

# THE BLACK PANTHER

INTERCOMMUNAL NEWS SERVICE

PUBLISHED WEEKLY BY THE BLACK PANTHER PARTY

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25¢



FEB 28 1974

UNIV. OF VIRGINIA

B.P.P. LETTER TO HEARST FAMILY

**"WE WILL  
DISTRIBUTE  
FOOD TO  
THE POOR..."**



[Black Community Survival Conference, August 29, 30 and 31, 1972 at Chattanooga, Tennessee.]



[Bagging groceries before March 29, 30 and 31, 1972 Survival Conference in Oakland.]

INSIDE

SEE CENTERFOLD

PAGE

- BOOK PARTY AT LEARNING CENTER.....3
- HUEY: "THE VICTORY OF FRIENDSHIP".....3
- ERIKSON: "A COMMON GROUND FOUND".....4
- FREED: "MEETING ACROSS TIME...".....4
- TYRONE GUYTON RALLY DEMANDS JUSTICE...5



Tyrone Guyton  
See Pages 2 and 5

PAGE

- L.E.A.A. ENDS FUNDS FOR PSYCHOSURGERY...7
- HAITIAN REFUGEES FACE DEPORTATION.....9
- AFRICAN DROUGHT WORSENS.....16
- U.S., ETHIOPIA CONFER ON MILITARY BASE...17

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## Editorial

# TYRONE GUYTON

Why and how does a 14-year-old child get shot down by three, burly, policemen? By being Black, by "acting suspiciously" (in the eyes of White, racist policemen to whom every poor, Black person is suspicious) and by refusing to subject himself voluntarily to police humiliation, brutality and certain arrest.

Thus it was that a few weeks ago Tyrone Guyton was murdered in Oakland by three, White Emeryville policemen. What possible excuse or reason is there why three policemen should shoot to death a 14-year-old child because, as they wrote in their report, he was "acting suspiciously" and ran?

Immediately after the shooting the policemen claimed that Tyrone had a gun and had fired at them. Witnesses insist that Tyrone had no gun, did not fire anything at the policemen and that the policemen stood over the prostrate body of the wounded Tyrone and pumped bullets into his back. No gun was found on the scene.

An enraged community acted swiftly to demand justice for the family of Tyrone Guyton. It forced the Alameda Grand Jury to reopen an already closed inquiry into the killing and is mounting a campaign for the indictment and prosecution of the three policemen.

The Guyton family is unknown, except to its immediate friends and associates. It does not have immediate access to the establishment media. Its members cannot afford to take leave of their daily occupations to devote themselves totally to securing some measures of compensation for their lost child. TV cameras and newspaper reporters are not hovering around their front door. No one is sending them welfare checks.

And Tyrone Guyton is dead!

Every Black child in Oakland knows how Tyrone died. Isn't it a miracle that the 14-year-olds that live, Tyrone's friends and peers, and all the other Black children growing up in the ghettos of this country make it at all? Isn't it a miracle that they don't all end up raving lunatics or raging fanatics? □



## Letters to the Editor

Editor:

I want to wish Comrade Huey a very happy birthday in the spirit of revolutionary solidarity. However, I do not wish him a happy birthday exclusively because of the romantic notions that people usually attach to birthdays.

Huey was born and grew in times of great social turmoil and strife; a time when man's inhumanity to man was/is unprecedented in history. The Black Panther Party grew out of that antagonistic contradiction to attack and, someday, conquer the forces that make men suffer.

Today, not based on bias, but objectively, the Black Panther Party is the greatest force in this country in educating the people against reactionary politics and reactionary intercommunalism and is a burgeoning force for the struggle ahead. And, it all started on February 17, 1942, when Huey P. Newton was born.

Congratulations Huey, I honor you in the same way that Ossie Davis honors Malcolm X: "...and when we honor him, we honor the best in ourselves." I honor you for what you and the Party have done to raise our consciousness and most importantly, what we and you will accomplish in the future. You have proven to the people to be a true Servant of the People.

All Power to the People!  
Frank H. Flam  
St. Louis, Mo.

Dear Editor:

I cried just now after reading your denunciation of the kidnapping of Ms. Hearst by the SLA. I so associated this kidnapping with the blacks against the whites even though I know whites were involved with the SLA. The kidnapping came

on the heels of the senseless murders in the Bay Area.

I felt hope after reading your denunciation. I wish more Black leaders would publicly denounce these killings. And on the front page of the newspaper.

Why can't we all just be Americans without color indicators in a negative fashion.

Again, thank you.  
Name withheld  
Chester, Calif.

To all:

I am a student at Northern Kentucky State College, Highland Heights, Ky. I am 23 years old and have two small boys.

I picked up your paper in the library last week and started reading. The truth exposed in your paper has given me a stronger will to strive for equality, health, love and truth for all. By all I mean Chinese, Puerto Ricans, you name it. I said all — especially black people.

Why black people? For the simple reason they have always been the punching bag for certain people's hostilities, anger, self failings, etc. through the past ages up until today.

This may or maynot come as a shock to you, but there is only one reason I share the hurt of the black people: that is because God has changed my cold heart into a compassionate, understanding, fair place. Sorry if it sounds preachy, but it is true...

The color of my skin is pale white. But the true color of my heart is purple. Purple stands for a "deep purple passion" for "love to people!"...

Christine Anderson  
Dayton, Kentucky

## COMMENT

# BARBEE ON JOB BIAS

Wisconsin Assemblyman Lloyd A. Barbree here comments on a subtle form of racial discrimination in employment which disproportionately affects Black people

"A recent decision involving an employer's right to demand the arrest and conviction records of employees clearly demonstrates that discrimination need not take the form of Wallace guarding University doors in order to shut Blacks out of many positions which are open to Whites.

"A hearing examiner for Wisconsin's Department of Industry, Labor and Human Relations found that requiring such information 'would appear to have a disparate impact upon Negroes and other minorities... What he was really saying is that our racist police have guaranteed Blacks a better chance to get arrested, and our courts have seen to it that, since our brothers and sisters don't have the money to buy their justice, they have more convictions.

"This allows employers to exclude Blacks, not for being Black, but, ostensibly, for having been arrested and/or convicted. The problem, of course, is not confined to this one area. One of the most flagrant abuses is pre-educational requirements which discriminate against the poor because they don't have the money to stay in school longer. Requiring a person to have a diploma is far different from asking for the ability to read and write. The second may be necessary for performing some jobs; the first is simply a means of discriminating against the poor who can't afford the luxury of formal school, and especially against Blacks and other minorities who are denied the opportunity to attend and learn at school even when they have the money.

"In cases of arrest and conviction records, the employer was ordered to demonstrate the information was clearly a business necessity (which, of course, it is not) or to stop discharging

CONTINUED ON PAGE 21

## THE BLACK PANTHER

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Brother HUEY P. NEWTON, co-author of *In Search of Common Ground*.

## HUEY P. NEWTON: "THE VICTORY OF FRIENDSHIP"

To an inspired introduction by Donald Freed, Editor of the pioneering Citizens Research Investigation Committee of Los Angeles and longtime friend, in which Huey P. Newton was described as "the leader of the American revolution," and to a standing ovation of several minutes, Huey responded with these brief and profound words:

"First, I would like to thank everyone for coming. Once I was speaking before a group of people. They applauded me, and I was very disturbed afterwards because I heard this woman say, in a kindly way, 'Isn't it cute that he applauds himself?' So I now always explain that I'm not applauding myself, I'm applauding you.

Later, I found that I should not have been disturbed because the woman was more right than wrong — that we're so much a part of each other until really we're one. So, I applaud myself as I applaud you.

"I would like for my very fine attorney, Charles Garry, to stand.

"Often, I've heard the question, what if a war were given and

HUEY P. NEWTON AND ERIK H. ERIKSON

## BOOK PARTY CELEBRATES "IN SEARCH OF COMMON GROUND"

(Oakland, Calif.) - More than 500 friends of Dr. Erik Erikson and Huey P. Newton joined the Harvard Professor and noted psychoanalyst and the leader of the Black Panther Party, in finding common ground last Sunday at a joyous celebration of the publication of their new book, *In Search of Common Ground*, at the Community Learning Center here in East Oakland.

The Community Learning Center provided a most appropriate setting for the reunion of Dr. Erikson and Huey Newton, whose earlier encounters, at Yale University and later at Huey's apartment in Oakland, were the settings for the two historic dialogues recorded in *In Search of Common Ground*.

A cheerful and friendly atmosphere characterized the af-



Dr. ERIK ERIKSON and HUEY P. NEWTON recall their 1971 discussion at Yale University.

ternoon affair during which the invited guests, representing a broad cross-section of the Bay Area community and beyond, mingled, talked with Dr. Erikson

and Huey and had their copies of *In Search of Common Ground* autographed by the distinguished authors.

The guests included (in alphabetical order): Rob Anderson, President, Zen Center, Sausalito, Ca.; Beverly Axelrod, attorney; Father Eugene Boyle, community activist; Stewart Brand, author; Allen Brotsky, attorney; Oscar Brown, Jr., composer-entertainer; Catherine Byrne, reporter *S.F. Chronicle*; Carolyn Craven, KQED news reporter; Stan Dale, KGO radio; David Danaway, *Village Voice*, New York City; George Devos, anthropologist; Robert Duncan, poet.

Also Nelson Fields, owner Jo-Nels liquor stores, Oakland; Tim Finley, *S.F. Chronicle*; Charles Garry, Huey's attorney; John Gerassi, writer; Ilona Hancock, Berkeley City Councilwoman; Nathan Hare, publisher, *Black Scholar*; Fred Heistand, attorney; Pat Holt, *L.A. Free Press*; Karen Howze, *S.F. Chronicle*; Ying Kelly, Berkeley City Councilwoman; Jerry Lubenow, Bureau Chief, *Newsweek*; Howard Moore, Jr., attorney; Elsa Peters Morse, author; Father Earl Neil, St. Augustine Episcopal Church, Oakland.

Also, Young Park, President, No. Peralta Community College, Oakland; Richard Pryor, entertainer; Bert Schneider, Hollywood producer; Fay Stender, attorney; Ida Strickland, community activist; Mary Gay Thomas, aide to Congressman Ronald Dellums; Jann Wenner, editor and publisher of *Rolling Stone* and Cecil Williams, Pastor, Glide Memorial Methodist Church, S.F.

CONTINUED ON PAGE 14



## MALCOLM X

Assassinated: February 21, 1965

Malcolm X broke it down — explained the fears, pointed out the contradictions, ridiculed the hypocrites, predicted future interconnections — like no other Black man in the 20th Century. Standing taut and wild-eyed, finger pointing forward, Malcolm X knew the Black community as if he had listened to the beating of all of our hearts, and so sensitively attuned he urged us to mold the creation of a new Black man and woman based on what he heard — ourselves — living in a proud, bright tomorrow.

"And when I say we should defend ourselves against the violence of others, they use their press skillfully to make the world think that I am calling for violence, period. I wouldn't call on anyone to be violent without a cause. But I think the Black man in this country, above and beyond people all over the world, will be more justified when he stands up and starts to protect himself, no matter how many necks he has to break and heads he has to crack..."



## DONALD FREED SPEECH

# "A MEETING ACROSS GEOGRAPHY AND TIME"

Donald Freed, editor of the *Citizens Research and Investigation Committee* and co-author with Mark Lane of the film script of the important movie *Executive Action*, was introduced to the book party audience by Ms. Elaine Brown as "a friend of the people". Don is a long time friend of Huey P. Newton and coordinated the organization of the successful event. The text of Don's address follows:

"Thank you, Elaine. Comrades, Professor Erikson, Joan Erikson, Huey P. Newton, Richard Pryor, Charles R. Garry, Phillip Shapiro and indeed all the people who have worked for today. It's been less than a decade, I suppose, that some of us have been together. But, in that decade, time has moved so fast; so many people have risen and fallen; an entire new generation is before our eyes. Yet, the six or seven years has gone in an instant.

"But there are moments like this today. This is an echo of the moment when, in New Haven, Connecticut, at the Yale Press, in a cortex of power, Erik Erikson, certainly the world's greatest

psychoanalyst, and Huey P. Newton, the leader of the American revolution, sat down across a table and engaged, not in a conversation but in a dialogue, under the sign of Albert Camus and Martin Buber. That is to say, they were willing to not just talk but to change.

"They were not, as Dostoevsky enjoined one of his characters, they were not afraid of changing their thoughts. They never have been. That is reflected in this book, *In Search of Common Ground*.

"Then they met again in Oakland, sitting high up, plotting survival in the future, looking out over the ruins of Oakland as if they were God's spies.

"It is a unique meeting between two men across geography

and time; two men through whom the 20th Century runs. The differences were nothing. The dialogue was everything. The dialogue was the natural extension of the dialectic, as is this Center here today — these children, their curriculum.

"But Erik Erikson and his illustrious wife, the author Joan Erikson, came to the trial of Bobby Seale and Ericka Huggins (in New Haven, Conn.) for the same reason that Huey P. Newton had come to New Haven. There was Charles R. Garry, the revolutionary lion of the courtroom, who had interceded for Bobby and Ericka, as he had for Huey before them and so many others, because he realized that behind them stood these young people in the generations yet to come —



DONALD FREED

giving everything, spending everything, without vanity and without modesty.

"The intervention in New Haven went on to make history, as did the San Quentin victory which has just been won — a bell that cannot be unrung — on a motion that was inspired in the worldwide defense of Huey P. Newton. They were all together there in the courtroom; Bobby Seale and Ericka Huggins in chains.

"Later, Bobby Seale was to send shock waves through the political establishment — together with Elaine Brown, his companion, his sister, artist and revolutionary — garnering upwards of forty percent of the vote with an enormous unregistered voting bloc and a non-voting bloc, but soon-to-be-voting bloc behind that.

## CHAINS

"You heard Ericka Huggins here today. Just two years ago they had been in chains in New Haven, as are these children and all of the children of the dispossessed; in chains even before they are born, born into chains, live and die in chains — unless there is an intervention.

"That is what this Center is, obviously; a direct attempt to intervene in what is otherwise the dead end, the statistical doomsday picture that we know. Erik Erikson's insights and Huey P. Newton's insights and the implementation of these insights, the convergence of theory and practice is here.

"We all know that when the children of the dispossessed in the normal and ordinary schools to which they are warehoused for a few years draw pictures of their apartments or their homes, there is no sun shining in those pictures. When they draw pictures

matter? The book isn't going so well?' He answered, 'Yes, but don't tell them' — so I won't tell you. Then I asked, 'What shall I tell them?' He said, 'You tell them that Huey and you did this for your mutual education and that I was glad to print it'. I think that's quite a publisher and I want to thank him.

"Usually Huey Newton and I are referred to as the authors, although this was really a record of a group conversation. Huey and I were simply the more notorious participants in the discussion. The person who really made it possible, who organized it and edited the book, was my son, the Yale professor, Kai Erikson, who cannot be here this afternoon, but he sends his love, and we miss him here.

"And if I could offer a bit of a commercial, I would say that the book is worth reading for Kai's introduction, for his preface for he outlines quite unforgettably the very tense situation then prevailing in the country and then prevailing in New Haven, as Don Freed has so eloquently described to you. Ericka Huggins was there and we're all so glad to see her here.

"In trying to approach each other, we had to overcome all

## ERIK ERIKSON: "A COMMON GROUND FOUND"

Dr. Erik Erikson, Professor Emeritus of Human Development at Harvard University was introduced to the overflow Book Party audience by his co-author and friend, Huey P. Newton. The text of Dr. Erikson's address follows:

"I really don't know what to say after this music and after these words. I am Huey P. Newton's co-author and I am very grateful for that. I will talk about that for a moment.

