

THE BLACK PANTHER

INTERCOMMUNAL NEWS SERVICE 25¢

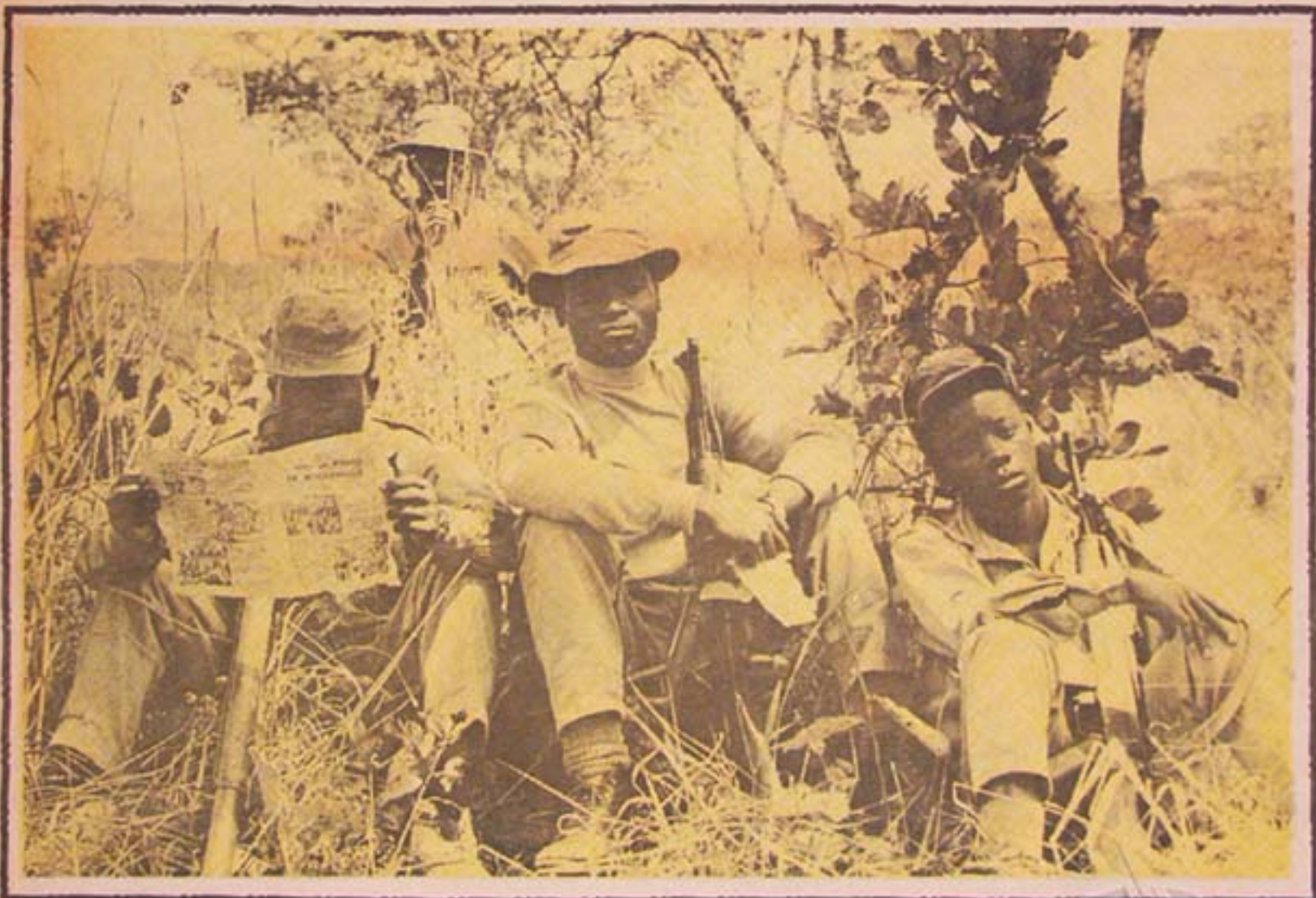
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MOZAMBIQUE: OUR DREAM HAS THE SIZE OF FREEDOM



SEE ARTICLE INSIDE PAGE 2 ALSO, SEE SUPPLEMENT
OAKLAND - A BASE OF OPERATION PART XIX PAGES A, B, & C

SURVIVAL TICKET
VOTE FOR
SURVIVAL

BOBBY SEALE FOR MAYOR OF OAKLAND
ELAINE BROWN FOR CITY COUNCIL



INTERCOMMUNAL NEWS

MOZAMBIQUE: OUR DREAM HAS THE SIZE OF FREEDOM

The following article on the people's struggle for self-determination, justice and land in the country of Mozambique, Africa begins a series of articles to be printed in the Black Panther Intercommunal News Service. Lifting the shroud of fog and confusion, we will investigate the real Africa and the African people. Casting aside stereotypes and idealistic romanticizing, we seek our past and examples for our future. We will find that there is really no difference between the Black communities of Harlem and Watts and the Black communities of Tete and Cabo Delgado Provinces in Mozambique. The "dreams" of the late Patrice Lumumba in the Congo and Kwame Nkrumah in Ghana were the same "dreams" of the late Dr. Martin Luther King, W.E.B. DuBois and Brother Malcolm X. Our struggles are against the common enemy--the American Empire. The great Black leader and writer, Frantz Fanon, once described the process as one which, "transforms spectators, crushed by their own inessentiality into privileged actors, with the grandiose glare of history's floodlights upon them." Gazing through the haze which formerly surrounded the continent of

Africa, we will gradually begin to see the mirror image of ourselves, Black people, uniting together for the common good of us all.

In 1498, six years after Columbus' more famous 'discovery', another Portuguese explorer/invaser, Vasco DaGama, violated the shores of Africa. He claimed the land (and the people) in the name of Portugal. Today, five centuries later, the people of Mozambique still suffer under the brutal hardships of Portuguese colonial rule.

Resistance to the Portuguese oppression marks the long history of the people of Mozambique. Folktales and songs tell the story of heroes from times past, men and women who refused to live the life of a slave and fought for the benefit of their people. In 1920 the African League was formed. It was based upon principles of unity not only within Mozambique but unity among all oppressed people throughout the world. The appeal of the African League was widespread in Mozambique, and its popularity grew. The end, however, for the African League came with the rise to power, in Portugal, of



We have suffered for 500 years-- we can bear it no longer.

the ruthless dictator, Salazar. Upon seizing control in 1926, one of Salazar's first moves was to outlaw the African League. Its leaders, unorganized for the repression which was to come, were soon hunted down by the Portuguese secret police.

