

File Panther

CLEAVER FROM ALGIERS

Today is January the 12th, 1971. Since September of 1970, Dr. Timothy Leary and his wife Rosemary have been with us here in the Inter-communal Section of the Black Panther Party in Algeria. During that time, much confusion has been generated, partly because of our own silence on the subject, as to the relationship between the Black Panther Party and Dr. Leary and his wife.

I want to take this opportunity to set forth our position on that and also to make a few observations on the drug culture as a whole inside the United States specifically, as it relates to the process of carrying out the revolutionary struggle against the fascist imperialist empire of the United States of America.

A couple of months ago, I was talking to Dr. Leary about how we would deal with this case, how we would integrate him into our operation here, of what role he could play, and how he could function, and specifically how he could be projected to the press in terms of his public image. And his suggestion was, that because of the difference in the psychology of his part of the world, particularly he was referring to Europe, that we had to use terms, concepts and images that they could relate to. And so he stated that he thought that he should be projected as the "Aristotle" or the "Socrates" or the "Sartre" of the American revolution. And I think that kind of symbolizes or typifies how Dr. Leary has constantly tried to relate to us, that he seems to take himself seriously as the high priest of the revolution; and that he in some sense sees himself as sort of a secular god, around which the universe is constructed, around which the revolutionary movement inside the United States revolves.

And also, after many discussions with him on the subject of drugs and the relevancy of drugs, specifically LSD, acid, as a weapon in the revolutionary struggle, I've come to the conclusion that Dr. Leary is irrevoably wed to the idea of the beneficial aspects of LSD in the context of the revolutionary movement and that he is willing to; well; (long pause) that he would rather die than give up the idea of changing American society by dosing everyone with LSD. Well, this is not a principle or a suggestion that we in the Black Panther Party can in any way endorse, because we think it's absurd and unrealistic as an approach to carrying out our struggle. Leary seems content to continue advising people to "Turn on, tune in and drop out," and that he really means it when he says that freedom means getting high. While this is in direct conflict with the needs of the American revolution, because we feel that we need people with clear heads, sober people who have their wits about them, because we're confronted with murderous fascist pigs who will stop at nothing and who have so much manpower at their disposal that they're able to change shifts on us. Each crew puts in eight hours a day, while we ourselves are not able to do that, so that it's not realistic or serious to suggest that people try to deal with the situation in the United States by taking acid trips or other drugs or by being high at all in any way, shape, form or fashion.

People who have taken a close look at what the Black Panther Party has stated in the past will know that when we condemn the use of harmful drugs, that we do not include marijuana in that category, because there are many of us who like to get high on marijuana once in a while. But this does not mean that we advocate a constant state of being high, or intoxication, that we want to make it absoluteley clear we do not advocate people indulging in a revolutionary activity while under the influence

drugs under the present circumstances should be viewed as counter-revolutionary activity.

This does not mean that we do not recognize the progressive role played in the past by the whole youth, drug, culture in the United States; that it was very useful some years ago when people rebelled against the straight-jacket rules and regulations of Babylonian society by turning away from the standards and values of that society, and by shattering to smithereens these values by getting high, freaking out, freaking off, whatever you want to say, whatever terminology you want to use, that at a certain point in our struggle, this was a progressive step to take. But things have changed since then, it is no longer useful to our struggle and it has to be stopped, it has to be dealt with, and we take a dim view of it, and we want nothing to do with it and we want to see it ended. We want people to gather their wits, to sober up, and get down to the serious business of destroying the Babylonian empire, and this is what we must do, and this is our duty.

On January the 9th of 1971, I issued an order to Field Marshall D.C., who works in our Inter-communal Section here in Algeria, to go to Leary's apartment and to take Leary and his wife Rosemary to another location and to confine them there until further notice. And since that time, Dr. Leary and Rosemary Leary have been placed in --- I don't really know the term to use, but, we could say that, on January the 9th, we busted Leary--Leary's busted, and you can consider him busted, he and Rosemary.

At one point, he was talking to Rosemary about the situation, and he said, "They're just some niggers flexing their muscles." The point is, that in using drugs as an escape, trying to use drugs as a way of dealing with the reality, the horrible reality of oppression in Babylon,

it serves the function of escaping from that reality, but it has the harmful side-effect of leaving many contradictions unresolved. And in the case of Leary, I think he symbolizes this for us, we've had time, we've had time to very carefully observe Leary's reactions and behavior through this very close association we've had with him over these months, and we find that although he's able to make political gestures and political statements, that essentially the man is, apolitical, and opportunist and he has a very deep strain of racism, white racism in him, which comes out in very surprising forms, and which he thinks goes undetected. And, although I have no pretensions of being a psychologist or a psychiatrist, it has become very clear to me that there's something seriously wrong with both Dr. Leary and his wife's brains. I attribute this to the multiple, the uncountable number of acid trips that they have taken, and it makes me very sad, looking at their situation, because, while on the one hand I like Leary, I like Rosemary, but objectively I find them both to be non-functional in a political context; not helpful, and really we have grown to look upon them sort of as patients, sort of as responsibilities that we have to take care of. Also we've noticed that they're very dangerous people because whatever the use of LSD has done to their brains, one thing is that it's very clearly done is destroyed their ability to make judgements, particularly in the area of security, so that we are forced to constantly use manpower to watch them; we've had to separate them from various enemies that they've gotten themselves involved with.