"This is surely a creative party this afternoon, dedicated to a school and to a book. The book is called *In Search of Common Ground*. But, this afternoon seeing these young people and hearing them play, seeing all of you come here, using up some of your energy, I have more of a feeling of a common ground found, than one sought. So, my first thanks go to Ericka Huggins and Charles Moffett, who seems to be as good a dancer as he is a composer and director. They demonstrated to us this afternoon what this is really all about.

"I would like to say a few words about the book. I called the publisher, George Podway. I told him that we were having a Book Party. He said, 'Yes I know'. He sounded a little dry and was laughing. I asked, 'What's the



### "Until We're Free"

A powerful, yet tender and important new album by Elaine Brown. The songs on the album weave a beautiful tapestry of protest against the quality of life for Black Americans. Listeners will find themselves engulfed in a flow of emotion as Elaine's melodic voice works its magic. Once you have heard "Until We're Free", you will understand why Huey P. Newton says: "A consuming talent, a total dedication and a proven commitment are combined in Elaine Brown, making her the first genuine People's Artist America has produced."

To Purchase This Album, Send \$3.75 Cash Or Moneyorder To: Central Distribution, 8501 E. 14th Street, Oakland, California 94621. Also Available At Major Record Stores Near You.

SONGS WRITTEN AND PERFORMED BY ELAINE BROWN

Album produced and distributed by MOTOW RECORD CORP.

CONTINUED ON PAGE 22



## BERKELEY NEIGHBORHOOD FAIR A SUCCESS

### "HOW TO SURVIVE IN BERKELEY" THEME

(Berkeley, Calif.) - Over 300 Berkeley residents attended a community get-together recently to meet with their neighbors and work to improve their lives. The theme of the Neighborhood Fair, was, "How to Survive in Berkeley".

The fair, which was sponsored by the Berkeley Intercommunal Survival Committee to Combat Fascism and the North Berkeley BART (Bay Area Rapid Transit) Station Neighborhood Association was held on Sunday, February 10, 1974, at the Franklin Elementary School. Thirty-nine organizations were represented at the fair, ranging in purpose from tenants' rights to voter registration.

Berkeley residents were also given a chance to meet with local elected officials and discuss city governmental policy. Ms. Loni Hancock, a White progressive Berkeley city council member was there and spoke to the assembled fair-goers on the importance of community groups and the development of community influence on city policy.

Berkeley artists set the festival in opulent beauty with their iron sculpture, pottery and other handcrafts, several demonstrating their skill to the people at the fair.

The success of the meeting has encouraged the two sponsor organizations to plan for future get-togethers to build community unity and work for the mutual survival of all people. □



Children enjoying themselves at the "Neighborhood Fair" held in Berkeley.

## 600 PACK LEARNING CENTER FOR JUSTICE FOR TYRONE GUYTON

(Oakland, Calif.) - As the auditorium at the Community Learning Center filled with the more than 600 people who attended last Saturday's Community Rally for Justice for Tyrone Guyton, and as the Intercommunal Youth Band faded out their last introductory number, Ms. Elaine Brown addressed the gathering. Quietly, in her own way of speaking for everyone, Ms. Brown summed up and set the

tone for the entire two-hour affair:

"...I'd like to say one thing about the band that's here. These are young people from our community. Their lives are our everything. They are our future."

"It's very appropriate that they should be here today in response to a call for justice for another young brother, Tyrone Guyton. This is an example of what was taken away from our community



VERNA GUYTON, sister of Tyrone Guyton addresses rally with her brother Jerry at her side.

when the life of one child was taken away.

"Think of all the growth and beauty that we can see here among us. We can see it right here among our children...It's an indication of the beauty and strength that we have and that is why it's so important that we fight for justice for Tyrone Guyton..."

On into the afternoon, the distance between speaker and audience diminished as everyone in the auditorium and in the hallways outside drew together as a committed and dedicated community. It was as if all 600 people responded as one to the plea of Mrs. Mattie Shepherd, mother of 14-year-old Tyrone, "Will someone help me?"

#### SPEAKERS

It all added up to a highly successful and moving rally. Speakers included: Mrs. Vera Silverman, who began the afternoon by saying, "I'm here today as a Black mother who is tired of crying...", and her daughter, Page Means, representing the Coalition to Save Our Schools; Ms. Brown, representing the Black Panther Party; Sandre Swanson, representing Congressman Ron Dellums; Percy Steele, Executive Director of the Bay Area Urban League, who gave a memorable speech which he closed by declaring, "I dedicate my life that the youth will not be oppressed..."

Other speakers included: Lew Warden, the family's attorney; Robert Harris, representing the Charles Houston Law Club; California Assemblyman John Miller, who commented, "I think we're here because we're tired of burying Black boys..."; Tom Gwyn, representing S.F. Assemblyman Willie Brown, and Robert Woods of the African Liberation Support Committee.

The entire program was co-M.C.-ed by Brother Bob Jones, a concerned Black disc jockey on

## B.P.P. ORGANIZES DALLAS COMMUNITY AGAINST POLICE BRUTALITY

(Dallas, Texas) - The newly organized Dallas Branch of the Black Panther Party is launching a campaign to organize residents of the West Dallas Housing Projects against increased incidents of police harassment and brutality in the area.

In a meeting of more than 50 friends of Mrs. Roberta King, aunt of 18-year-old Cal Ray Biggins who was recently framed in a robbery-murder case, Brother Fred Bell, head of the Dallas Chapter of the Party, urged the West Dallas residents to document and notarize every complaint against the police department for evidence to support a drive for community control of police. Brother Bell explained that victims of police brutality and harassment cannot expect any action after filing complaints with the Dallas Police Internal Affairs Division.

Earlier that day the Dallas County Grand Jury had announced the indictment of Ms. King's nephew on charges of murdering an elderly couple in their store on January 7. Biggins was arrested four days later after a \$5,000 reward was offered for information and an informer, who has already been paid, called the police and implicated him.

Ms. King maintains that her nephew, without benefit of counsel, thought he was signing a confession to a gas station robbery when he signed the murder confession. He was severely beaten by the police and she was not allowed to see him for several days following his arrest.

The Black Panther Party representatives at the meeting en-



Brothers D. MARCUS RANGER and CAL RAY BIGGINS got no help from the Dallas police.

couraged the West Dallas residents to remember in detail all they could about police officers who harass them and immediately report such incidents to the Party for their documentation. Brother Bell noted that most complaints the Party had received in Dallas have come from the West Dallas area. He stated that the Party already has a file of notarized complaints concerning police procedures in the arrest of Biggins.

Dallas residents are beginning to use the method of documenting accounts of police brutalization in order to legally fight these atrocities. Ms. Esther Williams Drew has released a fully notarized account of her brutal arrest for asking a Dallas police officer's badge number after she was stopped for an alleged traffic violation. The high school teacher plans to take her complaint before the Dallas City Council and publicly describe how she was manhandled, kicked, pushed around, threatened and insulted

CONTINUED ON PAGE 22



# CONFERENCE FOCUSES ON BLACK MEDIA'S DEBT TO COMMUNITY

(Oakland, Calif.) - The accountability of the Black media to the Black community emerged as the theme of a Conference on the Mass Media's Role in the Black Liberation Struggle held last Friday at the Community Learning Center, 6118 E. 14th Street, Oakland. The conference was sponsored by the Black Student Union and the Journalism Department of North Peralta Community College in conjunction with the school's Community Services.

Following five stirring selections by the Intercommunal Youth Institute Band, under the direction of Brother Charles Moffett, the conference was introduced by Charles Aiken, head of the Journalism Department at North Peralta Community College. Brother Aiken commented on the need for good journalism programs in the schools of the country and the overall importance of the press. "All of us grow up ignorant because of the information we are getting", he said.

## GUESTS

He then introduced the conference moderator, David DuBois, Editor-in-Chief of THE BLACK PANTHER, and the distinguished guest speakers: Robert Allen, Associate Editor of *The Black Scholar* magazine and author of *Black Awakening in Capitalist America*; Elizabeth Johnson, news commentator for KDIA radio in Oakland; Reginald Major, writer for the *Sun Reporter* of San Francisco and author of *A Panther Is A Black Cat*; and Otis Hyde, well-known labor activist and retired trade unionist.

Brother Allen spoke on the history of the Black press and its role in the liberation struggle. He noted: "The history of the Black press can't be separated from the liberation struggle. The Black press was born out of the liberation struggle." Allen then listed three reasons for the establishment of the Black press (the first Black newspaper published in the U.S. was named *Freedom's Journal*, in 1827): (1) To expose and protest against racial discrimination and abuse; (2) To put forward youth programs and proposals for social change formulated by Black leaders and organizations; (3) To inform the Black community about activities and events of interest to Black people that are not reported by the White press.



Moderator DAVID DU BOIS addressing Black Media Conference. At table from left are: ROBERT ALLEN, REGINALD MAJOR, ELIZABETH JOHNSON and OTIS HYDE.

The publication of *The Chicago Defender* in 1905, was "an important turning point for the Black press," Allen said, "because it marked the introduction of sensationalism into Black newspapers for the purpose of increasing sales. He described *The Chicago Defender* as an example of the commercial Black press while such newspapers such as THE BLACK PANTHER and *Mohammed Speaks* represent the crusading Black press. Allen explained that there is a serious conflict that must be resolved concerning the commercial interest of the Black press as opposed to its political interest.

Sister Johnson, speaking on the role of radio in the liberation struggle, declared that as a Black radio commentator her "pressing responsibility is to keep the Black community informed about the events that directly relate to our survival". She emphasized that she is more concerned about being "honest" in her reporting than she is about being "objective".

## IMPORTANCE

Commenting on the importance of radio, she noted the oral tradition of Black history and added, "Radio is far more capable of providing those things we need, and it's not top 10 music. However", she continued, "radio stations will not change unless the community demands it."

As a reporter for White-owned and operated, but Black-oriented KDIA, Sister Johnson emphasized that Blacks must begin to move into top management positions at radio stations in order for change to come about.

Calling for the establishment of a strong national Black press,

Brother Major, who was a writer for the now defunct *African News Service*, complained that Black papers failed to subscribe to the *African News Service* which sought to provide national news of importance to Black people. He added that the present trend is for Black papers to concentrate on local news. "The vigor of the Black press is dependent on the issues that come to it daily," Major said.

## ATTACK

In a fiery attack against the general mass media, for being "anti-labor" and "anti-democratic", Brother Otis Hyde said: "We must mobilize the masses and change the media's interpretation of reality." While he said he believes the Black press is a "Movement press", Brother Hyde attacked the press in general for being guided by "a corporate industrial profit motive" and the ideological institutions of this society.

Before the question-and-answer period, Brother DuBois commented on the media's role in the African liberation struggle, and noted: "The White media uses our ignorance of one another as a weapon."

The audience, inspired by the excellent presentations of the four guest speakers, asked many questions of the speakers and offered suggestions for bringing pressure to bear on Black newspapers to be more responsive to serious needs of the Black community.

Each panel member expressed his/her willingness to serve as a resource person for the journalism programs of the various Bay area community colleges. Brother Allen suggested the formation of a Student Coalition for Media Change.

## BLACK HISTORY

### FEBRUARY 18, 1663

The first formal protest against slavery in the Western Hemisphere was raised on February 18, 1663, at a monthly gathering of a Society of Friends (Quaker) meeting in Germantown, Pennsylvania.

### FEBRUARY 15, 1851

Risking life and limb, on February 15, 1851, an anonymous Black abolitionist crashed into a Boston courtroom and rescued a captured "fugitive" slave from being sent back to his Southern owner.

### FEBRUARY 23, 1868

The great Black scholar, writer and organizer, William Edward Burghardt Du Bois, founder of the N.A.A.C.P. and the first editor of its newsletter, *Crisis*, was born in Great Barrington, Massachusetts, on February 23, 1868.

### FEBRUARY 20, 1895

Having led a remarkable life — from slave to world statesman — totally devoted to securing full human rights for his people, Frederick Douglass, died in Anacostia Heights, Washington, D.C., on February 20, 1895, leaving an undeniable imprint on Black peoples' struggle and history in America.

### FEBRUARY 21, 1895

The North Carolina legislature, dominated by Black Republicans and White Populists, adjourned to mark the death of Frederick Douglass on February 21, 1895.

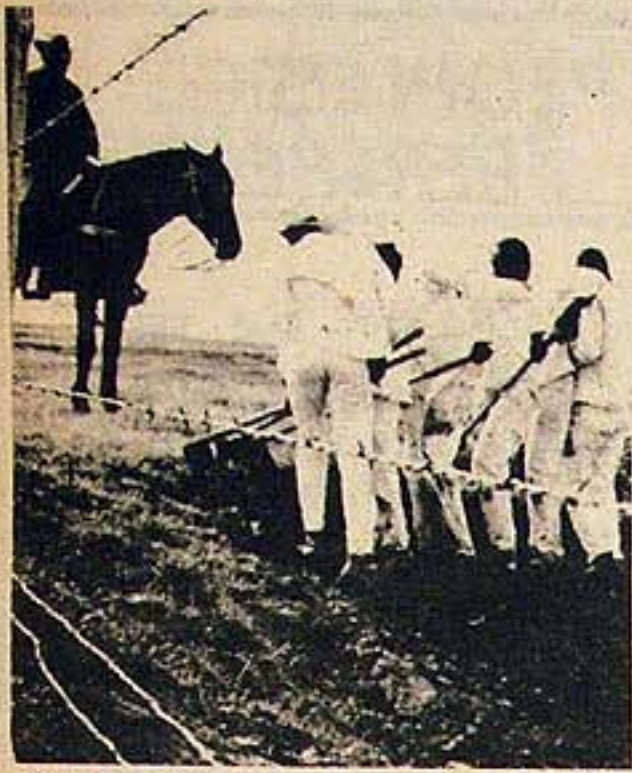
### FEBRUARY 19-21, 1919

Marking the beginning of a new era in Black political organizing, the first Pan-African Congress, organized by W.E.B. Du Bois met at the Grand Hotel in Paris from February 19 to 21, 1919. The Congress, one of five organized by Dr. Du Bois, was the first formal attempt to join the Black communities of the world as an organized political force.

### FEBRUARY 21, 1965

Brother Malcolm X, the most dynamic, popular and effective Black leader since the time of Marcus Garvey, was assassinated at the Audubon Ballroom in Harlem, New York, on February 21, 1965, while in the middle of a speech on the formation of his new organization, the Organization of Afro-American Unity (OAAU).





Prison chain gang workers toil as virtual slaves.

## STATE INVESTIGATES ATMORE PRISON VIOLENCE

(Birmingham, Ala.) - A state legislative investigation has opened a search into the events that led up to last month's bloody violence at Atmore Prison during which one Black inmate and a White guard were killed.

Legislators have been conducting interviews with inmates, prison officials and guards, in an attempt to discover why bloody repression on the part of prison officials was initiated following a peaceful demonstration by prison inmates.

Controversy has already surrounded the special legislative committee. Four persons invited to join the committee refused, explaining that they first want an opportunity to talk with the inmates alone with no prison official present. The four refusing to join the investigation were: State Rep. Fred Gray of Tuskegee; Harold Martin, publisher of the *Montgomery Advertiser Journal* and Sisters Patricia Caraher and Dorothy Williams of a Mobile prison reform group known as the Link society.