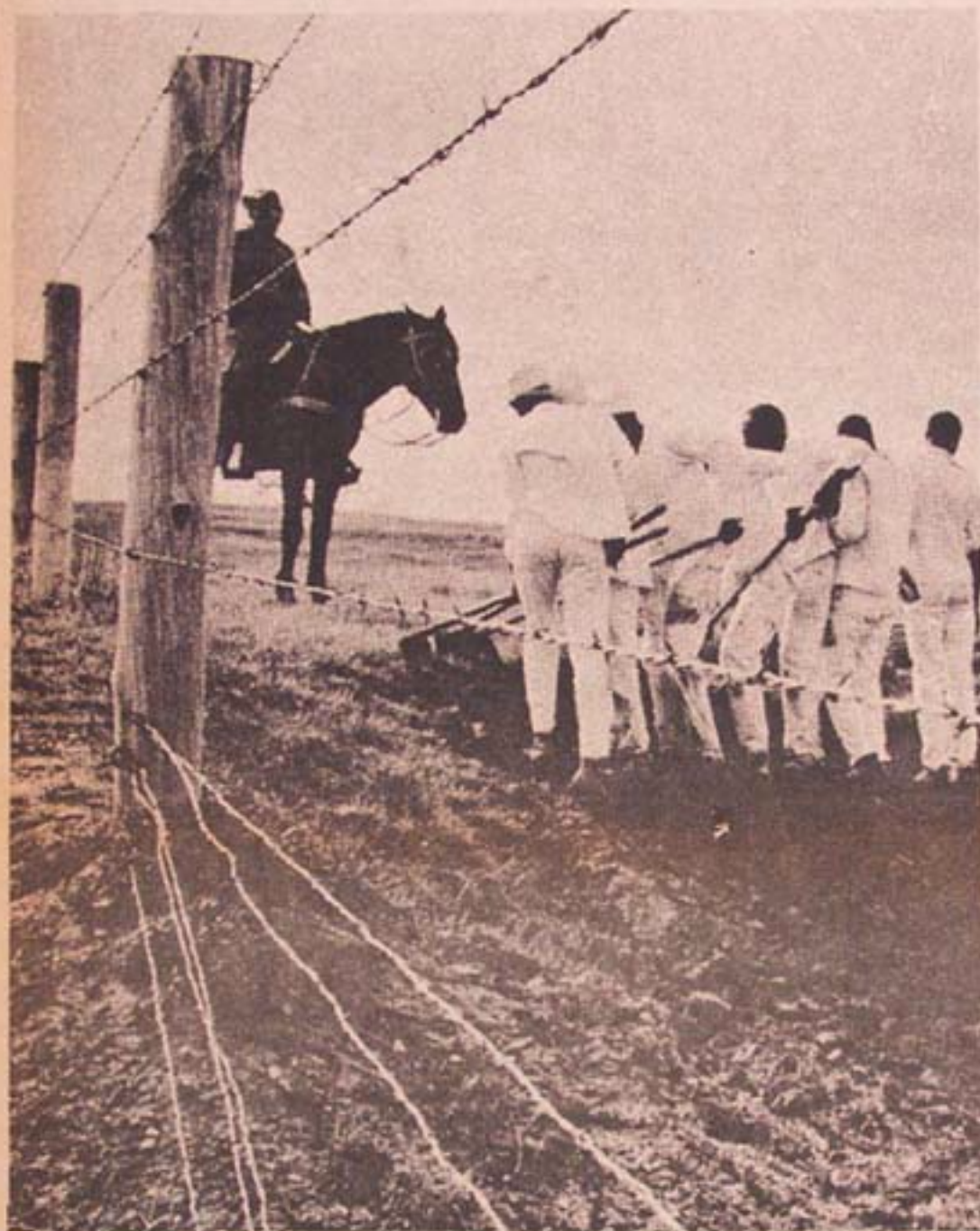


The dedicated people of Mozambique will fight until the dream of freedom becomes a reality.

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A LETTER FROM PRISON:

"SHOT DOWN LIKE DOGS..."



"Prisoners are paid \$1.00 every three weeks for working five days a week...and we are made to work on private contracts for local farmers.

The following letter was sent to the Black Panther Party from a prisoner at Atmore Prison Farm in Alabama. There are thousands of Atmores hidden away by trees and country roads, disguised with different names, scattered throughout this country.

From the Atmores come tales of horror, tales of the torture and murder of Black and poor prisoners. So too, come stories of resistance and steel-like determination to end our people's suffering, a conviction which will not accept defeat. We are reprinting excerpts from a summary of one of Atmore's many stories.

Though this particular incident occurred a month ago, the suffering and

humiliation these brothers faced still goes on. We urge people to communicate with James Jones, one of the prisoners at Atmore prison. Only through our communication and support can these suffering men gain the faith to continue their struggle.

Militant Greetings,

We, the inmates of Alabama seek your support and solidarity in our struggle for practical changes in the wretched and inhumane conditions of Alabama's penal system. In my previous letter of October 17, 1972, the conditions which led to our peaceful sit-down strike from October 11-17, 1972 at Atmore Prison Farm were explained. The strike was for the implementation of 31 grievances co-

vering not only medical treatment, food and wages but also an immediate end to all acts of brutality against prisoners; a final end to the use of abusive and derogatory language and name calling towards prisoners; a library stocked with adult books and books about Black people in proportion to the Black prison population; the recognition and respect of the prisoners' humanity by all prison custodians; a directive to be issued to the effect that prisoners are not to be harassed and made the object of the racist and sadistic tendencies of the prison authorities.

I will list some conditions at Atmore Prison Farm which caused the IFA (Inmates for Action) to organize the strike. At Atmore, prisoners are paid \$1.00 every three weeks for working five days a week from 7 to 11 in the morning and from 1 to 4:30 in the afternoon. From these wages we are expected to buy tobacco, soap, toothpaste and all other essentials for our personal hygiene. Sometimes the monies paid to the inmates of Atmore Prison are kept by the penal officials. The food sent to the inmates by the Board of Corrections is stolen by the mess steward who loads it on his private truck (meats, cheese, etc.).

We are made to work in freezing weather and rain, to work a crop that we are made to pay for if we are to eat any of it. (The farm raises a \$1,000,000 dollar crop of sugar cane each year which we harvest, however, we do not have any syrup to eat). We are made to do hard labor when we are sick and are severely punished if we are unable to do so. We work on Saturdays, Sundays and holidays, without overtime credits, and we are made to work on private contracts for local farmers.

Atmore Prison Farm does not have a legal library and does not supply legal services for those who do not have lawyers to give them help with their cases. The prison operates in a manner whereby certain privileges allowed white inmates are not allowed Black inmates (such as visits from our families). Black inmates are punished (punitive isolation), given bread and water once a day, while white prisoners are not. The prison

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Correction

In the November 16 issue of the Black Panther Intercommunal News Service, (Volume IX, No. 5) Page A of Oakland - A Base of Operation, we printed the date of the assassinations of Alprentice "Bunchy" Carter and John Huggins as January 19, 1966. We wish to correct that, the date should have read January 17, 1969.

