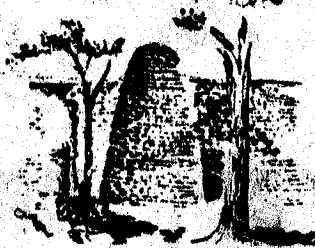


HOUSE OF UMOJA



Cradle of Civilization

BLACK POWER!

Box 15187, San Francisco, Calif. 94115



MALCOLM DIED FOR UMOJA--

UNITY



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THE HOUSE OF UMOJA (UNITY)

THE BLACK MARKETER

....BLACK POWER! PAGE 2

The story behind the recent arrest of 16 leaders and members of the Black Panther Party for Self-Defense, Feb. 24 and 25 in Berkeley and Oakland is one of terror and harassment aimed at wiping out the Panthers and hamstringing the defense of Huey P. Newton.

Panthers I've talked to are also convinced this latest crackdown is retaliation for the successful rally for Newton Feb. 17 which drew 6,000 persons to hear Stokely Carmichael, Rap Brown, James Forman and Bobby Seale -- and to deplete the Newton defense fund with new legal costs and bail requirements.

Police behavior tended to confirm the accusations made by the Panthers. In arresting six of the Panthers, Berkeley police publicized charges of "conspiracy to commit murder." Having gotten publicity mileage with this bit of sensationalism, the police then did not dare to press the charge when the six were brought into court.

The big bust began Saturday afternoon, Feb. 24, with the arrest of 10 Panthers in Oakland, and it peaked in a predawn police raid on the Berkeley home of Panther Chairman, Bobby Seale and his wife, Artie.

"Saturday morning in Oakland," said a Panther spokesman, "a Panther was charged with resisting arrest for protesting the brutalization of a Black man by cops Saturday afternoon; eight Panthers

were arrested on charges ranging from using profanity to inciting a riot as they attempted to stop another brutalization of a Black woman.

And it was less than 12 hours later that heavily-armed Berkeley cops moved in on the Seales and four other Panthers at approximately 3:15 a.m. Sunday.

"My wife and I were asleep," said Seale, "when there was this knocking at the door. I got up to see what was happening. The house was surrounded by pigs with shotguns. I opened the door and they started to come in.

Meanwhile, four Panthers who had left the Seale home earlier, were surrounded by three squad cars with shotgun-toting cops. They were ordered from the car and spread eagle against it. The police, according to one of the Panthers involved, decided to join the others at the Seale home and "deputized" a white standing by to guard the four with a shotgun.

Seale charged Tuesday afternoon, Feb 27, that three white men assisting the cops had been identified by Panthers as members of the Minutemen organization.

The six were booked on charges of conspiracy to commit murder, carrying a concealed weapon, possessing a gun with an altered serial number and a sawed-off shotgun, and carrying a loaded weapon in the city limits.

SEALE WIFE AND 4 PANTHERS ARRESTED

When the six appeared before the Berkeley-Albany Municipal Court Judge Floyd C. Talbott Feb. 27 they found the conspiracy charge had been dropped pending further investigation.

A preliminary hearing has been set up for March 5 at 2 p.m. on the gun violation charges -- to which all have pleaded "not guilty."

After his Feb. 27 court appearance -- where 300 supporters turned out along with 35 helmeted Alameda County deputy sheriffs armed with Mace -- Seale told a jammed and turbulent press conference that since the arrests, "my life has been threatened by the racists in the community. We know who they are."

Bail for the six was set at \$11,000 for the Seales, and \$6,000 for the others --- But it was later reduced by Judge Talbott to \$3,000 for Seale and \$1,000 for the others including Artie Seale, Audry Hudson, Alprentice Carter, Arthur Coltrane, and David Hilliard, a longshoreman.

SWAHILI LESSON

| | |
|------------|--------------------|
| nyumbani | house |
| ndogo | bird |
| umelalaje? | How did you sleep? |
| Kwaheri | good-by |

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THE ORANGEBURG MASSACRE

(Editor's note: Here is the most objective account we can find of what took place during the height of the brutal killings of 3 black students and the wounding of 50 others in Orangeburg, South Carolina)

(Orangeburg, Feb. 8) Reporter, Mike Davis of the Baltimore Afro-American overheard a deputy sheriff named B. N. Collins say, "If they get there on the hill tonight, I'm going to let them have it....."

Robert Davis and other students watched the troopers move up and then ran back toward Lowman dormitory on the South Carolina State campus. Mike Davis, the Reporter, drove his Hertz rent-a-car onto the hill to get some photographs.....

It was 10:30 p.m. A whistle blew somewhere and the troopers opened fire. For a moment no one knew what was happening. Then a student fell over screaming, "I'm hit! I'm hit!" Another student went down, then another.

