



P.O. Box 13051

SACRAMENTO SOLIDARITY COMMITTEE

Sacramento, CA 95813

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March 15, 1974

BLACK PRISONERS' COMMUNIQUE

MAR 18 1974

(The following communique was received by the Sacramento Solidarity Committee. We feel that the content of this communique should be exposed to the people.)

PEOPLES LAWSUIT

In the United States People's
Court of Amerikkka

Oppressed Peoples of case No. 666
Amerikkka

petitioner

VS.

Huey P. Newton; The Renegade
(Oakland Based) Black Panther
Party

Respondents

Notice of Complaint

Comes now the petitioner, in the above entitled cause, alleging that Huey P. Newton and the Renegade, (Oakland Based) Black Panther Party, have committed the following crimes and abuses against the oppressed peoples of Amerikkka: Rape, Murder, Arson, Drug Trafficking, Pimping and Pandering, Kidnapping, Robbery, Theft, and a general conspiracy to undermine the people's struggle for human rights and self-determination.

"HUEY P. NEWTON"

Running Dog of the Ruling Class '!!'

Comrades,

We find the unpardonable attack, (through the news media), upon progressive forces, by the "Quisling" Huey P. Newton and his renegade (Oakland based), Black Panther Party, odious and detestable. It has become impossible to endure the traitorous, opportunistic, insane babblings issuing from this sector, any longer without mounting a counter-offensive aimed towards the neutralization of this aggressive counter-revolutionary element.

If the true revolutionary elements of this society are to make a successful transition to the next stage of revolutionary practice, it is imperative to the life of our struggle that we penetrate "now" the most critical barrier obstructing amalgamation of progressive forces; "Racism".

The Black Partisan, trapped in his/her negro-phobia and a desperate need to see himself perfected in the image of the Black leader, blindly clings to his fading image; although it has long ceased to serve the purpose for which it was originally intended. Having no clear concept of the dialectics of revolution, his mind will not accept another betrayal; for him this means total defeat for the whole movement; so he rejects the indisputable evidence that lay before him; he will not renounce the renegade.

The white partisan constantly reminded of his/her middle class origin, over mind-

Continued on next page

(COMMUNIQUE continued)

full of the racism ingrained in his psyche by traditional attitudes; burdened with the sins of his fathers, does not wish to offend the slave. He has committed his life to radical social change, and recognizes the greatest revolutionary potential in the ex-slave. It is his own racism, from which he is trying desperately to escape, that does not permit him to openly attack the Black Renegade. Other Third World Peoples, caught between the extremities of this racial paradox, are hesitant and indecisive.

It is our position, (Black Prisoners, known to the Oakland office, but for reasons of institutional censorship, cannot identify ourselves), that it is the duty of all progressive forces to use every means available to them to expose Huey P. Newton and his "Gang." Attack them in your speeches, expose their lies.

In the words of the late Amilcar Cabral: "Hide nothing from the masses of People. Tell no lies. Expose lies whenever they are told. Mask no difficulties, mistakes, failures. Claim no easy victories..."

ALL POWER TO THE PEOPLE!!!

DARE TO STRUGGLE, DARE TO WIN!!!

(end of communique)

Our position:

We of the SSC feel it is imperative to comment on the above communique. Some of the charges we cannot comment on; only members of the black community and people who know firsthand can comment on some of the crimes mentioned. But we feel that we can comment on the revisionist, counterrevolutionary character of the Black Panther Party (Oakland-based).

In Newton's book, Revolutionary Suicide, he repudiates the revolutionary stance the BPP took in the late 60's as the vanguard of the movement in this country, by speaking of the party defecting from the people in the community. Furthermore, his alignment with the bourgeoisie on the SLA kidnapping is indicative of his current political position. He has betrayed the people and the BPP (Oakland based) has become an "enemy of the people."

The Venceremos organization issued a pamphlet, "Against Revisionism: A Defense of the Black Panther Party, 1966-1970." Their position we concur with.