PEOPLE SEIZE SEATTLE CITY COUNCIL

On November 11, 1972, in Seattle, Washington, the Spanish-speaking community, with the support and aid of Black, Asian, Indian and poor white people, challenged the power of



ROBERTO MAESTAS, a leader in the fight for dignity in the Chicano Community.

Seattle's City Council by taking over the seats of the racist City Council members. This act protested the lack of progressive action on the part of the city to meet the Chicano community's educational needs. The following interview is with two spokesmen of the Chicano Community Ad Hoc Committee, Brothers Roberto Maestas and Jose Cervantes. They are speaking about the Chicano people's struggle in Seattle and the gains that have been made through the unity of oppressed people working together to make a change:

Q: Because of the distortions in the American press, some people are not clear about details of the seizure of the Beacon Hill School building. (The Chicano community has occupied the Beacon Hill School in Seattle, Washington since early October. The school had been abandoned for three years,

and the people wanted to use it for an educational center). Can you clarify this?

ROBERTO: Some of us, a staff of twelve people working in the E.S.L. (English as A Second Language/Adult Basic Education) Program which is a federally funded program administered by South Seattle Community College, were restricted from teaching our people in a manner that would benefit them. This created a conflict and the administration came down on the staff for teach-

ing the truth and actually determining our own method of education.

JOSE: From the very beginning, the strategy of the whole staff was to establish ourselves in the other poor communities because we knew that we would not survive alone. In fact, the only way we could continue to survive was to ally ourselves with Indian, Asian and Black people. This was the most basic education that we received. It encouraged us to take action at the school.

Q: Why did you take your demands to the City Council?

JOSE: We knew that the racist City Council had never done anything for the Chicano community and very little for other poor people. They cannot cope with people's coalitions, they cannot cope with people coming to them saying, 'Look, we need this and we need it now.' They are too low and racist to deal with the problem...we're going to have to do it ourselves.



After taking over the city council chambers, a coalition of Brown, Black, Asian and white people voted in favor of giving the Beacon Hill school to the Chicano community.

ROBERTO: We met with the City Council on four different occasions since the time we occupied the school building. For 29 days, the City Council played around with the proposal that the City lease the school from the Seattle School District for one dollar a year and sub-lease it to the Chicano community. The Mayor's office has been very unconcerned about the whole issue. He has not been present at any of the meetings. The City has continually tried to confuse the issues with sta-

tistics and incorrect figures for renovating costs that the City (by leasing the building) would supposedly have to absorb.

At the last City Council meeting on November 11, there were a substantial amount of Black, Asian, Indian and progressive white people, almost a complete rainbow coalition. The aisles were filled; the building was packed to the rafters. The establishment press estimated that there were 150 people inside, and from 400 - 500 people outside in the halls who could not get in. After the City Council voted down our fourth attempt to get the lease approved, it was clear they were not going to change their minds. Some of us stood and said 'this is not a real meeting of the people. We are now going to have a people's meeting.' We asked representatives of the different communities to sit in the seats of the city council elitists. At this time the council members scurried out of the council chambers like rats. After we took over, and before we were ready to adjourn the meeting of the People's City Council, we voted on the Beacon Hill School issue. The vote was 9 - 0, a unanimous vote to give the school to the Chicano community.

Q: What is the future of the Beacon Hill School?

ROBERTO: For now we are going to ignore the City Council...if they later see that it is to their benefit to change their decision that's fine...

JOSE: I would like to add that the only thing I would like to see happen in the near future is that we solidify bases of coalition. Through this I am confident that a stronger leadership of the people will arise and a greater movement will be formed in this country.

JOURNEY INTO BLACKNESS

With the all too abundant number of Black films playing in theaters throughout America; those that are designed to degrade the Black community's struggle for freedom and dignity, it is especially refreshing to take notice of the positive Black films and plays that are beginning to appear, like roses among weeds.

One such play is Journey Into Blackness. It is produced by a group of

Black actors called Voices Incorporated. On October 29, 1972, Brother Emory Douglas of the Black Panther Party conducted an interview with a portion of the cast of Journey Into Blackness. The brothers and sisters interviewed were: Bennie Carter, Harrison Avery, Luther Rucker, John Davis, Herb Downer, Betsy Scott and Bert Hunter. The following are excerpts from that interview:



"...whatever we show on television, in movies or in the theater should be very positive...Voices Inc. is very, very positive."



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PENDING IN OAKLAND, CALIFORNIA.

QUESTION: Could you tell us what Voices Incorporated is and how it was formed?

BENNY: Voices Incorporated started about six years ago. We started as a sort of family choir group. We sung mainly classical works. Later we were introduced to Langston Hughes, who saw the material we were doing. He suggested that we use material about our own people. We began to do a lot of research on Black material, Black poems and Black music. We changed the whole concept of what we were doing so that we could inform Black people about their history, which has been lost or left unused. We then did our first premier concert at Carnegie Hall in New York. After that we did a lot of touring, and in 1966 we did an off-Broadway show called *The Believers*.

Q: Could you explain how the play *Journey Into Blackness* depicts the historical development of Black people?

BENNY: The play shows each area of our growth. We start in Africa, then we go into slavery. Next we have a scene which shows what happened when Abraham Lincoln signed the piece of paper that supposedly said that we were all free. From there we have the "Great Migration" at which time everyone decided to leave the South. Next there is a blues scene in the 1930's; there, it shows us releasing our frustrations in a bar. We go from the blues scene to the church scene. Then, the church songs and the Blues become very militant. *We Shall Overcome* is not only a church hymn in the play, it also represents a militant song that will lead us on to freedom. We use this to pull us from the church scene into the present-day street scene.

Q: In what way does Voices Incorporated raise the consciousness of the Black community?

BENNY: Voices is basically an educational group. We have a national group on tour and a regional group in New York which performs in the Connecticut-New Jersey-New York area. Voices has a non-profit organization called AFREE which helps talented Black children. We teach them drama, art, dancing and music. This is an aid to the Black community. By having this non-profit organization, we are educating Black children so they can help other Black children. I do feel that if we're going to help Black people then whatever we show on television, in movies or in the theater should be very positive. I feel that this is what we are doing; Voices is very, very positive.

Q: I understand that in addition to your stage performances you also have lectures. What are your lectures about?

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FOR FRED AND MARK



The people did not forget the murderers of FRED and MARK, and proved it by voting Hanrahan out of office.