Mike Davis, caught between the firing troopers and the students, saw 2 bullets hit his windshield and dived under his car for cover.

Delano Middleton, sitting on the steps of Lowman Hall, was shot in the legs five times. He rolled off the steps and lay still.....

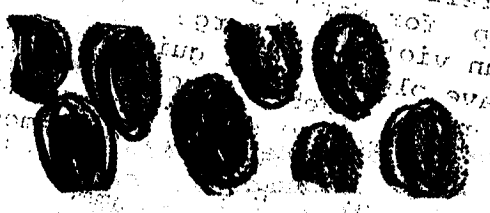
Cleveland Sellers of SNCC dived behind a garbage can, shot in the shoulder and bleeding profusely; later, 12 bullets were found in the can.

The gunshots stopped but the troopers kept coming. They poured onto the campus, SLED (State Law Enforcement Division) agents swinging their clubs, troopers bashing heads with rifle butts. Henry Smith was picked up by police and dragged wounded down an incline. Witnesses tell how they saw troopers hit him repeatedly until he no longer moved.

Delano Middleton was handcuffed where he lay and dragged across the embankment and down onto the sidewalk. He was still conscious. Police hit him with the rifle butts. He died soon after

Delano Middleton was handcuffed where he lay and dragged across the embankment and down onto the sidewalk. He was still conscious. Police hit him with the rifle butts. He died soon after.

It was cold-blooded murder," said a Claflin college student (the other Black college in Orangeburg) "Murder. We'll never let them get away with something like this again."



"This is a day of police repression, copy aggression, police lawlessness and 'pig' rule. This is the beginning of the police state. It is imperative that everyone understands the issue that forces the Oakland cops to frame Huey Newton on a murder charge, and understand why we say that Huey P. Newton shall be set free."

By Mundo Mugo wa ita of
THE HOUSE OF UMOJA (Unity)

**Support the Olympic Boycott by

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and the world over**.

The sham elections held recently at Merritt College in Oakland (California) in which the honkey administration intervened in the placing of Black people in the student government have now ended in a complete debacle. Honkeys are presently charging that "Black militants" have threatened them with "assassination" unless they give up their positions in the student government, and they attempt to support their position by stating that seventy letters threatening "physical assassination" were sent to all members of the governing body, from offices to members of the Student Council.

In fact, sister Harriet Smith, a Black militant and the rightful president of ASMC, life was threatened and brothers from as far as L. A. have been guarding her house and person since the election farce.

It is our opinion that these charges were brought forth to hide these facts.

The elections held at Merritt College was held on January 24-25. Running in the election was Sister Harriet Smith along with other Black people from her party. A white-controlled group consisting of honkeys and a sprinkling of "well-meaning" Negroes also ran in the elections.

According to the administration, the honkey-controlled group won the election, but the fact is that members of the Election Committee were not allowed to count the ballot. Who did, then, count the ballots? It was the honkey administration itself which counted the ballots, and Black students who were to have done this job were systematically excluded from the room where the task was being carried out. So, quiet as it's kept, nobody really knows who won. Meanwhile, however, the honkey group was disqualified by the Election Committee for campaign irregularities, the most important of which was its refusal to

turn in a list of campaign expenditures. The decision of the Election Committee was upheld by the Judicial Council, which moved to seat the,,,,,,,,,,,,, with the second highest number of votes in the election. Following this action by the Judicial Council, the Faculty Senate voted 19-4 to let students handle the affairs of the all-Black student government, but the racist administration led by Redford decided to move on the student government by declaring that the officers from the honkey-controlled party would be placed in office until the "dispute" was settled. But there was no such "dispute", for the decision to place Sister Harriet Smith and her party in office was made by the Judicial Council, which under student government code, has the last say in the matter. Secondly, besides intervening illegally in Black Student government, Redford seated the disqualified candidates on the Merritt Council, contrary to all civilized notions of justice.

The M.C., primarily an administrative body composed of faculty, administration members, and student body officers, then met illegally to "decide the outcome of the election. With the Merritt Auditorium filled with angry Black students, Mwanachi Ernie Allen, Co-Chairman of THE HOUSE OF UMOJA (UNITY), led Black Students in a walkout of the illegal meeting, charging Redford "out of order." Black Students first congregated outside the auditorium, and then busted back into the auditorium, turning out the meeting. Redford, pink in the face, ran off the stage with the rest of his Merritt Zoo Keepers in failing pursuit, and Black people then held their own meeting where the entire election farce was run down.

