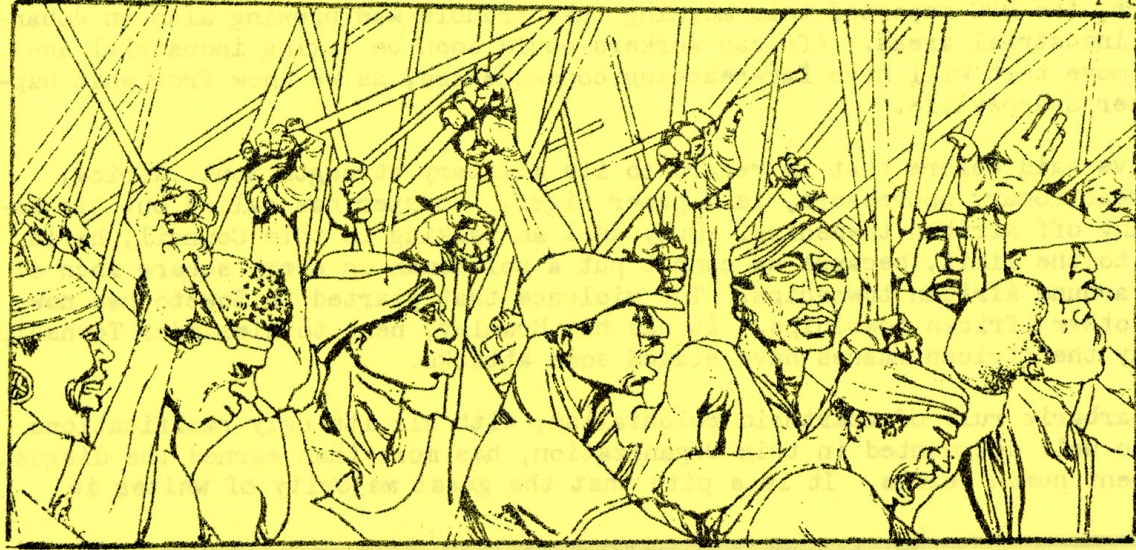
AFRICANS DEFEY RACIST GUNS

(Excerpts from a statement by David Sibeko of P.A.C. at the United Nation Security Council on June 18, 1976)

Two days ago, the South African racist regime initiated a campaign of wanton murder which will even surpass Sharpeville, and by far. As I speak to you tonight, it has already surpassed Sharpeville in terms of the loss of human life. We have in our possession eye-witness accounts from irrefutable sources which report that completely unprovoked South African fascist police fired point-blank at a young boy of between six and seven years old during a demonstration against the imposition of the narrow Afrikaans language of the Boer settlers as the medium of instruction in mathematics and social-science subjects in primary and junior secondary schools in Soweto. The little boy was between six and seven years old. The young lady who picked him up was a reporter for a Johannesburg newspaper, Sophie Tema. She struggled to take the young boy to the nearest clinic in the press car. The boy was bleeding from his mouth. He was dead on arrival at the hospital clinic. It was that callous and cold-blooded murder that ignited the time-bomb that has been lying just below the surface in Azania, waiting for just such a detonator to set it off.

As all of us around this table know, an unparalleled wave of resistance is spreading throughout Azania. The apartheid regime is running scared, and it has resorted to the only way it knows to deal with such popular resistance. Vorster, who has been unmasked in his very carefully cultivated attempt to strike a super-cool posture -- to borrow from modern parlance -- has now flung away his sheepskin to the dogs. His face, that of a murderous wolf, has been revealed, and the evidence is all too plain in the mounting death toll.

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among Africans in Soweto and in other areas where Africans are joining the snowballing demonstrations. This evening, the official report -- that is, the police report -- says 100 people have been killed and more than a thousand have been injured. We know that in Soweto alone more than 2000 policemen have been deployed and ordered to seal off the complex of African townships. Inside the complex, police with dogs on leash are roaming the streets in large numbers and shooting at random at groups of demonstrators.

Determined not to be cowed by the firepower of the police, who are armed with pistols, rifles and machine guns, African militants are hitting back with stones, clubs, shovels and any other kind of weapon they can lay their hands on. For me as an Azanian -- and I speak as someone who has made a small

contribution to the struggle of my people -- it is a matter of great pride to hear that my people are seizing the initiative through the revolutionary process of self-reliance, relying first on themselves to free themselves from the yoke of white settler domination in this fashion. Picks, shovels, stones, bread knives. And against what? The most sophisticated army in the continent of Africa, the army of a country that spends one and a half billion dollars per year on arms and other equipment that it purchases from our friends, some of whom are represented around this table. Armoured cars, helicopters, you name it. Vorster has it and we do not have it. But the people are fighting. It is a matter of great pride and a source of dignity to us that this fight has been initiated and is being carried out by children.

Before coming to this meeting, we received news that the dark pall of smoke from burning government buildings in Soweto has spread to at least 10 African townships outside Soweto and around Johannesburg. The areas affected include Kagiso, 20 miles from Soweto; Alexander Township, 9 miles from Johannesburg City Center; Thembisa, about 15 miles from Johannesburg; and the University of Zululand, more than 200 miles away, outside the Transvaal Province, where Soweto is located. Furthermore, the BBC reported this morning that trouble was brewing also in Johannesburg's industrial areas. African workers could soon be taking industrial action -- a move that will have far-reaching consequences, as we know from what happened after Sharpeville.

We have said before that in regard to its military strength South Africa, like all reactionary oppressors, is a paper tiger. Vorster has called out his police to ring off African townships. But, as I am talking to this Council, he is stretched to the limit, because he cannot put a policeman on every square inch of territory around African townships. The violence that started in Soweto has now spread to other African townships. It has hit Bramley, next to Alexander Township, where today the African masses have staged some attacks.

The barbaric rule of apartheid colonialism, with all its ugly ramifications that are so well documented in this Organization, has more than earned the disgust of all decent human beings. It is a pity that the great majority of whites in

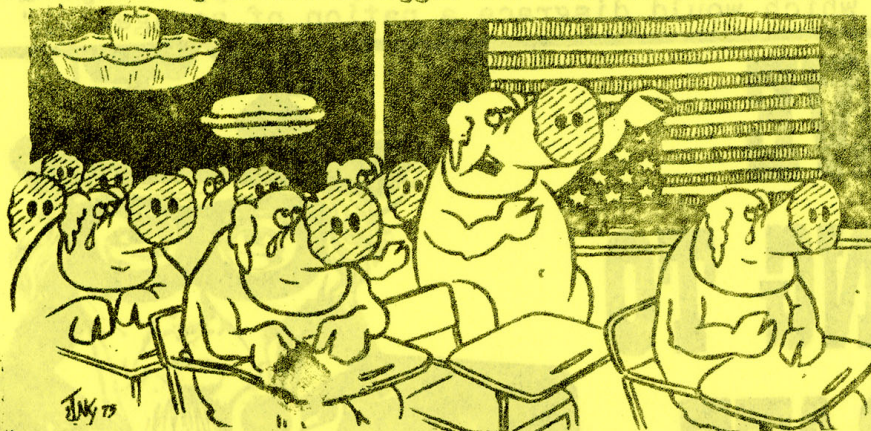
South Africa do not count themselves as belonging among decent human beings. Those who do not give active support none the less give practical support by their complicity and their reluctance to see the status quo - which admittedly affords them unrivalled opulence - change in favour of the oppressed black majority.

In the face of the threat that is mounting, a threat that could remove him from power, Vorster is panicking and is a desperate man. This morning he called for the maintenance of law and order at all costs, and his police chief flunky, Jimmy Kruger, promised that they will now be taking stronger measures to crush the uprising by the Africans in Azania.

I have said that Vorster has lost his carefully cultivated super-cool because he says even his highly-prized encounter with the United States Secretary of State Kissinger does not enjoy priority over the maintenance of "law and order" in South Africa.

