

THE BLACK PANTHER

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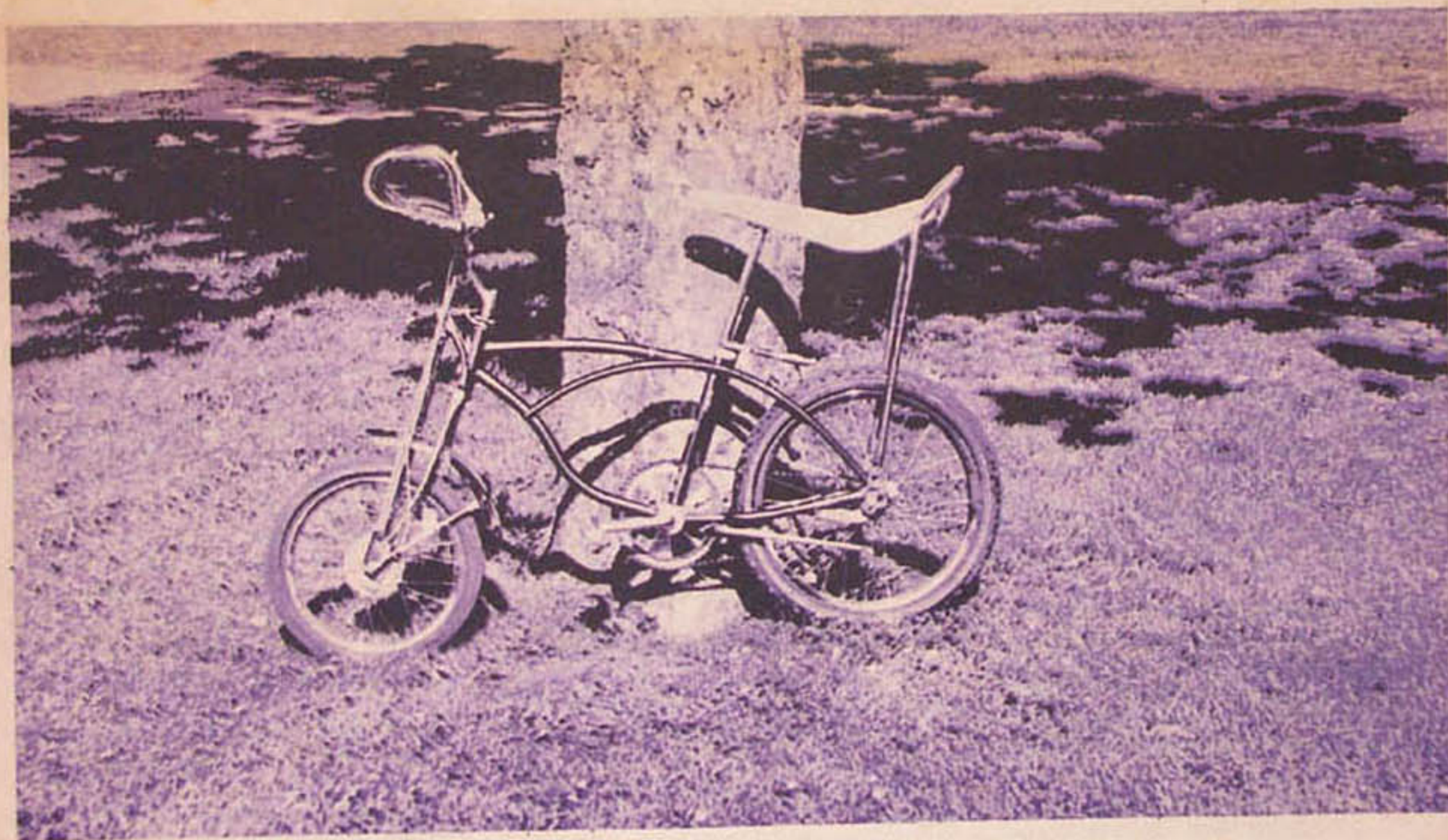
THE BLACK PANTHER PARTY

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A LIFE FOR A BIKE

16 YEAR OLD GREGORY COLEMAN MURDERED
BY D.C. POLICE WHILE RIDING A BIKE.



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OAKLAND - A BASE OF OPERATION PART VII PAGES A, B, & C

SURVIVAL TICKET
VOTE FOR
SURVIVAL

BOBBY SEALE FOR MAYOR OF OAKLAND
ELAINE BROWN FOR COUNCILWOMAN



A LIFE FOR A BIKE

16 YEAR OLD GREGORY COLEMAN MURDERED BY D.C. POLICE WHILE RIDING A BIKE

The oppressors plan for the genocide of Black people has numerous manifestations. The most insane part of their plan is the systematic killing of our Black youth, for in our children we place our hope for the future; they are our future.

Recently, in the capital of corruption--Washington, D.C. (the city which has a Black population of over 80%)--Brother Gregory Coleman, a sixteen year old Black man-child was viciously murdered, in cold-blood by the maniacal gunfire of a Black policeman; a sad man named Charles L. Pender.

On Friday, August 11th, Brother Gregory Coleman (sometimes called 'Slim') was lured into a fatal trap set by Charles L. Pender and two other "peace officers." In front of the Safeway Store at 21st and L Streets (in Washington, D.C.), a bicycle was "planted", left supposedly "unattended", to entrap any victim who might ride off on it. This kind of gestapo tactic is used daily by police departments across the country to bait people to commit "crimes" and consequently be arrested. These type of traps were formerly reserved for so-called "vice" arrests such as drugs and prostitution but are now being used in every-day situations like the one that resulted in the murder of Gregory Coleman.

Supposedly, Gregory rode off on the "planted" bicycle and was chased by three pigs in "casual clothes", (cut-off army jackets, jeans, etc.) Pender, only three feet from Gregory, pulled his gun and shot Gregory Coleman in the back; he died an hour later.

This fiendish killing was witnessed either in part, or completely by over thirty people, including Gregory's best friend, Larry McKeever, who was with Gregory at the time of his killing. Here is, in part, his account of what happened:

"...Slim jumped on the bike and rode around the corner. The cops ran from around the corner and across the street and the cop shot him. When he (the policeman) pulled his gun out, he shot him."