The next day, the Merritt Council held another meeting, this time in private, and moved to intervene in student affairs by placing the dis-

.....Merritt Elections

qualified candidates in office.
qualified candidates in office.
Since that time, Sister Harriet
Smith, even under the pain of
threats to her life, but with the
open support of Stokeley Carmichael,
THE HOUSE OF UMOJA (UNITY), and the
Black Panthers, has been consoli-
dating and mobilizing Black, Brown,
and Yellow students to take real
Black Power at Merritt College.



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Funds Needed

SNCC workers in Orangeburg have the manpower to launch a strong political program against the white racism that grips the city, but they are short of funds.

Cleveland Sellers' bond was reduced from \$50,000 to \$20,000 on condition that he not go within five miles of Orangeburg. SNCC will not accept the condition and his bail may go up to \$50,000 again.

Orangeburg residents need an office and a late model Plymouth station wagon or Volkswagen Bus.

Readers who wish to contribute should make out checks to Mrs. Cleveland Sellers and mail them to 361 Boulevard N. E., Orangeburg, South Carolina.

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GLOBAL VIEWS

*The Black Man Fights in
VIETNAM
for the White Man's Right to
LYNCH HIM!*

THE WHITE MAN'S ENEMY IS THE BLACK MAN'S FRIEND

(Interview with Brother Nguyen Thang Binh of Saigon, Vietnam)

By Marvin X A.H. 1387

Binh left Vietnam in 1961 to study in Paris, France. His two brothers, are also in Paris. His mother is still in Saigon. Nguyen's father was killed in 1948 while fighting the French imperialists who preceded the Americans in Southeast Asia.

"The presence of Americans in Vietnam," said Nguyen, "is not justified by the Geneva accords (which temporarily divided Vietnam into two sectors ---North & South---until elections) nor by the will of the Vietnamese people. The Americans are there because of the Saigon group who wants POWER and DOLLARS.."

Nguyen described the present government in Saigon as merely puppets of the United States. He classified his people into three groups: (1) the people who profit off the American presence; (2) the people who want peace and who realize America is the cause of war; (3) the people who live as the others but work for the National Liberation Front. "You can see the presence of the third group in the villages considered by the Americans as friendly. Some nights the NLF army comes and easily occupies the village with the help of most of the population. The NLF

bombarded Da Nang with artillery installed less than 1 kilometer from the base. It is impossible to stage an attack this close without the help of the population.

"The National Liberation Front is not simply a guerrilla movement" Nguyen pointed out. When one studies the organization of the NLF administration in liberated areas, you will see it has the structure of a democratic state."

He pointed out how the NLF has raised the national consciousness of the various minorities who previously didn't consider themselves a part of Vietnam. "The efforts of the NLF to give instruction to the minorities in the mountains and bring them the technique of modern agriculture is an example of the NLF's concern for all the people. The Saigon government did nothing for the minorities. The NLF don't segregate between the minorities and other Vietnamese. As a result, the minorities have consciousness: they are fighting for the whole of Vietnam! Before, the minorities had no consciousness that their country was Vietnam. For them also, independence from U. S. imperialism is a concern. Now they see that they

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.....interview

are a real part of Vietnam, Nguyen claimed, "Catholics, Buddhists, Lao dai, Hoa Hoa -----these are the major religious groups)--everyone has conscious: the most important for them is to unite against U.S. aggression."

Nguyen clarified the misunderstanding concerning the Catholics: "one thing is, who are the Catholics??? In 1964, at the time of the Geneva accords, Catholic priests in North Vietnam told the Catholics the democratic government was anti-Catholic. The priests convinced The Catholics to go to South Vietnam these are the refugees. The Diem regime convinced Catholics they had to form an anti-communist government to protect themselves. He told them that an American supported regime was the only kind

that would allow them to practice their religion, Diem told them if Americans left Vietnam there would be no alternative to communism. The Catholics believe they had to fight to death for the Americans or be killed by the communists. But this is only the Catholics from North Vietnam. Many Catholics from South Vietnam support the National Liberation Front.

"It is important for people in the West to understand the National Liberation Front is opposed to this and not all Catholics. There is a Catholic group in the National Liberation Front.

Brother Nguyen added, "The Buddhists aspirations are the as the NLF. The Buddhists and others actively support the NLF in occupied zones. They enabled the NLF to

.....Interview

bombard Da Nang and the Presidential Palace. The Buddhists in American-occupied areas cannot openly demonstrate against the U.S., but they work hand in hand with the NLF ---they complement each other."

As we know, the classic imperialist trick is to divide and conquer. "Throughout history," said Nguyen, "Vietnam has been one nation. But he added, "Reunification of the North and South is not an immediate objective of the National Liberation Front. The immediate objective is to get the United States of America out of Vietnam. After they get the U.S. out, they will be able to unify. Unity is necessary for prosperity. The economic resources of the North and South complement each other. The North has minerals and the South has farming."