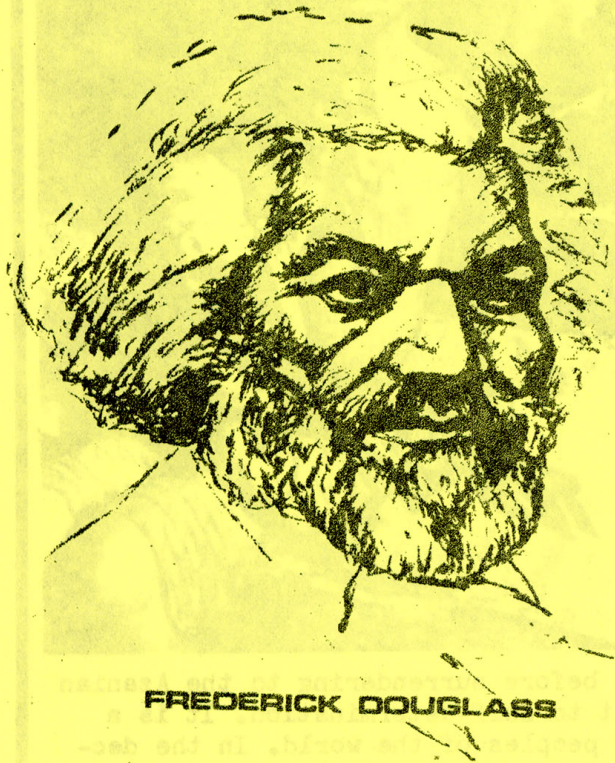
In his struggle for survival, Vorster is hell-bent on unleashing even greater violence before surrendering to the Azanian people's just demand - their inalienable right to self-determination. It is a right that has been enjoyed by almost all the peoples of the world. In the decades of hard struggle that we have been waging, we have more than earned the right to self-determination. Apartheid is essentially a by-product of a far more sinister form of domination, a ruthless and calculated exploitation of the Azanian masses and their natural resources by monopoly capital. All of us around this table know that full well.

Finally, we wish to appeal to the Security Council to uphold the slogan "Long live Azania!", by recognizing that the Azanian people's fight against apartheid and colonialism is a legitimate struggle for self-determination.



"...PLEDGE ALLEGIANCE TO THE UNITED STATES OF ROCKEFELLERS, DU PONTS, VAN DER BILTS, I.T.&T., I.B.M...."

WE HAVE NOTHING TO CELEBRATE



FREDERICK DOUGLASS

"...At a time like this, scorching irony, not convincing argument, is needed. Oh! had I the ability, and could I reach the nation's ear, I would today pour out a fiery stream of biting ridicule, blasting reproach, withering sarcasm, and stern rebuke. For it is not light that is needed, but fire; it is not the gentle shower, but thunder. We need the storm, the whirlwind, and the earthquake. The feeling of the nation must be quickened; the conscience of the nation must be roused; the propriety of the nation must be startled; the hypocrisy of the nation must be exposed; and its crimes against God and man must be denounced.

What to the American slave is your Fourth of July? I answer a day that reveals to him more than all other days of the year, the gross injustice and cruelty to which he is the constant victim. To him your celebration is a sham; your boasted liberty an unholy license; your national

greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brass-fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, will all your religious parade and solemnity, are to him mere bombast, fraud, deception, impiety and hypocrisy--a thin veil to cover up crimes which would disgrace a nation of savages..."

**WE HAVE
NOTHING TO
CELEBRATE**



The Bicentennial of the United States culminating on July 4, 1976 has been declared by Black, Latin, Asian, Native American and all oppressed peoples as being a date of historical significance; historically significant because it will be a time when the ruling class, (monopoly capitalists like Rockefeller, Ford, Mellon, Hughes, etc.) and the government along with all its elected flunkies like Gerald Ford, Kissinger, etc. will try to dupe the world into believing that people living in this country believe like them; that amerikkka is the greatest country on earth and is the hallmark of freedom, justice and equality.

They will try to make people believe that there is no oppression in the form of mass unemployment, slum housing, racist police brutality, illegal counter-intelligence, murders of Black leaders, and heads of states. They will try to make the world believe that the FBI, CIA, Army Intelligence, Secret Service, and countless counter-revolutionary tentacles like S.W.A.T., S.T.R.E.S.S., B.O.S.S., L.E.A.A., and Red Squads have not been and are not involved in perpetrating lies, distortions, paranoia, and murder across this country on any brother or sister who fights for their freedom.

The Bicentennial will be used to begin to whip up the blind patriotism and racism (that is already entrenched in the majority of white folks) so that criminals in the white house and government apparatus can justify their historical imperialism and their newest imperialist schemes and designs. This point of imperialism must be clearly denounced to the world. Ever since the beginning of this country when those founding slave masters (George Washington, Thomas Jefferson, etc.) in 1776 declared themselves independent of the British, this country has been a blood thirsty juggernaut for ripping off other people's land and natural resources. From the very inception of the slave trade, racist imperialist domination of our African homeland and the ripping off of African people to be brought here in chains, added to this international travesty, the continued murder and genocide of Black people, an undeclared war and national oppression that has kept us in a colonial status to this present day.

Amerikkka's imperialism in the war against Native Americans, the legitimate owners of this land, must be clearly denounced to the world. Treatment of the Indian nations and their continued national oppression is another testimony of Amerikkkan "justice." This imperialist juggernaut has ripped off tens of thousands of square miles from the people of Mexico and later--Cuba, Puerto Rico, Panama, Hawaii, Philippines, and Guam; and the continued national oppression, exploitation, and colonization of the Puerto Rican people. The imperialist wars in Korea, Vietnam, Laos, and Cambodia; the occupation of Santo Domingo; plus the covert C.I.A. offensive in Indonesia, Republic of the Congo; and Chile where heads of state were murdered along with the deaths of tens of thousands of people, must also be clearly denounced.

The U.S. government is also responsible for the financing of the most reactionary regimes--white supremacist, neo-fascist governments (e.g. Israel, "Rhodesia," (Zimbabwe), "South Africa," (Azania), Iran; also South Korea and the Philippines). The list is almost endless. So it comes down to this:

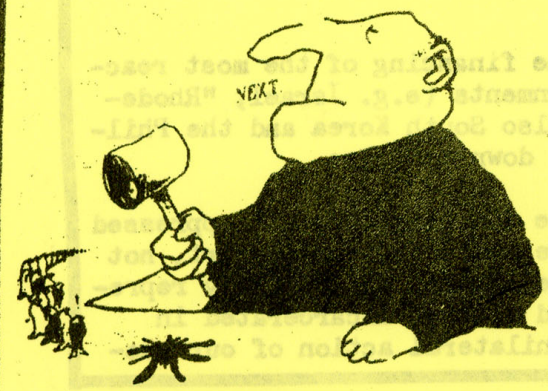
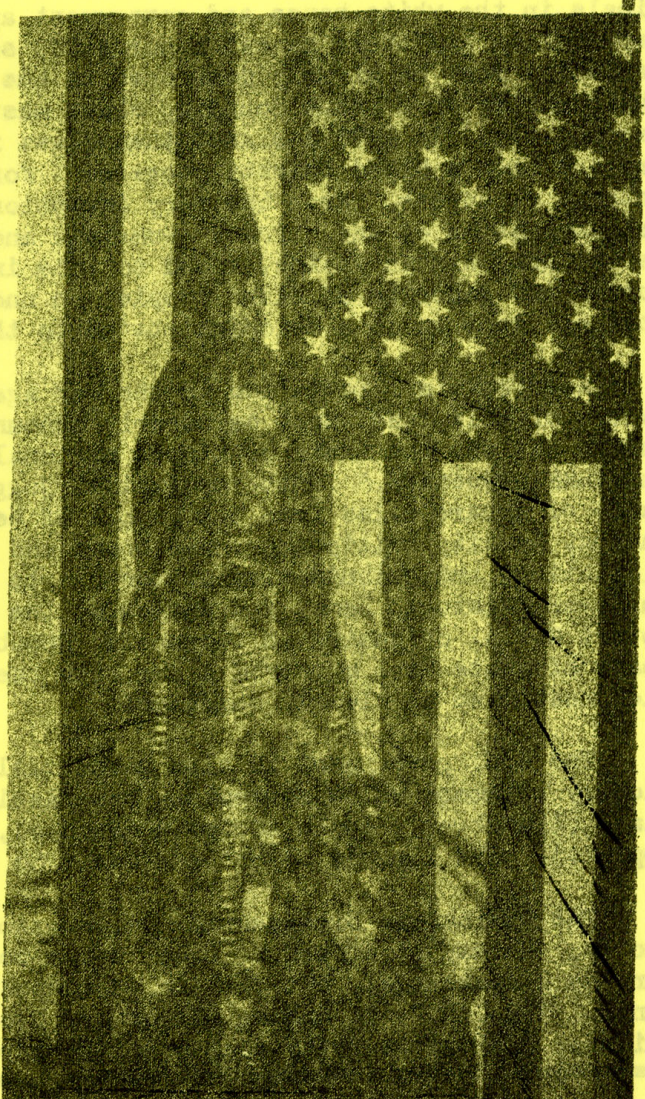
The Amerikkkan Bicentennial celebration must be challenged by all oppressed people. We cannot afford to hide in the corner. We must show our support, not for the Bicentennial, but for the continued struggle against all it truly represents. N.C.D.P.P. is asking all of our brothers and sisters incarcerated in prisons, maximum security fleshpits, to support a unilateral action of our peo-

ple on July 4, 1976. Those incarcerated know full well the depth of brutality of this country. We therefore feel that to use this day to communicate to the people on the streets of this country and the world that the prison system in the U.S. is a vicious slave system, a legal slave system not fit for the shelter of animals--is a "must!"