Another witness of the murder, Leonard Arzt, who was walking to his car on 21st Street near L, had this to say:

"I saw the kid, who looked real



The family of GREGORY COLEMAN and the entire Black community know that the murders of our people are not "accidental".

small, riding up the sidewalk...There was this guy running behind him. He was about three feet away. He tried to lunge, but...when they were where the blood is (pointing to a pool of Gregory's blood)--I emphasize he was no more than three feet away--he pulled out a gun and shot the kid in the back. The kid keeled over off the bike..."

This is in direct conflict with the light-weight, phoney, unbelievable attempt to hide the truth, that police officials are using to explain the murder of our brother, Gregory Coleman.

As their story goes... the shooting was "accidental". Supposedly the gun discharged when Pender, who was in casual clothes, attempted to keep his gun from falling from his belt while chasing Gregory. They stated that--officers on plain clothes assignments keep their guns attached to their belts by a single clip and that the gun worked loose while Pender was running.

The police officials failed, however, to let it be known that the small, modified clip-on-leather holster, of the type Pender was wearing on August 11th, is not "authorized" by the D.C. police department unless special approval is obtained from the department's range officer. Approval is not supposed to be granted unless the holster has a safety strap covering the revolver.

But, acting outside the framework of their own law, as most (plainclothes) policemen do, they wear the unauthorized holsters without safety straps. Police regulation holsters which are larger than the type Pender was wearing are secured by passing a belt through a leather loop. The clip-on type merely has a metal clip that slides over the belt, allowing the gun to be inserted in a back pocket (very convenient).

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Black American athletes EDDIE HART and RAY ROBINSON were disqualified, and ROBERT TAYLOR was forced to run without even a warm up; all because their coach "accidentally" gave them the wrong starting time for their race.

AFTER RHODESIA: RACIST REVENGE AT OLYMPICS

In last week's issue of the Black Panther Intercommunal News Service (Vol. #24, September 2, 1972) the politics of the Olympic games was examined, particularly emphasizing the just expulsion of racist Rhodesia from the games. This move, made only under the threat of an all Black boycott of the events (by African, American and Caribbean Black athletes), was applauded by progressive people throughout the world. Seemingly, the controllers of the events thought that the Rhodesian ouster had settled the 'controversy,' and as one of the officials remarked, "...we can now get on with the sports and forget politics". However, the only event which followed was the age-old game of retaliation; far from forgetting politics, the Olympic officials became very involved in making sure that the western or white European countries won in every event.

The incident which most clearly exposed the resulting feedback of the

Rhodesian expulsion occurred in connection with the 100 meter dash--a major event in the Olympics, one long dominated by Black athletes. Two Black American sprinters, Eddie Hart and Ray Robinson (the two world record holders and predicted winners for this year's games), were disqualified for missing their 'heats' (the trial runs that would have qualified them for the semi-finals of the 100-meter dash) in the quarter-finals. As it was later explained, the assistant coach for the U.S. men's track and field events, Stan Wright, told the two men and a third Black athlete, Robert Taylor, that the 'trial heats' started an hour after the actual starting time. As the three men were preparing to go to the track, from the Olympic Village, for their race, they passed a T.V. and noticed that their races were being run at that very moment. When they arrived at the track, Eddie Hart and Ray Robinson were immediately told that they were disqualified and Robert Taylor was forced to run without the benefit

of warming up. Therefore, the winner of the event was a Russian, V. Borzov, known in Russia as 'The White Flash.' His winning time (Robert Taylor finished second) was considerably slower than the clocked times both Brothers Hart and Robinson have run, under more 'favorable' conditions.

While it might be impossible to disassociate Eddie Hart and Ray Robinson's participation in the threatened boycott (of Apartheid Rhodesia) by the Black athletes, the only logical conclusion we can come to is that most of the racist maneuvers which have occurred during the games were motivated by the spiteful nature of the Olympic officials.

The instances of outright racism are too numerous to list. For example, a Black American boxer, Reggie Jones, lost a match after clearly battering his white Russian opponent for the en-

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DOWN THE BUTCHER

THE STAGED "TRIAL" OF EDWARD V. HANRAHAN

There are few words which adequately describe Edward V. Hanrahan. He has been called a fanatical racist and a fascist, an arrogant, vain, self-righteous and callous "law and order" man, who senses an upsurge of "white backlash" and conservative reaction on which he wishes to ride to power. For the Black and oppressed people in Chicago, Hanrahan is "The Butcher", known as the man most responsible for the gestapo-style assassination of Black Panther Party members Fred Hampton and Mark Clark on the 4th of December, 1969. His official title is Illinois States' Attorney for Cook County, but this time he is under indictment, a "suspect" who presently stands trial, for conspiring to "obstruct justice", a charge stemming from the December 4, 1969 assassinations he ordered.

For two and a half years, Hanrahan successfully avoided prosecution for his crimes. In fact, rather than even present the appearance of mock dismay for his December 4th open display of Nazism (in which his men kicked down doors in the middle of the night, and cold-bloodedly murdered Comrade Fred and Comrade Mark and machinegunned the survivors), Hanrahan applauded his "special agents" for their bravery and heroism. His arrogance manifests itself to such a degree that he has never attempted to cover-up any of his depraved tactics, he felt sure that he would be praised. In the "Southern style" of lynchers who left the bodies of their Black victims hanging from tree limbs for public display, Hanrahan left the apartment at 2337 West Madison Street wide open for almost two weeks. (During this time, thousands of concerned and outraged community people toured the apartment and viewed the nail holes Hanrahan claimed were shots from the occupants of the house and the still damp pool of blood saturating and surrounding the bed of Comrade Fred Hampton). His vanity and cocky self-righteousness resulted in an "exclusive" for the Chicago Tribune, which published Hanrahan's "official version". And in what can only be described as the most contemptible glorification of genocide ever produced, WBBM-TV, the Chicago CBS affiliate station, aired a re-enact-



The Black and poor people of the world were outraged by the Dec. 4, 1969 murder of Comrades FRED HAMPTON and MARK CLARK.

ment of the killings, a performance by members of the assassination squad themselves!