The prison protest at Atmore started peacefully with the taking of two hostages. These "publicity" hostages were well-treated and safe until prison authorities sent twelve gunmen into the segregation unit to smash the demonstration. In the wild and willfully indiscriminate shooting spree that followed, thirty-one casualties were inflicted by the guards. Brother George Dobbins was shot to death in the volley while one hostage and twenty-eight Atmore inmates were wounded. The other hostage was killed during the attack.

Brother Majundi, chairman of the Afrikan People's Survival

## L.E.A.A. ENDS FUNDING FOR "BEHAVIOR MODIFICATION"

(Washington, D.C.) - The U.S. government has drastically reduced funding for "behavioral modification" programs in U.S. prisons. The Law Enforcement Assistance Administration (LEAA), a branch of the Justice Department, has banned any further fund allocations for programs which use drug experimentation, nerve research, sensory deprivation and psychosurgery.

Although the Law Enforcement Assistance Administration's Director, Donald E. Santarelli, said that the ban was, "effective immediately", the agency is not sure which of its hundreds of

programs are involved with behavioral modification and will have to "work out", just which programs will have to be discontinued.

The ban also does not affect the hundreds of state and county-financed facilities that also use such programs in "controlling" prisoners, troublesome juveniles and alcoholics. The federal government will also continue to fund some of these experimental programs through other federal agencies such as the Department of Health, Education and Welfare (HEW).

Al Bronstein, Director of the American Civil Liberties Union's

## WORKERS UNITE TO FIGHT HEALTH HAZARDS

(Oakland, Calif.) - Workers are invited to learn methods of combating unhealthy and unsafe work conditions at weekly classes sponsored by the Bay Area Committee on Occupational Safety and Health (BACOSH).

The classes are every Monday at 8:00 p.m. in Printing Specialties Union Hall #1, 2267 Telegraph Avenue in Oakland.

An independent organization of rank-and-file union members, doctors, scientists and lawyers, BACOSH is interested in the eradication of health hazards against which present laws do not protect workers.

Three course sessions have already taken place. The fourth session, to be held February 25, will feature a slide presentation on the health and safety hazards that were at issue in the Shell Oil strike of last year. Participants in the strike will be on hand to discuss aspects of their ongoing struggle to improve conditions at Shell.

The fifth session, to be held on March 4, will discuss the ways in which stress, hypertension and alcoholism are caused by poor work environments. Factors such as speed-ups, compulsory overtime and racism will be considered.

The final session, on March 11, will focus on strategies for developing effective safety and health programs for workers. The entire course costs only \$1.00 to attend.

Past course sessions have dealt with legal remedies, the placing of complaints, compensation claims, hazards caused by specific particles and chemicals and long-term exposure to heat, noise and vibrations.

For more information about the course or to contact BACOSH, call Acting Secretary Jack Rasmus at 655-4147. □



These prisoners are on two tiers of an isolation block.

National Prison Project, said in an interview with the *New York Times* that, "This is going to be one of the trends of the future". He told the *Times* that unless abuses in behavioral modification in law enforcement are stopped now, there will soon be abuses involving hyperactive children and the elderly.

Several LEAA - funded programs already involve experimentation on "youthful offenders".

The LEAA is bowing to the people's demands that the inhuman treatment of captive prisoners in America be halted. In the words of Mr. Santarelli: programs such as psychosurgery are "so fraught with peril" that they are not "appropriate" for LEAA aid. The agency head did not denounce the thought-control concepts involved in these projects nor did he preclude any future re-institution of funding. He said only that the agency does not have the "technical and professional skills" needed to properly run the experiments.

The February 14 announcement is the latest and most important in a number of recent

CONTINUED ON PAGE 21

### THE BLACK PANTHER INTERCOMMUNAL NEWS SERVICE

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# BLACK MARINES REBEL AGAINST MIDDLE EAST ALERT

(Aboard U.S.S. Iwo Jima, somewhere in the Mediterranean Sea) - Black Marines aboard the U.S.S. Iwo Jima stationed in the Mediterranean rebelled early last winter against the war footing on which the vessel was placed during the Middle East crisis.

Officers blamed three Black men for inciting the rebellions. A letter to THE BLACK PANTHER from one of the brothers, Rodney J. Barlow, states that the three brothers were blamed because they had drafted a petition opposing U.S. participation in combat in the Middle East.

A sergeant, who observed the brothers explaining the petition to about 50 crewmen, alleged this discussion provoked the rebellions. However, Brother Barlow explains that on the contrary, they urged the other crew members not to engage in spontaneous rebellions because of the physical danger involved and the likely imprisonment that would result.

## TRANSFERRED

On November 28, immediately following the rebellions, the three brothers were split up. Brother Barlow was transferred to the U.S.S. Raleigh; Donald "Duck" Hayes was transferred to the U.S.S. El Paso and Michael Martin remained on the U.S. Iwo Jima.

Shortly after the drafting of the petition, on October 25, Brother Barlow received in the mail some literature concerning the Middle East situation from the Defense Committee in Jacksonville, North Carolina. After hearing about the literature, the commanding officer claimed that material of a "communist nature" was being circulated aboard ship.

The "communist" literature was used as an excuse to institute a policy of opening incoming mail before it reached the addressee. Any mail having "Defense Committee" or "National Legal Defense Fund" addressed on it was not delivered to Brother Barlow.

Barlow later received word that five of eight letters he sent to the "Committee" never arrived. He also discovered that "about 12 men posing as officers aboard ship were actually intelligence personnel". These "super-snoopers", as he called them, drew up a list of the activists on the vessel and sent the list to the Classified Files Unit in Camp

Lejeune, North Carolina, the base from which the Iwo Jima originally set sail.

The petition's goal was to influence the commanding officers on the Iwo Jima "to use common sense in realizing that just because we were on the front lines, our guns didn't have to be pointed towards the front against our struggling brothers in the Middle East" - "We wanted to expose the true nature of U.S. intervention in the Middle East", Barlow wrote in his letter.

Barlow said the brothers are continuing to organize aboard their respective vessels. They have instituted political education



*Black Marines are uniting.*

classes and expressed a strong desire to visit the Black Panther Party in Oakland when their tour of duty is over in 1976. □

## "...ACROSS GEOGRAPHY AND TIME"

CONTINUED FROM PAGE 4

tures of their teachers and middle-class companions, they draw normal body images with the long and normal appearing arms.

"But, when they draw pictures of themselves, there are no arms, only mutant flippers or no arms at all. That's the body image that is the non-entity of the system and of history that is programmed in, against which this Center is intervening.

"It was never well understood that when Huey P. Newton talked about arms, he meant *arms*; the arms it takes to hold a law book, as he held one in one hand and a shotgun in the other at that dialectical moment when love and defense were acted out for the first time in recent American history.

"It takes arms to hold a scalpel. It takes arms to hold another human being. Of course it takes arms to hold a weapon and defend yourself. But arms stood for *arms*, for identity, for the ability to reach out, to hold, to give, to take, to grasp, to study, to learn and defend one's self.

"That was never clearly understood. But there is no reason now, and certainly *In Search of Common Ground* makes it clear in the dialogue between these two men.

## BLACK HISTORY

"This is Black History week. But what is Black History? Is it what the concession at the Academy tells us it is, or is it

something ongoing, right now and right here?

"I suggest to you that *this* is Black History, this and other schools that will come from this paradigm, this model. The word will spread, and that's the purpose - to spread the good news of the renaissance of the damned in this Temple, in this religious setting, in the true sense of that word, having very little to do with theocracy and a great deal to do with human beings and human loyalties.

"This image and example will spread across this country if we can all involve ourselves in it. I think no one can resist involving themselves. We're not just talking about money. The booklets that were passed out have a form to fill out. There are people with skills who can help: lawyers, doctors, teachers of dance, drama and all the other fields. There is no discipline that is not needed here. Everyone can help.

"We have asked you to check your name when you signed in today if you would like to have a meeting in your home with some of your friends and have someone from the school come and just give this good news.

"In this crisis that we now live in, where every news commentator sounds like a town crier in Pompeii, it is time to give out the good news that we can tell; first in secret, then in groups, then in crowds and then across this country, that it can be done. It is

CONTINUED ON PAGE 14

## PEOPLE'S PERSPECTIVE

### BLACK JOB BIAS SUIT

(Atlanta, Georgia) - A U.S. District Court here has ordered the Georgia Power Company to pay almost \$2.1 million to Black victims of job discrimination. The amount is believed to be the largest ever awarded in any contested federal civil rights case. The court also required the company to substantially increase Black employment to a goal of 17 percent of the work force within five years. The court decision resolved the first employment discrimination suit brought by the Justice Department against a public utility.

### WOMEN WIN BACK PAY

(Durham, N.C.) - Duke University here has been ordered to pay more than \$37,000 in back pay to 145 women employees. The women, employed as maids, were paid seven cents less an hour than males employed as janitors, who did essentially the same work. The back pay agreement was reached after a four-year court battle in which Duke University was charged with numerous violations of the Fair Labor Standards Act.

### YOUNG AGAINST CHROME IMPORTS

(Washington, D.C.) - Black Georgia Congressman Andrew Young has urged the American people to call upon members of Congress to vote against imports of chrome into the U.S. from racist-ruled Rhodesia (Zimbabwe). The issue is expected to come to a vote in the House of Representatives within about a month. Congressman Young said: "I urge citizens everywhere to contact the members of the U.S. House from their states on this issue. You can write, call or visit these representatives and ask them to end the U.S. government's support of the Rhodesian regime by stopping the imports of chrome."

### SICKLE CELL CENTER OPENS

(Los Angeles, Calif.) - The King-Drew Sickle Cell Center announced its opening to the public here recently. The center offers free Sickle Cell Anemia education, testing and counseling. The address is 11905 S. Central Ave., Suite 304, Los Angeles 90059. The phone numbers are 564-7724 and 546-5735.



# U.S. IMPRISONS HAITIAN REFUGEES — THREATENS DEPORTATION

(San Francisco, Calif.) - "We, the Haitian people enjoying the benefits of freedom in the United States of America, appeal to the human element in each and everyone of the American people to come to the aid of over four hundred of our Haitian brothers and sisters who are being held in captivity in Florida and Texan prisons."

Speaking at last week's demonstration in front of the U.S. Federal Building here, sponsored by the U.S. Committee for Justice for Latin American Political Prisoners, Ms. Marie-Jeanne, a Haitian national, laid to rest the myth of Haiti as a small version of paradise.

Instead, painting a picture of terror in the Caribbean propped up by U.S. business interests, Ms. Marie-Jeanne explained: "The present U.S. administration has stated that the reason for the imprisonment and threatened deportation of these Haitian brothers and sisters is dictated by the claim that 'Haiti no longer has an oppressive form of government'."

"Any intelligent human being who knows right from wrong cannot in his right mind accept that claim verbatim."

A *New York Times* article dated January 15, 1974, provides some background of the imprisoned Haitian's plight: "Thirty-eight Haitian refugees rescued from their foundering wooden boat in the Atlantic... left their homeland January 4... The Haitians said they were fleeing an increased campaign of terror under Jean-Claude Duvalier, who has taken over as chief of state since the death of his father."

The *Times* headline states: "38 Haitian Refugees Seized After Rescue in Atlantic."

## LIBYA NATIONALIZES U.S. OIL

(Tripoli, Libya) - Libyan President Moammar Khadafy has nationalized the Libyan operations of three U.S. oil companies, charging that the oil-consuming nations' conference in Washington was "a provocative attempt aimed against oil-producing countries". □

According to a March, 1973, report issued by Amnesty International: "Haitian prisons are still filled with people who have spent many years in detention without ever being charged or brought to trial."

Eager to protect the vast U.S. business holdings on the island, the Federal Immigration and Naturalization Service is obviously willing to violate both U.S. and international law in the process. Both the Immigration and Naturalization Act of 1952 and International Protocol forbid the deportation of political refugees.

USLA, in its literature on the protest, comments that the Black community in Miami — where the protest against the deportation originated — pointed out the difference in the U.S. government's treatment of "Anti-Castro" Cubans, leaving the progressive Cuban island and Haitians fleeing Duvalier's "Tontons Macoute's", the hated secret police.

They ask that concerned Americans write: U.S. Secretary of State Henry Kissinger, c/o State Department, Washington, D.C., demanding asylum for the Haitian refugees. □



JEAN-CLAUDE DUVALIER ["Little Papa Doc"], president of Haiti.

## 600 PACK RALLY FOR TYRONE GUYTON

CONTINUED FROM PAGE 5

KDIA radio and Brother Malcolm Kelley, chairperson for the Committee for Justice for Tyrone Guyton.

In addition: Ms. Sandy Turner, representing Calif. Assemblyman Ken Meade; Joel Tolbert, representing the East Lake School Parents Committee; Leo Gomez, representing the Farah Strike Committee and Edith Austin, the popular newspaper columnist, were all introduced to the audience.

Verna Guyton, one of Tyrone Guyton's two sisters, spoke briefly to the hushed crowd in place of her mother, Mrs. Mattie Shepherd, who was too overcome with emotion. Just prior to Ms. Guyton's message, Mrs. Shepherd stood up from her seat in the front of the auditorium to receive an admiring standing ovation. She is, as Malcolm Kelly described her, "...a person who has moved me and others just by being beautiful..."

All in all, the rally displayed the far-reaching, broad-based support and concern that has emerged around the shooting death of 14-year-old Tyrone last November 1 by three White Emeryville policemen. With the Alameda County Grand Jury scheduled to re-open its investigation for a second time next week, a wave of anticipation swept the Saturday crowd as community pressure for an indictment of the policemen grows.

United as never before, the rally drew to a close as the crowd milled together in the Learning Center's cafeteria where free



Ms. MATTIE SHEPHERD, surrounded by some of her children, at the rally. In bottom picture, audience gives standing ovation to Intercommunal Youth Band.

refreshments were served. There was a closeness, a warm feeling which surrounded the group that was unmistakable. Again, Elaine Brown's words weaved their haunting effect.

"We want to see that justice is brought to bear for the murder of Tyrone Guyton. But, we also want

to see that there is justice in our communities so there won't be any more 'Tyrone Guytons'; so we won't have to come together on this issue, but we can come together just because we like to see one another, because we're in love with each other, because it's beautiful to be together..." □





# IN SEARCH OF COMMON GROUND

CONVERSATIONS WITH ERIK H. ERIKSON  
AND HUEY P. NEWTON

*In this week's selection from In Search of Common Ground, a dialogue between Black Panther Party leader Huey P. Newton and Dr. Erik H. Erikson, world famous psychoanalyst, Dr. Erikson concludes his in-depth discussion of "identity".*

ERIKSON: I have indicated, and I will repeat this here, that the identities of future men will always combine a sense of uniqueness inherited from a number of past liberations — whether religious, cultural or political — and yet also a sense of universal communality which must always again find ways of guarding itself against monopolizers and usurpers.

Well, that was quite a mouthful. But, Huey, could you accept such a psychological statement as a counterpart to your political one?

NEWTON: Yes. We say that we would like to express our own individuality in a collective consciousness. One of our chief drives is to free the man as we bring him into the human community.

ERIKSON: Then I should add that my immigration to America is now part of me — and while I would not want to overlook the possibility that we may see things differently as a result, I also feel strongly that without that development called the United States of America and, yes, even the technological imperialism that we deplore so much when it oversteps the limits of human comprehension and compassion — that without it we would not sit here talking as we do. That means that we have a common faith (maybe only because one must have a faith in survival) that each pseudospecies and each empire in some dialectical way added new elements to a more universal sense of humanity.

