

LAWRENCE BREFS

What

Too long, Black people in Lawrence . have been the helpless victims of the brutal racism of the Lawrence power structure. About six years ago, a woman took part in a peaceful march in sympathy with the Selma demonstraters. The next day, she was fired from her job. Last year some brave Black students walked out of Lawrence High School in protest of the blantly . racist policies adhered to by the school authorities and instructors. Several of the parents of the students were told by their bosses to get their children in line or else. Some of the elementary schools have been known to wash Black childrens' mouths out with soap and put them in closets as disciplinary methods. Everyone knows that the high school's . sole purpose with respect to Black students have been to brutalize them and put them in their place.

It is time that someone said no to the oppression that we suffer here . in Lawrence. In the past, individuals . have been resisted but have been wiped out by the collective power of the Lawrence power structure. The time has come, then, for us to exert our collective power as Black people.

The first step in organizing our collective power, is being taken at this very moment. About fffty to sixty concerned Black people got together about three weeks ago to form the structure of an organization which involves all Black people in Lawrence.

The organization is called the Black United Council (B.U.C.) and included all the Black organizations in Lawrence in its official structure. On the coordinating committee of B.U.C. will sit one representative from each organization: Community centers, churches, social clubs, high school and junior high groups, the University group, and all other Black organizations.

This is not, mind you, just ane other civil rights group. This group was formed to act as a clearing house for all of the activities of the Black community. Whenever any Black organization or person needs support in any effort, the support of B.U.C. will be given if deemed necessary or appropriate.

The first meeting was March 9, 1970 . but the powers that be made sure. that this message would not reach you . by that time. The time for the next meeting wasn't decided at this meeting; a leaflet will be passed out announcing the time and place of the next meeting. Look for it.

Everyone welcome at meetings!

Blacks on the Move

The recent Black Week held at Lawrence High was a great success. The young Brothers and Sisters showed their many talents in the various events.

The exihibits, talent show and the play were the best items on the agenda.

The B.S.U. of Lawrence is to be congratulated for a job well done, and remember what Malcolm has told us, "it was the students who brought about revolution in foreign countries. The students didn't think in terms of odds against them and they couldn't be bought out." So Rite-On YOUNG BROTHERS and SISTERS, Rite-On.

Brother Reynolds is the one to see in Lawrence for "shoal nuff nitty gritty Soul Food" at his cafe at 7th and New Hampshire.

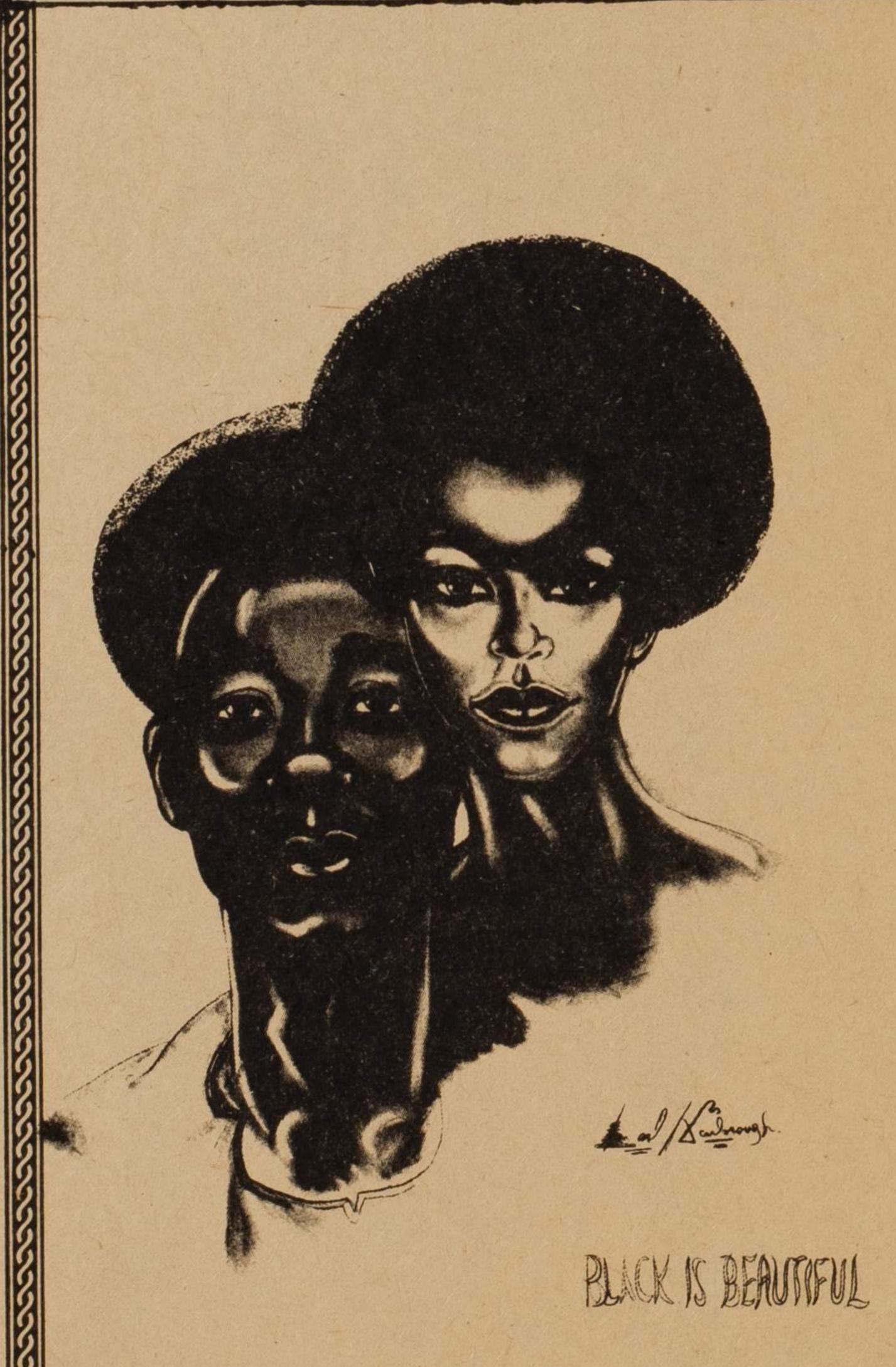
For out of sight Afro clothing check out EL Sudan on 3]th and Prospect in K.C. Mo.