Concretely, we are saying that comrades who are incarcerated should organize any action that is feasible according to the particular conditions of a given prison, (strikes, lock-ins, lock-outs, boycotts, fasts, rap sessions, etc.) We know that the prison authorities and their goon squads will try to repress these actions. That is why we say "any action feasible." We feel that whatever the activity, it will be positive. For prisoners to do this behind-the-wall on the same day as brothers and sisters across the country, will have a most strategic effect. With support from hundreds of thousands of people who will be participating in local and national demonstrations, it could give the struggle of our comrades behind the wall an international forum.

Victory belongs to those who struggle for it!

N. C. D. P. P.

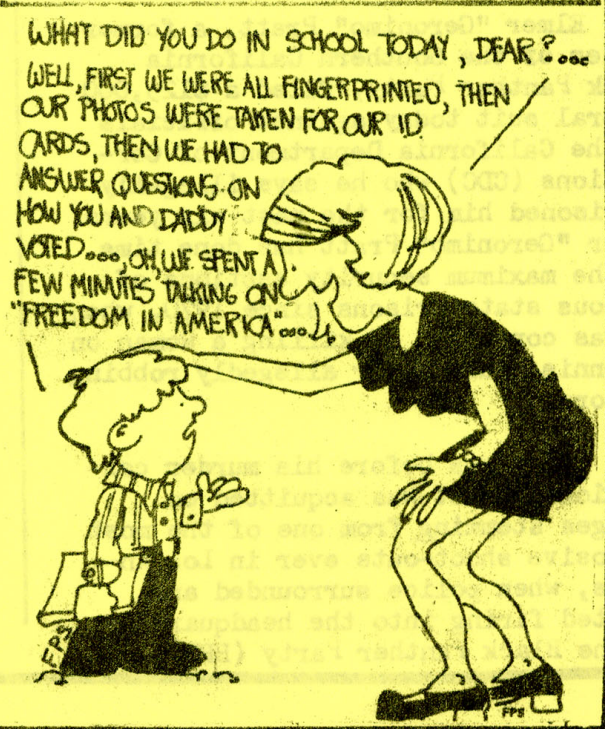


SOLIDARITY MESSAGE FOR JULY 4th, 1976 - FROM TRENTON STATE PRISON

"GREETINGS, COMRADE SISTERS AND BROTHERS WHO ARE WITNESSING THE LAST CENTENNIAL OF AMERIKAN IMPERIALISM. THERE WILL BE NO TRICENTENNIAL BECAUSE THE NEXT ONE WILL BE CELEBRATING A CENTENNIAL OF SOCIALISM. BUT TO ENSURE THAT WE ENTER THIS NEW STAGE AS EARLY AS POSSIBLE (AND POSSIBLY IN OUR LIFE-TIME) - THUS SAVING THAT MANY MORE MILLIONS OF PEOPLE FROM FURTHER OPPRESSION, ENSLAVEMENT AND DEATH, IT IS IMPORTANT THAT EACH OF US - AND ALL OF US - IMMEDIATELY GET ABOUT THE BUSINESS OF BUILDING A TRUE REVOLUTIONARY PARTY IN THIS KOUNTRY. THIS IS WHERE MOST OF US SHOULD BE CONCENTRATING MUCH OF OUR ENERGIES AT THIS TIME - IN PARTY BUILDING! - AND IN PARTICULAR, BLACK REVOLUTIONARIES SHOULD BE GETTING ABOUT THE SERIOUS BUSINESS OF BUILDING A TRUE BLACK REVOLUTIONARY PARTY IN THIS KOUNTRY, STARTING NOW!"

SUNDIATA ACOLI
BLACK LIBERATION ARMY

"Don't worry about it. One day you're feeling down and you dish out 20 years to some poor devil. The next day you feel great and everybody gets a suspended sentence. It all evens out in the end."



GERONIMO HITS COINTELPRO



Geronimo Political Prisoner

FORMER CALIFORNIA PANTHER LEADER SUES PRISON SYSTEM

Elmer "Geronimo" Pratt, a former leader of the Southern California Black Panther Party, filed a \$125,000 federal suit today against officials in the California Department of Corrections (CDC) who he says illegally imprisoned him for the past six years. Elmer "Geronimo" Pratt has done time in the maximum security sections of various state prisons since 1970, when he was convicted of killing a woman on a tennis court after allegedly robbing a store.

Two years before his murder convictions, Pratt was acquitted on charges stemming from one of the most explosive shoot-outs ever in Los Angeles, when police surrounded and started firing into the headquarters of the Black Panther Party (BPP).

They exchanged gunfire with the Panthers for hours, but the police ran out of ammunition and man-power first, and had to give up. The Panthers went underground. Pratt was eventually arrested in Dallas, Texas in 1970 and charged with the murders and attempted murders of several Los Angeles police officers, along with dozens of other charges related to the shoot-out. His co-defendant and close friend, turned out to be a police agent. But the Panthers argued, and the jury agreed, that they acted in self-defense after hundreds of police officers suddenly started shooting up their headquarters.

At the end of 1970, Pratt was indicted for a murder which occurred 3 years earlier. Because of his acquittal at the "shoot-out trial," California authorities needed another excuse to keep him locked up. There is documented evidence exposing several plots to have him assassinated, or at the very least, framed in the courts.

These plots also included killing people who were close to him. A prime target was Sandra Pratt, who was married to Geronimo and also acted in a leadership capacity in the Black Panther Party. In 1971, while she was 8 months pregnant, Sandra Pratt was shot to death by a bullet fired into her head.

The most recent information that has come out about the FBI, CIA, and other government agencies' involvement in COINTELPRO, or the Counter Intelligence Program, shows there was a carefully calculated government program aimed specifically at infiltrating and destroying the Black Panther Party in the late sixties and early seventies.

The key witness for the prosecution in Pratt's murder trial was a Black police agent who had been posing as a BPP member. He testified that Geronimo Pratt "confessed" the crime to him, a charge Pratt vehemently denies. Pratt has always maintained that the charge of murdering a person on a tennis court was part of a government frame-up.

After the trial, evidence turned up showing that the prosecution's main witness was actually an employee of the Los Angeles Police Department's Criminal Conspiracy Section (CCS). He worked for what they called "The Black Desk."

Louis Tackwood, who also worked at "The Black Desk" of CCS for at least 10 years, recently testified at the San Quentin Six trial in Marin that the purpose of his work during those years was "to infiltrate, disrupt and destroy black radical organizations." An incredible amount of BPP members were murdered and jailed during this period of time.

Tackwood testified in Marin that he was aware of several plans to "get rid of" certain Panther leaders -- by the CCS, Central Intelligence and Investigation Unit, FBI, Department of Corrections and other government agencies. Tackwood said under oath that one of his last completed assignments for the CCS was to smuggle an inoperable gun into San Quentin prison which was to be given to prison leader George Jackson 2 weeks

before Jackson was murdered on August 21, 1971. He also said there were various plans and attempts to murder Geronimo Pratt, some of which Tackwood was involved in personally. Tackwood also stated that if the police were unable to murder Pratt, they had a phoney murder charge waiting for him just to keep him off the streets.

Pratt says that prison officials continuously have fabricated charges against him and have made it impossible for him to ever expect to be released on parole. He backs up his charges against the CDC with a number of specific examples.

After his Los Angeles trial, Pratt was taken to the Deuel Vocational Institute in Tracy, where he was immediately put in solitary confinement because of a report filed by a prison official stating that he "allegedly attempted at least two (2) escapes from the Los Angeles County Jail" while awaiting trial there. This report was sufficient to classify him as a security risk. And it remains a part of his central file, despite a subsequent letter from the Commander of the Los Angeles Hall of Justice who adamantly denied that Pratt made any attempts to escape from the Los Angeles jail at all. The letter describes him as "very cooperative" and having "a calming influence on other prisoners."