The outrage of the community was and continues to be intense. Numerous "official", "Blue Ribbon" and other "prize-winner" committees inspected, investigated and bloodied their hands in these brutal



Edward "The Butcher" Hanrahan would flaunt his murders in our faces, and portray his staged trial as "justice".

murders, only to report "justifiable homicide". However, the Black and concerned communities would not be appeased, and the outcry for justice grew. Finally, on August 24, 1971, a Special Grand Jury headed by Special Prosecutor Barnabas Sears, making a meager attack upon the Hanrahan crew in the peoples' name, indicted Hanrahan and 13 other policemen on the absurd charge of conspiracy to obstruct justice; a secondary, minor offense.

The defendants in the case include not only "The Butcher", but also his right hand man, Assistant States Attorney Richard Jalovec; members of the Chicago Police Crime Lab Unit and Internal Inspection Division; along with 8 of the 14 man assassination squad. (The Special Grand Jury, which indicted these 14, also named Police Superintendent James Conlisk, head of the Chicago police department as a co-conspirator, however, Mayor Daley wouldn't allow him to be tried.) Along with Hanrahan, of particular interest are two members of the kill squad who are on trial. One, James B. Davis - "Gloves" - is one of the two Black participants of the raid, and the admitted murderer of Comrade Mark Clark; the other, Joseph Gorman, is the racist who, during the raid, handled the Thompson .45 caliber sub-machine gun. Gorman, in the 12 - 15 minutes the raid lasted, expended over two 30 round clips of ammunition and ended his berserk spree by machinegunning the survivors as they stood with their backs turned and their arms upstretched on the wall. The trial itself, which got underway on July 5, 1972, is preposterous; another "live" re-enactment from a pre-arranged script. The tone was set from the very beginning. The police defendants, openly displaying their weapons, act as the bailiffs, carrying evidence back and forth to the stand; Following a similar theme that caused him to win the primary for the re-election for States' Attorney, (one of Hanrahan's campaign statements was that, "Fred Hampton and Mark Clark got what they deserved"), his opening statement in the courtroom was to the effect that, his men "took guns from the hands of these

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FROM THE CAMPUS- TO THE COMMUNITY

A STUDENT REPLY

The following article was written by a member of the Central Body of the Black Student Alliance of Northern California in response to an article which appeared two weeks ago in the Black Panther Intercommunal News Service, written by Assistant Professor J.K. Obatala at California State College at Los Angeles.

In a recent article that appeared in the Black Panther Intercommunal News Service, (Vol VIII #23, dated August 26, 1972), J.K. Obatala, an assistant professor at California State College at Los Angeles, discussed how the college BSU's in Southern California have tended to regress from the militant revolutionary rhetoric and intent of the 60's to liberal republicanism and conservatism. The article, entitled "What Ever Happened to the Black Campus Revolution", depicted the inability of some Black students to adapt to progressive ideas and concepts.

However, Professor Obatala does not mention that what was happening on the college campuses then was a reflection of the turmoil and confusion that existed within the Black community. As the community once had faith in racist politicians, the students had faith in racist administrators. As progressive community people once thought the road to freedom could be paved by a few molotov cocktails and chants of "burn, baby, burn", so the students thought the burning of a dormitory would get them self-autonomy. It seems that we have tried everything from rhetoric to spontaneous action. It should be about time, then, to examine thoroughly the particular problems that Black students face. One of them is the attempt by this corrupt government to literally "blend" us in with the programmed patriots, so that we might fill our "reserve slot" in this unfeeling and degenerate society; their type of education.

It is much the same as stripping someone of their skills, their thinking capability and their dignity as human beings and sticking them on a shelf to be used by them when they see fit. Professor Obatala is correct in saying that the Black Student Unions now contain the seeds of their own destruction. But it must be understood that even for this problem, a solu-



Out of the confusion of the 1960's a new type of student has emerged--one who desires to utilize his skills to benefit the Black community.

tion can be found.

In the past, Black students had the misconception that all they needed was to attend one of the so-called institutions of higher learning, get a degree and the doors of opportunity would be open to them, with a "wel-

come mat" in front of it. Black students began to see that their life's plan had already been laid out before them, according to the dictates of a corrupt educational system. They readily rejected this. Then came the Educational Opportunity Program, CONTINUED ON PAGE 12

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"WE HAVE TO ATTEND TO OUR PEOPLE"

AN
INTERVIEW
WITH
COMRADE
HUEY P. NEWTON
CONCLUSION



"I think it's very critical to talk about the helpless victim and his defense rather than to talk about the blood and the aggression of the true criminal, that is, the American fascist forces."

Q: The FBI is investigating Black Panther involvement in politics?

COMRADE HUEY: They're more concerned about what we're doing now than they were about the shoot-outs. They asked, "Why don't you come to Washington and talk?" And so we had a meeting there and the FBI said that they're concerned about our political movement and that they wouldn't allow us to, as they put it, "takeover". What they're really saying is that they

won't let the people take over. We only intend to register people and give them a voice so they'll put in whom they like. So you see, Oakland is an impoverished community for Blacks and Mexican people and this is the first time that Mexican and Black people, who usually don't vote at all, are becoming united in order to have a say. We're really creating a new political environment, in the true sense of the word, because the money that we spend on our campaign is money we've

spent on the people. And then the people will decide who's really concerned about them.

Q: I'm sure that one of the questions that jumps to the mind of an FBI agent is: where does all that money for Panther activities come from?

COMRADE HUEY: We used to get a lot of money from public donations, but

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that was before the swing to the Cleaver emphasis. But since I've been out of the penitentiary, I've made something like \$400,000 in various advances on books and magazine articles. We Panthers don't have any private ownership of our possessions; therefore, all we receive, we give. So even though I made that money, I don't have it. I gave it to the Party. Bobby Seale also receives money on his books. Ericka Huggins received a small advance on a book of poetry, for which I wrote the introduction. I received money from my bail when I got out of jail. We've used the money to organize the people and give hope to the whole situation.

Q: How do you view the media's treatment of the Black Panther Party since its inception in 1966?