BLACK COMMUNITY VOTES OUT HANRAHAN IN CHICAGO

Recently in the Black community of Chicago, Illinois the true meaning of "Vote for Survival" was clearly illustrated. In the November 7th elections, Black people went to the polls in massive numbers, despite severely cold weather, to vote against Cook County States Attorney Edward V. Hanrahan. Hanrahan was defeated by Republican Bernard Carey by more than 100,000 votes.

It was Edward Hanrahan who on December 4, 1969, ordered the vicious police attack which took the lives of Black Panther Party members Fred Hampton and Mark Clark. The attack was carried out in the pre-dawn hours of the morning as Chicago police disguised themselves in an Illinois Bell Telephone Company truck. After shooting their way into the Monroe Street apartment and murdering Mark Clark in the process; Hanrahan's police shot and killed Brother Fred Hampton as he lay sleeping in bed. The seven other brothers and sisters in the apartment were lined up and shot before being arrested on the false charges of attempted murder. The state later dropped the charges; they were afraid a trial would expose Hanrahan's guilt.

Immediately following this attack, the racist Chicago news media accelerated its slander campaign against the Black Panther Party. The murdering police officers were given the highest praise while the Black Panther Party members were pictured as crazed, trigger-happy criminals. Hanrahan personally appeared on television to praise his killers as brave, courageous men.

Despite the hostile atmosphere created by the press and the police, the Black community was not fooled. Brother Fred Hampton was 21 years

old and had been active in the struggle for freedom most of his life. His work in the Black Panther Party, his organizing of Survival Programs is well known and can never be forgotten throughout the Black community. Brother Mark Clark was an organizer whose accomplishments are also well known. He helped to organize the Peoria Branch of the Black Panther Party and worked diligently until his death.

In their attempts to destroy the Black Panther Party the government has employed the tactic of murdering or jailing dedicated Black men and women. What the police do not realize is that the ideas and thoughts of brothers such as Fred and Mark are manifested in the people and can never be destroyed. The truthfulness of this statement was demonstrated one year after the attack when nearly 50,000 Chicago Black students boycotted their classes in memory of Fred Hampton and Mark Clark.

Edward Hanrahan's term of office expires December 4, 1972. He will leave office exactly three years after he ordered the murderous attack. The Black community remembers and understands that Fred Hampton and Mark Clark worked to insure the survival of Black and oppressed people. The Black people of Chicago came to the polls on November 7th to vote in their interests. They came to tell Hanrahan and the Daley machine that Brothers Fred Hampton and Mark Clark are alive in the hearts and minds of progressive people everywhere. Never can the idea of freedom be destroyed.

ALL POWER TO THE PEOPLE

PEOPLE'S PERSPECTIVE

BLACK INTERCOMMUNAL PARTY SERVES THE PEOPLE

On Saturday, November 11, 1972, the Black Intercommunal Party of Denton, Texas opened a People's Free Grocery Program. Over 420 free bags of groceries were distributed to the people with a chicken in every bag. On the same day the Black Intercommunal Party began a massive door-to-door voter registration drive. Two Intercommunal Party members, Leroy Haynes and Welton Stoker will be attempting to gain city offices in the April elections in Denton.

MEMORIAL SERVICES HELD FOR MURDERED STUDENTS

The two Black students, Denver A. Smith, age 20 and Leonard D. Brown, age 21, murdered by police at Southern University in Baton Rouge were buried this week. The school has been closed until January 3. At a memorial service Earl Picard, president of SUNO (Southern University at New Orleans) student government, described the Southern University system as "a racist approach to Black education, controlled by a lily-white state Board of Education that appoints Uncle Tom administrators." Another student, described America as a "sick" society, where "property values are held above human values."

TRIAL OF H. RAP BROWN BEGINS

The trial of H. Rap Brown has begun in New York. The former SNCC (Student Non-Violent Coordinating Committee) chairman is falsely charged with attempted murder, robbery, assault and possession of dangerous weapons. Rap's defense lawyers are William Kunstler and Howard Moore, Jr.

NIXON LIFTS CHINA TRAVEL BAN

Nixon has lifted a 22-year old ban on travel by American aircraft and ships to China. The U.S. is hoping that China will permit American carriers to enter Chinese ports and airfields thereby creating another market for surplus American consumer products.

HARASSMENT OF INDIAN PEOPLE CONTINUES

The federal government has begun a campaign of persecution and harassment against the Native Americans who occupied the Bureau of Indian Affairs building in Washington, D.C., two weeks ago. Federal agents have already arrested three American Indians in Oklahoma. They were charged with stealing government property. The Native Americans responded by pointing out that it was Indian people who created the artifacts and other works of art that were held in the Bureau of Indian Affairs building.



PEOPLE'S PETITION

FOR IMMEDIATE PAROLE OF BROTHER DAVID HILLIARD FROM THE CALIFORNIA PRISON SYSTEM OR AN APPEAL BAIL BOND WITH A RETRIAL JURY OF HIS PEER-GROUP.

We the people, residents of the world community, in the spirit of revolutionary intercommunalism, do hereby redress our grievances and petition the courts of America and the California State Government and Parole Board: That David Hilliard be released from his prison incarceration in the California Penal System to the people of our communities on parole or an appeal bail bond.

Brother David Hilliard, political prisoner and a member of the Black Panther Party, was in fact wrongfully convicted on false charges by a predominately white racist jury, as all members of the Oakland Black community were systematically eliminated from the jury selection process in his trial.

In light of these facts, we the undersigned, therefore petition that David Hilliard be granted his human and constitutional rights, that is, parole from prison or an appeal bail bond by the American courts pending appeal of his case before higher courts, and that his retrial jury be of his peers, a true representation of a cross section of the community.

A PORTRAIT OF A REVOLUTIONARY

The following background information is being printed in the hope of enabling the people to understand Brother David Hilliard not only as a revolutionary, a leader of the Black Panther Party, but, as David, a man, a Black man, a father, a husband and his mother's son...

David was born in Mobile, Alabama May 15, 1942, to Lela and Lee Hilliard. He is the youngest of five sisters and six brothers. Lee Hilliard, David's father, was the sole supporter of the family while he was alive and worked as a general laborer. David's family lived with very little money in a small four room apartment. At an early age David learned to share and do without many material things.

The Hilliard family had moved from Alabama to California by 1953. They settled in Oakland where David attended

Woodrow Wilson Elementary School, Hoover Junior High and McClymonds High School. In 1960 he left school, in the eleventh grade and began working. In school he was considered an excellent student and was well respected for natural leadership qualities.

David has been married to Patricia Parks Hilliard for 12 years. They have four children between the ages of 8 and 14. Patrice, their daughter, and their sons, Darryl, Dorian and Dennis. The children all attend (or have attended) the Samuel Napier Intercommunal Youth Institute. David's children love and respect him. They do not have to look far to find examples of great Black men. Their father is one such man.