Most of the intelligence information that the authorities have gathered on Geronimo Pratt dwells on his relationships with the Black Panther Party and Black Liberation Army. The CDC is taking good advantage of the splits within the BPP, and is using them to heighten the internal war between the Panthers and the ex-Panthers who left the Party years ago. While Pratt doesn't deny his past membership in the BPP or the necessity of a Black Liberation Army, he points out that no facts have ever been presented to infer that actively supporting either of those organizations, in and of itself, is a crime.

UNTITLED

My brother is gone
 But his love lingers on.
 He left a strong sister to
 carry on.
 Those that like it,
 all well and good.
 Those that don't,
 they should.
 Someday, someday,
 they will all see
 That they should never have
 killed J.C.*
 When they killed him,
 it was a part of me.

SARAH CLARK

*(Andaliwa, s/n John Clark, was a beautiful Black man/brother/warrior/true revolutionary who was murdered by cowardly pigs at Trenton State Prison on January 19, 1976.)



At Folsom State Prison, Pratt was kept in solitary because some of the guards there filed complaints that he refused to obey the rules of the institution. They accused him of such acts of defiance as "refusing to shave," "throwing apple on the floor" and "talking to other inmates." When he was eventually transferred to San Quentin, he was taken straight to the maximum-security Adjustment Center where he still resides. The CDC claims his continued segregation is necessary because authorities heard a rumor that he had been involved in a plot to hijack a Folsom school bus and exchange the students for the release of political prisoners. This too is a charge without any factual basis. There is no mention of such a plot in Pratt's Folsom records. A report about the so-called attempted hijacking remains in Pratt's central file however, even though a Correctional Counselor from Folsom wrote a letter to the CDC stating, "There is no documentation of any kind that Pratt was involved in any such 'school bus incident.'"

To justify Pratt's continued confinement, prison authorities have accused him of being an active leader of the Black Panther Party, Black Liberation Army, New World Liberation Front, Symbionese Liberation Army and Black Guerilla Family. This ignores the implausibility of one individual being the leader of so many revolutionary organizations, and the lawsuit points out that most of the organizations so named came into existence during the time Geronimo Pratt has been locked down in maximum security in the California prison system.

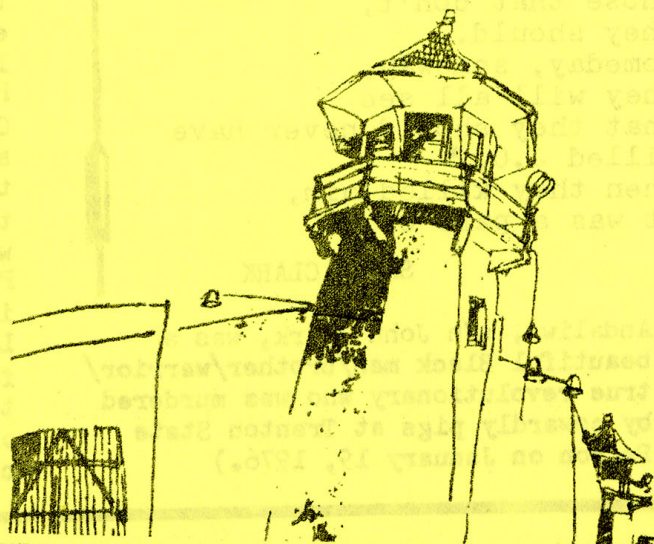
The federal suit asks that injunctions be issued to grant Pratt his constitutional rights of due process and equal protection, which are being violated by the Department of Corrections. Pratt describes his segregation as punitive and based entirely on his political beliefs. He also says that the CDC wants to see him killed in prison. He is demanding that the court take action that would force the CDC to implement his right "not to have his life endangered

and put in jeopardy because of the hatred, disdain and scorn" the prison officials have towards him. He has already spent four years in solitary, the suit says, "for reasons that shock the general conscience and are intolerable to fundamental fairness."

The suit filed today exposes the CDC's intentions to keep Geronimo Pratt locked down tight in California's hell-holes for as long as he is alive. Despite the illegality of his treatment in prison and the frame-up charges which sent him there, Pratt expects his suit will probably just be tossed in a judge's garbage can, as are the rights of all political prisoners. But he is determined to keep on fighting for justice. The history of his experiences with the prison system add to the documented evidence of the state's attempts to kill Black activists in the same fashion that they murdered George Jackson, Fred Hampton, Mark Clark, Bunchy Carter, and many others. Right now Geronimo Pratt is one of many prisoners who are victims of government conspiracies, false allegations and brutal and illegal treatment by the prison and justice systems because of their political beliefs.

For information contact:

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for Geronimo Pratt)
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BOOK REVIEW: FOUNDATIONS OF THE BLACK NATION

By BROTHER IMARI OBADELE (PART 2)

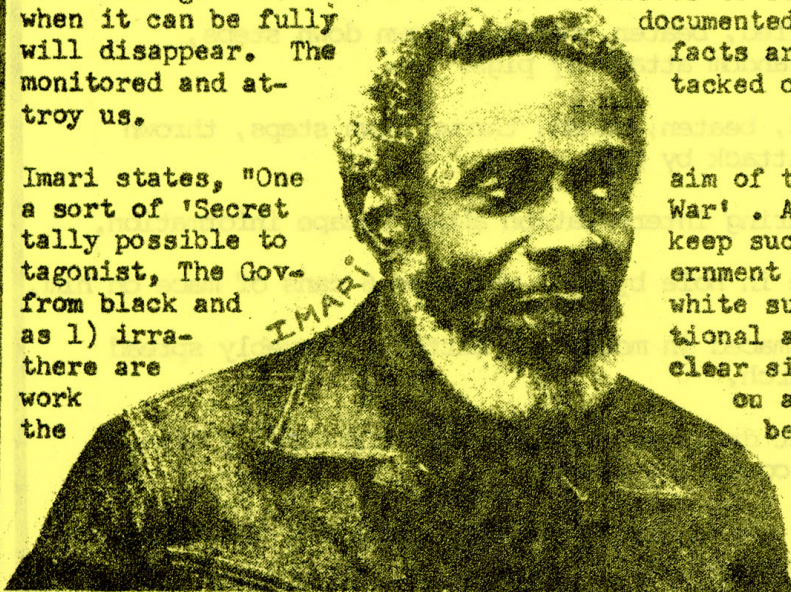
Part 2, on practice, is a culmination of letters written by the President, Imari Obadele, during his imprisonment as a member of the RNA-11. This part of the book goes into detail on the RNA Program, their objectives and methods of implementing their program, and their theoretical justification. He explains the anti-depression program, which is too detailed to explain in this article, but it is very clear that the anti-depression program follows a historical study of Amerikkka's relationship as to how they obtained sovereignty over lands belonging to someone other than themselves, by means of treaties, purchases, "mutual consent", seizure and by conquering. In his explanation of why the United States Government must pay 300 billion dollars in reparations he also explains how a plebiscite can be initiated to help form the beginnings of a nation which can rise up for the millions of Black people in the United States who see the need for nationhood.

One important point in this book is that the RNA has a long and enriched history of struggle, which no matter how hard the enemy (C.I.A., state department, F.B.I., etc.) tries to shake (such as their hard work in Jackson, Mississippi) will come out of the hole the enemy tries to bury them in.

On page 107, there is a chapter called, "The Secret War for Land and Independence", which substantiates my point on how hard the RNA worked under overwhelming forces, showing their revolutionary determination to win. We (N.C.D.P.P.) believe that the Secret War on the RNA wasn't an isolated conspiracy, but a national program formulated by the white house, enunciated by the F.B.I. and approved by Big business. Information is coming out of many places, one of these places being the Secret Intelligence Committee meeting. One of their reports discussed what is now being called COINTELPRO (counter intelligence program). This counter intelligence program is the reason for so many progressive brothers and sisters being behind bars now, as well as being forced out of the country or die! RAM (Revolutionary Action Movement) was also attacked by this program or one similar to it. The Panther Party also lost many good men and women who were set-up on non-existing conspiracies to bomb the Statue of Liberty, which RAM and the Panther 21 were tried for; other losses were due to the many killings of Panthers and other Revolutionary Black Freedom Fighters. The list is too numerous to begin to be told at this time, but when it can be fully documented all the fears and apprehension will disappear. The facts are clear that our movement has been monitored and attacked openly with the intention to destroy us.