To stay in the know with the current "BLACK HAPS" Check out the HUB at 2]03 No. 5th St. in K.C. Ks. By a book instead of a "Sweet RED" or that bag of "Smack, Coke or Bush" So you can read and take heed. THINK ABOUT IT THINK ABOUT IT....

COUNTINGE STATE ST They come into • our neighborhood · with the sun an army of . social workers • carrying briefcases 'filled with lies and stupid grins · Passing out relief • checks and food stamps hustling from one • apartment to another 'so they can fill their quota . and get back • before dark

• -- Norman Jordan

• "FEEDING THE LIONS"





"You see sir, we are a minurity group. We think it is inappropriate to talk of appropriateness. We want action."

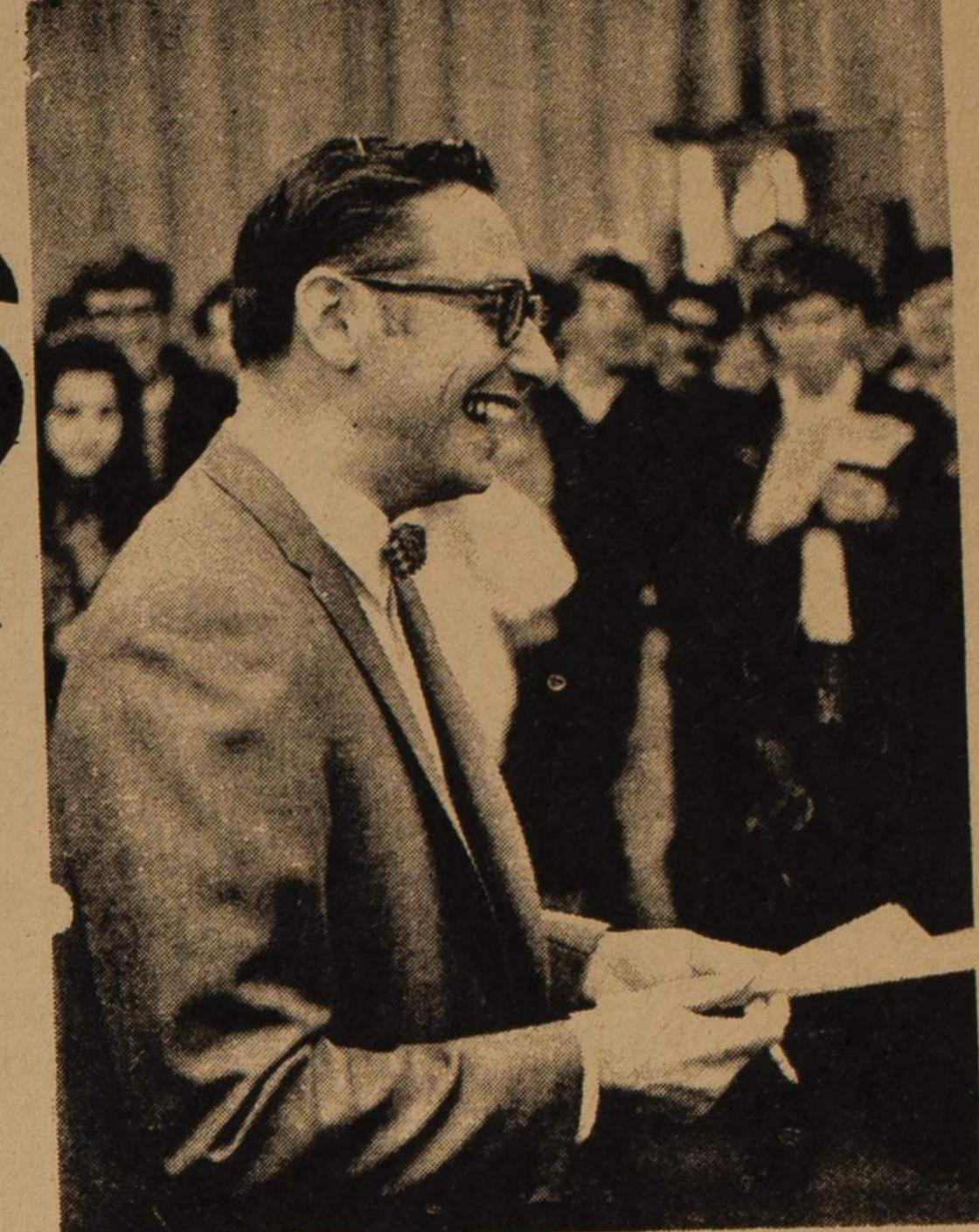
HE WHO LAUGHS LAST LAUGHS LOUDEST

The above picture of "Big Daddy" Super Pig Chancellor Chalmers with a "shit eating" grin on his face was taken from the Left Handed Student Union (LHSU) confrontation.