In conclusion, Brother Nguyen said, "It is inadmissible that white Americans should be racist in these times. The American system has been built to contain black people. Black People cannot be successful if they remain in the bonds set by the white power structure. I can't understand how Black people can gain their freedom through the non-violence of Martin Luther King. It is necessary that all oppressed peoples support each other and form an anti-imperialist block and fight U.S. aggression and their lackeys....."

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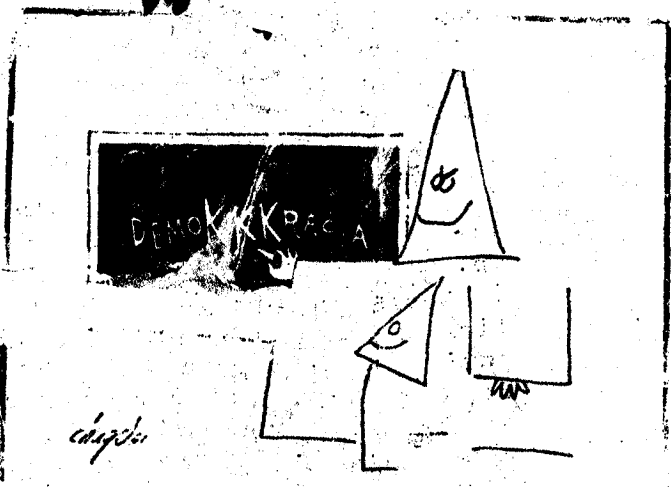
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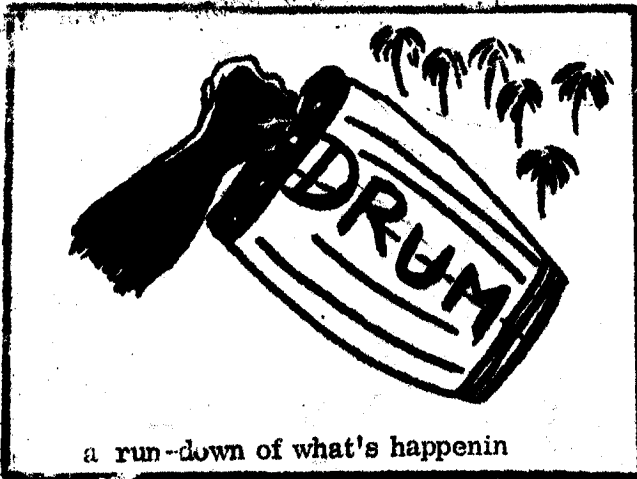
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"DemAKKkracy": The main subject taught in American and South African schools (from Bchemia)



Carmichael in Algeria, North Africa talking with leaders of the National Liberation Front of Algeria. At the top he is seen with Mohamed Tayebi the director of the Front. At the bottom he is seen talking with Cherib Belkaeem and Mohamed Bourfa Secretary and coordinator respectively, of the N.L.F. of Algeria.



a run-down of what's happenin'

De Gaulle countered by cashing in France's dollars for gold. And he added insult to injury. Instead of having this gold put in a special bin marked "France" in the sub-basement of the Federal Reserve Bank in New York, as other more trusting countries of the "free world" do, he had it shipped or flown to Paris for temporary interment in the vaults of the Bank of France. Also, he began to speak irreverently about the "gold exchange standard" under which the dollar enjoyed the role of reserve currency, and to exalt the traditional gold standard, what all "right-thinking people" nowadays reject as antediluvian. It is widely acknowledged that De Gaulle's recent comments on the weakness of the dollar were a significant factor in the vigor of the run on the dollar that followed hard on the heels of the devaluation of the English pound.

But De Gaulle's attacks on the dollar are by no means his only sins ---- in the eyes of U.S. capitalism. In 1964, he had the colossal nerve to tour Latin America and urge the Latin American nations to seek independence from the power to the north. What de Gaulle meant,

WHAT IS DE GAULLE AFTER?

PART II

Conclusion

of course, was that Latin American nations should rely more on France. His policy began to pay off this year, when Peru ordered about a dozen Mirage V fighter-bombers and Argentina bought 50 AMX-tanks.

Even more "ominous," said Congressman Selden of Alabama in a House speech attacking "de Gaulle's dangerous foreign policy, "Dec. 7, "the French government has not only taken no steps to cut off exports of machinery, trucks, and sugar-processing machinery to Castro's Cuba, it has also provided government backing for credits to finance these exports."