Imari states, "One a sort of 'Secret tally possible to tagonist, The Gov- from black and as 1) irra- there are work the

IMARI



aim of the F.B.I. plot is to keep all this War'. Another aim, since it is not to- keep such a war secret, is to cut the pro- ernment of the Republic of New Africa, off white support. The idea is to point to us tional and 2) gun-crazy." From this quote, clear signs of similarities of how they on all the Black-led movements from beginning of the white man's land- ing in this country. But the U.S. Government has stepped up its method as our methods of struggle (Continued on page 13)



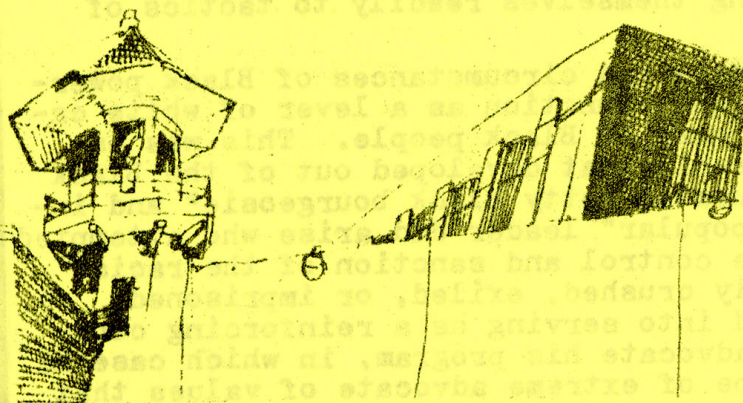
Reign of Terror at Trenton Prison

In our last issue (Dragon Fire Vol. I #2), we reported on the January 19, 1976 rebellion at Trenton concentration camp, ending in death or escalated physical torture for brothers who dared to struggle even while locked up in this 19th century dungeon. After months of continuous resistance on various levels, along with the support of some brothers and sisters on the street, small

but important victories were finally realized. One was the removal of nazi-warden hoffman out of T.S.P. The following names and dates are but a partial listing of the brutalities suffered by those who "Dared to struggle, dared to win"...

- 1973 Danny Hogan scalded to death in air tight cell with busted steam pipe--was a witness to earlier pig murder of another prisoner. Everyone heard him holler all night for help but pigs refused to go to his aid or open door until next morning when he was dead.
- 1976
- 1/19/76 Keith Johnson handcuffed, knife put to throat, beaten by pig interrogating him about escape information.
- 1/19/76 Charles Davis beaten and brutalized during interrogation about escape information.
- 1/19/76 John Douglas shot by pig after he said he was coming out with hands up.
- 1/21/76 Elliot Hampton handcuffed, beaten, maced, thrown down steps, thrown in hole after random attack by pigs.
- 1/21/76 Ike Chapman handcuffed, beaten, maced, thrown down steps, thrown in hole after random attack by pigs.
- 3/1/76 Earl Clanton beaten during interrogation about escape information.
- 3/4/76 Zackerman beaten while in hole by pigs who used 6 cans of mace on him.
- 3/10/76 Anthony Smith beaten, maced in mouth and buttocks forcefully spread because he refused search.
- 3/16/76 "Watusi" complains that drugs put in food made him sleep 3 days, could hear people but could not answer.
- 3/18/76 Curtis Tillman beaten, thrown into bars and forcefully had buttocks spread for refusing anus search.

- 3/20/76 Larry Thomas beaten, maced and buttocks forcefully spread.
- 3/20/76 Sam Balcon beaten, shoulder broken, maced and buttocks forcefully spread.
- 3/21/76 Sundiata beaten, choked and buttocks forcefully spread.
- 3/25/76 James Boulding beaten and buttocks forcefully spread.
- 3/25/76 Charles Reddy beaten, foot fractured and buttocks forcefully spread.
- 3/25/76 Sam Balcon passes out in cell from pain due to broken shoulder received during beating.
- 3/28/76 Sundiata beaten, choked, maced and buttocks forcefully spread.
- 3/28/76 Robert Reddy beaten and buttocks forcefully spread.
- 3/28/76 James Gadsen beaten.
- 4/3/76 Charles Jackson beaten, 4 stitches put in head and forcefully spread.
- 4/4/76 Luke Buford beaten and forcefully spread.
- 4/4/76 "Supertrooper" (Lil Larry) beaten and forcefully spread.



BOOK REVIEW: FOUNDATIONS OF THE
BLACK NATION (Continued from
page 11)

have taken on the real world
view.

"What was the Chinese revolution
for - Land". "How was it fought -
Bloodshed". The U.S. Government
took the words of our revolution

and blew them up, took it out of context to show the incorrect picture of the
Black Liberation Movement.

Imeri talks about RNA members forced out of the country by government attacks,
such as Brother Antar Ra, Brother Machio and Fela. They were attacked by New Mex-
ico highway patrolmen, one of whom was apparently killed in the affray. The bro-
thers are now in Cuba, having arrived by a specially diverted air flight. He goes
on and on proving to the readers the constant war on the RNA is not a manifesta-
tion of one or two, but a real situation brought on by a government that is trying
to hold onto the last hope they have to killing our movement!

Anyone who wishes to pick up this book, Foundations of the Black Nation, may pur-
chase it at the East Bookstore, AKIBA MKUU, 6 Claver Place, Brooklyn, New York,
11238 - phone (212) 636-9400. Check it out for yourself! (Price is \$2.95)

PSYCHOSIS OF BLACK LEADERSHIP

There seems to exist a crisis of Black leadership in America. Although there may be many reasons that can explain this present crisis, the most fundamental cause appears psychological. There appears to exist, especially among Black elected officials, the psychosis of what can be best termed "a colonial mentality of contrary emotions." While the vast majority of Black people suffer from this mentality, (to a lesser or greater degree) Black elected officials and "endorsed" spokesmen seem to suffer more acutely than other Blacks. Perhaps it's because their prominent position or "role" tends to bring out this mentality, making Black leaders into lewd caricatures of educated "Simples".

Historically, Black leadership almost always functioned under the sanction of white domination and power. Consequently, Black leadership developed a tradition of dependence on white sanction and a style of back room compromise coupled with public verbal "militancy", or public moralizing and disgusting back room collaboration with oppression. While there is partial justification for such a style of Black leadership, given the traditional powerlessness and disorganization of the Black masses, the truth of the matter is that often the leaders themselves were opportunistic, lending themselves readily to tactics of racist manipulation.

Under the historical conditions and circumstances of Black powerlessness, Black leadership could only function as a lever of white capitalist control over the entire mass of Black people. This was especially true of the Black leadership that developed out of the Black church or which grew from the educated petty Black bourgeoisie* and intelligentsia. Whenever a Black "popular" leader did arise who attempted to lead his people outside of the control and sanction of the racist system, this leader was ruthlessly crushed, exiled, or imprisoned. Sometimes though, he was co-opted into serving as a reinforcing countervailing force and allowed to advocate his program, in which case he was usually portrayed as some type of extreme advocate of values that reinforced the prevailing system, such as "Black capitalism".

Given the fact that Black leadership functions under white domination, instead of upon Black mass organization, Blacks "elevated" to the dubious status of "responsible" Black leaders derive their "power" from their liason to the racist ruling classes and their political parties. Under these prevailing circumstances even a Black leader that enjoys a measure of popular Black support is still forced to act as neo-colonial bag man for the system that exploits his people. The tradition and style of Black leadership inherited from slavery still prevail today. The civil rights struggle of the fifties and sixties only slightly modified this tradition and style of Black leadership; these struggles did not alter fundamentally Black peoples relationships to the capitalist system, consequently the historical tradition of Black leadership remains basically unchanged.

* Black Bougeoisie - If Blacks in the U.S. are essentially in an economical, neo-colonial status, then the Black Bougeoisie is a neo-colonial bougeoisie dependent on the capitalist classes that control production. The Black bougeoisie serves a colonial political function. It is the historical dynamics of U.S. racism that

makes Blacks an internally oppressed nation physically. This means that there is a national Black bourgeoisie vis a vis Black people but at the same time, this bourgeoisie, like all colonial bourgeoisie, is a sham bourgeoisie - a paper bourgeoisie because it does not have the economical control of a real white bourgeoisie. All Blacks in the U.S. are dependent to a lesser or greater degree on the prevailing capitalist forces of production.

If the problem of Black leadership is to be solved, certain conclusions are unavoidable. Leadership of the Bayard Rustin, Jessie Jackson, Roy Innis variety, or the type best exemplified by members of the Congressional Black Caucus, can best be illustrated as a form of neo-colonialism of a unique American domestic variety. This form of "domestic" neo-colonial control of American Blacks utilizes "native" (Black) spokesmen and elected officials to control their own brethren and channel Black disgust and unrest down those paths indicated by the colonial power (dominant capitalist classes and their political parties). The paths are strewn with money in the form of grants, or so many job "opportunities", or "training programs" that all lead irrevocably into the marshland of continued Black exploitation. These leaders are consummate artists. They create the illusion of Black struggle for freedom and against racist oppression, while reinforcing the system that negates Black liberation and perpetuates racism! For these leaders, organization of the Black masses for independent political, social, and economical power is a curse. Independent Black power is not a result of "programs" or "job opportunities", but the active organization of the masses of Blacks against their class enemies and racial oppressors, and the transformation of this mass movement into the means of self-reliance. The fact that Black people are unaware of themselves as an independent political and social force is the result of the lack of mass organization, which is a result of the crisis in Black leadership.