The Black Student Union well understands this is a very direct, racist gesture at making a mockery of the demands presented to Super Pig by the B.S.U.

Well "Big Daddy" thanks, for now Black Students can begin to realize what Malcolm has said. "I say bluntly you can actually believe that you will never negotiate, negotiate negotiate and eventually get some kind of freedom. Start to think and use your own minds and see that you can't negotiate upon freedom nowadays. If something is yours by right then fight for it or shut up. If you can't fight for it then forget it.

We must be ready to fight whoever gets in our way to bring about the complete independence of people of African decent here in the United States and bring about the freedom of these people by any means necessary."



Chancellor Chalmers

In Response To The white student union

The recently founded White Student Union is another white spookism organization. Its forerunners have been the Klu Klux Klan, White Citizens Council, Nazi Party, Minutemen and the Birch Society.

All you young redneck peckerwoods that belong to the "Keep the Niggers in check organization," had better take heed to the following.

We are the heirs of Malcolm X, and we shall do as he said, "If someone lays a hand on you, send them to the cemetry." So if any of you have any premuntions of stopping blacks from doing revolutionary things, THINK#### twice:-for the destroying of \$12,000 worth of your daily propaganda sheet was very revolutionary. What we said and will say again is, "paper for us, or paper for nobody, "and like Malcolm X said, "Freedom for us or freedom for nobody. You fools are dealing with Blacks who have said, "We shall have our manhood or the Earth shall be leveled in our attempts to get it."

If you aren't all ready involved in B.S.U. Activities contact one of the following in the B.S.U. office located in room 113 in the Student Union building.

- 1. Brenda Marzett Community Concern Lacky Brown
- Culture, Entertainment 2. Gloria Douglas and African Affairs Jake Mumford
- 3. Ron Washington Judiciary Dave Brown
- Communications 4. Beverly Southard Monty "Fats" Beckwith
- 5. Frances Robinson Education Zetta Jones
- 6. Anne Dennis Finance

IN DEFENSE OF SELF DEFENSE

July 3, 1967

Historically, the power structure has demanded that Black leaders cater to their desires and to the ends of the imperialistic racism of the oppressor. The power structure has endorsed those Black leaders who have reduced themselves to nothing more than apologizing parrots. They have divided the so-called Black leaders within the political arena. The oppresssors sponsor radio programs, give space in their racist newspapers, and have shown them the luxury enjoyed only by the oppressor. The Black leadersservethe oppressor by purposely keeping the people submissive and passive - non-violent.

Historically, there have been a few Black men who have rejected the handouts of the oppressor and who have refused to spread the oppressor's treacherous principles of deceit, gradual indoctrination and brainwashing, and who have refused to indulge in the criminal activity of teaching submission, fear, and love for an enemy who hates the very color Black and is determined to commit genocide on an international scale.

There has always existed in the Black colony of Afro-America a fundamental difference over which tactics from the broad spectrum of alternatives Black people should employ in their struggle for national liberation.

One side of this difference contends that Black people are in the peculiar position where, in order to gain acceptance into the "mainstream" of American life, they must employ no tactic that will anger the oppressor Whites. This view holds the Black people constitute a hopeless minority and that salvation for Black people lies in developing brotherly relations. There are certain tactics that are taboo. Violence against the oppressor must be avoided at all costs, because the oppressor will retaliate with superior violence. So Black people may protest, but no protect. They can complain, but not cut and shoot. In short, Black people must at all costs remain non-violent.

On the other side of the difference, we find that the point of departure is the principle that the oppressor has no rights that the oppressed is bound to respect. Kill the slavemaster, destroy him utterly, move against him with implacable fortitude. Break his oppressive power by any means necessary. Men who have stood before the Black masses and recommended this response to the oppression have been held in fear by the oppressor. The Blacks in the colony who were wed to the non-violent alternative could not relate to the advocated of implacable opposition to the oppressor. Because the oppressor always prefers to deal with the less radical, i.e., less dangerous, spokesmen for his subjects. He would prefer that his subjects had no spokesmen at all, or better yet, he wishes to speak for them himself. Unable to do this practically, he does the next best thing, and endorses spokesmen who will allow him to speak through them to the masses. Paramount amongst his imperatives is to see to it that implacable spokesmen are never allowed to communicate their message to the masses. They are never allowed to communicate their message to the masses. Their oppressor will resort to any means necessary to silence the implacables.