Dr. Leary seems to wither away without an audience. He needs people around him who have a worshipful attitude towards him. He has a need to be seen as a high priest, as a god. And in this part of the world, such gods don't have ready audiences at hand. So that Leary scrapes

around for any audience that he can assemble, whether it's an audience of CIA agents masquerading as hippies and tourists, or what have you, so that we do not regret for one moment that we took on the case of Timothy Leary, we do not regret having done that. But we're only now beginning to fully realize the heavy burden that we picked up when we did that. And this also we see in terms of our duty to the revolutionary movement in the United States of America, that we must deal with all the destruction and damage of people that has been generated by the very evil, vicious social system that holds sway in Babylon. But to all those who look to Dr. Leary for inspiration or even leadership, we want to say that your god is dead, because his mind has been blown by acid. And we say that if you think that by tuning in, turning on and dropping out you're improving the situation, that you're changing society, it's very clear that you're doing nothing except destroying your own brain and strengthening the hands of our enemy. Because I think that in this day and time when the enemy no longer needs our labor power, when the enemy has machines to replace men, that they would very much like to have everybody walking around with their minds blown away by acid, so that they could continue to run their game down on a mass of robots. I think that the use of LSD as it is manifested in the high priest of LSD, Dr. Leary, brings 1984, with all of its horrible ramifications, so much closer.

That's not the future that we are fighting and dying for. That's not what it's all about, that's not what we are into. Since Leary has been here in Algeria, there have been many Hippies and Yippies and so forth tripping over here, making their pilgrimage to see their god. And with them they bring sacrificial gifts to their god, and we want them to know that it's not acceptable to us here, and you will not

receive a warm or happy welcome if you show up here coming out of that bag. What I'm saying here also applies to the Jerry Rubins, the Stew Alberts and the Abbie Hoffmans and the whole silly, ~~xx~~ psychedelic drug culture, quasi-political movement of which they are part, and of which we have been a part in the past, which we allied ourselves with in the past, which we supported in the past because it was our judgement that at that time, this is what we had to work with, from white America.

But we're through, we're finished with relating to this madness, we're through tolerating this madness, and we want everybody to know that the serious work of up-rooting and destroying the empire of Babylon which is vicious facism and imperialism. This has to be dealt with, and we want it dealt with in the only way that it can be dealt with, by sober, stone-cold revolutionaries, motivated by revolutionary love, men and women who fit the description given by Comerade Che Guevera: "cool, calculating killing machines to be turned against the enemy," people who ~~xx~~ have a firm ideological foundation, who know what they're doing, who know how to do it, who know how to implement their ideology for the purpose of carrying out this revolution.

Yes, we had to bust Timothy and Rosemary, (long pause) and we have to take care of Timothy and Rosemary, and we will do that, too, as long as Timothy and Rosemary remain in Algeria, they will have the protection of the Inter-communal Section of the Black Panther Party, and that's the only protection that they have. They don't understand that, but we do, that all of us who are out here -- our very survival is dependent upon our political situation, and that's all, because the U.S. imperialists, the facists, have armies of agents scrounging and crawling all over the planet earth, making trouble for progressive forces, and they have finally focused in on us here, and they're trying to move against us,

they're trying to destroy us here. And it's for that reason that we can no longer tolerate this stupidity from Leary and by busting him we're letting him know that we're serious about that. He sees this as a contradiction. He thinks that a prison is a prison, confinement is confinement. I find it ironical myself, having spent long years in prison myself, and not relating to it, not relating to imprisonment or confinement, but yet finding myself in the position where I had to make the decision to bust Timothy Leary. I say this half jokingly, because he will be released tomorrow, he will be allowed to go back to his apartment tomorrow. He will be liberated tomorrow. But this machinery that we have in our hands is revolutionary machinery, and Leary has received a revolutionary bust. He escaped from a reactionary bust in Babylon, came to Algeria, and now he has suffered a revolutionary bust. That's exactly what it was...the man was busted, we busted him. And it's acceptable to us. We see in Leary's behavior, his attitude, a good example of the opportunism of the white section of the American revolutionary movement, something has to be stopped. We hope that the Weathermen ~~xxx~~ have a chance to see and hear this. We want to say, right-on brothers and sisters, we took upon ourselves Timothy and Rosemary at your request, in order to demonstrate our love and solidarity for you and our great, undying respect for your beautiful revolutionary work. And we say, keep it up. But we also want to say that we think it is a mistake when you suggest or advise people to turn to acid as a revolutionary weapon. It's not necessary. And we're not speaking out of ignorance, because we know what acid is about. Some of us have taken trips, to check it out, and we know what it's about. And if we had more information on the subject, we could take a definitive stand on it. But we don't claim to be authorities on the use of LSD, and at

this particular moment, we have no interest in becoming authorities. If we did, then we could certainly do that by tripping out on the acid that we've confiscated from these hippies and yippies and trippies that have been flocking to Algeria to pay homage to their god, Timothy Leary. But that's not where we're coming from, that's not what it's about. And we think that it would be good, if you could define your position on the relevancy of this whole drug culture in our struggle against the death culture of Babylon, because in terms of protracted struggle, and in the long-term view, the drug culture is part and parcel of the death culture, and it's a result of the pressure of the Babylonian social system on people that forces them to seek escape from the awful confrontation that is upon us.