COMRADE HUEY: When the Black Panther Party was organized in October, 1966, we presented a program which included the cessation of police brutality, the exercise of the Fourth Amendment, and other points. And the media has constantly assaulted us. As far as we're concerned, they've attempted to paint us without any virtue whatsoever. And you can't paint people without virtue. I think that the real crime is that we allowed them to isolate us. We wanted to use the media to a certain extent, to manipulate them because we wanted to organize programs within the community. We really wanted to move politics to where the people were. But I think we used the wrong strategy.

Q: Wasn't one your first programs to tail the Oakland police?

COMRADE HUEY: We were protesting the murders that the police committed in our community, such as the shooting of an 18-year-old in the back for stealing a car. We exercised the right to bear arms because it's constitutionally guaranteed. And our Party was right because the police would harass people. So we said: if you can't have a police-civilian review board, and if we can't guarantee security to our own people, then we will exercise these rights ourselves.

We even went to Sacramento because we were interested in legislation. Here we thought we would meet the receptive ear of the people, and we would be able to document our statements. It was a protest of the genocide committed by the fascist authorities who are historically against the Blacks. And we said that we had to draw the line somewhere. I wanted to do what the law allowed, which was to secure our own community.

Q: Many people view the Black Panther Party as a racist organization

that preaches racial hatred. Is the Party separatist or racist?

COMRADE HUEY: I think that is a very important question. I'd say that the Black Panther Party is not a separatist party. We believe that it's a natural law of the universe that everything is interconnected and becoming more so because of the advancements of technology. Yet you can't fairly fit us into the so-called integrationist line. We think that it's not a question of separation or integration. The Party believes in controlling the institutions in our community. We believe that Blacks should be represented in administrative positions in the community. We believe that the community shouldn't necessarily be totally Black. On the other hand, in the white area, the administrative staff should reflect the percentage of the different races there. I'm not speaking of any rigid line, but if we're talking about democracy, government should be reflective. If a white person comes into this Black majority community, he has a human right to be represented. So we certainly are not racist; we stand against racism. As victims of racism, we won't take up that banner. We will introduce a plan that allows people to be free and live in harmony. Either we'll live together in harmony or we'll live in combat and cause the destruction of our species.

Q: In the history of the Panthers there have been a number of shoot-outs. Are you now de-emphasizing the role of gunplay in the revolution?

COMRADE HUEY: I'm always very careful not to apologize for any defensive measure and not to mix it up with aggression. And I would never view the Vietnamese defense of their homeland as mere violence. Our Panther defense is a tool to get rid of the violence and aggression. I'm against all wars. I'm for world disarmament; the Party is also. But we're not pacifists. We think that it's time to organize the people in the United States, which, of course the authorities are very upset about. We want peace. But, in certain situations I won't guarantee that I won't use means that the people think are necessary and efficient, to bring about liberation. And if I were to tell you anything else, I'd be dishonest with you.

I hope that America will stop acting violently so it will no longer be necessary for the people of the world to defend themselves. And we hope that the people will require America to stop the violence and not dwell upon criticizing those who decide to defend themselves. I think it's very critical to talk about the helpless vic-

tim and his defense rather than to talk about the blood and the aggression of the true criminal, that is, the American fascist forces. I would say that we are advocates of the abolitional war--we don't want war, but war can only be abolished through war. In order to get rid of the gun, it becomes necessary to take up the gun. Chairman Mao stated that political power grows through the barrel of a gun. Just as the Chinese understand Mao's statement, I say power grows through the barrel but it culminates in the ownership of land and institutions by the people.

Q: Are there any particular political leaders besides Shirley Chisholm in this country whom you support or regard highly?

COMRADE HUEY: After Malcolm X was murdered, this country was in very bad shape. There were many contributors to the progressive liberation struggle, such as Martin Luther King. And before him, of course, Marcus Garvey and W.E.B. DuBois. They made the current liberation struggle possible. I think it would be unfair to overlook the NAACP's contribution. I respect all of the Black groups that speak against racism and repression. As the world becomes more complicated, the contribution of an individual can't be measured without talking about a time and a particular move toward freedom. So I respect all of the progressive roots, those that are Black and those that are white, too.

Q: Do you think we'll ever see in our lifetime the completion of the Panthers' 10-point program?

COMRADE HUEY: (Long pause) No.

Q: Does that thought depress you?

COMRADE HUEY: No, it doesn't depress me, because the Black Panther Party's 10-point program is an immediate demand that I feel will not be satisfied now because of the oppressive conditions. But later, even after those demands are satisfied, there'll be more battle cries, and new reasons for people to protest, and to right wrongs. Revolution is a law of nature; contradiction is the ruling principle of the universe. And that brings about development, of course. So, if it's not the Party, then it's some other organization that will attempt to make more freedom for man. This is a permanent process, according to my understanding at this time. Of course, we know that laws are subject to change. We'll all have to analyze it to see what we'll be struggling for the next time. If you stop struggling, then you stop life.



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.



A LIFE FOR A BIKE

16 YEAR OLD GREGORY COLEMAN
MURDERED BY D.C. POLICE WHILE
RIDING A BIKE



This "peace officer", Charles L. Pender, pulled his gun out and shot 16 year old GREGORY COLEMAN in the back.

out murder, indicate their unwillingness to realize that people in the Black community know that the murders of our people are not "accidental"; we consider none of it "justifiable".

After much public protest in 1969 the use of firearms by Metropolitan D.C. police was supposedly restricted by the issuance of guidelines, considered among the most stringent in the nation. Police are "forbidden" to use their guns except to protect themselves, or others, from actual or threatened attack. They are not "allowed" to fire warning shots, or to fire at fleeing suspects unless there is a "substantial risk" and the suspect is armed and dangerous. Guidelines such as these are meaningless. They are not enforced, as was clearly demonstrated in the murder of Gregory Coleman, who posed no threat to anyone.

Brother Lancelot Coleman, Greg-

ory's father, called the murder of his son "senseless". And said that, "There is no reason in the world why a police officer would need to draw a gun on a boy fleeing on a bike. Especially a boy as small as my son Gregory...If bicycles have been stolen as frequently as the police department contends, then why were not bicycle stalls placed at the Safeway Store to help curb the mounting thefts."