The oppressor, the endorsed spokesmen, and the implacables form the three points of a triangle of death. The oppressor looks upon the endorsed spokesmen as a tool to use against the implacables to keep the masses passive withing the acceptable limits of the tactics he is capable of containing. The endorsed spokesmen look upon the oppressor as a guardian angel who can always be depended upon to protect them from the wrath of the implacables, while he looks upon the implacables as dangerous and irresponsible madmen who, by angering the oppressor, will certainly provoke a blood bath in which they themselves might get washed away., The implacables view both theoppressors and the endorsed leaders as his deadly enemies. If anything, he has a more profound hatred for the endorsec leaders than he has for the oppressor himslef, because the implacables know that they can deal with the oppressor only after they have driven the endorsed spokesmen off the scene.

Historically, the endorsed spokesmen have always held the upper hand on the implacables. In Afro-American history, there are shining breif moments when the implacables have outmaneuvered the oppressor and the endorsed spokesmen and gained the attention of the Black masses. The Black masses, recognizing the implacables in the depths of their dispair, respond magnetically to the implacables and bestow a devotion and loyalty to them that frightens the oppressor and endorsed spokesmen into a panic-stricken frenzy, and they leap into a rash act -- murder, imprisonment, or exileby Huey P. Newton

to silence the implacables and to get their show back on the

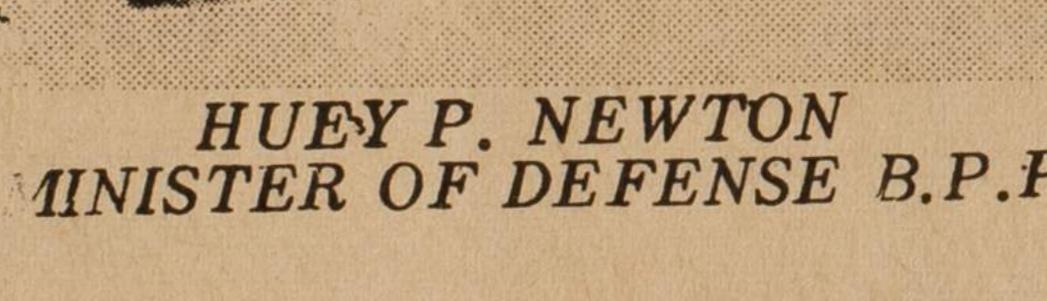
The masses of Black people have always been deeply entrenched and involved in the basic necessities of life. They have not had time to abstract their situation. Abstractions come only with leisure. The people have not had the luxury of leisure. Therefore, the people have been very aware of the true definition of politics: politics are merely the desire of individuals and groups to satisfy first, their basic needs -- food, shelter and clothing, and security for themselves and their loved ones. The Black leaders endorsed by the power structure have attempted to sell the people the simple-minded theory that politics is holding a political office; being able to move into a \$40,000 home; being able to sit near White people in a restaurant (while in fact the Black masses have not been able to pay the rent of a \$40.00 rat-infested hovel).

The Black leaders have led the community to believe that brutality and force could be ended by subjecting the people to this very force of self-sacrificing demonstrations. The Black people realize brutality and force can only be inflicted if there is submission. The community has not responded in the past or in the present to ...e absurd and erroneous, decitful tactics of so-called legitimate Black leaders. The community realizes that force and brutality can only be eliminated by counter force through self defense. Leaders

who have recommended these tactics have never had the support and following of the downtrodded Black masses who comprise the bulk of the community. Grassroots -- the downtrodden of the Black community, even though they rejected the handpicked handkerchief heads endorsed by the power structure, the people have not had the academic or administrative knowledge to form themselves in long resistance to

Marcus Garvey and Malcolm X were the two Black men of the twentieth century who posed an implacable challenge to both the oppressor and the endorsed spokesmen that could be dealt with in any other way than precisely the foul manner recorded by history. Malcolm, in our time, stood on the threshhold with the oppressor and the endorsed spokesmen in a bag that they couldn't get out of. Malcolm, implacable to the ultimate degree, held out to the Black masses the historical, stupendous victory of Black collective salvation and liberation from the chains of the oppressor and the treacherous embrace of the endorsed spokesmen. Only with the gun were the Black masses denied this victory. But they learned from Malcolm that with the gun, they can recapture their dreams and bring them into

The heirs of Malcolm now stand millions strong on their corner of the triangle, facing the racist dog oppressor and the soulless endorsed spokesmen. The hires of Malcolm have picked up the gun and, taking first things first, are moving to expose the endorsed spokesmen for the Black masses to see them for what they are and always have been. The choice offered by the hires of Malcolm to the edorsed spokesmen is to repudiate the oppressor and to crawl back to their people and earn a speedy reprieve or face a merciless, speedy and most timely MINISTER OF DEFENSE B.P.F_{execution} for treason and being too wrong for too long.



THE BLACK PANTHER PARTY FOR SELF DEFENSE BELIEVES THAT THE TIME HAS COME FOR BLACK PEOPLE TO ARM THEM-SELVES AGAINST THIS TERROR BEFORE IT IS TOO LATE. A PEO-PLE WHO HAVE SUFFERED SO MUCH FOR SO LONG AT THE HANDS OF A RACIST SOCIETY, MUST DRAW THE LINE SOMEWHERE. WE BELIEVE THAT THE BLACK COMMUNITIES OF AMERICA MUST RISE UP AS ONE MAN TO HALT THE PROGRESSION OF A TREND THAT LEADS INEVITABLY TO THEIR TOTAL DESTRUCTION.

> HUEY P. NEWTON MINISTER OF DEFENSE BLACK PANTHER PARTY

FREE HUEY! FREE BOBBY! FREE ERIKA! FREE LANDON AND RORY! FREE BURSEY!