It is no coincidence that at a time when there are more Black elected officials than at any other period in Black history, the masses of Blacks are comparatively worst off than ever before. Even more insulting is the total disregard shown by the white ruling classes for thirty million Black People. Nothing speaks more eloquently of the neo-colonial position of American Black elected officials and endorsed spokesmen. Some of the most reactionary and racist police forces can be found in those cities with Black faces in the mayor's offices. Indeed, it seems those bureaucracies most insensitive to the plight of Blacks are either staffed heavily with Blacks or headed by Black people. This should come as no surprise. The institutions of the racist class system have an independent function for the controllers of the state, and it makes little difference what color the faces are that preside over them. On the other hand, when the "official" happens to sport a Black face we are still right back where we started-with the neo-colonial mentality of contrary emotions. One characteristic of this mentality is that the "native" (oppressed) wants very much to be just like his people's oppressors, to plunder like him, or exercise his male prerogatives, (what he really wants is not to be him, but to have his power). It is here that "contrary emotions" becomes crystalized.

Black people often find themselves victims of "neo-colonial contrary emotions" in regards to prevailing white society and its racist institutions, and even in regards to themselves. The first series of emotions are a deep hatred and/or distrust of the "system" that disregards Blacks and reduces them to the lowest strata in its class structure. (it's interesting to note that the higher a Black person rises within the system the more he identifies with his individual capacity and the deeper the suppression of his feelings of distrust for the system. It's almost as if his suspicion that he is "something" is substantiated by the system because he thinks he has the "power" of whites who are something). Coupled with this basic distrust and hatred of the system is a profound fear of the coercive power whites have at their disposal and which is epitomized in the power of their state. Running counter or contrary to the first set of emotions are equally strong emotions of "lust for the good life", "impotence", and a deep psychological need for social acceptance (a need that has heavy paternal overtones).

A great many Black people "lust" after the products and conspicuous comforts offered by capitalist white society and eulogized in the mythological American dream. It's very difficult to resist the urges of the mass media to consume, consume, consume. Yet in trying to satisfy this induced lust to consume the "good life" most Blacks must confront the reality of being Black and usually poor in a racist-class society. The struggle to avoid this reality assumes many forms of ridiculous escapism and psychological avoidance; from perpetual partying to astral traveling. The essential state of non-being or being of little consequence in a society that advocates "individualism" is too cold a deal to face squarely. There is the sub-conscious feeling of purposelessness and having no social worth or value. The deep anxiety this can engender is thus overlaid with absurd pretenses of absolute "individualism" and sham devotion to American (capitalist) values which does little to conceal the reality of impotency in the face of a racist system.

The sum total of all these emotions unlike any experienced by whites for it is an alienation of an entire community between them, it is both a reality and a basis for self-hatred.

that while all Americans (whites) are members of an alienated society, Blacks are doubly alienated, and in this sense, are at once more American than most whites and less American than all whites. It is partly these feelings of impotency and alienation caused by colonial contrary emotions that seem to drive many Blacks toward an ingratiating inclusion into a system they basically despise, fear and distrust. Inclusion in a racist system bestows the appearance of power upon many Blacks, although in actuality they are the ultimate target of the racism it perpetuates. Yet, inclusion is desired over exclusion, for to be excluded is to remain a "nobody", while to be included is to appear as "somebody".



is a deep alienation under capitalism, people, and community. It is ironic

members of an alienated

This is partly the reason why the white media and its absurd mimic, the Black Bourgeoisie press, often make "spokesmen" out of Black athletes and entertainers. No other people in the world have basketball players and singers projected as their national spokesmen on issues that are far removed from dribbling a ball or "Bumpin'". Yet, Black Americans have James Brown speaking eloquently in his Georgia shoe shine

accent about how he is an international representative of Blacks in the U. S. The Black pseudo-media rurefull color spreads on how many expensive gadgets Issac Hayes possesses. All this whispers to that colonial mentality within us. It says, "with all these things, I have the "appearance" of power, therefore, I am somebody, and if I am "somebody", I am qualified to speak on our collective behalf."

The white reactionaries who control the capitalist system encourage at every opportunity the projection of Black sports figures, musicians, movie stars and the like as pseudo-political and social leaders of Black people. These racists fully realize that a leader, any leader, is the symbol of those he represents. Even deeper than this is the fact that in a people's struggle for liberation, a leader is the embodiment of that struggle. He presents the image the people must strive towards. He projects the ideals and values upon which the struggle is built; indeed, he is the personification of that struggle. Could this possibly be why Blacks could never follow a true leader dressed in rags? Yet, we fall in step behind a fool dressed in silks! It's the sad trick of capitalist values, that say, "a man is what he owns, and if he has nothing, he is nothing." This is one mechanism by which we attempt to avoid our impotence.

Interwoven throughout the colonial mentality of contrary emotions and its various behavior patterns is the paternalistic image Blacks have of the racist system as a whole. Many Blacks view the system of their oppression much like a child views his father. This view may be a conscious one or an unconscious impulse, but it is not at all uncommon. There is that pathetic notion that somehow the system will "take care" of ones needs if only one acts according to its authority. This is essentially a paternalistic view of a hostile and predatory system. How else can one account for the absurd belief in the American body politic? This political system and its capitalist base have consistantly worked against Black people's interest; yet, they trust it; almost doglike in their affection for it. The racist and reactionaries who control the American body politic understand the basic psychosis of the Black colonial mentality and from time to time they respond in a demonstratively paternal fashion to the clamor of Blacks by dispensing some "fruits" of "democratic" capitalism. The irony of it all is that they get away with it every time. It is not because people are stupid that such obvious paternalism works, it is because Blacks in the U. S. have yet to come to grips with the reality of their basic colonial condition and its resultant psychosis.

The ridiculous belief in a basically hostile political system and its ability to meet Black people's needs has its roots on the plantations of old. The slave master encouraged the slave's total dependence. Part of the racist mythology that justified this slave dependence upon the slavemaster was the myth that Blacks were basically "children" who needed the slavemaster to take care of them, (it didn't matter that the slave did all the work and "took care" of the master). The resultant psychological attitude effected both the slave and the slave master. The slave fell victim to the notion that the slave master (and by extension all whites of power) were ultimate authorities, capable of dispensing rewards or punishment according to how the slave "behaved". On the other hand, the slave master began to believe in his omnipotent authority and began to assume a paternal responsibility in place of an unbridled slavemaster's hostility for those he held in utter captivity.

Slavery was to the slavemaster, the best thing that could happen to niggahs. Today's prisons are time capsules that vividly illustrate this mentality at work. But the most devastating area in which the vestiges of slavemaster-slave paternalism exists is the political area.

The paternal psychosis of the slave mentality appears to be at the root of Black elected officials; fear of organizing a grass roots independent Black political party, while all the contrary emotions of the colonial mentality seem to inspire the reluctance of Black elected officials to withdraw from both the Republican and Democratic parties. It is the paternal slave mentality that seems to be the outstanding characteristic of their attitude.

During the past six years there has risen a clamor for an independent Black Political Party. Although the politics of many who advocate such a move are questionable, the call for an independent Black Political Party is a correct one. It is correct because an independent Black Political Party can be the organizing vehicle by which the masses of Blacks are organized into a cohesive force for their own interests. It can also serve as a popular mechanism of education, by which Blacks are made aware of the necessity and tasks of Black Liberation. Of course such a Mass Political Black Party will have the characteristics of a multi-class Black United Front, and the constant struggle with the Black bourgeoisie and petty bourgeoisie waged by the majority of Black working class poor; for leadership will be intense. However, in only such a struggle, and around such a United Black Front, can the issue of Black leadership and demands be resolved. A Mass Black Political Party is inevitable, but the question that can radically alter its value to the masses of Blacks is whether such a party will have a bourgeoisie character (a carbon copy of the Capitalist Parties) or a working class and Black grass root character. This question can only be answered by the leadership of such a movement. If Black Bourgeoisie, elected politicians, and endorsed spokesmen are allowed to dominate a Black Political Party, instead of serving it in the interest of Black mass organization, then what will be created would be a sham from beginning to end.