NEWTON: Yes, and I would take that further and say that without imperialism there would be no reactionary intercommunalism; and without reactionary intercommunalism there would be no revolutionary intercommunalism; and so it follows that imperialism lays a foundation for world communism. It is necessary for imperialism to exist, even though we don't like it: that's the internal contradiction, you see. I would agree with that. I'm not happy about it, but that is the dialectics of the situation.

ERIKSON: I came across that form of dialectics fifteen years ago when I wrote about young Martin Luther's identity crisis within the historical crisis of the Catholic empire. Incidentally, I heard recently that some young priests in Rome are reading the Italian translation of my Luther book now — enough to make the Pope publicly scoff at their claim of undergoing an identity crisis. But you cannot start an ecumenical movement without arousing identity conflicts and historical doubts which make these young priests hear the echo of that long-forbidden German



Dr. ERIK ERIKSON and HUEY P. NEWTON engage in lively discussion after Book Party ceremonies.

voice; or, more probably, ecumenicism would not emerge without the prior existence of such conflicts and doubts. All of this is on the way to overcoming such pseudospeciation as the Church of Rome, too, has indulged in.

Now I might mention that I recently reported, in a meeting where representatives of other fields did the same, on the possible connection between my particular life in these particular times and the fact that I was the person who first described and named the "identity crisis," a concept which immediately took. I think it is important to be aware of the reasons why some ideas prove importable and exportable. For example, I think that psychoanalysis was welcome in this country more than anywhere else because it promised to the self-made man a tool to remake in himself what he had brought along by dint of his origins. Psychoanalysis, for some, replaced lost orthodoxies.

At the same time, in a country to which the management of things and people was the highest endeavor, psychoanalysis seemed to promise more efficient self-management and, in fact, the management of sexuality, aggression, and even love. The mechanistic terms used in psychoanalysis, for reasons going back into the scientific climate of the turn of the century, acquired an even more metallic sound here — terms like "defense mechanism" and "transference," for example. And the prominent use of the ancient term "ego" no doubt appealed to a wide consumership because people took it by its American meaning. In this

way, ideas emerge from and come to serve the material culture.

QUESTION: Mr. Erikson, yesterday you closed your talk with a quote from Marx—something to the effect that until there is a revolution no one can really become an adult. Now I would imagine that Marx was talking about the fact that various impingements of class and race and sex and so on prevent one from moving into real adulthood. They are part of his identity and affect him in ways he is not conscious of. Marx obviously thought that once a revolution takes place and wealth is redistributed, then these changes in the material world would result in similar changes in the psychological world. But how do an individual's inner perceptions get influenced by his material surroundings? To what extent are basic human drives derived from material conditions and to what extent are they changed by material conditions? I guess I am really asking how the material dialectic and the psychological dialectic relate to one another.

ERIKSON: A good question. Yes, indeed, if I could only answer that one. All I can say right now is that the dialectics of the generational process mediates between the material and the psychological. This, at least, would give us some access to your question. But as to my quoting Marx, I only meant to indicate that he may have had something in mind analogous to this pseudospecies business.

## REVOLUTIONARY SUICIDE

"Jail is an odd place to find freedom, but that was the place I first found mine"

Huey P. Newton

With power and passion, the co-founder of the Black Panther Party tells his life story. Here is the dynamic account of the making of a revolutionary. Boyhood amid a deeply religious and loving family. Adolescence as thief, hustler, ghetto-survivor. Murder trial for the death of a policeman—a cause celebre that inspired the militant cry "Free Huey." Conviction. Imprisonment. And final exoneration. Huey P. Newton's autobiography "in a most moving sense is a testament to the black American's pain and dilemma in the 1970s." —Publishers Weekly

24 pages of photographs \$8.95

To purchase this book, send \$8.95 in cash or money order to: Central Distribution, 8501 E. 14th Street, Oakland, California 94621. Also available by Huey P. Newton: To Die For The People, \$1.95.

Harcourt Brace Jovanovich

TO BE CONTINUED



# B.P.P. MESSAGE TO HEARST FAMILY

## "WE WILL DISTRIBUTE FOOD TO THE POOR..."

### SYMBIONESE LIBERATION ARMY DEMANDS REPRINTED

A. We have heard it said that Mr. Hearst wants to save his daughter, we want to save all the children and people. In an effort to answer some of the basic needs of the people, we are asking for a symbolic gesture of good faith from this representative of the corporate state. Each person with one of the following cards is to be given \$70.00 worth of meats, vegetables, and dairy products: all people with welfare cards, social security pension cards, food stamp cards, disabled veteran cards, medical cards, parole or probation papers, and jail or bail-release slip. So that all those with such cards have time, and will not be forced to stand waiting in long lines, the time for the distribution of this food must extend over a four week period, beginning February 19th, on each Tuesday, Thursday, and Saturday for four successive weeks, each person with one of the listed cards can go to publicized stores and pick up their food.

1. The stores where people can go are to be clearly designated and publicized in each of the communities listed below, and they are to be within easy access to the people of those communities. There must be at least 5 stores as distribution points within each community; these distribution points should be major stores within the community, we suggest such stores as Safeway and Mayfair.

2. The meat, vegetables, and dairy products must be of top quality, and in ample supply during all store hours.

3. TO THE PEOPLE: If you are not receiving your food, all you have to do is voice your discontent in the streets, at bus stops, movie theatres, etc. and we will hear about it. Also anyone facing any interference from the police state in the way of harassment should voice their discontent. The people's army calls upon community groups such as Nairobi College in East Palo Alto, Glide Memorial Church in San Francisco, and The Black Teachers Caucus, the National Welfare Rights Organization, United Farm Workers, AIM, Third World Women's Alliance, United Prisoner's Union, as well as representatives from people's news services such as Getting Together, Kalayan, Triple Jeopardy, Black Panther Party, the Anvil, and others to act as observers and coordinators to see to it that the aged and disabled receive their food and ways to transport it and shop for it, AND to see to it that NO police-state agents, in or out of uniform, are allowed to be in the areas of food distribution or photograph or harass the people.

4. Stores in each of the following cities or communities are to serve as distribution points:

San Francisco [Mission District, Chinatown, Hunters Point, the Fillmore]  
Oakland [East and West]  
Richmond  
East Palo Alto  
Delano  
Santa Rosa  
Los Angeles [Watts, Compton, East Los Angeles]

B. 1. The document showing the emblem and meaning of the seven-headed cobra that is in the possession of police state authorities shall be placed in newspapers and other forms of the media in its exact form, not omitting any area.

2. The document that is enclosed regarding the declaration of war and the goals of The S.L.A. shall also be placed in its total form in newspapers and other forms of the media.

3. A copy of all these stated documents, along with a full copy of the tape enclosed recorded by myself and Pat Hearst is to be distributed to the media for publication.

4. The news media is warned that all attempts to mislead the public concerning the intentions of the S.L.A., or to confuse the public by withholding or omitting sections of the tape or S.L.A. documents, jeopardizes the prisoner.

IF THIS GESTURE OF GOOD FAITH IS NOT MET THEN WE WILL ASSUME THAT THERE IS NO BASIS FOR NEGOTIATIONS, AND WE WILL NO LONGER TAKE AND MAINTAIN IN GOOD HEALTH AND SPIRITS PRISONER'S OF WAR.

THE SYMBIONESE FEDERATION & THE SYMBIONESE LIBERATION ARMY DECLARATION OF REVOLUTIONARY WAR & THE SYMBIONESE PROGRAM

AUGUST 21, 1973

The Symbionese Federation and the Symbionese Liberation Army is a united and federated grouping of members of different races and people and socialist political parties of the oppressed people of the Fascist United States

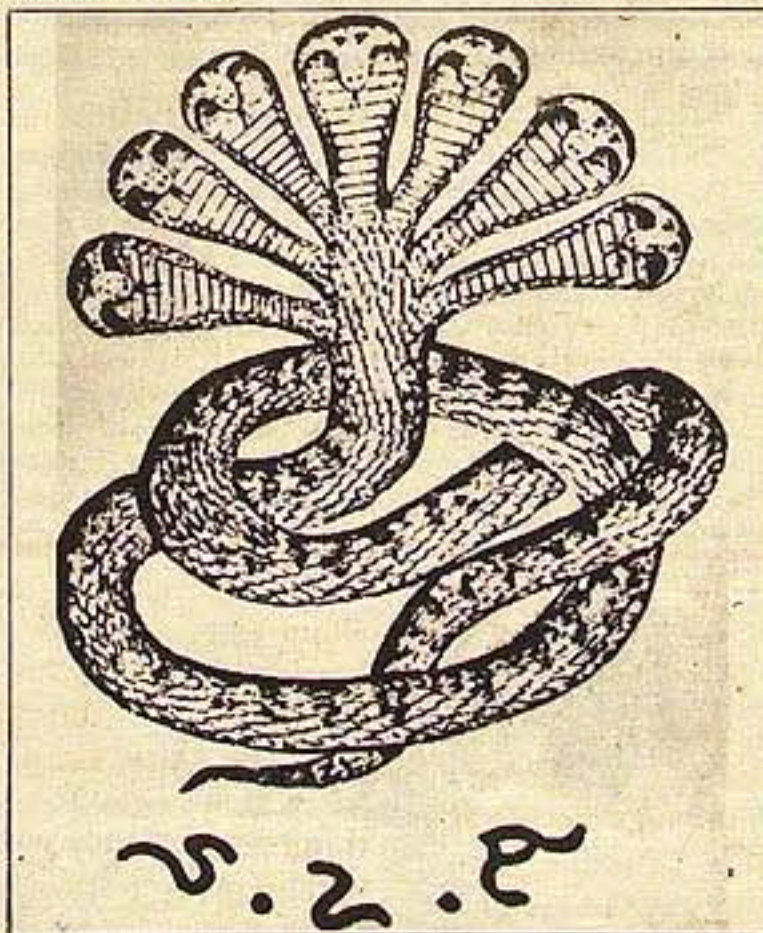
of America, who have under black and minority leadership formed and joined The Symbionese Federated Republic and have agreed to struggle together in behalf of all their people and races and political parties interest in the gaining of FREEDOM and SELF DETERMINATION and INDEPENDENCE for all their people and races.

The Symbionese Federation is NOT A GOVERNMENT, but rather it is a united and federated formation of members of different races and people and political parties who have agreed to struggle in a UNITED FRONT for the independence and self determination of each of their races and people and The Liquidation of the Common Enemy.

And who by this federated formation represent their future and independent pre-governments and nations of their people and races. The Symbionese Federation is NOT A PARTY, but rather it is a Federation, for its members are made up of members of all political parties and organizations and races of all the most oppressed people of this fascist nation, thereby forming unity and the full representation of the interests of all the people.

The Symbionese Liberation Army is an army of the people, and is made up of members of all the people. The S.L.A. has no political power or political person over it that dictates who will fight and die if needed for the freedom of our people and children, but does not risk their life or fight too for our freedom, but rather the S.L.A. is both political and military in that in the S.L.A. the army officer, whether female or male is also the political officer and they both are the daughters and sons of the people and they both fight as well as speak for the freedom of our people and children.

The Symbionese Federation and the Symbionese Liberation Army is made up of the aged, youth and women and men of all races and people. The name Symbionese is taken from the word symbiosis and we define its meaning as a body of dissimilar bodies and organisms living in deep and loving harmony and partnership in the best interest of all within the body.



The emblem of the Symbionese Liberation Army [S.L.A.].

We of the Symbionese Federation and the S.L.A. define ourselves by this name because it states that we are no longer willing to allow the enemy of all our people and children to murder, oppress and exploit us nor define us by color and thereby maintain division among us, but rather have joined together under black and minority leadership in behalf of all our different races and people to build a better and new world for our children and people's future. We are a United Front and Federated Coalition of members from the Asian, Black, Brown, Indian, White, Women, Grey and Gay Liberation Movements.

Who have all come to see and understand that only if we unite and build our new world and future, will there really be a future for our children and people. We of the People and not the ruling capitalist class, will build a new world and system. Where there is really freedom and a true meaning

to justice and equality for all women and men of all races and people, and an end to the murder and oppression, exploitation of all people.

We of the Symbionese Federation and the S.L.A. are the children of all oppressed people, who have decided to redefine ourselves as a Symbionese Race and People. Yet, recognizing the rich cultures of each and enforcing our rights to possession of our many cultures within a united federation of independent and sovereign nations, each of them flourishing and protected by its own laws and codes of self determination.

We are of many colors, but yet of one mind, for we all in history's time on this earth have become part of each other in suffering and in mind, and have agreed that the murder, oppression and exploitation of our children and people must end now, for we all have seen the murder, oppression and exploitation of our people for too long under the hand of the same enemy and class of people and under the same system.

Knowing this, the Symbionese Federation and the S.L.A. know that our often murderous alienation from each other aids and is one of the fundamental strengths behind the ruling capitalist class's ability to murder and oppress us all. By not allowing them to define us by color, and also recognizing that by refusing ourselves to also internalize this false division definition, knowing that in mind and body we are facing the same enemy and that we are all comrades of one people, the murdered and oppressed, we are now able to become a united people under the Symbionese Federation and make true the words of our codes of unity that TO DIE A RACE, AND BE BORN A NATION, IS TO BECOME FREE.

Therefore, we of the Symbionese Federation and the S.L.A. DO NOT under the rights of human beings submit to the murder, oppression and exploitation of our children and people and do under the rights granted to the people under the Declaration of Independence of the United States, do now by the rights of our children and people and by Force of Arms and with every drop of our blood, Declare Revolutionary War against the The Fascist Capitalist Class, and all their agents of murder, oppression and exploitation. We support by Force of Arms the just struggles of all oppressed people for self determination and independence within the United States and The World. And hereby offer to all liberation movements, revolutionary workers groups, and peoples organizations our total aid and support for the struggle for freedom and justice for all people and races. We call upon all revolutionary black and other oppressed people within the Fascist United States to come together and join the Symbionese Federation and fight in the forces of The Symbionese Liberation Army.

#### THE GOALS OF THE SYMBIONESE LIBERATION ARMY

1. To unite all oppressed people into a fighting force and to destroy the system of the capitalist state and all its value systems. To create in its place a system and sovereign nations that are in the total interest of all its races and people, based on the true affirmation of life, love, trust, and honesty, freedom and equality that is truly for all.

2. To assure the rights of all people to self determination and the rights to build their own nation and government, with representatives that have shown through their actions to be in the interest of their people. To give the right to all people to select and elect their own representatives and governments by direct vote.

3. To build a people's federated council, who will be a male and female of each People's Council or Sovereign Nation of the Symbionese Federation of Nations, who shall be the representatives of their nations in the forming of trade packs and unified defense against any external enemy that may attack any of the free nations of the federation and to form other aids to each others' needs.

4. To aid and defend the cultural rights of all the sovereign nations of the Symbionese Federation, and to aid each nation in the building of educational and other institutions to meet and serve this need for its people.

5. To place the control of all the institutions and industries, of each nation into the hands of its people. To aid sovereign nations of the federation to build nations where work contributes concretely to the full interest and needs of its workers and the communal interest of its communities and its people and the mutual interest of all within the federation of nations.

6. To aid and defend the rights of all oppressed people to build nations which do not institute oppression and

CONTINUED ON NEXT PAGE



# "WE WILL DISTRIBUTE FOOD TO THE POOR, TO THE OPPRESSED, TO THE DISENFRANCHISED..."

## SYMBIONESE LIBERATION ARMY DEMANDS REPRINTED

CONTINUED FROM PAGE 11

exploitation, but rather does institute the environment of freedom and defends that freedom on all levels and for all of the people, and by any means necessary.