Selden darkly suggests that France "looks not unfavorably on the mischief" Castro's guerrillas cause. He is almost equally angered by de Gaulle's fulminations "against so-called U. S. aggression against North Viet Nam, and his call for the neutralization of Southeast Asia."

The identity of the beneficiaries of de Gaulle's "dangerous foreign policy" is perhaps revealed most clearly in France's latest Middle East switch from aid to Israel to ardent wooing of the Arabs. The first, big payoff, reported in the New York Times, Dec. 8, was the

sale of supersonic Mirage V's, plus transport planes and armored cars to Iraq, and an agreement under which a French government controlled oil company is to have the exclusive right to seek and produce oil in 3,088 square miles in Iraq, and 1,089 square miles off shore.

In addition, said the Times, "another French oil company, the Compagnie Francaise des Petroles, which is also government controlled is favorably placed to win the largest oil prize that the Iraqis have to offer -- the right to put the North Rumaila field into production." The field has been completely explored and is thought to contain a billion tons of oil.

Said the Times dispatch: "The emergence of France as the major petroleum power in Iraq is regarded as the first big reward for President de Gaulle's Middle Eastern policy, which has been swinging from friendship with Israel to ever stronger support for the Arabs."

Still another big reward may be in the offing. The whole capitalist world is sulphur hungry, and "France is competing against the United States companies for a concession to exploit the important sulphur deposits of Misraq, south of Mosul in northwestern Iraq. Iraq is one of the few countries that could be rapidly put into production."

It is no wonder that, as the Times put it, "protests against President de Gaulle's policies grew in the United States." One of those protests, interestingly, was a group of New York dress manufacturers who said they objected to de Gaulle's anti-American statements, and his threat to convert dollars into gold, but whose real and painfully evident purpose was to promote a boycott of Paris dresses in the American Market.

Another protester, Representative Rivers, inadvertently revealed that U. S. agricultural exports are also suffering because of de Gaulle's ingratitude, saying in the House, December 7,:

"This man de Gaulle is not our ally. He has declared war on this country. It is time we should declare war on him. The best way to do it, Mr. Speaker, is to hit him in his pocketbook and deny him this gold.

"Moreover, Mr. Speaker, we should consider selling our wheat in the world market and in Europe below their (France's) cost. This is a way to bring this man de Gaulle to his knees."

No doubt the chorus of protests against de Gaulle's policies will grow in volume, and we may hear misguided echo all sorts of charges. But the fact of the matter is that what we are witnessing is a classical example of an intra-capitalist competitive war that is growing in bitterness and rancor. As history has demonstrated again, and again, it is the stuff out of which real wars come.



burning spear

The Culture and History of Black Folk

The Cheyennes met their defeat in a eventual defeat to the loss of the sacred Medicine Arrows to the Pawnees in 1830. These four arrows were thought to have great power for the males in the tribe. In the summer of 1830, the Cheyennes painted for war and went out to the Pawnees. The warrior Bull carried the Arrows tied to his lance. The arrows were thought to be a protection to the Cheyennes in battle. But a Pawnee grabbed the lance and pulled it out of Bull's hands. The Cheyennes were never able to recover the Arrows.

This is the story of the heroic men and women on their heroic journey to their homeland in 1878. Most heroic of all were those chosen as chiefs, the leaders of the Cheyennes. Dull Knife and Little Wolf led the desperate attempt to save the last remnants of their tribe from being annihilated.

After the Custer battle at the Little Bighorn that June of 1876, the allied war party scattered in all directions, fearful that the Great White Father would seek revenge on them. There were preparations to be made for the winter, and they wanted to avoid more trouble. Dull Knife was the chief of

the band of Northern Cheyennes, his band comprising 200 lodges with 400 warriors. Dull Knife was weary from fighting, and at a council, he announced that henceforth no member of his band would pull a trigger in battle unless fired upon first. As Dull Knife spoke, the others were silent, for most of the band had deep resentment toward the whites and were not ready to make peace.

In November of 1876, General MacKenzie approached Dull Knife's camp at the head of the Powder River in the Big Horn Mountains. MacKenzie was really looking for Crazy Horse's band, but altered his plans when his scouts spotted the Cheyenne camp. MacKenzie had 800 soldiers, nearly half of them Indians, and a number of those, Cheyenne.

Dull Knife wanted to strike the lodges and flee. Black Hairy Dog was the only one who agreed with him. But Last Bull, chief of the Fox Soldier Society, inquired sarcastically whether the Cheyenne warriors were men or old women; in response they vowed to fight. That night a scalp dance was held until it was early morning. The decision was made to stand and fight.