Arguments like those put forward by Ron Dellums in his refusal to accept the Presidential Draft extended by the Black Political Convention (a Convention of many different Black Organizations who are still stumbling toward some independent Black Political organization) is a classic illustration of the paternal psychosis of many Black "officials" and spokesmen. Brother Dellums, while not completely closing the door to the BPC draft, maintained that he perceived (at this point) his duty as "heightening the contradictions within the Democratic Party". This is tired logic employed by Black elected officials who do not really want to organize a mass political movement against their white colleagues and their capitalist parties. Apparently, these officials know what side their own bread is buttered on, and who does the buttering! The verbiage that "Blacks must be on the inside of the major capitalist parties in order to effect things", is just that--verbiage. This rationale has been disproven time and time again. Obviously Dellums, Bond, and others feel that brow beating crackers and jive liberals is more beneficial than organizing a Black grass roots independent political movement. What is this but the colonial mentality of paternalism at work?

It can be reasonably asserted that today's Black leadership crystallizes and epitomizes the colonial mentality of contrary emotions.

All the resentment, distrust and fear of reactionary white power, the desire to be accepted by, and of service to that reactionary power, manifests itself in their political behavior. And it is this political behavior of Black leadership that has helped create the present crisis of leadership in Black America.

Now, more than ever, Black people are faced with the necessity of forging an independent political existence. With the continuing decay of white capitalism, our very survival is at stake. The struggle to create an independent Black Political presence is but one step in organizing this survival into a means of total liberation. Black people must therefore throw off the yoke of a neo-colonial leadership and forge ahead into developing a revolutionary leadership devoid of the psychosis of the plantation.

R. Dhoruba Moore

ON BASIC ATTITUDES

Many comrades do not take the organization as their own, and it is manifested in their work. They approach organizational work at their own convenience. They feel great demands are being made on their time, and offer excuses or become hostile to directives or comrades when excuses are not acceptable. This volunteer attitude (doing it when I can), while all right in the Salvation Army, is counter-productive in a revolutionary organization. This attitude is lumpen-proletarian and petty bourgeois in origin, and stems from a low political level. Because many comrades don't understand dialectics, any request they personally don't see the significance of is taken in a light manner, to be dealt with at one's convenience, if at all. In the meantime the world is continuously changing, and for revolutionaries the change can be the difference between life and death.

With the type of attitude prevalent among many comrades, should they find themselves in the countryside where they had to grow their own food, they would (1) learn the laws governing crop growing and act in accordance with those laws, or (2) perish by going against them. Mankind has flourished by being conscious in the world and acting upon the knowledge he's accumulated through observation and practice. The same can be said of society as a whole, and organizations. Within a revolutionary organization there are no unimportant matters when working towards the liberation of Black people and all oppressed people; we should understand that it is no easy task and is not to be taken lightly.

How do we correct this when there is such a disdain for discipline - not only of accepting it but also of imposing it. Rules are the corrective measure but aren't worth the paper they are written on if not enforced. What is needed is a change in basic attitudes towards the organization and organizational work. Once comrades take the organization as their own they will not be so liberal with themselves and others. Waging struggle on the ideological and political front will enhance comrades' comprehension of how detrimental this attitude (lackadaisical) is to the organization and struggle as a whole.



POWER TO THE OPPRESSED PEOPLES!



"You will find no class or category more aware, more embittered, desperate or dedicated to the ultimate remedy - revolution. The most dedicated, the best of our kind - you'll find them in the Folsoms, San Quentins and Soledads."

George Jackson

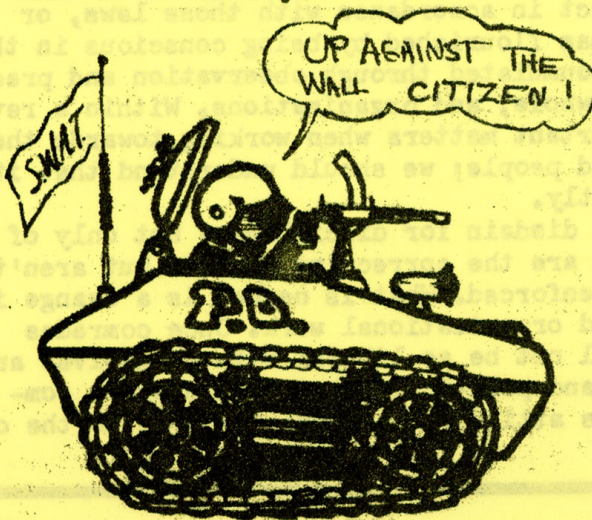
Are Unrealistic Demands being made by those inside? While the answer may be "yes" in some cases, it is not true in all cases. Those inside are often told they do not understand what is happening on the outside; this too is not an absolute. While conditions are oppressive and repressive outside, they are less repressive than they are inside. Those outside have freedom of movement and thus to a larger degree freedom of action, with the primary limitations being self-imposed. If we who are supposed to be revolutionaries are neutralized by the state's economic crisis and other obstacles, not able to overcome them, then we can expect no better from the broad masses whose political level is supposed to be on a lower level than our

own. To speak of self-determination while reacting to conditions instead of acting to change conditions is a glaring contradiction in our philosophy. Unreasonable demands are such because (1) material conditions do not allow for them, (2) the conscious level of those asked cannot see the feasibility of its success and (3) it's unreasonable because it doesn't correspond to their interpretation of reality. The only unreasonable demand is one that oversteps material conditions. How we approach a situation may well determine how we deal with it; again, it's a thing of basic attitude. If one has a negative attitude when responding to a request, order or policy, it may then become an "unreasonable" demand. Yet revolutionary history is full of people doing the impossible, overcoming obstacles: if that principle holds true for others than it holds true for us also. Those who oppose anything new also look for flaws, demanding perfection before they feel it can be implemented. Not only do they oppose new ideas and methods with words, but will sabotage them thru half-hearted actions to ensure their failure. Many criticize armed struggle as being unrealistic since the enemy has all the weapons; these same people will praise the Vietnamese people's creativity in defeating the biggest war machine in the world. As Chairman Mao pointed out, while weapons are a factor, they are not decisive cause weapons are ultimately welded by people.

The conditions which overwhelm comrades are a sign that we are not dealing with problems dialectically. When we begin to make great demands of ourselves as a revolutionary organization, then no demand will be unreasonable; new methods must be devised to deal with any and all situations so that we can forge new roads that will lead us to victory.

Surmount all Difficulties
Overcome all Obstacles

Sule - June, 1976



Message to the Black Movement

A POLITICAL STATEMENT FROM THE BLACK UNDERGROUND
COORDINATING COMMITTEE: THE BLACK LIBERATION ARMY

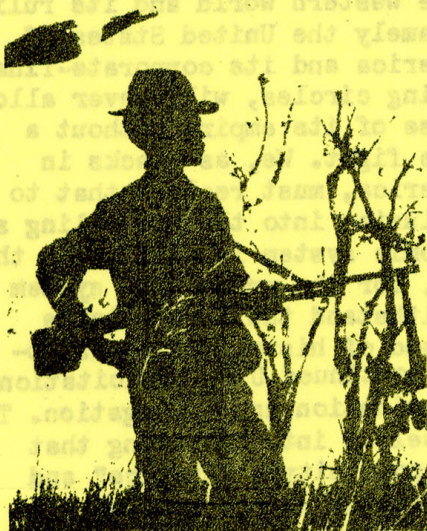
(N.C.D.P.P. will be reprinting the above "message" in a regular series in our newsletter, beginning in this issue with the dedication, introduction and the overview.)

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DEDICATED TO ALL THE COMRADES KILLED,
CAPTURED AND EXILED IN THE STRUGGLE TO
BUILD THE ARMED URBAN GUERRILLA FRONT,
AND TO THOSE WHO SUPPORTED US WHEN ALL
OTHERS REFUSED TO FACE UP TO REALITY...
THE SEASON OF STRUGGLE IS OUR SEASON.



INTRODUCTION

The following is a political overview and statement of general political positions. We have written these political positions from the perspective of the Armed Front because we feel that such a perspective is needed in the total revolutionary process for Black liberation. We are general in our public statement because we are essentially a military and political front, therefore it would not do to speak in any other terms, for the actions of the armed front will address themselves to the specifics of our peoples national oppression. We do not wish the ENEMY to gain tactical insight in carrying out his repressive campaigns, while on the

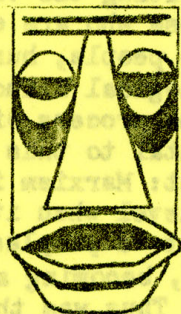
other hand we do desire that the Black Liberation Movement understand the correct role armed struggle plays in a peoples struggle and how this role is in motion for us here in North America.