FREE THE

FREETHE CONN. 14! FREETHE L.A. 18!

FREE ALL POLITICAL PRISONERS!

By Randy Furst

For 22 million black Americans in the United States, the daily struggle for survival is particularly acute. They are oppressed as blacks and as workers-and in capitalist America, they come out last, economically, politically and of course, as a race.

What follows are statistics outlining that oppression, derived from government reports except where otherwise noted:

Infant mortality rate: Out of every 100 babies who die in infancy, 75% are black babies, the National Urban League said in its 1968 annual report.... The infant mortality rate in 1968 was 24.8 per thousand for non-white infants, less than one month old. The rate for whites was 15.6... The infant death rate for one month to a year was 14 per thousand for non-whites. The rate for whites was five per thousand. (There are about 22 million blacks, constituting 11% of the population of the U.S. The term non-white is often used by the Census Bureau. Of the total non-white population, 92% is black.)

Life expectancy: For blacks in the U.S., the Urban League reports that life expectancy was 63.6 years in 1968 while for white Americans, it was 70:19 years.

Income and poverty: Despite the rhetoric of the Kennedy, Johnson and Nixon administrations, corporate profits remained far more important than people's incomes and black Americans remained the most oppressed. Based on the government's definition of poverty, there were 25.5 million poor people in the U.S. in 1968 and three out of 10 were black and non-white, the Department of Labor reports... In 1968 the income of black families was only 60% of the median incomes of whites

.... The median family income of a black family in the U.S. was \$5359 in 1968. The median income for a white family according to the U.S. Dept. of Commerce was \$8936. . . . In 1968 23% of black families had median incomes of less than \$3000. Nine per cent of white families in the U.S. earned less than \$3000. . . . The Commerce Department reports that one-third of all families that were black or non-white earned \$8000 or more. However, inflation has taken its toll on increased incomes. An \$8000 income in 1968 was equivalent to the purchasing power of \$5100 in 1947... Black women workers face the most severe wage discrimination. The income of a black woman is about \$1800 less than a black male. The median income of a full-time black male worker who took home wages or salary in 1968 was \$5370. For a black woman it was \$3561.... In 1968, about one half of all blacks who lived in urban areas, lived in poverty areas. Some 55% of blacks lived in central cities.

Unemployment: The unemployment rate among blacks was 6.5% according to Labor Department figures that carry through January 1969, a figure that runs twice that of whites. At the same fime, the unemployment rate for black teenagers was 24.4%, compared to 10.8% for white teenagers.

Employment: About 40% of black and other non-whites were in service, laborer or farm occupations, more than twice the proportion of whites who must do such work.... In 1890, a reported seven of eight black workers were field workers or servants. Twenty per cent of black or non-white women workers (more than 800,000) are private household workers.... Some 45% of all black and non-white workers with children under six

were employed. For white women faced with the same situation, the figure was 28%.

Capitalists: Nixon's promise of creating black capitalists in the U.S. is a myth. It can't happen here. The American ruling class is virtually all white and most black-owned business depends on loans from white-controlled banks, and the white power structure control. . . . As one illustration, there were some 1000 blackoriented radio stations in the U.S. in 1967 which reportedly brought in \$28 million. All but five of those stations were owned by whites, according to History of the Negro in America (1969).

Welfare: Black Americans are disproportionately on welfare. Some 3.8 million black and non-whites received welfare allowances in 1968. An estimated 5.6 million whites received

The law: According to the statistical Abstract of the United States for 1969, more than one-third of individuals in prison, reformatories, jails or work owers were black in 1960. There were 216,049 whites in "correctional" institutions and 133,249 blacks. . . . Between 1930 and 1964 some 1751 whites were executed for alleged crimes. During the same period, 2066 blacks were executed by civil authorities.

Education: On May 17, 1954, in Brown vs. the Board of Education" the supreme court ruled selfool segregation was unconstitutional since "separate educational facilities are inherently unequal." The Civil Rights Act of 1964 forbade discrimination in public accommodations and employment, rights guaranteed by Constitutional amendments-but discrimination remains a blatant reality... For example, according to the government definition of racial imbalance, 99% of the schools in Los Angeles are segregated... On Sept. 13, Robert H. Finch, Secretary of Health Education and Welfare said that 3327 of 4476 school districts in 17 Southern and border states had been totally desegregated. The Civil Rights Commission has charged that more than 1000 of HEW's "completely desegregated" districts have no black students at all... Black students continue to finish high school at the lowest rates, although the government says the number graduating is increasing. Eighteen per cent of whites and 42% of blacks 20 and 21 years old had not completed high school in 1968... Some 4.3% of the black and non-white population completed college in 1960. In 1969, 6.6% of blacks and nonwhites had finished four years of college or more. In 1969, 16.2% of whites had finished four years of college or more... An estimated 3% of medical students in the U.S. are black.

Housing: The Bureau of the Census says that housing which lacks basic plumbing facilities or is dilapidated does not meet specified criteria. A full 24% of black and other non-white households fail to meet this specific criteria. For whites, 6% of the households fell below this minimum standard.