Upon Newton's release from prison and the split in the BPP, began the era of the BPP's betrayal of the people. Here are some examples:

Huey Newton retracted his offer of troops for Vietnam, saying that even though the of-

fer may have been "moral," it was non-revolutionary. International news and the mention of armed struggle as a means of bringing about revolutionary change have disappeared from the Panther newspaper. The BPP blurred class lines by supporting the "united front at any cost" positions which eliminated the role of the most oppressed element of the black community as the vanguard of the struggle. And finally, any members (such as Geronimo and the New York 21) who maintained the old BPP position on armed struggle, were kicked out of the party and labeled "revolutionary cultists."

Newton's position is much the one described by Mao Tse-Tung in the Red Book:

From "Correcting Mistaken Ideas"

"With victory, certain moods may grow within the Party--arrogance, the airs of a self-styled hero, inertia and unwillingness to make progress, love of pleasure and distaste for continued hard living. With victory, the people will be grateful to us, and the bourgeoisie will come forward to flatter us. It has been proved that the enemy cannot conquer us by force of arms. However, the flattery of the bourgeoisie may conquer the weak-willed in our ranks. There may be some Communists, who were not conquered by enemies with guns and were worthy of heroes for standing up to these enemies, but who cannot withstand sugar-coated bullets; they will be defeated by sugar-coated bullets. We must guard against such a situation."

In the last issue of the PW, we described how we can learn a great deal about the "revolutionaries" around us by the vehicle the Symbionese Liberation Army provided us. The BPP was not the only organization that condemned the tactics of the SLA. We know to be truth that the below mentioned persons and organizations have also condemned the SLA: The Guardian (newspaper), the Progressive Labor Party, the Prisoners Union, the Communist Party USA, Angela Davis, H. Bruce Franklin, and the American Indian Movement.

It must be clearly understood that now, when the air is beginning to clear and the bandwagon is rolling (there are poor people, they are hungry, and they take the food), the condemners will be fewer and fewer and in fact many who condemned the action will, in the future, say they didn't. While correcting mistaken ideas is commendable, lying and opportunism is not, and must be attacked at every turn.

Criticism/Self Criticism of People's Lawsuit
Criticism: We felt that the points brought up in the People's Lawsuit were well presented, except for a lack of historical data in

the presentation to back up the charges. The educational aspect of the communique could have been strengthened by the addition of such information.

ALL POWER TO THE PEOPLE'S LIBERATION FORCES!

LUMPEN QUESTION

Continuing our question for debate, here are some prisoners' responses to the question of the Lumpen Proletariat:

"The Lumpen are far from being dedicated to a point where they have to give up many individualistic traits that they have acquired throughout the years, as for the materialistic values that go along with it. I feel that although a great many Lumpens have become dedicated to the struggle, there are a greater number who have not. The proletariat must have constant rapport with the Lumpen, as for the Lumpen who are involved in the struggle, for the Lumpen will eventually come together at the point of actual revolution, in order to see the change that they seek, although in forms other than the actual collective struggle against the real problem, the ruling class. Coming from a very Lumpen background, I feel that I can speak of the Lumpen as I have.

"As I see it in developing a rapport between the Lumpen proletariat and the proletariat, the proletariat must first become active in cells and integrate as much as possible into the Lumpen elements as for activities and work at that level, as opposed to trying to educate the Lumpen on theory and on problems other than the immediate problems that affect them directly in that area... Also consider the fact that the Lumpen want revolution now, or soon lose interest in the concept of day-to-day struggle that will go into many years before the dictatorship of the proletariat will become within sight."

A Comrade in San Quentin

"...there is a bottom class of people even lower than the working class, but it is a great deal smaller, and these people have nothing. They are for the most part concerned with just trying to exist from day to day, so they haven't the time to even think of rebellion, as they're suppressed to a state of just trying to stay alive or exist and that is all. But they will for the most part play a very helpful part in the revolution, as they will do anything to better the conditions they are now under. But at the same time, here is a worry, as they may backstab the struggle if they think that for one moment the revolution may not be won, they must be held with a strong hand and led, they will

sell out to the oppressors' system for a few tokenisms, which to them would be a great change in the present conditions they are existing under at this moment..."