David Hilliard joined the Black Panther Party in 1966 after working with Huey P. Newton and Bobby Seale. He began to work in the Oakland (California) area. He helped to implement survival programs and established the first Free Breakfast Program for School Children at St. Augustines' Church in North Oakland. The examples he set were followed in Chapters and Branches of the Black

Panther Party across the country. David Hilliard, has dedicated his life to the needs and the desires of Black and poor people.

Because of David's untiring work and effectiveness in organizing people in the Black community, he became the target of much harassment from the police. His present incarceration is the result of much of this harassment. He was tried and convicted by a jury of non-peers in 1971.

David Hilliard is loved by the Black community and by the Black Panther Party because of his dedication and his total commitment to the liberation of Black and underserved people. A man motivated simply by his love for people has threatened the U.S. government to such a degree that they would like to imprison him for 10 years of his life. Their hope is that the Black community will forget his leadership and dedication. What police and the officials that control them never understand is--love can not be imprisoned or destroyed. The people love David Hilliard.

ALL POWER TO THE PEOPLE

	NAME	ADDRESS	CITY/STATE/ZIP	COUNTRY	IF IN THE U.S.A., REG. VOTER?
1					
2					
3					

LEAD POISONING- THE MAN-MADE DISEASE

Technology, if controlled by the majority of the people, could be a tool used to serve humankind and make our environment and existence more pleasant and productive. Advancements in science should ease our work load and help end human misery, not create mass unemployment and economic exploitation. At present, the individuals who control this country use technology to create the oppressive conditions that exist. The man-made conditions of pollution and indecent housing have brought about a man-made disease: lead poisoning.

Lead poisoning (Plumbism) is caused an accumulation of the poisonous element, lead, in the body. Black and other poor children who live in wretched housing conditions in large cities suffer from Plumbism more than any other group. Children are more susceptible to lead poisoning than adults and small amounts in their systems may prove to be fatal. More than 400,000 children suffer from lead poisoning each year. The primary cause of this man-made disease in our youth is due to the eating of the sweet-tasting chips of lead-based paints that peel off of the walls of old, delapidated housing. Lead-based paints were used primarily on houses built before 1940, although some paints that contain lead are still used. Because slumlords refuse to repair the rundown buildings that they rent to poor people, the peeling paint is easily accessible to hungry children.

Toxic levels of lead may already be accumulating in the systems of children and adults because of the lead in our polluted atmosphere. Lead is used as a gasoline additive and every year about 400 million pounds of lead are poured into the air we breathe from automobile exhaust fumes. Children in the inner cities may accumulate near poisonous levels of lead from the air. Other possibly dangerous sources of lead may include improperly glazed home-made pottery, lead-soldered food containers and contaminated food.

Lead poisoning causes much damage to the human body, and may cause death. It may cause permanent brain damage in children, sometimes bringing about swelling of brain tissue and damage to nerve cells. It may cause anemia, severe mental retardation or epilepsy. Other reported effects of lead poisoning include lowered fertility, problems with pregnancy and birth defects. Symptoms of the disease are abdominal pain, constipation and mental

disorders. Even if the amounts of lead in the body do not reach acute levels, damage may still occur. Some reported effects of gradual lead accumulation include loss of appetite, continual fatigue, and apathy; all of which will affect a child's performance in school and at home.

Even though the number of children being poisoned by lead substances is overwhelming, the government has not implemented a massive testing program, not even in the large urban areas where many people are affected. Measles vaccinations are mandatory for admission to schools. Measles is a disease that strikes approxi-



Eating lead-based paint, peeling off old walls, is the main source of lead poisoning in Black children.

mately 75,000 children annually, while there are over 400,000 children poisoned by lead yearly in this country. There is no lead detection program similar in scope to the measles prevention program. Little do the rich people who control the government care about Black and other poor children suffering from brain damage by lead poisoning. It has been reported that from 6 to 10 percent of the children in poor urban communities have dangerous levels of lead in their bodies. However, lead poisoning can be halted if discovered in time. Certain compounds known as "chelating agents" are given to the victim. These chelating agents bind the lead atom and make it soluble, the body can then excrete it,

Earlier tests for Plumbism were too expensive to be conducted by most private clinics and organizations because each test would have cost between \$1 and \$5. Earlier methods of testing were also very complicated. However, it was revealed that an extremely effective technique has been developed for the detection of lead in humans. This new technique is ideal for use in mass screening programs because it is inexpensive and can be easily administered. The new testing method was developed by Dr. Sergio Plomelli, professor of pediatrics at New York University School of Medicine, and it can be administered at a cost of about 2¢ per person. Testing can be done outside of hospitals and labs, or large numbers of blood samples can be mailed into a laboratory to be analyzed. The test is called the Free Erythrocyte Porphyrins Test (FEP); it cannot only be used to diagnose severe lead poisoning, but also to detect early stages of lead intoxication. Therefore, the test can be used to stop lead poisoning before it does irreparable damage. A massive effort is needed to implement lead testing programs all over the country in order to combat this form of genocide. The Free Medical Research Health Clinics of the Black Panther Party in several cities are implementing lead poisoning testing programs in order to meet the health needs of the people.

To conduct screening tests is only part of the process of eliminating lead poisoning. In order to get rid of the man-made disease we must change the conditions that created the poison. When a child is treated for Plumbism and afterwards returns to a decaying house with lead painted walls, the purpose of the treatment is defeated. Slumlords must be forced to repair these houses, remove the lead paint and re-do the walls with non-toxic paint.

Lead poisoning is a problem caused by those who control the wealth of this country. They have poisoned the minds of our people with their propaganda. They have poisoned our lives with misery. They have poisoned our environment and they continue to poison our children's bodies. Through constant struggle we can eliminate these poisons, no matter how strong the oppressor's poisons are, the universal antidote to all of them is the total transformation of the system in which they were produced.

ALL POWER TO THE PEOPLE

MOZAMBIQUE: OUR DREAM HAS THE SIZE OF FREEDOM



The strong leadership, guidance and understanding which characterized the life of EDUARDO MONDLANE has been maintained by SAMORA MOISES MACHEL, who succeeded him as president of FRELIMO.