It appears that Charles L. Pender had quite a "thing" for bicycles, and the supposed theft of them. He made nine other arrests recently for alleged bike-thefts. Most of those nine arrests made by Pender came as the result of using as bait, a stolen, but never reclaimed 10-speed bicycle.

While Pender is being "commended" for his 'good work' and 'accomplishments' by the rest of his clique in the police department, Gregory Coleman's family and friends attended his funeral held on August 17th at Sacred Heart Catholic Church. As many as 750 people were present at the funeral which began after the people slowly walked past an unattended bicycle. After the procession passed, a man got on it and rode off. A symbol of the absurdity of Gregory's death.

At the funeral and at various protests of Brother Gregory's murder, including a daily demonstration at Safeway Store (where Gregory supposedly got on the bike) a statement was hand-

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Furthermore, the type of gun used by Charles Pender to kill Gregory Coleman, a double-action .38 caliber revolver, which gun experts and others familiar with this type of weapon (some of them even from Pender's precinct station) have said, cannot be fired unless the hammer is manually pulled back with the thumb, or is mechanically cocked by exerting considerable force on the trigger. A bullet cannot be discharged unless the hammer is cocked.

A fabrication, weak as this, is totally unacceptable to the family and relatives of Brother Gregory, and people in the Black community have labeled it nonsense. Gregory's mother, Sister Barbara Coleman Hughes (who was not notified, by police, of her son's death until six hours after it happened; she was then told of it by another of her sons, Donald, who had heard it on the radio) was noted as saying, "No one's going to make me believe the officer needed to use his gun. He was only three feet away, and that child didn't weigh more than 110 pounds soaking wet." The continued explanations, given by Washington D.C.'s police and their officials to explain away out-and-



THE VARIATIONS

THEY PERFORM FOR THE PEOPLE

Group Leader
LEE VARIETY

Business Address
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A LIFE FOR A BIKE

16 YEAR OLD GREGORY COLEMAN MURDERED BY D.C. POLICE
WHILE RIDING A BIKE

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ed out from the Coalition of Black Community Organizations (in Washington, D.C.). The Coalition of Black Organizations is comprised of 23 organizations, including the Washington, D.C. Chapter of the Black Panther Party. The statement of The Coalition follows in part...

"Outraged by the murder of Gregory Coleman on Friday, August 11, 1972 a coalition of Black community organizations has banned together to deal with this criminal act.

"No longer will we sit back and allow senseless murders of Black people by the police department.

"The fact that officer Charles L. Pender was a Black man has no bearing on the sentiments of the Black community. We recognize that we live in a police state. We view him as a part of

a larger system which reflects the attitude of the police department toward Black people which is typified by police killings of Black citizens.

"These types of criminal acts by the police department can only be dealt with by the dismantling and complete overhaul of the police department and when Police Chief Jerry Wilson is removed from office..."

There has also been a press release directed at Safeway Stores, Inc. which states, in part, that "...you (Safeway) are a dispenser of one of the necessities of life in the Black community, we will not tolerate your participation actively or passively in: PRE-MEDITATED MURDER. We are telling you, Safeway Stores, Inc., cease and desist from your clandestine operations in cahoots with the Police Department; particularly those involving: a) Entrapment... and b) Stakeout..." (each one of these tactics were elab-

orated on).

The Black community of Washington D.C. had promised that they will continue to work and struggle until Charles L. Pender is brought to trial for the murder of Gregory Coleman; until Police Chief Jerry Wilson is fired for allowing this and other such fascist injustices against Black people. However we realize that the real fascism is caused by the men who sit in the big buildings not too far from the home of Gregory Coleman--the government officials and the president's decision makers. They could stop the murders of the Gregory Colemans and thousands of other Black and poor people whose lives are held in the hands of insane policemen. They do not. We can only conclude that in a country where bicycles are more valuable than lives we must return power to the people.