The war in Vietnam: After all this, black Americans must fight in Vietnam against a people struggling for selfdetermination. In 1966 and 1967, 269,000 black Americans were called for pre-induction examinations by Selective Service. During those two years alone, some 93,000 blacks were drafted. . . . As of March 31, 1969, 67,000 blacks had served in Southeast Asia, and 4000 blacks had died, according to the Defense Department.



Black Panther Party Platform and Program



Following is the 10-point program of the Black Panther party, adopted in October 1966. 1. We want freedom. We want power to

determine the destiny of our black community. We believe that black people will not be free until we are able to determine our destiny. 2. We want full employment for our peo-

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

3. We want an end to the robbery by the capitalist of our black community. We believe that this racist government has robbed us and now we are demanding the overdue debt of 40 acres and two mules. Forty acres and two mules was promised 100 years ago as restitution for slave labor and mass murder of black people. We will accept the payment in currency which will be distributed to our many communities. The Germans are now aiding the Jews in Israel for the genocide of the Jewish people. The Germans murdered six million Jews. The Amer-

ican racist has taken part in the slaughter over 50 million black people; therefore, we feel that this is a modest demand that we make.

4. We want decent housing, fit for shelter of human beings. We believe that if the white landlords will not give decent housing to our black community, then the housing and the land should be made into cooperatives so that our community, with government aid, can build and make decent housing for its people.

5. We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present-day society. We believe in an educational system that will give to our people a knowledge of self. If a man does not have knowledge of himself and his position in society and the world, then he has little chance to relate to anything else.

6. We want all black men to be exempt from military service. We believe that Black people should not be forced to fight in the military service to defend a racist government that does not protect us. We will not fight and kill other people of color in the world who, like black people, are being victimized by the white racist government of America. We will protect ourselves from the force and violence of the racist police and the racist military, by whatever means necessary.

7.We want an immediate end to police

brutality and murder of black people. We believe we can end police brutality in our black community by organizing black self-defense groups that are dedicated to defending our black community from racist police oppression and brutality. The Second Amendment to the Constitution of the United States gives a right to bear arms. We therefore believe that all black people should arm themselves for self-defense.

8. We want freedom for all black men held in federal, state, county and city prisons and jails. We believe that all black people should be released from the many jails and prisons because they have not received a fair and impartial trial.

9. We want all black people when brought to trial to be tried in court by a jury of their peer group or people from their black communities, as defined by the Constitution of the

10. We want land, bread, housing, education, clothing, justice and peace. And as our major political objective, a United Nationssupervised plebiscite to be held throughout the black colony in which only black colonial subjects will be allowed to participate, for the purpose of determining the will of black people as to their national destiny

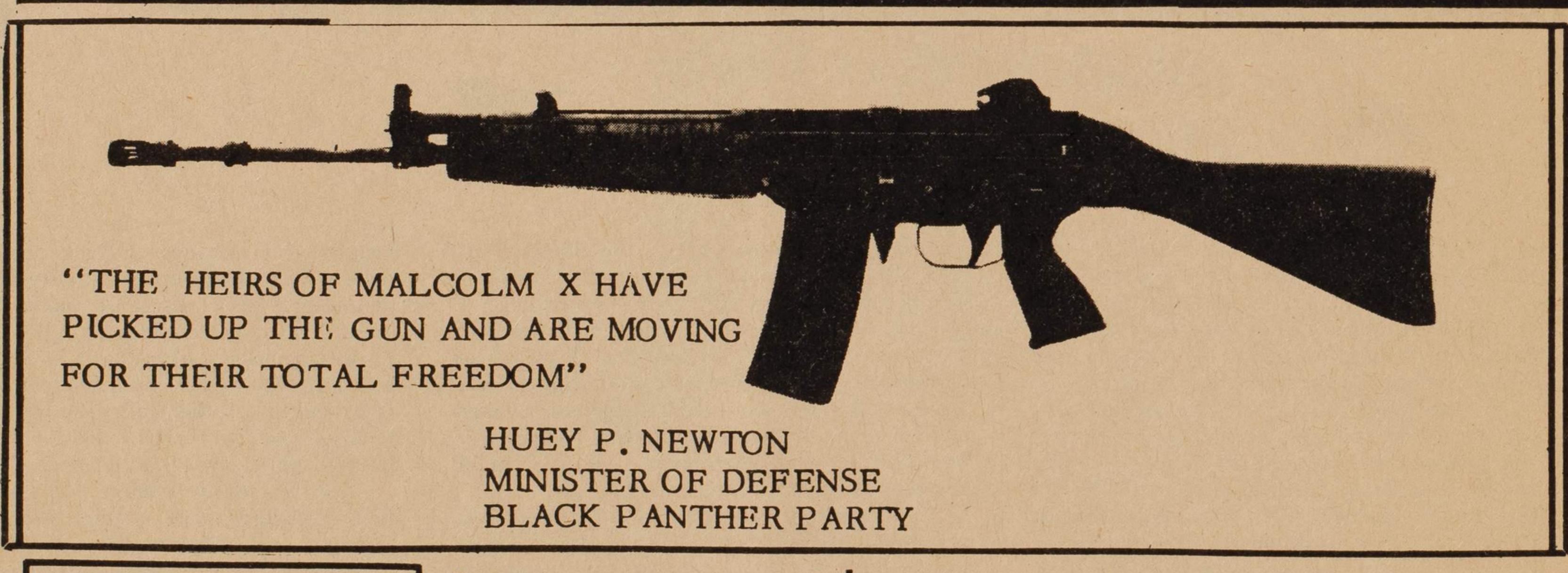


"Before I left the Black Muslim Movement, I stated clearly that it wasn't my intention to even continue to be aware that they even existed."