A Comrade in Folsom

"The Lumpen proletariat in this country deals with the poor and prisoners. When I was on the outside and working, I belonged to the proletarian class. But now as I am in prison, I belong to the Lumpen proletarian class. So I can't really go along with what Karl Marx said about the Bohemians in France. So I am Bohemian by nationality. So I have dealt with them all my life and see a whole different outlook toward them as a whole. Lumpen proletarian or proletarian are all of the same working class, just some have a job or they are in a situation like me."

A Comrade in CMF Vacaville

"The Lumpen being those who do not or can not work. And I feel that the Lumpen is as potentially revolutionary as any other class..."

(continued on page five)

An afternoon
of drag
All the brothers
in a
different bag.
Too cool
to be
a fool
some brothers
rap
about Revolution
Say they
gonna die
for the cause.
But
bullets sing
some
powerful
phrases.

brother from
Tracy

Please address all correspondence and subscription requests to:

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We welcome your comments and criticisms!

FREE ALL POLITICAL PRISONERS!

The slogan "Free All Political Prisoners" has been an important educational slogan in this country. To begin to clearly explain what is meant by this slogan is important, not only to combat fascist repression, but also to point out opportunism within the revolutionary movement in this country.

The recent development of the capture and imprisonment of two SLA soldiers is a case in point of the importance of understanding the slogan "Free All Political Prisoners". At this time within the "revolutionary community" there is virtually no demand for the release of Russell Little and Joe Remiro. Why has this situation occurred? Why has the "revolutionary community" forsaken these two comrades?

To answer these questions we must investigate exactly what constitutes a political prisoner. A political prisoner is a person who is being held for or because of their political beliefs and/or because of a crime against the ruling class law, that upon investigation is economic in nature and therefore a class subjugation by another class. At first this appears simplistic, but it is not. At the heart of this definition is the nature of the class war that is waged in the capitalist society.

Since all laws, courts and police are controlled by the ruling class, the classes that are being oppressed are subject to "arrest, trial and imprisonment" without due process by their own class. People go to prison for crimes of "class poverty". The rich do not, and if by chance they do go to prison they do not stay there. Since the only recourse to "justice" is money and the poor have none, they are victims of class war and class oppression. These victims of the class war are political prisoners. Why political? Because the economics of this society are clearly translated into political power. If you are poor ... no political power. If you are rich ... all power is yours. (e.g. Hearst got Dennis Banks of AIM out on bail by calling the judge in St. Paul Minn. so that Banks could come to S.F. to help in the food negotiations --- that is political power).

Now, although the vast majority of prisoners in the "free" (Capitalist) world are political, they are not necessarily there because of their political beliefs. (We already understand that the concept of political prisoners goes far beyond that.) It is true that people who are committed to

combat oppression get faced with direct attempts by the government (the arm of the ruling class) to suppress them (e.g. Angela Davis, Wounded Knee defendants ect. etc.) Then, too, many "unconscious" political prisoners in prison become "conscious" while imprisoned and then there is an effort to either hold them for their political beliefs or silence them (e.g. George Jackson, S.O. 6 and the Attica Brothers.)

But the important thing to remember is that there is NO difference between the political prisoners who are conscious and those who are unconscious. That is a very important point, the slogan "Free All Political Prisoners" refers to "conscious and unconscious" political prisoners.

There is a great tendency in this country for the "revolutionary community" to proclaim the innocence of the victim of class war (arrest, trial, ect.). This innocence becomes a prerequisite for the support that the "revolutionary community" is to give to the political prisoner. The basic assumption of this position is that there is something valid in bourgeois justice in the first place and that there really is a "guilty" and a "not guilty" that coincides with the bourgeois law. But since the law is made for the bourgeois and against the lower classes, it is clear that the question of "guilt" is not at all one of justice ... it is a question of class. There can be no doubt in the minds of the lower classes that many people in prison are "guilty" of breaking the law and stand "guilty" as charged... but what they are in essence guilty of... is being of the lower classes. An unpardonable sin in this society.