At dawn MacKenzie charged. Indian scouts surrounded the Cheyenne camp to prevent any escapes. The attack was perfectly timed -- the Cheyenne warriors were still asleep and naked. But MacKenzie's Pawnees swept through the Cheyenne camp and their horses got stuck in the river mud just long enough for the women and children to run to safety.

The warriors took up their guns, what few of them they had, and took a position in a protective gully. A Lieutenant McKinney was sent forward to dislodge them. In this, he was highly unsuccessful and unfortunate. But when the Cheyennes came out to count coup, they exposed themselves to a counter attack. Captain Hamilton led this charge, and thirty warriors were killed.

The Cheyennes retreated and for the next several hours, long range sniping went on between them and MacKenzie's men. The Cheyenne speaking Bill Rowland called to the Cheyennes for their surrender, The Cheyennes were defiant; except for Dull Knife who was mourning the loss of his three sons in the battle. He was ready to make peace, and stepped up to thank the soldier-chief for sparing the women and children, but Little Wolf broke in to denounce MacKenzie's scouts for fighting against their own people.

* TO BE CONTINUED IN NEXT ISSUE!

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Monogamy
is

Unnatural

Says Umaru Dikko

I would like to open my case by saying that there is no such thing as a universally codified system of marriage. This perhaps is because marriage, in one form or another, has been in existence well before the law, or one might even say, well before religions.

- In these days many people tend to look at marriage as an institution brought about by laws or by religions. In effect, marriage is no more than a social institution, a contract between a man and a woman, witnessed by the members of the community in which they live, that they intend to live together and produce children whom the community should recognise and accept. Thus systems of marriage can, and in fact do, vary from one society to another.

In some small communities the practice is due to economic reasons. If the wife helps the husband on his farm, then it is obvious that the more wives he has the richer he is. More wives also mean more power for the man.

As soon as the word polygamy is mentioned, people think of the Moslems. In fact, once you say to them that your religion is Islam, you can guess what the next question will be: "How many wives do you have?" Indeed Moslems are permitted to marry more than one wife....but the maximum number is restricted

you can guess what the next question will be: "How many wives do you own?" Indeed, Moslems are permitted to marry more than one wife....but the maximum number is restricted to four and there is a strong string attached. According to Islam a person may marry one, two, three or up to four wives provided he can do equal justice to all of them.

Like everything else in Islam, there is a reason for polygamy. In the days of "jihad" or religious wars many husbands got killed on the battle grounds and consequently wives, some children were left without someone to care for them. Thus the Society became unbalanced, just as it was in the case of many European countries immediately after the war. The only alternative for these widows who, of course, had no private home, was to marry men already wed. Thus, and with justification, Islam allows polygamy in order to maintain a good balance in the society.

I remember a lady once putting her case against polygamy thus: "When God created Adam He gave him only one wife - Eve." The answer I gave her was that if Adam had asked for more, God might have given him more, but the fact that he did not ask, does not mean that polygamy is

SOUL SISTA! - Continued



more, but the fact that he did not ask, does not mean that polygamy is contrary to nature.

I know to a monogamous society it makes a woman shiver at the thought that her husband is also a husband to another woman. Thus, he whispers the words, "I love you" in her ear just as he whispers them to No. 2, 3 or 4. What is wrong with that, so long as he remembers to whisper the words?

There are those who support the theory that a person cannot love two different women at the same time. I believe---more---I know it is utterly wrong. For, if true, why should adultery be so popular?

If a man is capable of loving another woman after his first love then to all intents and purposes he is polygamous in mind.

The law which allows for only monogamy is contrary to the nature of men.

It is perhaps, a democratic way of distribution of women among men, but it is a harmful law in a community where women outnumber men. What are the unfortunate surplus to do?

In a polygamous community the man can legalise what, in a monogamous society, would be an adulterous association. He would certainly not have to go through the trouble of

inventing excuses to his wife along the lines of: "Sorry, darling, I'm going to be late at the office tonight."

The law of monogamy makes men become hypocrites and liars.