... "I point these things out, brothers and be shocked. sisters, so that you and I will know the "The thing that you have to understand,"

Movement, I stated clearly that it wasn't set..." my intention to even continue to be aware ..."I say again that I'm not a racist. I that they even existed. But that I was going don't believe in any form of segregation to spend my time working in the non-Muslim or anything like that. I'm for the brothercommunity. But they were fearful that if hood of everybody, but I don't believe in they didn't do something, that perhaps many enforcing brotherhood among people who don't of those who were in the mosque would want it. As long as we practice brotherhood leave it and follow a different direction. among ourselves and then others who want So they had to start doing a take-off on to practice brotherhood with us, we practice me, plus they had to try and silence me it with them also, we're for that. But I don't because of what they knew that I know. think that we should run around trying to And I should think that they should know love somebody who doesn't love us. Thank me well enough to know that they cer- you." tainly can't frighten me. But when it does come to light--but there are some things Malcolm X involving the Black Muslim Movement (Speech taken from the album, "The Last which when they come to light, you will Message".)

importance in 1965 of being in complete where those of us in the Black Muslim Moveunity with each other and not letting the ment were concerned, all of us believed man maneuver us into fighting one another. 100% in the divinity of Elijah Muhammed. There's a situation where I have been man- We believed in him, we actually believed euvered right now, between me and the Black that God had taught him, right here in Muslim Movement, something that I really Detroit, by the way, that God had taught regret, because I don't think that anything him and all of that. And I always thought is more destructive than two groups of that he believed in himself, and I was Black people fighting each other. But some- shocked that he himself didn't believe it, thing that can't be avoided because it goes and when that shock reached me then I deep down beneath the surface and these began to look everywhere else and try to things will come up in the very near future. get a better understanding of the things "I might say this before I sit down, if that confront all of us so that we can get you recall, before I left the Black Muslim together here some kind of way to off-



THE BLACK MAN THE REINS OF THIS CAN'T AFFORD TAKE A CHANCE. HE NITY, THERE MAY BE CAN'T AFFORD TO NO TOMORROW FOR PUT THINGS OFF. HE HIM. THE WHOLE SHOW NOW ELDRIDGE CLEAVER AND GETHIS BUSINESS Min. of Information, STRAIGHT, BECAUSE Black Panther Party IF HE DOES NOT DO IT NOW, IF HE FAILS TO GRASP SECURELY

TO HISTORIC OPPORTU-

This is the day of racial activity, when each and every group of this great human family must exercise its own initiative and influence in its own protection, therefore, Negroes should be more determined today than they ever have been, because the mighty forces of the world are operating against non-organized groups of peoples, who are not ambitious enough to protect their own interests.

Marcus Garvey

Soft - nosed shells banned by international law

Police to use dum-dum bullets in the ghetto

the Super-Vel Cartridge international agreements do THE JAIL ward at the Corporation of Shelbyville, not apply inside the United County General Hospital in Los Ind., a firm which States. There are no domestic Angeles has one of the manufactures the bullets, laws governing police am-country's heaviest traffics in

enforcement agencies in the King County sheriff's country are stocking dum-department responded to the dums. Jurras added that since survey by including his official 1967, the U.S. Treasury report on a range test of hollow-point bullets.

Bureau of Narcotics, and the "There is no real problem," and by police in Long Beach, White House Police, have been the report said. "Hollow points Pasadena, Santa Monica, purchasing hollow - point amm- are not illegal. When we Beverly Hills and Culver City,

"This is a touchy subject," shotgun capable of tearing off explained Super-Vel's Lee a limb or disembowelling a Dr. Margaret M. McCarron, Jurras, who developed the person with one shot, it seems assistant medical director of special bullet. "A lot of rather ridiculous to have Los Angeles County General minority groups might object. qualms about the fact that and head of the jail ward said We like to keep the discussion there is a hole in the end of a that, "In my experience, the

Police in Miami, Kansas police officers report that the severe and represents a Black history

The second dum dum is performing as severe and represents a severe City, Tucson, St. Louis and dum-dum is performing as Nashville, and sheriff's intended in the field. Capt. departments in Los Angeles Russell T. Hiatt of Anderson, of wound inflicted by the old brothers, wandering in strange and write as this unschooled ex-County (Seattle), among many Ind., where hollow points have type bullet. others, have acknowledgebeen used since 1963, tells of "THE HIGH velocity hollow We have come to a generation So, the schools and colleges

The bullet takes its name these others in nearby flesh. Entrance wounds from ideals—discovery without stars, to do with the creation of that from the old British Dum-Dum amunities in which "the the new bullets are frequently It cannot be done. Certain great basic Afro-American Culture.