7. To give back to all people their human and constitutional rights, liberty, equality and justice and the right to bear arms in the defense of these rights.

8. To create a system where our aged are cared for with respect, love, and kindness and aided and encouraged to become assets in their own ways to their nations and to their communal community. That the life that moves around them is not a frightening and murderous one and where life is not a fear, but rather one of love and feeling and of unity.

9. To create a system and laws that will neither force people into nor force them to stay into personal relationships that they do not wish to be in, and to destroy all chains instituted by legal and social laws of the capitalist state which acts as a reinforcing system to maintain this form of imprisonment.

10. To create institutions that will aid, reinforce and educate the growth of our comrade women and aid them in making a new true and better role to live in life and in the defining of themselves as a new and free people.

11. To create new forms of life and relationships that bring true meanings of love to people's relationships, and to form communes on the community level and bring the children of the community into being the responsibility of the community, to place our children in the union of real comradeship and in the care and loving interest of the revolutionary community.

12. To destroy the prison system, which the capitalist state has used to imprison the oppressed and exploited, and thereby destroy the love, unity, and hopes of millions of lives and families. And to create in its place a system of comradeship and that of group unity and education on a communal and revolutionary level within the community, to bring home our daughters and sons, and sisters and brothers, fathers and mothers and welcome them home with love and a new revolutionary comradeship of unity.

13. To take control of all state land and that of the capitalist class and to give back the land to the people. To form laws and codes that safeguard that no person can own the land, or sell the land, but rather the nations' people own the land and use it for their needs and interest to live. No one can own or sell the air, the sky, the water, the trees, the birds, the sun, for all of this world belongs to the people of this earth.

14. To take controls of all buildings and apartment buildings of the capitalist class and fascist government and to totally destroy the rent system of exploitation.

15. To build a federation of nations, who shall formulate programs and unions of actions and interests that will destroy the capitalist value system and its other anti-human institutions and who will be able to do this by meeting all the basic needs of all of the people and their nations. For they will be all able to do this because each nation will have full control of all of its industries and institutions and does not run them for profit, but in the full interest of all the people of its nation.

16. To destroy all forms and institutions of Racism, Sexism, Ageism, Capitalism, Fascism, Individualism, Possessiveness, Competitiveness and all other such institutions that have made and sustained capitalism and the capitalist class system that has oppressed and exploited all of the people of our history.

By this means and the mutual aid and unity of each nation within the Symbionese Federation, will each nation be able to provide to each person and couple and family free of cost the five basic needs of life, which are food, health care, housing, education and clothing, and in this way allowing people to be able to find and form new values and new systems of relationships and interests based on a new meaning to life and love.

IF THE QUEST FOR FREEDOM IS DEATH  
THEN BY THE DEATH OF THE ENEMY WILL  
BLACK AND OTHER OPPRESSED PEOPLE  
FIND AND REGAIN THEIR FREEDOM

TO THOSE WHO WOULD BEAR THE HOPES  
AND FUTURE OF OUR PEOPLE, LET THE  
VOICE OF THEIR GUNS EXPRESS THE WORDS  
OF FREEDOM

UMOJA-LA UNIDAD-UNITY: To strive for and maintain  
unity in our household, our nation and in The Symbionese  
Federation.

KUJICHAGULIA-LA LIBRE DETERMINACION-SELF DETERMINATION-To define ourselves, name ourselves, speak for ourselves and govern ourselves.

UJIMA-TRABAJO COLECTIVO Y RESPONSABILIDAD-COLLECTIVE WORK AND RESPONSIBILITY-To build and maintain our nation and the federation together by making our brothers' and sisters' and the Federation's problems our problems and solving them together.

UJAMAA-PRODUCCION COOPERATIVA-COOPERATIVE PRODUCTION-To build and maintain our own economy from our skills, and labor and resources and to insure ourselves and other nations that we all profit equally from our labor.

NIA-PROPOSITO-PURPOSE-To make as our collective vocation the development and liberation of our nation, and all oppressed people, in order to restore our people and all oppressed people to their traditional greatness and humanity.

KUUMBA-CREATIVO-CREATIVITY-To do all we can, as best we can, in order to free our nation and defend the federation and constantly make it and the earth that we all share more beautiful and beneficial.

IMANI-FE-FAITH-To believe in our unity, our leaders, our teachers, our people, and in the righteousness and victory of our struggle and the struggle of all oppressed and exploited people.

### THE UNITED SYMBIONESE WAR COUNCIL TERMS OF MILITARY/POLITICAL ALLIANCE

Our commitment to the revolutionary struggle for self-determination for all oppressed people and races and the international proletarian revolution is total and fully uncompromisable. Therefore, any relationship the Symbionese War Council has with any group or organization is based on their active military/political commitment to the goal of gaining freedom for all oppressed people and races.

1. Our alliance with any group or organization is based upon their firm decision to fight as well as talk in behalf of the people's interest, and once this commitment is clear then we can come together in order to:

- 1) collectively develop a common strategy
- 2) work together to develop tactical co-ordination
- 3) assist each other in developing the abilities and talents of all the members of the Symbionese War Council and to analyze the strengths and weaknesses of the leadership in order to constantly better all aspects of the ability and actions of the War Council, and its individual leadership from other organizations.

2. Command positions of The War Council are subject to the approval of all members of the council, based upon the military/political thinking and ability of the presented officer to work with others in the interest of freedom for all people and races.



Survival Conference in Palo Alto, Calif. in 1972.

## HUEY P. NEWTON'S LETTER TO HEARST FAMILY

Mr. and Mrs. Randolph Hearst  
233 West Inez  
Hillsborough, California

February 12, 1974

Dear Family:

First, let me say, as the leader of the Black Panther Party, that we have no relationship with and do not support the Symbionese Liberation Army.

The fact is, however, that Patricia Hearst is already captured by the Symbionese Liberation Army and in danger. In the past, we, the Black Panther Party, have attempted to help the U.S. corporate interests avoid bearing such a yoke, by asking and imploring your help for the people's survival. Toward this end, we ourselves gave away, in 1973 alone, over \$154,000 of free food to poor people, in order to forstall what has presently happened.

Therefore, in the light of the tragic fact of Ms. Hearst's capture and in light of the Symbionese Liberation Army's demand for free food for poor people, who justly deserve it, we are willing to help resolve this contradiction.

Because we are familiar with mass distribution of free food, we, the Black Panther Party, are willing to take full responsibility for the distribution of food to the masses of people in exchange for one life, the life of Patricia Hearst.

We will distribute food to the poor, to the oppressed, to the disenfranchised. We will do so as we have always done, because we are one with the people, not because we are parties to or victims of extortion.

The rights of the people to the plenty of this land is something we have fought and died for, but we did not die only to become romantic curiosities.

We struggle for the people, for the rights of mankind. We will not involve ourselves in their destruction. We, as always, will struggle for their liberation.

We have known people before, both fascists and fools, who have tried to make of us murderers and kidnappers. They have their motives. But for us, let it be known that we never murdered anyone to make our motives and our beliefs clear.

We believe in the freedom and rights of man. And we will feed people because we know that people are hungry, not only because we know that some are prisoners.

Sincerely,

Huey P. Newton  
Black Panther Party

3. Command positions in The War Council are not appointed by one who knows one's sex, one's color or by the group or organization one belongs to, but only by ones Courage, Determination, Intelligence, Aggressive Initiative and Capability as a Leader and one's Military/Political thinking.

4. All members of the War Council are expected and fully are responsible for the military/political leadership of the S.L.A., they must fight and speak for the people and this must be understood clearly by all members.

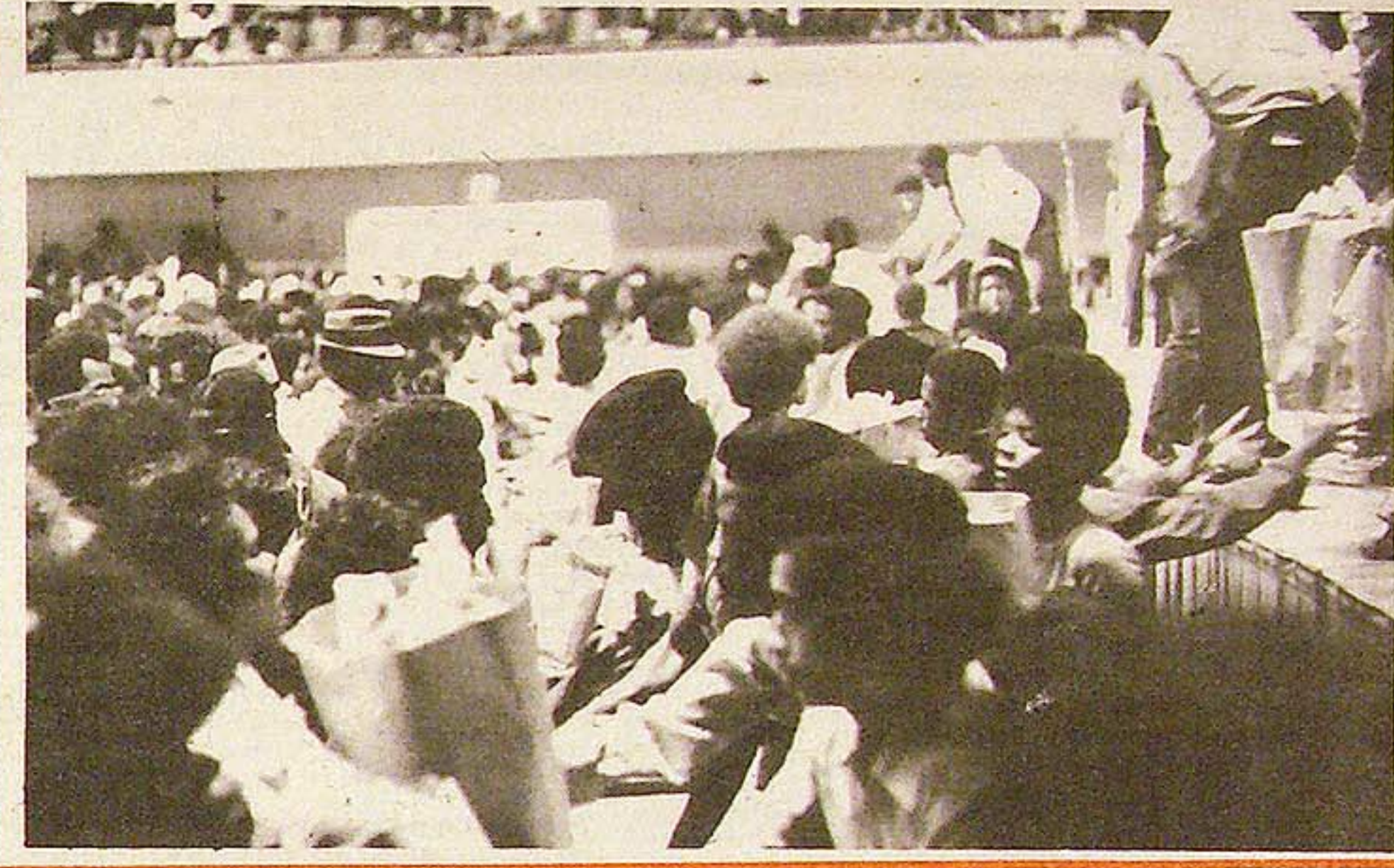
5. No member of the War Council can elect or select himself or herself to a position such as the head of a government or people's council; the War Council is totally an alliance OF WAR AGAINST THE COMMON ENEMY. The people themselves shall have and hold the ONLY RIGHT to select and elect their governments and government heads of state.

6. It is NOT the policy of The War Council to rip off leadership or membership from other organizations, but rather it is the policy of The War Council to aid and support the development and education of leadership to fulfill truly

its responsibility to the people, and to allow the collective intelligence, leadership and resourcefulness of the leadership from different organizations and groups to flourish together and grow together; thereby forming an area where the collective interests and needs as well as weaknesses and strengths of each can benefit each IN THE COMMON STRUGGLE TO LIQUIDATE THE COMMON ENEMY.

7. A successful military force is a necessity for actualizing political goals and must therefore be held as a priority; therefore, the true assistance in the supplying of military equipment, materials, finances, personal (personnel) is of the utmost importance, once these forces have fully committed themselves to open and total warfare against the common enemy and members of The War Council must understand this clearly.

8. Leadership of any group or organization who is truly committed and in agreement with the goals of the S.L.A. and the terms of military/political alliance may be presented to the War Council; however, the presented officer's membership is not confirmed until it is verified that prior to



Black Panther Party members distributing 10,000 free bags of groceries.

presentation for membership a combat action has been taken part in by that group or organization within the last 12 months.

9. Once The War Council collectively agrees to an action or plan of strategy then that action shall be understood as an action of the S.L.A., and not of any single group or organization. Just as the fingers cannot call themselves a fist, and the fist cannot call itself the fingers. From time to time the membership on The War Council may disagree upon a particular action or strategy. When in disagreement, that particular membership need not participate in The S.L.A. action, but membership on The War Council is maintained only as long as all commitments made to the collective Symbionese War Council are continued to be fully adhered to. It is the disagreeing group or organization's responsibility to, on its own, prove out their ideas in order to change or modify its own or The collective War Council's direction.

10. It is the policy of The War Council not to involve itself in the internal political affairs of disagreements that may result within different organizations or groups. However, The War Council recognizes and accepts membership to the Council of any military/political unit, cell or organization that qualifies and shall recognize them as true representatives of that particular organization or group. It is the collective policy of The War Council that the failure of the elected leadership to take her or his revolutionary responsibility as far as the War Council is concerned shall be totally the responsibility of the elected leader and not that of The War Council.

11. Organizations or groups that wish to serve in combat units must select two persons, one female and one male (if possible), who have full responsibility and authority to act and represent their group or organization and who will hold a command position in the unified command of The United Symbionese War Council.

12. All members of The Symbionese War Council must clearly understand that our commitment is total and our goal is the total freedom of the people and children and the destroying totally of the common enemy. Therefore, it is held that any restraining of supplies or other war materials etc. for political reasons or reactionary reasons or political chess games with the enemy, by any officer or other persons in the War Council that by its actions endangers the lives of the women and men of The Symbionese Liberation Army shall be held as a full and total violation of this alliance pact and compromising with the enemy and the freedom and life of the people and children and therefore is punishable by death.

TO THOSE WHO WOULD BEAR THE HOPES  
AND FUTURE OF THE PEOPLE, LET THE  
VOICE OF THEIR GUNS EXPRESS THE WORDS  
OF FREEDOM.

Gen. Field Marshall  
CIN S.L.A.

### TACTICAL SUPPORT UNITS

Each cell of The S.L.A. TACTICAL SUPPORT UNITS is composed of elements of other organizations and groups and individuals. Under the strategy of the S.L.A. it is totally impossible to follow the egotistical aspirations of many leaders of political organizations, since they continue to organize new organizations everytime one falls apart, when they fail to understand that the people always organize to fight the enemy; and when leaders fail to start the fight, then the people fall from that organization.

To continue in this manner is totally reactionary, egotistic, opportunist and anti-revolutionary, since to do so only allows for the continued grouping and regrouping of the same revolutionary people for the fight that never comes and with the only purpose of organizing.

This is totally anti-revolutionary for within the true purpose of revolution there is only TWO DEEP PURPOSES: TO DESTROY THE ENEMY AND FREE THE PEOPLE. This in itself means the need for an army of the people that fights the enemy.