CONTINUED FROM PAGE 2

Agitation continued, principally in the form of the struggle for worker's rights. Signs of successful organizing appeared in the worker's strikes on the docks and on some of the larger plantations from 1947-48. More strikes in 1956, however, led to the killing of 49 dockworkers by Portuguese police. While for many Mozambicans, this event showed that sporadic local resistance meant death and repression, the tragedy at Mueda proved that point for all. On June 13, 1960, several thousand Mozambicans were lured to a meeting with the Portuguese administrators in the town of Mueda. Suddenly, Portuguese troops moved in and began to open fire. They slaughtered over 600 men, women and children. In the poetry of one Mozambican:

*"Enough of these massacres
I have suffered for 500 years
I can bear it no longer
this forced labor*

*I suffered on the railways
in the fields of cotton
in the timbermills and on
the sisal plantations
I can bear it no longer*

*I can bear it no longer
this was the cry of the people
of those who have suffered
since the first day of the invasion
The people say: Enough."*

After the massacre at Mueda, the need for organization was clear. In 1962, following a conference of all political exiles and underground Mozambican forces in Dar es Salaam, Tanzania, the revolutionary organization FRELIMO (Front for the Liberation of Mozambique) was formed. FRELIMO was organized primarily through the hard work and efforts of Eduardo Mondlane who became its first president. (In February, 1969, while resting in his home after a tour of the front lines, Dr. Mondlane was assassinated when a box came in the morning mail, exploding in his face as he moved to open it. The strong leadership, guidance and understanding which characterized the life of Eduardo Mondlane has been maintained by Samora Moises Machel, former Chief of the Army, who succeeded him as president of FRELIMO).

At the first congress of FRELIMO, the aims of the party were defined. Some of them were:

*--to further the unity of Mozambicans
--to employ directly every effort to promote the rapid access of Mozambique to independence*

--to promote by every method the social and cultural development of the Mozambican women

--to promote at once the literacy of the Mozambican people, creating schools wherever possible

--to procure all requirements for self-defense and resistance of the Mozambican people

--to procure diplomatic, moral and material help for the cause of the Mozambican people from African states and from all freedom loving people

As these aims and goals vividly portray, FRELIMO is one with the people of Mozambique, one with the struggle of all humankind to remove the shackles of oppression and greed.

In 1964, the first armed attack against the Portuguese was launched by FRELIMO. Since that time, under the guidance of FRELIMO, the people of Mozambique have waged one of the most powerful and successful campaigns for freedom on the continent of Africa. Three key areas, 1/4 of the territory of Mozambique has been liberated by FRELIMO: Tete Province, Niassa Province and Cabo Delgado Province. FRELIMO membership is over 10,000 strong with a women's detachment of freedom fighters organized as a priority in 1968.

The few successes of the people of Mozambique have not been easy ones. Portugal has not decided to give up her "overseas provinces" without a fight. Countless tons of flesh-burning napalm and deadly gases saturate Mozambican villages. In 1970, 128,000 allied troops were committed to the subversion of the just Mozambican cause; over 63,000 tons of bombs fell in that one year. CIA and Gempap-trained torture experts have been sent into Mozambique. The prison population exceeds 250,000. Yet the strength of FRELIMO grows, and the struggle goes on.

The population of Mozambican people living inside territory liberated by FRELIMO has been estimated as being over 800,000. Providing social services for this number of people is considered equally as important as military battles to FRELIMO. It is here that the New Mozambique, the people's Mozambique of the future, begins to develop and take shape. Portugal did nothing in their five centuries of colonial rule to improve conditions within the interior of the country. Illiteracy and outmoded "traditional" health care and abandoned children were, before FRELIMO, common.

CONTINUED ON NEXT PAGE

MOZAMBIQUE: OUR DREAM HAS THE SIZE OF FREEDOM

CONTINUED FROM LAST PAGE

Now, within the liberated territory, things have begun to change. People's survival programs, people's institutions, have been organized by FRELIMO to serve the pressing needs of the Mozambican people. FRELIMO has established over 200 schools (primarily for the children, however, adult education classes are held at night). Countless hospitals have been established with emphasis on preventative medicine and new, scientific methods of health care. Orphanages are part of the new programs FRELIMO has developed. FRELIMO takes special pride, also, in advancements in the field of agriculture. Mozambique is still primarily an agricultural country, the vast majority of the people work on the land. Food must be provided for the general population as well as for the FRELIMO guerrillas. Particularly on long expeditions, the guerrillas must be fed and sustained by the people in order to survive. Members of FRELIMO through the use of improved agricultural techniques, have increased productivity over 80% in some areas previously under Portuguese control.

One major obstacle in the path of Mozambican liberation, is the proposed Cabora Bassa dam. Its site is in the liberated province of Tete, along the Zambezi River, bordering racist Rhodesia. Heavily financed by the U.S., the Cabora Bassa is the key to the racist South African/Portuguese plans to launch a political, military and diplomatic counter-offensive upon all of Africa. According to the late FRELIMO President, Mondlane, the Cabora Bassa dam "will allow them to settle one million whites in Mozambique within 10 years...to form a great white barrier across Southern Africa." At the second FRELIMO congress in 1968, the decision was made: "The Cabora Bassa dam will not be built."

In Mozambique, across the continent of Africa and throughout the oppressed communities of the world, Black and poor people are struggling, fighting and dying for self-determination, for liberation. In united struggle, against a common oppressor, victory will surely be ours. For us, the oppressed, the following message has a special meaning:

*How can we tell you
the size of our Dream?!*

*During centuries
we waited
that a Messiah might free us...*

Until we understood.

*Today
our Revolution
is a great flower
to which each day
new petals are added.*

*The petals are the land
re-conquered,
the people freed,
the fields cultivated,
schools and hospitals.*

*Our Dream has the size
of Freedom.*

FRELIMO, 1969

ALL POWER TO THE PEOPLE



EDUCATE TO LIBERATE

The Samuel Napier Intercommunal Youth Institute is a school designed to help our children think. It is located in the Oakland Bay Area and it points out through example that other schools have provided only the most basic courses; courses that have little relevance to the survival of poor people. We are trying to expand the concept that the whole world is the children's classroom.

The youth at Samuel Napier receive instruction in language arts, mathematics, science, health, physical education, political education and people's art. All of these courses are geared to the development of a well-rounded human being.

We need the help of all interested people in making our school run smoothly. Since its inception in 1970, its enrollment has rapidly increased. We need more instructors; instructors with everchanging ideas to cope with the everchanging ideas of the children.

If you have teaching skills and can donate some of your time, please contact the Black Panther Party at 8501 East 14th Street, Oakland, California; or phone 532-6566. The children, our youth, are our future. Without their growth, we, as a people, cannot survive.

ALL POWER TO THE PEOPLE

SUBSCRIBE TO SURVIVE

In order to enable members of the Black community to read our newspaper regularly and support the people's survival programs, the Black Panther Party has begun a door-to-door subscription drive for the Black Panther Intercommunal News Service in the Oakland area. Our newspaper will keep you informed of events that happened throughout the Black community and the world.

By subscribing to the Black Panther Intercommunal News Service, you will be helping the Free Food Program, Free Health Clinic, Free Shoe Program, Free Breakfast Program and other survival programs implemented by the Black Panther Party to serve the Black community.