WASHINGTON, D.C. - has a copper-jacketed base and almost instantly, and in all the new bullet passes through Hundreds of American police a soft, hollowed nose. The cases just one shot was fired." the body it not only perforates departments and some federal impact of the bullet causes an Hiatt writes of one occasion organs but it also tears them. agencies have quietly explosive effect in the victim's where he himself shot a fleeing "Recovery time is definitely

approved the stocking and use body, ripping large holes in the criminal with a Super-Vellengthened with the of law enforcement agencies The use of the dum-dum has hollow point, hitting him in the mushrooming type. The shows. These high-velocity 38- been classified as a war crime caliber hollow-point bullets by a number of international have been outlawed for use in conventions, including the international continued. The subject have had to perform skin continued and exited. The subject have had to perform skin continued and exited. international warfare for more Hague Declaration of 1907 than half a century.

LEE JURRAS, president of Police point out, however, that the Super Vel Continued running for about grafts to close up the entry two minutes and fell over site," the doctor said.

45 per cent of all law Lt. Joseph Mackie of the the Los Angeles Police consider we are carrying a among others.



Perspective on

lands. We have lost our ideals. slave did!

using dum-dum bullets. these cases in Anderson and point bullet shatters the which seeks advance without of that day had little or nothing Arsenal in Calcutta, India. It esult was fatal to the criminal large and ragged, causing deep landmarks and guiding facts May we not, then pause today. gaping holes in the flesh. As must stand eternally before on this Forty-Fifth aniversary

W. E. Burghardt Du Bois, of National Afro - American

History Week, and ask ourselves in dire seriousness. By Andrew G. Paschal How in their day did these Afro - American Culture. — Black men and women, these

its history, literature, music slaves and ex- slaves, with dictatorships which uniformly and arts — is a product of that scant' opportunity, and no MONROVIA, Liberia - Just and security to modern Africa. starve and kill the Black Great Experience. The African schooling, could write history before he returned from his ROGERS SAID he was most peoples of the Americas. But Slave Trade and Chattel and literature - create a trip to Africa, Secy. of State impressed by Kenneth Kaunda there is little political or Slavery in the new world. And culture, without the aid of William Rogers presumed to of Zambia. Naive Pan-economic independence there. this our Culture, the product of schools and colleges; while we announce to the world that the Africanists think of Kaunda's Unity with independence - our Great Experience, was today, with school and college

people and governments of Zambian government as independence to align and created, in its basic features, training and with Africa can and should be "revolutionary." They might trade with whomever the by unschooled slave and comparatively unlimited isolated from the Cold War. ask themselves why Rogers people see as a friend — this is freedmen — mind you, I did opportunity, find ourselves THIS SHOULD be a matter was more impressed by what Rogers and the African not say uneducated — for unable to read, to study and of choice for the African Kaunda than any other African flunkies do not want. There is Phllis Wheatley, Benjamin become aware of the culture no Big Dollar in it for them. Banneker, Paul Cuffe, William which these unschooled,

laborers who make up 98 per Of course both Kaunda and That is for sure. Wells Brown, David Walker, disadvantaged Black people of Henry Highland Garnet, the Past have created? Frederick Douglass, George WHY IS this so?

Washington Williams and The secret of knowledge is countless others, though that the Library, not the unschooled, were never -school, is the depository of theless, educated - liberally knowledge. Our foreparents understood this secret; we,

For instance, George today, have misunderstood it. Washington Williams, who These parents of that day wrote the first history of Afro-knew that their sons and America, was not college daughters were handicapped, trained and perhaps never and that a handicapped runner attended a school: yet for ten had to run harder and faster to vears. he read over 12,000 win. But today's parents volumes in the libraries to admonish their sons and their write his memorable history of daughters to do as the white Afro - Americain two great students do to prove their "equality." and to show their

When Fredrick Douglassappreciation to be escaped from slavery at age "integrated" and how well 21, he did not then know how to "intergration" work.

read and write: although he CAN WE imagine, can we never attended a school a day visualize, a Du Bois or a in his life; yet today we may Woodson, accepting a position select any of our PhDs and not with a large corporation a single one will equal, much simply to be the "First" to less surpass Douglass, in the hold such a position, or for the ability to write and speak—large salary such a position not one of our "scholars" of would pay?

Rogers' trip to Africa

By Ogun Kakanfo (Free Press of Africa)

people - the peasants and official. is used to getting his way.

His trip was designed to Nigeria. warn African states not to The rising influence of the allows the U.S. to own the countries already mentioned. businesses and resources along The U.S. fears African the roadside.

The major U.S. puppets, fears African unity. Rogers Haile Selassie, Joseph Mobutu indicated that he knew the of the Congo and William difference between these two Tubman of Liberia all asked conditions for he said he was the U.S. for more military aid all for African unity. After all, so that they can continue to there is a good measure of oppress their brothers and Latin American unity in the sisters, who now realize that Organization of American the resources, properly States and in the common handled, of theirs and other policies of the Latin American African states can bring health

cent of the population. But Rogers were active supporters Rogers is a Big Banker, an of "Biafra" and could weep on Almighty White man type who each other's shoulders about the loss of their hopes to split

socialize their economies as Soviet Union also distresses the Soviet Union, Cuba, North the pair, possibly because of Viet Nam, China North Korea the Soviet's no-nonsense and other countries have. Even approach to developing a though these countries are now country — an approach which gaining economically and has upset privileged tribal militarily on Western nations traditionalists and superwhich controlled them totally christians but, which has only ten to fifty years ago, brought brass-tacks Rogers is telling Africans that improvements in Nigeria, the road to follow is the South Congo (Brazzaville), the American road, a road that Sudan, Cuba and the other

independence more than it