ALL POWER TO THE PEOPLE

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
Huey P. Newton

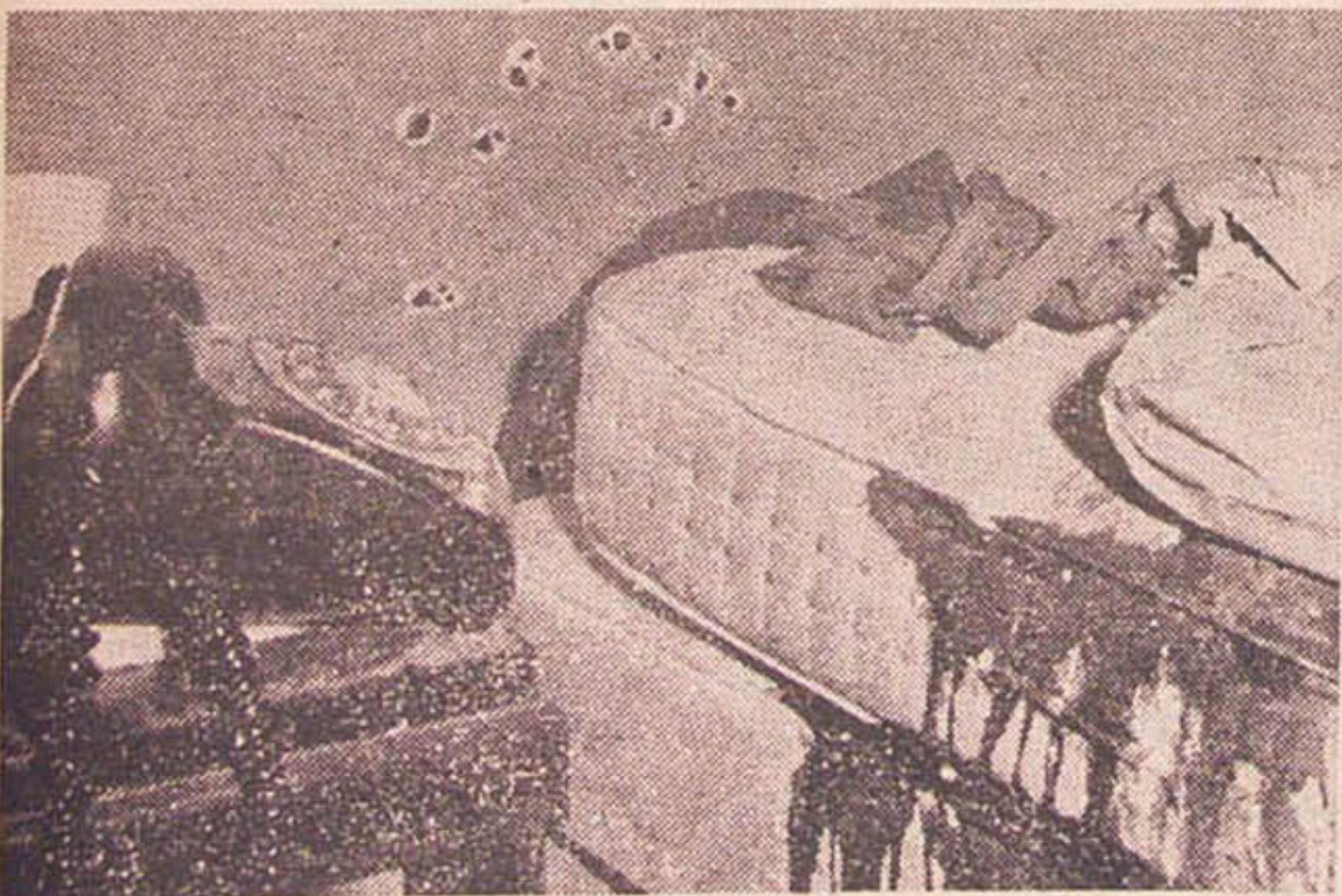
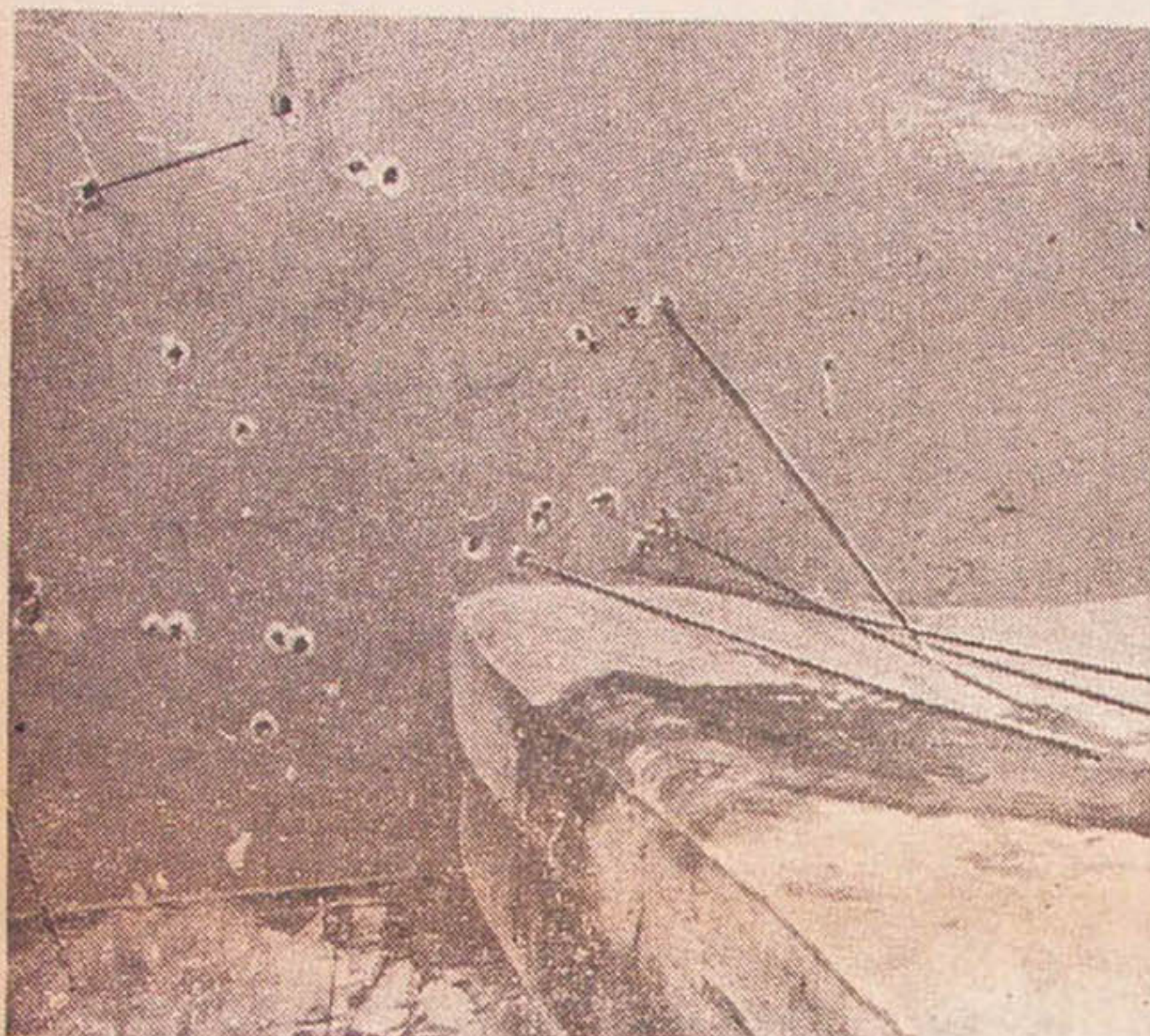
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DOWN THE BUTCHER

THE STAGED "TRIAL" OF EDWARD V. HANRAHAN



Hanrahan made no attempt to cover his crimes: The still damp, blood soaked bed of Comrade FRED HAMPTON.

uncovered 4 "secret" documents, unknown to have existed for this two and one-half year period, which were handed over to Hanrahan, in the interests of "justice". These four documents were statements allegedly made by survivors of the raid, which supposedly perjures their previous testimony: that only one shot was fired by the occupants of the apartment. All but one of the documents are unsigned; the one, which happens to be a 41 page report, was written by a suspected police informer, Louis Truelock. Disregarding the fact that even if Truelock's statements were true, (that he fired 2 shots at the raiders and another Panther fired once, thereby making a total of 4 returned shots as opposed to the 83 - 99 by the police), they in no way justified the murders or the falsification of evidence. However, Hanrahan still arrogantly demanded the case be dismissed.