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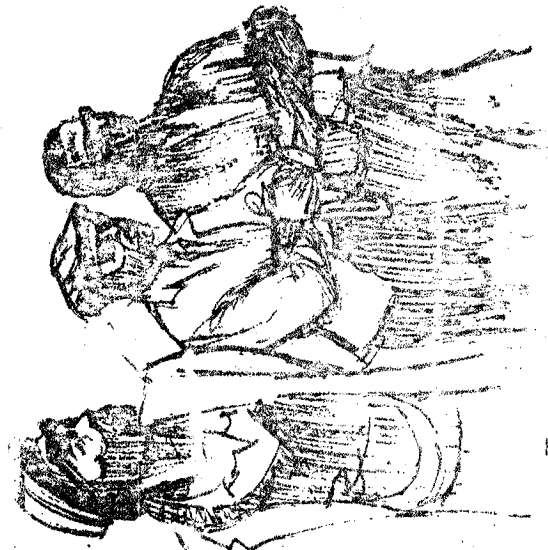
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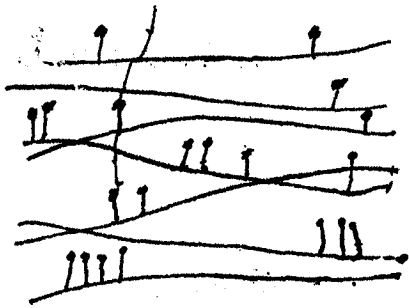
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Blood, BLACK PANTHER'S on the move
Gonna put BLACK PEOPLE in the groove
Blood, BLACK PANTHER'S on the move

You won't find him in the parks
Cause the PANTHER leaves no marks
You won't see him in brood daylight
Cause the PANTHER strikes at night

Blood, BLACK PANTHER'S on the move
Blood, BLACK PANTHER'S on the move
Are you ready to get yo'self in the groove?
Blood, BLACK PANTHER'S on the move

BLACK PANTHER'S don't take no shit
Cause he's had too much of it
He belongs to the BLACK NATION
He's goin for BLACK LIBERATION

Blood, etc....

L. Johnson: "The Americans come to Vietnam... to stay!"
From "The People's Youth" (Bulgaria)



BLACK POLITICS

A JOURNAL OF LIBERATION

p.o. box 1233
Berkeley, Calif. 94700

Saul the Great

It was summer in Colored Town, just this side of the estuary. The colored people had been grumpling for a long time about how poor they were, how they lived in run-down conditions, and how they were unable to get any kind of decent job. But nobody really listened to them. Everybody else was busy swimming or golfing or just lying around soaking up the sun.

But one sweltering day in August (just the kind of day for a riot) a blinding white flash appeared on the horizon of Colored Town, and all the colored people ran out of their houses to see what it was (everybody else was too busy vacationing to care). Down from the hills came a mighty rider on a White Charger, blowing a golden trumpet and letting his shock of black hair billow in the hot breeze.

"Behold ye, colored people!" he bellowed in a clear voice, reigning his White Charger up. "For I am Saul the Great, come from the Great Plains of the East to deliver you from poverty!"

"Tell us, O Saul the Great," they said, "what should we do?"

"First, I will need money to build great offices with many secretaries, so that I can have a base for operations," Saul the Great replied.

So the people took what little money they had in the banks and gave it to Saul, and indeed he built great, great offices with many secretaries. And the colored people came to the door of the greatest office and asked Saul the Great, "What shall we do next, O Wise One?"

"I will need more money," Saul the Great replied, "to make a great study of the poverty in Colored Town. Then and only then will I be able to deliver you from poverty."

So the colored people got loans on their cars and houses and went into their socks under their beds and gave all the money they had in the world to Saul, for they trusted him as little children trust their father. And indeed Saul did make a great study of the poverty in Colored Town which lasted many months. And when he had finished, the colored people came again to the door of the greatest of offices and said, "Is it not time, O Saul, to deliver us from our poverty?"

"Truly the time has come," Saul said, "but it will take money, lots of money. Poverty is a powerful thing, and must be fought with three times the funds as you have given before."

So the colored people sold their cars and houses and even all but the clothes they had on their backs, so that they had to sleep on the sidewalks or in the parks, and when they had collected all the money they had previously collected, they gave it to Saul. And then Saul loaded the money in huge money bags which he put over his shoulders and then he mounted on his White Charger and galloped up over the mountains back towards the Great Plains from whence he had come.

And they never saw him again.

PATRONIZE:

A-N-D

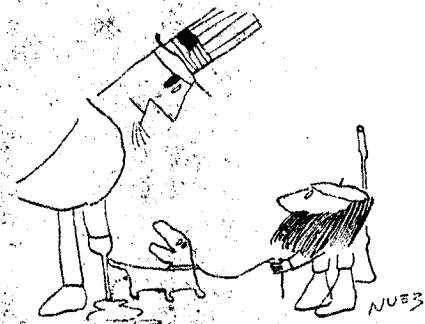
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EDITORIAL:

The following statements were taken from a recent interview with LeRoi Jones..

CLARKE:

Let me ask you, do you see any sort of clash between your position as an artist, which is to some extent, a contemplative position, and your function, say, as a political activist?