To subscribe for three (3) months is \$2.50; \$5.00 for six (6) months; \$8.75 for 1 year and \$100.00 for a lifetime subscription.

When a Black Panther Party member comes to your door, he or she will present an identification card and ask you to fill out a subscription blank. If you are not able to pay immediately, payment can be made later.

Every subscriber will receive a free bumper sticker and a campaign poster of Bobby Seale (who is running for Mayor of Oakland) and Elaine Brown (who is running for Oakland City Councilwoman).

To be informed and to participate in the survival of our people, buy the Black Panther Intercommunal News Service. Read about your community and the world.



ALL POWER TO THE PEOPLE

BLACK PANTHER INTERCOMMUNAL NEWS SERVICE

TO SUBSCRIBE MEANS THAT EVERY WEEK YOU CAN READ THE NEWS ABOUT THE SURVIVAL PROGRAMS FOR THE PEOPLE AND BECOME A PARTICIPANT IN WORKING OUT THE BEST MEANS AND WAYS OF SOLVING THE PROBLEMS OF OUR PEOPLE, OF BLACK PEOPLE AND POOR PEOPLE.

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AN IMPORTANT AND COMPELLING CRITIQUE OF THE BLACK PANTHER PARTY BY ITS CHIEF THEORETICIAN

With an honesty as rare as it is persuasive, Huey P. Newton, founder of the Black Panther Party, records the internal struggles, rivalries, and contradictions within the Party—certain that only by recognizing these contradictions and building from them can the Party “clarify and advance the struggle”

TO DIE FOR THE PEOPLE

The Writings of

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A LETTER FROM PRISON: "SHOT DOWN LIKE DOGS..."

CONTINUED FROM PAGE 3

authorities operate a system of punishment used only on Black prisoners which complicate a man's health. We are punished without the minimum standard of due process of law and without an opportunity to defend ourselves on the charges.

The rehabilitation program is nothing but a farce. The "Inmate Training Schools" are fronts to hide the fact that the inmates are working for private companies and receiving no compensation for their labor. The prison officials create a disparaging atmosphere by addressing the Black prisoners as 'boys' and 'niggers'.

The penal officials have no respect for the laws that govern the treatment of prisoners and the laws that govern the protection of their rights. The officials punish the inmates at their will, without cause and use any punishment that they wish to use without question. The guards beat the inmates and often severe damages result. Higher officials do nothing to curb this illegal punishment while inmates are getting

their brains beaten out for no reason at all; these guards often take their anger out on inmates, curse and beat them just to satisfy their racist egos. Guards use three tear gas bombs at a time to punish inmates locked in their cells who cannot escape the fumes; fumes which burn the tissue of the mouth, eyes and nose, leaving the inmates speechless for three days. The ideas of the penal staff have not changed for the last 20 years because the staff has not changed, and the institution therefore operates on the idea of slave labor as it did long ago.

Inmates who attempt to escape from such wretched conditions are shot down like dogs without forewarning. When a Black prisoner makes such an attempt the guards shoot to kill and continues to shoot until the prisoner is dead; some are shot even after they give up.

The food is so deplorable at Atmore Prison Farm that the State Board of Health has repeatedly ordered that the quality of food and the conditions under which it is served be brought up to standard. This is to no avail, for today cockroaches can be found swimming in the gravy or lurking in partially

rotted potatoes; insect eggs cling to vegetables; flies can be found floating in water and milk; cancerous sores fester in meat.

The medical treatment (if it can be called that) is terrible. In one case, a patient was admitted to the emergency ward at the Mt. Meigs Medical and Diagnostic Center in Montgomery, Alabama but was not seen by a physician for two days. Another was supposed to be fed intravenously but received no nourishment whatsoever "for the three days prior to his death". A long-term patient at the Medical and Diagnostic Center developed bed sores which became infested with maggots because of lack of care. The records show that in the month before his death, he was bathed and his dressings were changed only once. Another inmate who could not control his bowels or urinary movements was forced to sit on a wooden bench during daylight hours so that the bed could be kept clean. Bill Foster, sat on his bench for days and weeks and months until both feet and legs became solid with sores. Flesh began to rot away from his feet. His toenails

CONTINUED ON PAGE 14

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JOURNEY INTO BLACKNESS

CONTINUED FROM PAGE 5

JOHN: We try to take subjects from *Journey Into Blackness*, that can show what Black people have contributed to American history into the classroom. A lot of our history has been clouded, distorted or deliberately left out. We lecture on language and art, music and drama, science and math and social studies. We use the show as an introduction to the lecture. We try to keep the lecture relevant to the show, but often it doesn't stay that way. We try to show that the slaves weren't happy being slaves, that our religion was used for survival, and that our songs were used as a means of communication. We also show how, despite all the oppression, we have still made advances in science, math and other technical fields. We still evolved

as a people who are strong physically, spiritually and morally.

Q: Do you ever go out into the community and do street-corner performances?

LUTHER: Last summer, we did a lot of street corner shows. We went into the heart of the community, in the streets. The conditions in which we had to do our show were ideal, in that we were learning and it was a good experience. Most of the time audiences were very enthusiastic. We did many shows from the side of a bus. The bus traveled into the heart of the Black communities in Queens, the Bronx and Brooklyn.

BENNY: After one performance a Black child came up to me and said, 'Man, your show was together.' I asked him why he liked it, and he said, 'Because it told all about us.' We really felt good to be connected with our people.

Q: Do you perform mainly for Black audiences?

JOHN: We perform wherever we're booked, but personally, as a performer, when I perform for an audience full of Black people, it's better. There are certain subtleties about the script that a Black audience will react to; they'll get involved. When we perform for an all-white audience, we can do the same

part and they don't know how to react because they haven't lived the experience and often don't understand what we're talking about.

LUTHER: I find that Black audiences are much more sensitive and can relate to us better because we are Black. What we portray to Black people on the stage is an image of themselves. Our shows for Black audiences last longer because they give a lot to us. We can feel their warmth, so we try to give them everything that we possibly can.

BENNY: Our show has an extremely positive effect. At the end of *Journey Into Blackness*, we have a debate between Black people with different political ideas. Finally we say, 'We must all pull together, regardless of how we feel.' What's very, very important is that after the performance we have a dialogue with the audience. We ask them what they thought about the show, whether it was positive or negative. What we have to do as Black actors is to educate our people as to who we are; that we are somebody. Unity can be misinterpreted to mean superficial things, like an Afro... this is why the dialogue after the program is so necessary. Then we can not only educate our brothers and sisters, we can also regenerate our own thoughts about our own Black awareness.

A LETTER FROM PRISON: "SHOT DOWN LIKE DOGS..."