A special hearing was convened, in the middle of the trial, to determine the validity of these "long-lost" statements, but Judge Romiti realized he dare not end the trial for so flimsy an excuse, so the trial continues.

The Special Prosecution will rest their case in the near future, after which will begin the introduction of the defense of Hanrahan and the police attorney's, which is expected to last for over one month.

It should be obvious to everyone at this point that the trial is a blatant farce. Hanrahan, "The Butcher", boasts of a 92% conviction record during his regime as State's Attorney and attempts to portray this trial as "justice". In reality it is not Hanrahan and the Chicago police on trial, what is actually occurring is that the ideology and philosophy of the Black Panther Party are being legally ramrodded. Yet, the essential issue at stake is the survival of the Black and oppressed community. We cannot return Fred Hampton and Mark Clark to the Black community, but their lives have been examples to us. We know it is the right of all people to organize themselves so as to most adequately protect their lives and secure the necessities of life.

ALL POWER TO THE PEOPLE

CONTINUED FROM PAGE 4
dangerous revolutionaries..." Judge Romiti, who acts as judge and jury since the police waived their right to a jury trial, has stated that the pre-raided "climate of tensions" in Chicago is admissible evidence, thus

paving the way for the police attorneys to invent all sorts of melodramatic, "heart-rendering" lies.

As if this were not enough, the trial was hardly underway when the Special Prosecution claimed to have

FROM THE CAMPUS- TO THE COMMUNITY A STUDENT REPLY

CONTINUED FROM PAGE 5

patterned after the poverty programs, supposedly designed to give Black, poor and oppressed students a chance to continue with their education which, in reality, was programming. This, too, stifled the growth of a united movement among oppressed students; some became as contented as a cow who is given an extra measure of hay.

Understanding that all things are subject to change, once again the few students who could see through the surface of this program were able to reject it. The purpose of the program was designed to make them become dependent, to make them feel comfortable under the existing oppressive conditions; but like a person

riding down a bumpy road in a car with no springs they could only feel mentally bruised and abused. They fell headlong into the spontaneity of the white left campus movement, throwing rocks and bottles, burning buildings and constantly confronting special tactical and riot squad police on college campuses only to be expelled, beaten, jailed (for long sentences) or killed.

The cry for self-determination soon followed. At the same time the communities of poor and oppressed people were demanding the same thing. As all demands are met with a firm denial by the racist institutions, this latest claim for freedom was also put into the category of "impossible" by the institution's op-

pressive machinery.

The determination and fervor that the students had, suddenly faded. They found themselves in the "dark ages" again, with the feeling, that "if you can't beat them; join them". It was a sad day when the student movement literally "gave in" to the whims and wishes of the reactionary and racist educational system. For a while it seemed as though this setback would become a permanent one; a chance for the reactionary superstructure to use the Black cream of the crop (the 'educated' black youth) to carry on the disguise of "freedom and democracy".

However, as repression breeds resistance, a new type of student stepped forward out of all this confusion, to lead a new kind of movement - one based upon changing the educational institutions to serve the interests of poor students, and to apply the skills they have acquired to serve the Black community.

As a concrete example, the Black Student Alliance of Northern California is engaged in activities that reflect the desire to serve our people's basic needs and so unite both the students and the community. The Black Student Alliance is unlike

CONTINUED ON NEXT PAGE

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This angry, passionate, eloquent book—which takes up where *Soledad Brother* left off—was completed only days before George Jackson was shot to death at San Quentin prison during an alleged escape attempt last August.

George Jackson spent the last eleven years of his life behind prison walls, seven of them in solitary confinement. During that time he developed a radical world view, a deep understanding of politics and history in relation to social change, as well as a remarkable voice as a writer. *Blood in My Eye* speaks out to the poor, the black, the jailed, the disenfranchised throughout the world. Born of a spirit that refused to be crushed, yet filled with a prophetic sense of his own impending doom, this powerful book from prison presents George Jackson's burning vision of the world that could be—a world reshaped by "total revolutionary war."

George Jackson lived and died for the revolution. *Blood in My Eye* explains why.

FROM THE CAMPUS- TO THE COMMUNITY

A STUDENT REPLY

CONTINUED FROM LAST PAGE

other student organizations from the past which employed the method of spontaneous action and lacked organizational structure. Through the years of haphazard trial and error, we have learned to profit from our mistakes. Most important among these errors was separating ourselves from the Black community. This was the essence of the problem. Without community support, no organization can function; without the people we have nothing.

Recognizing that we, as Black students, are merely members of the community and as Black people, are faced with the struggle for Survival as a people, naturally it follows that the primary concern of Black students must be to struggle to bring the campus closer to the community by using our acquired skills to create various campus and community programs.

Some of the programs that the

Black Student Alliance of Northern California is in the process of implementing are:

I. A skills bank through which students can be referred for employment, as well as to volunteer their time to perform free community services.

II. A free tutorial service for all students in schools in the Bay Area.

III. The establishment of a free community library.

IV. An information center for financial assistance programs for students throughout the Black and poor communities.

V. A program which will aid and assist other community organizations who are truly concerned with meeting the basic needs and desires of poor people.

VI. A door-to-door preventative medical care program which would be

spearheaded by the University of California Black Health Science Students. This would entail not only Sickle Cell Anemia Testing but also general health check ups for families in the community.

These particular programs were designed to provide an outlet through which Black students can apply their skills in meaningful practice within the Black community.

As Black students in this country we must realize that much of the future of Black people lies in the ability of a united community to learn and apply the knowledge and skills that we acquire to serve our people.

Only through bringing our skills back home can we help to lay the foundation for the liberation of Black people and the eventual freedom of humankind.