To the revolutionary the question of "guilt" is immaterial in terms of bourgeoisie law; the issue is that of class oppression and there can be no doubt that the ruling class (e.g. Hearst) is "guilty". Therefore his law and his class's law has no meaning for the revolutionary. Class warfare recognizes only the victor and the ruling class at the moment is exerting the prerogative of the class in power.

The failure of the "revolutionary community" to recognize the essential class character of the prisons and the failure to understand that all members of the lower classes in prison for economic crimes are political prisoners and all prisoners that are being held because of their political beliefs are political prisoners..(one and the

(Free All Political Prisoners Cont.)

same), leads to the demand for "innocence of the accused." And this thinking has its roots in bourgeois liberalism and a belief in bourgeois justice.

To understand that class war is the violent clash of one class against another, and that revolution is the process by which one class is violently overthrown by the other, and that the Dictatorship of the Proletariat will be just as ruthless if not more so in smashing its class enemy is to understand that "political power grows out of the barrel of a gun." This position does not recognize "fair play" "innocence" nor "bourgeois justice" ... this merely acknowledges the historical forces at play and attempts a practical application.

And this is precisely what the "revolutionary community" in this country runs away from. Russell Little and Joe Remiro are prisoners of war. They have been captured by the ruling class. They are soldiers of the oppressed and they should be accorded every right that a prisoner of war should be given under the Geneva convention as should all prisoners of the class war that is being waged.... whether they are conscious or unconscious soldiers of the peoples army.

FREE ALL POLITICAL PRISONERS !!

EXPOSE THE FRAUDS !!!

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(Lumpen Continued)

This brings me to the question that you asked about Karl Marx's position on the lumpen as a dangerous class. Looking at the lumpen in capitalist Amerika, I am frightened to think of how dangerous they would be if there was no movement. The lumpen who is influenced most by capitalist concepts or by the concepts of the ruling class is the most dangerous to the people, as well as to capitalism. But even though they are dangerous to capitalism, they are still dangerous, and even more so, to the revolution if they are not politically educated. And then when educated, they are really more militant than the average revolutionary. But this is not so bad as it is to me like comparing an adventurous revolutionary to an illegitimate capitalist. The lumpen has a lot of good people in its ranks, and this goodness must be cultivated politically. Most of the bad things about them were taught to them by those who watch over us all, and basically, as I said, they

are victims of bad politics.

S.Q.

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THE PEOPLES WITNESS RADIO REVIEW

The Sacramento Solidarity Committee now has a radio program, The Peoples Witness Radio Review. The program is presented every other Saturday evening at 7:30 p.m. The radio station KERS is a FM station operating out of the Calif. State College campus at 90.7 mc.

Our first program presented Feb. 23, was an introductory program where we went into the goals and beliefs and programs of the Sacramento Solidarity Committee. We also covered the Ernest Graham and Eugene Allen frame-up murder charge at DVI Tracy and went into coverage of the lock-up and the meaning behind it.

Our second program, "Behavior Modification" presented on March 9, covered the psycho-surgery and drug/related Nazi experimentations on prisoners. We tried to show who the perpetrators are and how it is done. An exposure of the UCLA center for the study of violence was also aired. We then went into a look at the LISTER program at CMF at Vacaville.

We feel that the radio program is an extension of our goal to educate the people about the prisons. We have no idea how many people we are reaching nor how long we will be able to broadcast over the "public" airwaves. But we are determined to struggle to maintain a high level of content in the program as long as we are able.

The third program in the series will be on March 23, and will be entitled "Prisons within the Prisons". It will be a look into the AC and the strip cells. Each program is $\frac{1}{2}$ hour and we need information and data on personal experiences from the inside. If any of the brothers and sisters have anything that would help to educate the people as to the reality on the inside...please try and git it out to us and we will try to use all of it, if possible !

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UNITY AMONG THE PEOPLE

In the Feb. 15 issue of the Peoples Witness we introduced the concept of the General Demands. We have heard from many prisoners who are in agreement with us. However, we have received nothing from outside groups. It is essential that we have this input. Without it we cannot educate the people in mass or meet the prisoners' needs. We hope that comrades inside will continue to send demands and put pressure on any outside groups they are in contact with to consider the project and contact us.