JONES:

Now again, I think that the definition of "artist" has to be redefined in terms of the needs of black people. We must make new definitions. As you say, contemplative I don't agree with that completely because we have to be contemplative because that is what makes the totality of our vision; but also we have to be activist because of the needs of our people. And unless our art is absolutely in tune, you see, with the needs of our people, then we are creating for Europeans, and not for our own people. Mao Tse-tung is an artist. Patrice Lumumba was an artist, and Ho Ch Minh, and as far back as Antar, the Arab. It has to be a totality. I think we have to concern ourselves with being men. And all the other things must pay their part, in reaching the totality of our manhood, I think.



Forging Shackles Into Swords

Woodcut by Cheny Wei

The Journal of Black Poetry
1308 MASONIC AVE. #4
SAN FRANCISCO, CA. 94117

INTRODUCING THE HOUSE OF UMOJA (UNITY)

Beginning with this issue of Black Power!, becomes the official organ of THE HOUSE OF UMOJA (UNITY) reflecting the merger of the Black Panther Party of Northern California and THE HOUSE OF UMOJA (UNITY) located in southern California.

The primary purpose of THE HOUSE OF UMOJA (UNITY) as its traditional name implies, is designed to build a nation of Black people whose love and unity is so strong and tight that no poison will be able to contaminate the Black rhythm for unity and liberation.

We believe, Brothers and Sisters, that we must come together because our ancestors demand that we raise their pure Black Souls on to the vestibule of the good Black dirt and above the white stench of sunken slave ships, haunted plantations and corrupt, dirty cities. We must create a Love Supreme, a whirlwind which a UNITED Black man will relegate to the ashes of oblivion the evil vibrations of western white decadence which will not let our ancestors partake in the music and joys of eternal happiness. In a word, this is what THE HOUSE OF UMOJA (UNITY) stands for.

Ndugu Zangu Wamekufua Waishi!!
(long live our ancestors!!)

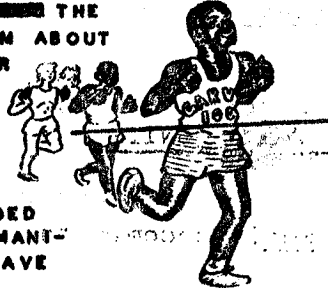
Co-Chairman Mwananchi Ernie Mkalimoto
(Allen)
Northern California

Co-Chairman Mwananchi Robert Uwezo
Southern California

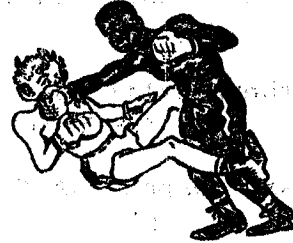
MARCUS GARVEY: BLACK FATHER OF BLACK POWER (#2)

AS A CHILD MARCUS GARVEY GREW UP WITH BLACK AND WHITE CHILDREN AS HIS

PLAY-MATES. ~~THE~~ THE LESSONS TAUGHT ^{TO} HIM ABOUT REALITY BY ^{HIS} FATHER AND THE OBSERVANCE OF HIS MOTHER'S CHARITY AND THE NIGGARDLY RESPONSE AND RESPECT REWARDED HER FOR THESE HUMANITARIAN SERVICES GAVE MARCUS GARVEY THE BROAD KNOWLEDGE OF THE INTELLIGENCE AND EMOTIONAL TEMPERMENT OF HIS PEOPLE WHOM HE STUDIED.



GARVEY PROVED HIMSELF SUPERIOR TO ALL OF HIS PLAYMATES BOTH PHYSICALLY AND MENTALLY. THEY LOOKED TO HIM FOR LEADERSHIP. MARCUS GARVEY DEVELOPED A STRONG FORCEFUL PERSONALITY AT AN EARLY AGE. IT CHARACTERIZED HIM UNTIL HIS DEATH.



"...I MADE THEM RESPECT THE STRENGTH OF MY ARM."

MARCUS GARVEY'S EDUCATION CAME FROM MANY SOURCES: PRIVATE TUTORS, TWO PUBLIC SCHOOLS AND TWO COLLEGES. GARVEY'S TEACHERS WERE MEN AND WOMEN OF VARIED EXPERIENCES.



A YOUNG WHITE GIRL WHOM GARVEY HAD BEFRIENDED IN HONESTY TOLD HIM THAT SHE WAS INSTRUCTED BY HER PARENTS TO NEVER WRITE TO HIM OR TO GET IN TOUCH WITH GARVEY. SHE WAS BEING SENT TO GREAT BRITAIN AND MUST HAVE NO....

WHILE STILL IN GRAMMER SCHOOL GARVEY BECAME A PRINTER'S APPRENTICE. THE PRINTER UNDER WHOM GARVEY SERVED WAS HIGHLY EDUCATED, WIDELY READ, AND HAD TRAVELED EXTENSIVELY.



(to be continued next issue)