CONTINUED FROM PAGE 12

turned black, and his legs started turning black. After a long time in this condition it was decided that something be done about Bill Foster's disease. He was later found to be diabetic. To stop gangrene, one of his legs was amputated; Bill Foster lived one day after the amputation.

As a result of these and other conditions, the prisoner population at Atmore Prison Farm went on strike Wednesday, October 11, 1972. The response by prisoners to the strike was almost totally effective. Out of 600 inmates who work on the farm, only 5 went to work on Thursday, October 12. That Thursday evening Alabama's demagogic Prison Commissioner L.B. Sullivan, decided the strike was serious and began negotiations with representatives of the IFA. Our negotiating committee was composed of 5 Blacks and one white. The Commissioner and his racist gang remained insensitive to our demands for humane treatment throughout the conference.

While news media, clergy and law enforcement agencies were present,

Sullivan reviewed our 31 demands. He told us that he agreed with some of our demands and disagreed with others; those with which he was in agreement would be implemented when the legislature appropriated the necessary funds. Beforehand Sullivan had promised us (the 6 negotiators) that there would be no reprisals against us. Sullivan broke the promise as soon as we left his office. We were detained in the visitation room along with 21 other inmates. Twenty-five of us were members of the IFA. Our Chairman, Richard Lake, was immediately taken to Holman Prison Farm (also in Atmore, Alabama, a maximum security institution) and was placed in punitive isolation -- the hole. The rest of us were taken to Mt. Meigs Medical and Diagnostic Center and placed in solitary confinement.

Sullivan (who incidentally was Public Safety Commissioner in Montgomery during the assaults upon Freedom Riders in the '60's), in alliance with Governor George Wallace and State Attorney General Bill Baxley are guilty of conspiring to deny the Atmore 25 of their human rights. We have been held incommunicado. They destroy our out-

going mail. Five of us at Mt. Meigs have received disciplinary action for charges such as cursing, spitting on and throwing water at guards. The 5 of us who remain in the hole at Holman Prison are denied showers, bed linen, toothbrushes and toothpaste; our lives have been threatened.

The words of the Chairman of the IFA, Richard Lake, are the best summary of what it is like to be confined at Atmore: "Atmore Prison is the Treblinka of America. (Treblinka was a concentration camp in Poland during World War II). It has been immune to public scrutiny because the conditions of the prison and the things which happen there are too incredible to be believed. The officials of Alabama condone the injustices, the indignities, the atrocities and outright murder heaped upon the prisoners. Atmore prison is predominately (over 2/3rds) Black. Perhaps that in itself accounts for the conditions of the prison."

ALL POWER TO THE PEOPLE
James A. Jones
Atmore Prison

BLACK PANTHER PARTY PROGRAM

MARCH 29, 1972 PLATFORM

WHAT WE WANT

1. WE WANT FREEDOM. WE WANT POWER TO DETERMINE THE DESTINY OF OUR BLACK AND OPPRESSED COMMUNITIES.

We believe that Black and oppressed people will not be free until we are able to determine our destinies in our own communities ourselves, by fully controlling all the institutions which exist in our communities.

2. WE WANT FULL EMPLOYMENT FOR OUR PEOPLE.

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

3. WE WANT AN END TO THE ROBBERY BY THE CAPITALIST OF OUR BLACK AND OPPRESSED COMMUNITIES.

We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules were promised 100 years ago as restitution for slave labor and mass murder of Black people. We will accept the payment in currency which will be distributed to our many communities. The American racist has taken part in the slaughter of over fifty million Black people. Therefore, we feel this is a modest demand that we make.

4. WE WANT DECENT HOUSING, FIT FOR THE SHELTER OF HUMAN BEINGS.

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

5. WE WANT EDUCATION FOR OUR PEOPLE THAT EXPOSES THE TRUE NATURE OF THIS DECADENT AMERICAN SOCIETY. WE WANT EDUCATION THAT TEACHES US OUR TRUE HISTORY AND OUR ROLE IN THE PRESENT-DAY SOCIETY.

We believe in an educational system that will give to our people a knowledge of self. If you do not have knowledge of yourself and your position in the society and the world, then you will have little chance to know anything else.

6. WE WANT COMPLETELY FREE HEALTH CARE FOR ALL BLACK AND OPPRESSED PEOPLE.

We believe that the government must provide, free of charge, for the people, health facilities which will not only treat our illnesses, most of which have come about as a result of our oppression, but which will also develop preventative medical programs to guarantee our future survival. We believe that mass health education and research programs must be developed to give all Black and oppressed people access to advanced scientific and medical information, so we may provide ourselves with proper medical attention and care.

7. WE WANT AN IMMEDIATE END TO POLICE BRUTALITY AND MURDER OF BLACK PEOPLE, OTHER PEOPLE OF COLOR, ALL OPPRESSED PEOPLE INSIDE THE UNITED STATES.

We believe that the racist and fascist government of the United States uses its domestic enforcement agencies to carry out its program of oppression against Black people, other people of color and poor people

WHAT WE BELIEVE

inside the United States. We believe it is our right, therefore, to defend ourselves against such armed forces, and that all Black and oppressed people should be armed for self-defense of our homes and communities against these fascist police forces.

8. WE WANT AN IMMEDIATE END TO ALL WARS OF AGGRESSION.

We believe that the various conflicts which exist around the world stem directly from the aggressive desires of the U.S. ruling circle and government to force its domination upon the oppressed people of the world. We believe that if the U.S. government or its lackeys do not cease these aggressive wars that it is the right of the people to defend themselves by any means necessary against their aggressors.

9. WE WANT FREEDOM FOR ALL BLACK AND POOR OPPRESSED PEOPLE NOW HELD IN U.S. FEDERAL, STATE, COUNTY, CITY AND MILITARY PRISONS AND JAILS. WE WANT TRIALS BY A JURY OF PEERS FOR ALL PERSONS CHARGED WITH SO-CALLED CRIMES UNDER THE LAWS OF THIS COUNTRY.

We believe that the many Black and poor oppressed people now held in U.S. prisons and jails have not received fair and impartial trials under a racist and fascist judicial system and should be free from incarceration. We believe in the ultimate elimination of all wretched, inhuman penal institutions, because the masses of men and women imprisoned inside the United States or by the U.S. military are the victims of oppressive conditions which are the real cause of their imprisonment. We believe that when persons are brought to trial that they must be guaranteed, by the United States, juries of their peers, attorneys of their choice and freedom from imprisonment while awaiting trials.

10. WE WANT LAND, BREAD, HOUSING, EDUCATION, CLOTHING, JUSTICE, PEACE AND PEOPLE'S COMMUNITY CONTROL OF MODERN TECHNOLOGY.

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

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



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Our Dream has the size
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Prelimo, 1969