The tool of analysis is for us a further development of the Historical Materialist method, the dialectical method. We will not even waste our time debating the values of Marxism with those who are emotionally hung up on white people, hung up to the point of ideological blindness. We understand the process of revolution, and fundamental to this understanding is this fact: Marxism is developed to a higher level when it is scientifically adapted to a peoples unique national condition, becoming a new ideology altogether. Thus was the case in China, Guinea Bissau, Vietnam, North Korea, the Peoples Republic of the Congo and many other Socialist nations. For Black people here in North America our struggle is not only unique, but it is the most sophisticated and advanced oppression of a racial national minority in the whole world. We are the true 20th century slaves, and the use of the dialectical method, class struggle and national liberation, will find its highest development as a result of us. This dialectic holds true not only for Marxism, but for revolutionary nationalism as well; it holds true for concepts of revolutionary Pan-Africanism and it is true of the theoretical basis in developing revolutionary Black culture. All of these ideological trends will find their highest expression as a result of our advanced oppression. Yet, we must be ever mindful that the same objective process

is true for reactionary refinement as a result of our struggle. This is the unity of opposites in struggle with each other. To defeat our enemy and render his reactionary allies impotent we must have a truly revolutionary perspective informed by concepts of revolutionary class struggle; a movement without such a perspective will fail to defeat our common oppressor. We are not afraid of white people controlling our movement, for our formations, guns, and ideas are built with our own hands, efforts and blood. With this in mind we address ourselves to the Black Liberation struggle, its activist elements and organizations. Our call is for UNITY, for a NATIONAL BLACK LIBERATION FRONT. We must build to win!



NYURBA
BLACK LIBERATION ARMY



AN OVERVIEW

We will start with the basic fact that Capitalism and Imperialism as an economical system is in a deep crisis at home and abroad. The basis of this crisis is, of course, the exploitive relationships that capital must maintain in order to function. It is these economic, social and political relationships that signal the eventual doom of our oppressors and this system of oppression under which we all live.

This crisis of Capitalism is of a protracted nature. By this we mean it is a long process of deterioration that is spread over a considerable length of time. The seeming material wealth which we see all around us in no way contradicts this fact of decay, deterioration or the fact of crisis. In fact, overproduction and uneven distribution have led time and time a-

gain to a bloated market, cutbacks in employment and all the attendant ills of an economy based on private ownership of socially produced commodities. Inflation, soaring prices and inadequate wages are all symptoms of an economy that is based primarily on class exploitation at home and national domination of the Third World's resources abroad.

The heightening of oppressed peoples struggles abroad have added to the crisis of the entire western world, and threaten to cut drastically its essential resources. We realize that the chief economical and military power in the western world and its ruling class, namely the United States of North America and its corporate-financial ruling circles, will never allow the demise of its empire without a desperate fight. We, as Blacks in North America, must realize that to seek inclusion into the prevailing socio-economic system is suicide in the long run, for the prevailing system cannot withstand the irresistible world trend of history which is opposed to continued U.S. exploitation racist domination and subjugation. To fool ourselves into believing that "equal opportunity", "justice" and social equality is the same as the capitalist system is a grave mistake with genocidal implications for every person of color. Our first obligation is to ourselves. This means our first obligation is to secure our total liberation from those forces that maintain our oppressive condition. Related to this self-obligation (not distinct from it) is our obligation to all oppressed peoples throughout the world, for in striving to liberate ourselves we must abolish a system that enslaves others throughout the world. This, in essence, is our historical duty. We can either carry it out or betray it, but we most certainly will be judged accordingly by the world's peoples.



The B.L.A., as a result of realizing the economical nature of the system under which we are forced to live, maintains the following principles:

1. That we are anti-capitalist, anti-imperialist, anti-racist and anti-sexist.
2. That we must of necessity strive for the abolishment of these systems and for the institution of Socialistic relationships in which Black people have total and absolute control over their own destiny as a people.
3. That in order to abolish our system of oppression we must utilize the science of class struggle, develop this science as it relates to our unique national condition.



In Tribute to MALIK EL SHABAZZ

(May 19, 1925 - February 21, 1965)

FOR AFRICAN PEOPLE IN THE U.S., THE LEGACY THAT HAS BEEN LEFT TO US BY THIS BLACK REVOLUTIONARY HERO IS CLEAR: THAT AS AN EXPLOITED AND OPPRESSED PEOPLE, WE MUST HAVE AN UNCOMPROMISING DEDICATION TO THE CONCEPT OF FREEDOM AND SELF-DETERMINATION "BY ANY MEANS NECESSARY".

OPPRESSION BREED THIS BLACK FREEDOM FIGHTER AND UNTIL ITS TOTAL ELIMINATION, OPPRESSION WILL SURELY BREED MANY, MANY MORE MALCOLMS.



"Power in defense of freedom is greater than power in behalf of tyranny and oppression, because real power, comes from the conviction which produces action, uncompromising action. It also produces insurrection against oppression. The only way you end oppression is with power."

Malcolm X

trial briefs

ASSATA SHAKUR'S trial, stemming from the May 2, 1973 New Jersey Turnpike attack, has been postponed in the Middlesex County Courthouse til September. Fund-raising for her legal defense will be a priority for the summer. Help is needed from all quarters. A U.S. government conspiracy is definitely evident. Despite 3 acquittals and 1 dismissal, New York State is still pursuing for some kind of conviction.

ANDREW JACKSON-ASSATA SHAKUR indicted on another frame-up--a murder rap at an after-hour club in January of 1973. Tentative date recently set for January 19, 1977. Brooklyn Supreme Court.

ROBERT RAUF VICKERS now being re-tried for attempted murder of 2 police in 1971 when Panther brothers Harold Russell was killed and Kimu White was shot several times. Two months ago, the case was locked in a hung jury. This second railroad is taking place in Part 71, 13th floor, in the Criminal Court building, 100 Center Street, Manhattan, Monday through Thursday. Support needed. Be there, brothers and sisters!

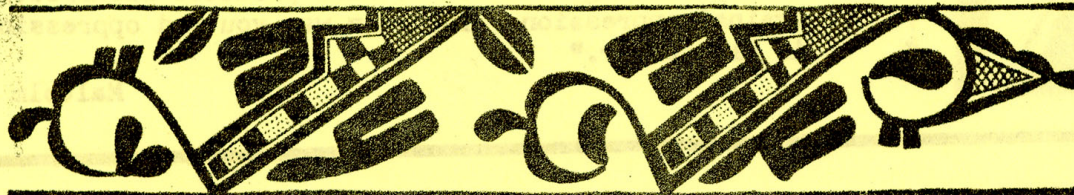
VICTOR CUMBERBATCH'S case, a February, 1973 bank robbery in the Bronx was scheduled for July 13th in the Southern District Federal Court. Vic has been in New York City's federal holding pen the past several weeks but, at this writing, may have been shipped back to Auburn til trial begins.

LOUIS DUPREE, Dean of Boys at the Malcolm Shabazz #7 Mosque in Harlem, now on trial for felony murder, another U.S. government railroad. Four years ago, New York's swinest staged an armed assault on the mosque and a police was fatally wounded in a hail of police fire-power. As Dean of boys, Dupree was in the mosque protecting students.

IMAM RASUL SULEIMAN & BROTHERS OF THE SANKORE MOSQUE, Greenhaven Prison, won their class action suit against the federal government in their fight for their right to grow beards and mustache if they so wished. (Similar to the victory of Martin Sostre in the State court).

A strong campaign for a July 4th Governor's clemency has been waged by the people for ROBERT RICE, SALVADOR AGRON, and DACAJEWELIAH JOHN HILL. By the time this Newsletter is printed, let's hope the three brothers will be out on the street!

MALIK CHAKA (s/n Michael Edwards) arrested by FBI upon return to amerikkka, after years of struggle/work as a free-lance journalist in Africa. Framed in 1970 for "assault and battery" on pigs when he fact he was shot, victim of COINTELPRO's assault on the Camden-based Black People's Unity Movement. This brother is in need of your support and legal help! For more information, contact: Florence Tate, (212) 371-9049.



prisoners are our fighters

SEND COMMISSARY...SEND LITERATURE...SEND MAIL...SEND STAMPS...TODAY!!!

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organize our communities to free all political prisoners

SOWETO POWER



TOPPLE
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