In order to organize, one must organize in support of something, one does not organize in support of having or belonging to or just to organize, but rather one must have a purpose to organize around, and since in revolution it is the purpose to organize to fight the enemy and to support those that fight on the front lines, it is then clear that the people organize to fight and destroy the enemy. They do not organize to fight the enemy and then when it comes time to fight, claim that to fight the enemy will endanger the organization for this would show them to be lovers of positions and the organization and not true revolutionaries that love the people and children.

Since you as members of the people have organized to fight the enemy, for the reason that you are and do love the people, then it is clear to you where your true responsibility is, and that is to join and support those who are in the front lines fighting the enemy of us all, regardless of what color group or organization they belong to, for the people are just this, they are not an organization or color or group, they are the oppressed, exploited and the murdered, they are those we love and for whom we, if needed are willing to die for they are our children.

Therefore what is needed now is for you as lovers of the people to select in what area you are able and willing to fight in or give support to, either in the combat units or support units of The S.L.A., the choice is yours alone, to be and show yourselves as lovers of the people and our children and true to your word revolutionaries or as egotistic opportunists and lovers of the group and organization and enemies of the people.



# BOOK PARTY

CONTINUED FROM PAGE 3

Prior to gathering in the beautiful auditorium of the Learning Center guests were treated to refreshments in the Center's dining room and were conducted on tours of the Center's facilities, including the classrooms of the Intercommunal Youth Institute, housed in the Center, the library, courtyard and pre-school nursery.

Later a packed auditorium was welcomed to the book party by Ms. Ericka Huggins, Director of the Intercommunal Youth Institute and leading member of the Black Panther Party. She told the assembly that the Book Party was being held at the Learning Center because it houses the Youth Institute, which exemplifies the goals and ideals set forth in *In Search of Common Ground*.

In her characteristic warm and intimate manner, Ericka told the attentive audience about the Institute's curriculum and activities, explaining some of the advanced educational concepts utilized at the Institute.

## YOUTH BAND

A spectacular performance by the Intercommunal Youth Band, which followed Ericka's remarks, musically conveyed the message of the hopes and aspirations of our youth. This fantastic group of some twenty-five youngsters, ranging in age from six to fifteen, out of the heart of the East Oakland Black community, ignited an already receptive audience to near frenzy with their polished and intricate renditions of the "Theme From Love Story", "Watermelon Man", "Sonny" and Count Basie's "Satin Doll".

Elaine Brown, dynamic candidate for Oakland Councilwoman in last year's city elections and community activist of long standing, stressed the significance of the assembly. She said: "We have really shown that we are in search of common ground to have all come together from so many different backgrounds and persuasions. We've come here around a basic issue — our humanity."

Elaine then introduced Donald Freed, Chief Editor of the Citizens Research and Investigation Committee and co-author of the film script of the important movie *Executive Action*, testifying to his dedicated service in educating and working to unite the Black and White communities.

Don Freed's stirring and inspired address was interrupted several times with bursts of

applause from a deeply moved audience. In a voice filled with emotion, he reiterated the significance of the event and presented a broad prospective of its relationship to the realization of our common destiny. (See text of Don's address on page 4.)

Don ended his remarks with a rousing introduction of Huey, whom he described as "one of the unquestioned geniuses of our time and the leader of the American revolution", to which the audience responded with a sustained, standing ovation.

## TROPHY

Huey spoke briefly introducing "...one of the finest persons I know...the victory that I received in the war at Yale...the trophy of Dr. Erik Erikson's friendship, Dr. Erikson." (See text of Huey's remarks, page 3.)

To a hushed and expectant audience Dr. Erikson spoke with gentle, studied humility about his deep affection for Huey, the result of their joint effort at discovery. He acknowledged with appreciation all those who helped to make *In Search of Common Ground* possible, including his son, Kai Erikson, a Yale professor and the Yale students who participated. (See text of Dr. Erikson's remarks on page 4.)

The formal program ended with an electrifying rendition of



HUEY P. NEWTON, seated next to Dr. ERIK ERIKSON, autographs book for young admirer.



Comedian RICHARD PRYOR talks with guest during book party.

the "Theme From Shaft" by the Intercommunal Youth Band, sending the overflow crowd flowing out of the auditorium into the courtyard, hallways and dining room of the Community Learning Center, reluctant to end this overwhelmingly successful demonstration of the ability of a widely diversified community to come together on common ground in search of our common humanity. □

## DONALD FREED

CONTINUED FROM PAGE 8

being done. For those of you who were deeply moved, and I am sure that was almost everyone, there are envelopes in the program and buckets outside. Checks can be made out to the Center and cash can be given.

"But beyond that, the question is, who will give of themselves? Money is only one extension of energy. Time is another. These extensions of the body and the world, time and money and energy, are being asked for. I think that most of you will give, especially the time and the energy which I can assure you is as needed as the money.

"I hope you will take tours, see these classrooms, this laboratory, this birthplace. Indeed, this entire Center is an act of birth, an act of creation. The Black Panther Party, I think, has changed history in this country for the third time in less than a decade with this Center. See these classrooms, talk to the teachers, see some of the children who are reading at age two-and-a-half and three.

"This is the final answer to the Jensenian word salad and the vicious racism being spread across this country, as the budgets are cut back in all our institutions in an attempt to segregate out the children of the dispossessed and let them go down the drain under some pseudo-stale and stereotyped genetic theory that we thought had gone down in the flames of Buchenwald and Dachau. This Center is the answer to that. When you work for this Center, that's the answer to that!" □

## "THE VICTORY OF FRIENDSHIP"

CONTINUED FROM PAGE 3

no one would fight, what would happen? Well, one possibility would be that conflicting soldiers would bring friends back home with them.

"A similar thing happened at Yale University between Dr. Erik Erikson and myself. Many people expected a war and much fighting to happen there. But instead of

war happening, I brought a friend back home with me, Dr. Erik Erikson. If those kind of wars would happen often, perhaps the world would be a better place.

"One of the finest persons I know, I would like to present to you the victory that I received in the war at Yale, and that's the trophy of Dr. Erik Erikson's friendship, Dr. Erikson." □



Intercommunal Youth Band entertains guests in Learning Center auditorium.



# Intercommunal News

## S.F. DOCKERS REFUSE TO UNLOAD SOUTH AFRICAN PRODUCE

(San Francisco, Calif.) - More than 300 picketing representatives of unions and progressive organizations in the Bay Area chanting "U.S. Must Stop Supporting Racist Regimes", successfully prevented a load of South African asbestos and cashews from being unloaded here last week, forcing the pier from which the goods were scheduled to be unloaded to close for the day.

The Liberation Support Movement (LSM); the International Brotherhood of Electrical Workers (IBEW), Local 2131; the International Longshoremen and Warehousemen's Union (ILWU), Local 10; the Black Workers

Organization (BWO); the Vietnam Veterans Against the War/Winter Soldiers Organization, (VVAW/WSO), and other groups came together to protest U.S. trade with the racist regime of South Africa.

About 80 longshoremen, half of whom were Black, refused to cross the picket line and unload the Japanese ship, the Keopo, which is owned by the Dutch shipping company, Nedlloyd Lines. Nedlloyd is the only shipping company which carries goods between South Africa and San Francisco.

Fred Neufeld, a member of IBEW and LSM, told THE BLACK PANTHER: "We're here

to protest U.S. trade with South Africa and trade with the Portuguese colonies of Mozambique and Angola. We're in solidarity with the liberation struggles in these two countries and in Zimbabwe (Rhodesia)."

Commenting on the impact of the picket, Neufeld said: "We don't think the government will listen to what we're doing, but we want to draw the attention of all progressive people to what's happening between the U.S. and South Africa. We want to help mobilize all working class people to oppose trade with South Africa, and we want to spur the longshoremen on to do the most effective things they can to stop



South African workers seek employment daily.

U.S. trade with all racist governments."

Earl Rose, a representative of BWO, explained the interest of longshoremen in U.S. trade with South Africa. "The Black Workers Organization is a coalition of a lot of groups protesting against the exploitation of Africans in Africa. African people are working for fifty cents an hour... They are being exploited by the Portuguese government. They're being bombed every day just like in Vietnam. That exploitation is something that has to be addressed."

"The longshoremen support the struggles of the African people. We're not doing this for some moral reason. We see the relationship between the workers and exploitation and we feel that the conditions they're working under are intolerable. We're in solidarity with the brothers over in Africa."

Wishing to avoid a direct confrontation with the picketers, Nedlloyd Lines backed down on unloading the ship, and Pier 23 was closed for the day as the majority of the longshoremen went home.

The victory at Pier 23 was the first of its kind on the West Coast of the U.S. However, longshoremen have successfully prevented shiploads of goods from Zimbabwe and South Africa from being unloaded at ports in Philadelphia, Baton Rouge and Baltimore.

CONTINUED ON PAGE 20

### A.I.M. CHARGES

## SIOUX NATION ELECTION A FARCE

(Pine Ridge, S.D.) - The February 7 election on Pine Ridge Reservation in which incumbent Richard Wilson defeated American Indian Movement (AIM) leader Russell Means for the presidency of the Oglala Sioux nation has been declared illegal by AIM because of election tampering by Wilson's men.

Wilson was elected in the run-off despite his decisive defeat by Means in the primary election. Final election results showed Wilson with 1,709 votes and Means with 1,530. The tribal election board met last week to count the votes officially.

AIM is charging Bureau of Indian Affairs (BIA), police, FBI agents, the Department of Interior, and U.S. marshalls with denying the presence of observers and outside news media to watch the election. Wilson, a 40-year-old plumbing contractor, is the puppet of the government-run Bureau of Indian Affairs.

Additional AIM charges are: (1) BIA police forcibly removed independent monitors off the reservation; (2) non-eligible voters, including Whites, were observed voting on the reservation; (3) BIA police were seen going door-to-door intimidating voters.

Hobart Keith, a former tribal judge, reported that he saw

Wilson supporters hand out money to buy votes.

BIA Commissioner Morris Thompson refused a request for independent monitors to watch the election. It was also reported that in several districts, more people voted than physically reside in that area.

AIM is seeking court action to impound the ballot boxes so that independent observers could be brought to the reservation from across the nation to investigate voting irregularities and other illegal acts by the incumbent Wilson administration.

Means, 34, is currently on trial in St. Paul, Minn., on ten felony charges growing out of the armed liberation of nearby Wounded Knee, S.D., one year ago. Only allowed two days to campaign, he pledged to destroy "the White man's tribal government at Pine Ridge and to reinstitute a type of government where all Indians would have a voice in making decisions"

Wilson campaigned with promises to work "through the system" and to cooperate with federal Native American programs — programs that have repeatedly oppressed the Native Americans on Pine Ridge Reservation. Following his fraudulent election, Wilson, tongue-in-cheek, said that the major issue



Indian militant on guard duty at Wounded Knee last year.

was "whether the Oglala Sioux, serving as a weather vane for the world, would endorse government by violence, threat and destruction or whether we would pursue progress through our imperfect system of democracy".

AIM leaders are asking the United Nations and freedom-loving peoples of the world to question and oppose the inhuman oppression that Native Americans continue to suffer at Pine Ridge under the dictatorial BIA, as well as the other U.S. puppet governments on Indian reservations across the country.

AIM is also calling for the formation of an international commission to aid Native Americans in obtaining the basic human rights they lost to those who invaded this land and systematically stole it from them. □

### ISRAELI

## OCCUPATION CITY

(Tel Aviv, Israel) - Israeli officials have announced that ground will be broken in March for a new Jewish city of 5,000 residents in the occupied Golan Heights of Syria. □



# AFRICAN DROUGHT WORSE THAN EVER

## BRIEF RAIN SPELL OFFERS NO RELIEF TO DESERT STARVATION

(Niamey, Niger) - In spite of a brief rainy spell, this year will be another hard one for Mali, Mauritania, Niger and Chad, with Senegal and Upper Volta only slightly better, writes Henry S. Hayward from Niamey, Niger, in the *Christian Science Monitor*.

"1974 will make this year (1973) seem like the year of the horn of plenty", one pessimistic aid official in Niamey told Hayward. With five months to go before they can plow, sow and hope for rain again, farmers are already reported out of food and begging.

Meanwhile, in Ethiopia, the *New York Times* reports that famine has hit the northern part of Ethiopia very hard and that officials of the government and of foreign relief agencies estimate that at least 1.7 million people in the original famine area will have to be fed for much of 1974 to prevent renewed starvation.

It has become increasingly clear in the last few weeks that the famine is certain to take a heavy toll this year in eastern and southern Ethiopia, areas where the December harvest failed badly or where the livestock are dead or dying.

In the Sahel region of Central and West Africa, hardest hit by drought and famine, Western "observers" have put the numbers of lives lost from the famine as high as 500,000. "But nobody really knows. No reliable statistics exist", say the informants.

Belatedly, writes Hayward, a huge relief operation now is underway. "For the past 18 months, it can be described as intensive." The United States is described as being the largest contributor, having given more than twice all other donors combined.

The former colonial powers refuse to assume their measure of responsibility for the disaster facing the African peoples of the Sahel. The U.S. government is represented as terribly generous for its alleged \$100 million contribution to date. And yet, little is remembered of the terrible toll on the African continent of the rape by Europeans of that continent, its people and its natural resources.

The seizing of untold hundreds of thousands of human beings by slavers; the catastrophic disruption



Two drought-stricken Africans in an Ethiopian relief camp.

tion of societies and traditional ways of life caused by the intrusion of the colonizer; the terrible slaughter of human life as a result of the seizing of empires — all forced movements of societies inland to escape the ravages, often onto lands and areas incapable of sustaining life.

Under colonial oppression nothing was done in massive areas of the portions of the continent the colonialist claimed to rule over. People were left to fend for themselves if they did not live in or near the administrative centers — the centers of exploitation of the gold, or diamonds, or other minerals — along the rivers used for transport, or in the port cities through which the natural resources were shipped to Europe.

These are some of the conditions that independent African countries have been left with, to greater or lesser degree, by the colonialist. These are the conditions that neo-colonialism hopes to exploit to maintain its hold over the economies of independent African countries. These are some of the massive problems facing the newly independent countries of Africa.

The countries of Europe and America, whose massive potential for material well-being depends in large measure on the robbery of the natural wealth of the African continent, can never return to Africa in material things what it stole from that continent in human lives. Aid and assis-

tance at this time to help prevent further disaster resulting from the famine, is little enough recognition of shared responsibility.

With billions of dollars being spent on space exploration, surely neither peoples in Africa nor anywhere else on this globe should have to die from hunger.

□□□□

## ATMORE PRISON INVESTIGATION

CONTINUED FROM PAGE 7

Committee in Birmingham, writes in a letter to THE BLACK PANTHER: "If the shot killed George, why was he beaten so badly after he was already shot to death? And if the vicious beating occurred first, then why was it necessary to shoot him in the back?"

"The news media reported that the attack on guards by George and other prisoners precipitated the ensuing rebellion. But the truth is that after George was assassinated, the prisoners moved to avenge his death. The assassination of Comrade George is what really precipitated the revolt..."

"We of the Afrikan People's Survival Committee, support the righteous and courageous struggle of the prisoners to humanize the Alabama penal/plantation system", declares the letter. □

## Africa In Focus

### MADAGASCAR

Madagascar has joined with Australia and New Zealand in denouncing a joint British-American agreement to build up military facilities on the island of Diego Garcia in the Indian Ocean. The island republic off the coast of southeast Africa asked that "all Indian Ocean territories be consolidated into a zone of peace". The island is British "owned". Last week Britain announced that an agreement had been reached with the U.S. for the expansion of military facilities on the island that lies between Africa and Australia.