ALL POWER TO THE PEOPLE

AFTER RHODESIA: RACIST REVENGE AT OLYMPICS

CONTINUED FROM PAGE 3

tire fight. In track and field, an Ethiopian runner was elbowed and almost pushed off the track by whites. Radio and T.V. commentaries matter-of-factly broadcasted the "inferiority" of Black African and Black American athletes in events such as long distance races, and swimming and gymnastics. They hinted at "inherent" biological deficiencies in Black people (...Black people do not think quickly enough; their bodies can not endure...) These things were said in typical disregard for the fact that, particularly for the past two Olympic games, Black athletes have dominated long distance track events (every patriotic American heart was broken when a Kenyan, Kip Keino, won the famous 'Jim Ryan' mile in 1968). However, all this did not go on unchallenged. In response to the racism practiced by game officials and their pre-planned winners, many spectators, representative of progressive people around

the world, physically protested the disqualification of Eddie Hart and Ray Robinson and jarred the arrogant assurance of the Europeans (and their American brothers) who felt that their tricks would not be found out.

Their revenge was subtle but clear. They not only wanted to make up for the Rhodesian ouster, but they probably still have not forgotten the Tommy Smith and John Carlos' clenched-fist salute in 1968.

Poor people live in conditions throughout the world that do not permit swimming pools in every backyard. We do not have long gymnastic bars and tumbling mats in our schools. The oppressor would never allow 'his slaves' such luxury. It was never in their plan to enter oppressed people into their games, but talent and skills cannot be totally denied, even by them. America found that it could use the Black athlete, respect their skills just long enough for them to win for Ameri-

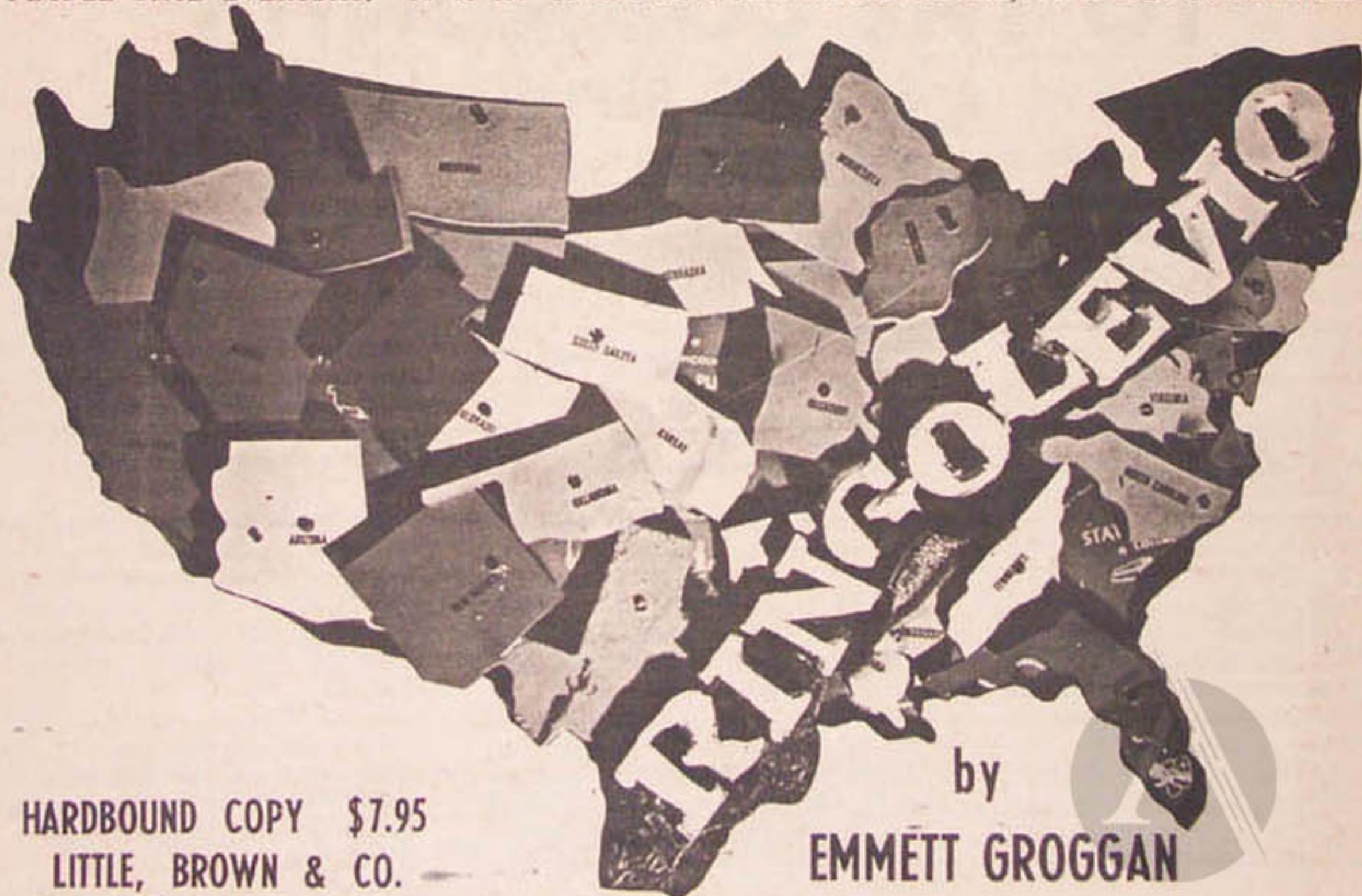
ca. At any cost America must be first, the richest, the most powerful, the most skilled.

They (all the Western countries) fail to realize however that Black and oppressed people throughout the world can do without gold medals, when we have never been able to determine our own destinies. We can not eat them. Our reward will be freedom; the real events will be getting food, clothing and shelter.

Following the examples of solidarity displayed by the Black African, American and Caribbean athletes, we give our continued support to oppressed people of the world when and wherever they are struggling. Every step, no matter how small, brings us closer to the unity desired by all the oppressed communities of the world; a unity that will bring us closer to the liberation of humankind.

ALL POWER TO THE PEOPLE.

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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 GRIEVANCE 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 CHIEF OF STAFF 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.

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