### UNITED NATIONS

The United Nations Special Committee of 24 on Decolonization met recently for the first time this year, with U.N. Secretary-General Kurt Waldheim declaring that its work had "never been more important". The Secretary-General said there was a major crisis in Africa, where the struggle against colonialism and apartheid had entered a new stage. "The surge towards national sovereignty and independence in Africa...cannot and will not be checked", Mr. Waldheim declared. Peace was seriously threatened in Africa, and the United Nations must grapple with that problem this year.

### HOLLAND

A medical committee for Angola based in Amsterdam, Holland has given aid worth about 1.3 million pounds (\$4 million) to three liberation movements, FRELIMO of Mozambique, PAIGC of Guinea Bissau and MPLA of Angola. The committee has built a 72-bed hospital in Sikongo, Zambia, for the MPLA and opened a medical school at the hospital. A 20-bed hospital will be built at Ngangola on the border of Zambia and Angola and a third hospital is being built on the Tanzania/Mozambique border to aid FRELIMO.

### ANGOLA

The People's Movement for the Liberation of Angola (MPLA) reported that it has killed 23 Portuguese soldiers and virtually destroyed a military post at Miconje. MPLA lost two dead and eight injured the organization said.



# U.S., ETHIOPIA HOLD SECRET TALKS ON AMERICAN MILITARY BASE

(Addis Ababa, Ethiopia) - While untold thousands die of starvation from famine in Ethiopia, high government officials of this feudal kingdom and the United States are holding secret talks about the future of the Kagnew military communications and intelligence base, located at Asmara.

The \$60 million base accommodates more than 1,800 U.S. personnel and is a vital installation for U.S. surveillance of Africa, the Middle East and the USSR. It is also used as a NASA space tracking center, for naval communications and is essential to the worldwide U.S. communications network.

The French language magazine *Afrique - Asie* (January, 1974) writes that Kagnew Base is situated in a high altitude region, free from interference. Because of its ultra-sensitive interception equipment, it has aided not only the U.S., but also certain U.S. allies—Israel, South Africa and Portugal—in spying on African countries, the liberation movements of southern Africa and the Middle East.

Its role in the service of U.S. imperialism is widely known throughout Africa and acts as an obstacle to Emperor Haile Selassie's attempt to pose as an African leader concerned about the independence and the best interests of the continent. As a result, there is now speculation and rumor that the U.S. is considering abandoning Kagnew base.

## ESPIONAGE

Over the years, writes *Afrique-Asie*, the importance of the Kagnew base has decreased. The U.S. can continue its espionage activities without Kagnew because of highly sophisticated satellite equipment and new bases acquired at Masirah and in other states of the Arab Gulf.

Also, it is common knowledge in Africa that the U.S. thinks that leaving Kagnew would be very advantageous for Haile Selassie. At the last meeting of the Organization of African Unity, Selassie came under heavy attack and criticism, led by the Libyan delegation, for his puppet role in the service of the United States. For the U.S., it is important that its

best agent in Africa not be weakened, writes *Afrique-Asie*.

Moreover, the base is situated in Eritrea, a country over which Ethiopia claims sovereignty and holds by force of arms and brutal repression. The Eritrean Liberation Front (ELF) has been engaged in armed struggle against U.S.-equipped and U.S.-trained Ethiopian troops since 1961. At the present time some two-thirds of the territory of Eritrea is under the control of the Eritrean Liberation Front, which has the support and participation of the peasants and urban laboring masses.

*Afrique-Asie* writes that the continuing successes of the ELF and the growing political and social unrest within Ethiopia compels Ethiopian officials to urge the continuation of Kagnew base. The revolutionary currents in Africa and the Middle East, as well as the intensification of the anti-imperialist and anti-Zionist struggle of the African and Arab peoples, leave the Selassie regime isolated and threatened.

Haile Selassie feels he needs all possible support from the U.S. in this critical period. And, by a calculated maneuver, Selassie has decided that the best guarantee of immediate American military support in case of serious insurrection would be to maintain as many American military and civilian personnel in Ethiopia as possible.

## INCENTIVE

Toward this objective, as an incentive to encourage Americans to stay, Selassie has given 10,000 acres of land in the province of Bale (one of the most agitated regions) to American civilians; and they are taking it!

Even if the U.S. withdraws from Kagnew, there will be no rupture in the American neo-colonial hold over Ethiopia, writes *Afrique-Asie*. Although there are other military bases and the U.S. maintains its total control over the country's armed forces—which it trains, equips and advises—the nature of U.S. intervention in recent years has been increasingly economic.

According to the *New York Times*, more than 200 American companies began activities in Ethiopia in 1968 alone. American companies control the rich mineral resources of the country; some operate under the cover of multi-national companies, with Japan, Israel or West Germany,



in order to strengthen their influence over a vast sector of the Ethiopian economy.

Standard Oil of New Jersey and Mobil jointly share oil rights to coastal areas; the Ralph Pearson Co. has a tax-exempt, \$45 million mining project in the Danakil desert; other projects include a \$100 million potash mining operation. The U.S., together with other countries, totally controls the modern sector of agricultural plantations.

Imperialist control of the national economy is facilitated by means of legislation extremely favorable to foreign investment, for example, making foreign corporations tax exempt and the free flow of profits out of the country.

The Ethiopian regime is trying to link the importance of Kagnew base to the need to "struggle against communism in East Africa and in the south of the Arab world", in order to assure the "freedom" of the Red Sea and to guarantee the security of Israel.

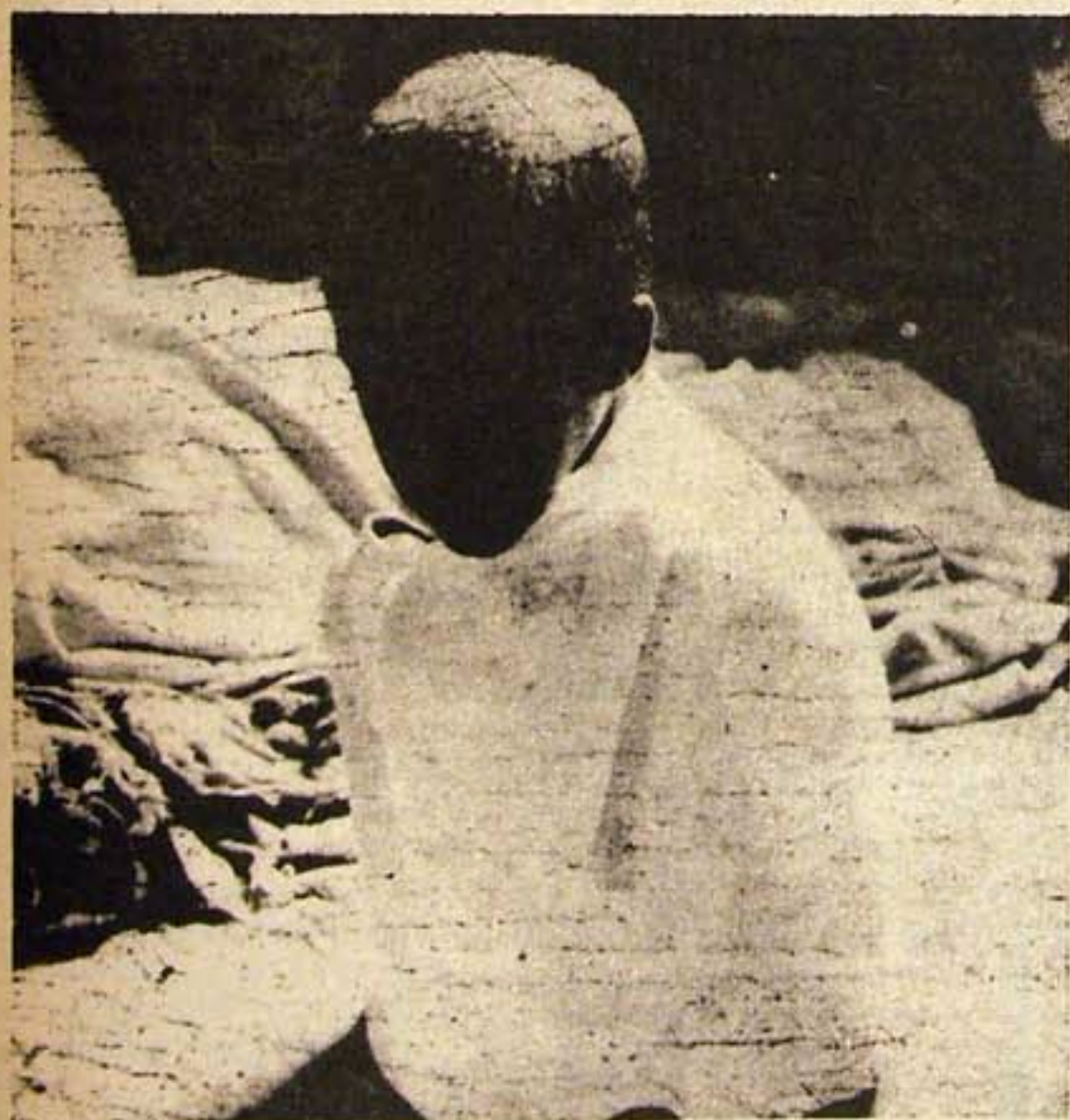
Should the U.S. decide to withdraw from Kagnew, Ethiopia has made it known that it will need to receive massive quantities of weapons to protect the Red Sea and the northeast of Africa. It is understood that a request for more sophisticated weapons is currently being studied in the U.S. Defense Department.

□□□

(We thank the *People's Translation Service* for making the information for the above story available to THE BLACK PANTHER.) □

## NIXON, WALLACE SHARE PLATFORM

(Huntsville, Ala.) - President Nixon spoke on the same platform with Alabama Governor George Wallace at an "Honor America Day" ceremony held here earlier this week. □



Huddled with his knees next to his chin, this little boy sits listless from undernourishment in a relief camp in drought-stricken Ethiopia.

The extent of the famine in this northeast African country has been hushed up until recently by the Ethiopian government.

But now food is moving to the hardest hit northern provinces where the death rate from starvation is still 400 to 500 people a day. A United Nations report estimates 50,000 to 100,000 people have already perished in the remote areas.



## ENTERTAINMENT

# "THE AUTOBIOGRAPHY OF MISS JANE PITTMAN" DISTORTS BLACK HISTORY

(Oakland, Calif.) - *The Autobiography of Miss Jane Pittman*, the recent two-hour million dollar CBS "made-for-television" movie about a fictional 110-year-old Black woman — whose life spans the Civil War to the civil rights movement of the 1960s — was billed as Black history par excellence. Instead, it proved to be a slick and shallow distortion of Black history because it by and large ignored Black people's historical resistance to White racist oppression.

Academy Award nominee Cicely Tyson is to be commended for her memorable portrayal of Jane Pittman, a character created by novelist Ernest Gaines. Despite the excellent dramatic quality of the movie, it failed to realistically deal with Black people's struggle for freedom.

In one of the movie's scenes a White bounty hunter's boss convinces the bounty hunter to kill Jane's "uppity" son, the young brother she escaped with at the beginning of the movie when his mother was killed by other White bounty hunters who made money from the capture of "runaway" slaves. This bounty hunter, who went fishing with Jane all the time, had a fond admiration for her but nevertheless was known as a racist, cold-blooded killer of Black people. When he and Jane were fishing, he told her that her son shouldn't be so "uppity". She asked him if he were going to kill her son, and he said, "Yes".

A few scenes later, her son is on a country road in a wagon with another young brother when the bounty hunter suddenly comes out of the bush. He tells them to stop the wagon, and the companion of Jane's son tells the latter that they could jump the bounty hunter and choke him to death. The action which followed demonstrates the slick, shrewd, racism of the Xerox Corporation, the sponsor of the movie. Jane's son tells his friend to take the wagon and leave and let him face the bounty hunter. Then the bounty hunter points a gun at Jane's son and tells him to kneel on the ground. The young brother refuses and the angry killer shoots him, demanding that the brother crawl on the ground. The brother still refuses, and he is shot again. This scene was undoubtedly meant to reflect the slave's willingness to accept

death peacefully without any type of resistance.

All through her life *Jane Pittman* took the position of running away from confrontation with her oppressors. In the 1950s and 1960s, when she was an old, old woman, students were advocating and initiating nonviolent sit-ins in the South. The most

dramatic, as well as the final, scene in the movie involved a segregated water fountain in the town where Jane lived. All the students who went to the fountain to attempt to get a drink of water were beaten and jailed. In this particular town, all the White people knew Jane. So she went to

CONTINUED ON PAGE 21

## "GOLDEN STOOL":

### A DRAMA OF AFRICAN UNITY

(Oakland, Calif.) - "Okomfo Anokye's 'Golden Stool'", which premiered on the West Coast last Friday, is a play about the achievement of unity by the Ashanti people of West Africa during the 17th century. Presented by the B & B Experimental Theater, the play's most striking features are brilliant African costuming and excellent drum and flute accompaniment.

Okomfo Anokye is a prophetic priest, who always gives correct advice about events ordained by the gods. After writhing and contorting in ceremonial god-possession, the priest saves the life of a prince. Osei Tu Tu who has almost been killed by a rival

king for having an affair with his daughter.

Osei Tu Tu flees the rival kingdom, leaving behind his beloved princess and their child. When we see him 10 years later, he is ruling over his own kingdom and the two kingdoms are in a bitter war with each other. When the rivals are finally vanquished, the victorious King Osei Tu Tu encounters his former lover, now a captured slave girl. She vengefully recounts the recent horrors of her life, which include the slaying of their son in battle.

King Osei Tu Tu then begins to regret the bitter experiences of war and disunity, after which the former princess suddenly falls into his arms and they are reunited.

Okomfo Anokye, the priest then appears, appealing to the



A dancer performs in a scene from "The Golden Stool."

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## SPORTS

# "COOL PAPA" BLACK GOLFER CHARLES SIFFORD BELL IN HALL OF FAME HONORED AFTER YEARS OF DISCRIMINATION

(New York, N.Y.) - To the good people of Cooperstown, New York: Watch Out! "Cool Papa" is a thief and he's moving into town!

Yet, when 70-year-old James "Cool Papa" Bell comes to Cooperstown on August 12, 1974, he'll be respected for his baseball abilities and honored as a legend. After spending close to three decades performing feats accomplished by few others, "Cool Papa" Bell, a base-stealer supreme, has been unanimously elected to baseball's Hall of Fame.

Born a sharecropper's son in Starkville, Mississippi, "Cool Papa" joined the St. Louis Stars of baseball's old Negro League at age 19 in 1922 and soon established himself as an exciting base-stealing daredevil. Considered by many as the fastest man ever to don a baseball uniform, "Cool Papa"—so named by his peers for his unflappable poise—stole 175 bases in 1933 when he was with the Pittsburgh Crawfords. For 26 years, "Cool Papa" barnstormed through the back-

Brother Charles Sifford, the "Jackie Robinson of golf", will be honored next April 13 for his contributions to golfing and to Black Americans. The "Masters" jacket Brother Charles will receive will not be awarded by the White-dominated world of professional golfing but by the Cleveland Chapter of the National Negro Golf Association.

The following article, reprinted from a Canadian journal, was written by Dr. Paul Hoch. Dr. Hoch, who is a professor of Sports Sociology at Montreal's Dawson College, is the author of *Rip Off the Big Game, a study of racism in spectator sports and is a regular contributor to THE BLACK PANTHER.*

The headline in the *New York Daily News* read, "Super Mex Faces His Biggest Challenge." They were talking about Lee Trevino, Chicano golfer and his prospects in the Masters Golf Tournament. "Super Mex", they call him. If they could they'd be calling Lee Elder or Charlie Sifford "Super Nigger."

The old racism is still in the air, particularly in the racist Masters, which the *Daily News* still calls a "citadel of Southern gentility." What this so-called gentility amounts to was graphically illustrated in the 1972 Masters when a Masters security guard tried to kick Neal Harvey, Trevino's Black driver-caddy, off the course.

"This is my driver, man," Trevino told the genteel Masters officials. "If he goes, I go, too. I can drive out the same way I drove in." And, since Trevino, winner of the American, Canadian and British Open titles last year, has boycotted the Masters for three years, they knew he wasn't kidding. Neal Harvey stayed. Trevino, meanwhile, has refused to dress in the clubhouse with the other golfers...he changes his clothes in the car.

In almost no other sport is the racism against Black people so intense as it is in golf. Until recently, most of those who play the game are Whites of relatively high socio-economic standing. The function of sports like golf for the elite is to provide them with



Golfer CHARLES SIFFORD.

activity which only they can indulge in. The only Blacks they care to see on the courses and country clubs are the caddies. Hence the Professional Golfers' Association's notorious former "Caucasian clause." Hence the complete exclusion of Black golfers from the Masters to this very day.

"I've forgotten about the Masters," says veteran Black golfer Charlie Sifford in a 1971 interview. "I just figure it's a tournament where the White man doesn't want the Black man to play."

Until recently the only way Black golfers could play in professional tournaments was through their own United Golfers' Association. The money wasn't good (the players used to call it the "peanut tour"). Most of the handful of Black golfers who compete today in integrated tournaments got their starts as caddies. Today there is still an incredible web of racist and financial barriers against Black golfers.

For example, to become a member of the PGA tour, a golfer must graduate a PGA school and have about \$350 a week on hand. It comes out to a minimum of \$18,000 per year or more, depending on whether the pro brings his family with him on the tour. Most players need sponsors to come up with this kind of bread.

And here is where the racist catch comes in. "Very few of the Black golfers on the tour have sponsors," says Lee Elder, one of the most successful Black golf pros. "I've been without a sponsor ever since I began playing the tour. This is the type of thing you run into being a Black professional."

CONTINUED ON PAGE 20

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## CHARLES SIFFORD HONORED

CONTINUED FROM PAGE 19

Another problem here, too, is advertising endorsements, for which White golfers like Arnold Palmer and Jack Nicklaus, receive additional thousands of dollars.

Then there are the racist barriers at the private clubs. Most of the touring White pros play out of a country club. They have cushy jobs as club pros

waiting for them when they retire. Not so the Black golfers. In fact, many of the Black golfers have been excluded from the same clubs where the PGA plays its tournaments.

"I was getting read to qualify for the U.S. Open two years ago," says Lee Elder. "I skipped a tournament to go to one of the clubs in Washington to practice early and they refused me..."

And how many Black players do you see on the teams of universities that offer golf scholarships? Part of the reason may be that there still exists a network of "gentlemen's agreements" between the universities and the private country clubs. The deal is that the university gets to use the club facilities for free and in return soft-pedals the recruitment of Black golfers for scholarships.

Once again, the sort of "gentlemen's agreements" that have made the Masters such a bastion of "Southern gentility" will be in full force. If you watch on TV when the announcer says that the Masters represents "the best in the American tradition," try not to laugh. □



JAMES "COOL PAPA" BELL

## "COOL PAPA"

CONTINUED FROM PAGE 19

roads and playground lots that made up the unforgettable and talented Negro Leagues, never batting less than .300. He once circled the bases in 12 seconds, an astonishing record.

"The year I stole 175 bases, Josh Gibson hit 72 home runs", Cool Papa, now retired from his St. Louis night watchman's job, recalls. This was at a time when the lily-White baseball world was building its myth of Babe Ruth's 60 home runs and was fondly reminiscing upon the memories of the "Georgia Peach", Ty Cobb.

"By the time the major leagues started letting us Black players in, most of us were too old to do anything", Brother Bell explains. Still, in 1948, at age 43, "Cool Papa" scored from first on a bunt in an exhibition game against the Cleveland Indians.

"Cool Papa" Bell is the fifth player from the Negro Leagues elected to baseball's Hall of Fame by the recently established seven member Negro Baseball Selection Committee. Satchel Paige, Josh Gibson, Buck Leonard and Monte Irvin have already been enshrined in Cooperstown. □

## "GOLDEN STOOL"

CONTINUED FROM PAGE 18

gods for a Golden Stool, a throne of symbolic unity upon which no man may sit. After it floats down from the sky, it is consecrated as a symbol of unity for the Ashanti people. King OseiTuTu, then proclaims a unitified Black nation of "no war, no hate, peace and love."

The Black Panther Party and other dedicated organizations and individuals are working to build a world based on these ideals, precisely because such a society won't be ordained by the gods or fall from the sky as the play suggests it can. The dialogue, which sounds as though it is straight out of Greek mythology, adds to the mystic aura of the play.

"Okomfo Anokye's 'Golden Stool'" will be performed on February 22 and 23, and March 1 and 2 at Kaiser Center Auditorium in Oakland. □

## S.F. DOCKERS

CONTINUED FROM PAGE 15

In January, a group of predominantly Black longshoremen refused to unload a shipload of nickel at the Baltimore docks, forcing the ship to leave the port for Europe with the nickel cargo on board. (See THE BLACK PANTHER, January 12, 1974.) A resolution adopted by the ILWU at its 20th Annual Convention last May states, in part: "We can lend support to the oppressed African people fighting for freedom by demanding that the U.S. immediately terminate all trade relations with South Africa; apply strict economic sanctions against firms doing business in these countries so as to take the profit out of racism; refuse the use of all U.S. facilities to all South African planes and ships; end the sales of arms and ammunition, and the granting of military and economic aid to South Africa; and by directing our U.N. and International Labor Organization representatives to fight for similar sanctions by other nations." □

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## L.E.A.A.

CONTINUED FROM PAGE 7

court and surprising federal government renunciations of behavioral modification programs. The U.S. Bureau of Prisons has ended its Special Treatment and Rehabilitative Treatment (START) program in Springfield, Missouri. The Control Unit Treatment program in Marion, Illinois, is also being closed as a result of a court order following the suicide of one unit prison inmate.

However, many behavior modification programs, based on the Skinner "reward" theory and the Pavlov "drooling dog" experiments, are continuing and others will probably be implemented. Not only state prisons but even county jails distribute

behavior - influencing drugs freely.

The U.S. Court of Appeals declared that an experimental project involving drugs used by the Iowa prison system is "cruel and unusual" punishment violating the Eighth Amendment constitutional rights of the system's prisoners. However, the court allowed the program to continue on a "voluntary" basis. The drug involved, given as a punishment, apomorphine makes its victims vomit uncontrollably for up to an hour. □

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## "AUTOBIOGRAPHY" DISTORTS HISTORY

CONTINUED FROM PAGE 18

the water fountain and was allowed to get a drink of water without being brutalized. The moral of that scene is that if you are a good slave and live on the plantation where everyone knows you, then there's a great possibility that you can drink out of the water fountain.

The fact that the Xerox Corporation sponsored the show was ironical in itself. Xerox has many capitalistic interests in South Africa,

and the company is stealing raw materials from the country and enslaving the people. Xerox is also supporting the Portuguese and all the other reactionary governments who are trying to oppress the Black liberation struggle in southern Africa. Xerox is exploiting Black people on the one hand and trying on the other hand to get people to buy their product.

The movie was not totally realistic because it omitted the fact that there were many slave revolts going on in the South at the time of Jane's childhood. Blacks who laughed and smiled in the slavemaster's face afterwards went out into the woods and plotted their scheme for survival.

In two hours' time the movie moved all the way from the Emancipation Proclamation in 1863 to the Civil Rights movement in 1963. The producers deliberately left out relevant activity that was taking place in the Black community during that time. The movie did an excellent job of playing on the emotions of its viewers but grossly distorted Black history. We must always be critical of Black films that are highly rated by Whites. Their interests, which are usually profit-making, aren't those of the Black community, which are survival and liberation. □

E.D.



Sister CICELEY TYSON performs admirably in Miss Jane Pittman.

## BARBEE ON JOB BIAS

CONTINUED FROM PAGE 2

employees for their failure to provide such information. Even this decision is tenuous since it must be reviewed by the department's Commissioners, and this could then force a court challenge even if upheld.

"It is this kind of less obvious discrimination which must be ended. It is not hard to spot but hard to prove that this nation's makers and shakers don't practice fairness at the hiring level, thus robbing this country of billions of dollars worth of talent, goods and services. For these reasons, this discrimination in employment is all the more damaging in human terms.

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# "A COMMON GROUND FOUND"

CONTINUED FROM PAGE 4

kinds of conceptual problems and preconceived notions. We started in a rather stingy fashion. Huey at one time said, 'I find it difficult to treat you as an adversary'. And I, at another time, said 'I find it difficult not to admire you'. But soon the stinginess waned and gave way to real mutual enjoyment in just talking to each other. I also thank Herman Blake, who was there and Kai Erikson.

"What resulted then, if I could speak briefly of our critics, was what the *New York Times* captioned as 'a remarkably gentle confrontation', which to most reviewers meant a disappointingly gentle confrontation. We can understand that the student participants were a bit dismayed and stymied when they found their expectations betrayed.

"Reviewers expected Huey to be aggressive and me psycho-analytic and the sparks would fly. In all the reviews I have seen, this is the most quoted sentence. The reviewer usually adds, 'The sparks didn't fly'. So, we didn't give them the show that they wanted. But, as the publisher said, it was for our mutual education. He is a New Englander and he, I think, understated the fact.

## PASTS

"For in talking to each other, we found that where our pasts had been as different as any pasts could be, our futures very much depended on each other and what each of us with our respective experiences could tell each other. This is what the book is all about. This is what it is a record for — in search of that.

"Of course, the specific context by now, is already dated to some extent. As a Los Angeles paper put it, 'These tapes should not have been released': showing how quickly the way we think of our passing lives in the light of the very newest sensationalism. But that's why I'm so happy to be here. All the more must we keep track of that which is continuous in our life histories and in history.

"I want to thank Huey and his friends again for holding this Book Party here in this school. I certainly want to thank these young people here for giving us such an inspiring presentation, which none of us will ever forget. These children and these young people may never wish to read this book, but they will know of this man.

"And, in the meantime, we must all go on struggling through our controversies, our entities, so that someday these young people will have a sense of the wider community which they even can begin to take for granted." □



Sister ESTHER W. DREW

## DALLAS POLICE

CONTINUED FROM PAGE 5

by Officers McWilliams and Cummins who jailed her after she asked for McWilliam's badge number. A post office worker and mother of two children has also revealed—and documented—a similar incident that occurred last week.

Recently, a meeting was held by a Black coalition concerned with the rise of murder-robberies in the city. Brother Bell attended the meeting to ensure presentation of the community's viewpoint. He stated that he did not agree with the coalition's statement of "continued support" of the police department, explaining the Party's understanding that such support is used by the police to justify increased harassment and abuse of Black citizen's rights.

With the increase in police brutality in the Dallas Black community and the new presence of a political organization to voice the people's grievances and organize support in their interest, the demand for community control of police is rapidly growing in Dallas. □

## Write Us

THE BLACK PANTHER is your newspaper, so let us know what you think about the opinions expressed in our columns. Write us. The Editor and staff are eager to know your reactions. As space permits we will share your letters with our readers.

11 x 17 Black &amp; White posters

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WHOLE WHEAT BREAD FOR FAMILIES WITH CHILDREN

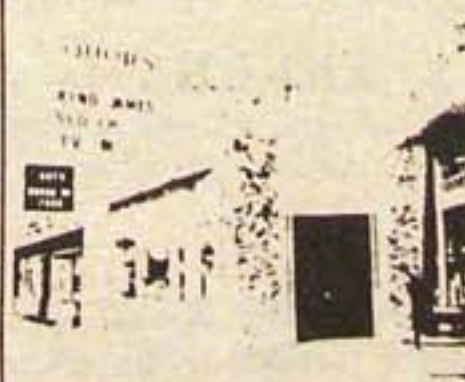
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## REGISTER TO VOTE



# A PROGRAM FOR SURVIVAL

## PEOPLE'S FREE MEDICAL RESEARCH HEALTH CLINICS

Provides free medical treatment and preventative medical care for the people.

### THE SICKLE CELL ANEMIA RESEARCH FOUNDATION

Established to test and create a cure for Sickle Cell Anemia. The foundation informs people about Sickle Cell Anemia and maintains an advisory committee of doctors researching this crippling disease.

### PEOPLE'S FREE DENTAL PROGRAM

(Being Implemented)

Provides free dental check-ups, treatment and an educational program for dental hygiene.

### PEOPLE'S FREE OPTOMETRY PROGRAM

(Being Implemented)

Provides free eye examinations, treatment and eyeglasses for the people.

## FREE FOOD PROGRAM

Provides free food to Black and other oppressed people.

### FREE BREAKFAST PROGRAM

Provides children a free nourishing hot breakfast every school morning.

### FOOD COOPERATIVE PROGRAM

Provides food for the people through community participation and community cooperative buying.

## PEOPLE'S FREE COMMUNITY EMPLOYMENT PROGRAM

Provides free job-finding services to poor and oppressed people.

## DAVID HILLIARD PEOPLE'S FREE SHOE PROGRAM

Provides free shoes made at the David Hilliard Free Shoe Factory to the people.

### PEOPLE'S FREE CLOTHING PROGRAM

Provides new, stylish and quality clothing free to the people.

## FREE PEST CONTROL PROGRAM

Free household extermination of rats, roaches and other disease-carrying pests and rodents.



## FREE BREAKFAST PROGRAM

(HOUSTON BRANCH)

## LEGAL AID AND EDUCATIONAL PROGRAM

Provides Legal aid classes and full legal assistance to people who are in need.

### FREE Busing TO PRISONS PROGRAM

Provides free transportation to prisons for families and friends of prisoners.

### FREE COMMISSARY FOR PRISONERS PROGRAM

Provides imprisoned men and women with funds to purchase necessary commissary items.

## SENIORS AGAINST A FEARFUL ENVIRONMENT [S.A.F.E.] PROGRAM

Provides free transportation and escort service for senior citizens to and from community banks on the first of each month.

## PEOPLE'S COOPERATIVE HOUSING PROGRAM

Provides, with federal government aid, decent, low-cost and high-quality housing for Black and poor communities.

### PEOPLE'S FREE PLUMBING AND MAINTENANCE PROGRAM

Provides free plumbing and repair services to improve people's homes.

## INTERCOMMUNAL NEWS SERVICE

Provides news and information about the world and Black and oppressed communities.

## INTERCOMMUNAL YOUTH INSTITUTE

Provides Black and other oppressed children with a scientific method of thinking about and analyzing things. This method develops basic skills for living in this society.

### LIBERATION SCHOOLS

Provides children free supplementary educational facilities and materials to promote a correct view of their role in the society and provides support for the Music and Dance programs of the Intercommunal Youth Institute.

## CHILD DEVELOPMENT CENTER

Provides 24-hour child care facilities for infants and children between the ages of 2 months and three years. Youth are engaged in a scientific program to develop their physical and mental faculties at the earliest ages.



# COMMUNITY SEEKS JUSTICE FOR TYRONE GUYTON

