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PRISON SCENES

Illinois Prisoners Organization
Chicago, Illinois

July - August 1976

VOL. 1 NO. 5

25c

Stateville Inmates Stage Protest

On June 18, 1976, approximately 70 men were forced to peacefully protest the inhuman practice of placing 5 and 6 men into cells that were designed for only 4 men by having themselves placed in the segregation unit here at Stateville Penitentiary. They choose to place themselves in segregation rather than allow the administration here at Stateville to pack them into these tiny cells like sardines. They choose this alternative only after their pleas went unheard by the officials.

The men that chose this alternative were mostly college and high school students. Some were within a semester of receiving their hard earned B.A. Degrees, others were near completion of their G.E.D. program, and still others were well on their way to receiving their Associate Arts degrees. Due to their protest they are being threatened with being transferred from their educational assignments.

Human beings are being literally packed into tiny cells in view of the fact that these cells are designed to hold only four men - and with four men it is still very crowded. The administration here at Stateville cares less whether this overcrowding

will permit us to live like human beings, and they show no respect for basic human rights. Unless we can generate some concern from our Brothers and Sisters in the community we are in an almost hopeless state.

We are asking that those of you who read this article and would like to assist us in our struggle to gain our elementary human rights write letters to the Governor of this state and to the Director of the Department of Corrections demanding that they put a stop to the overcrowding and that they return the peaceful protestors to their original assignments. With your help we can win! Our hands and our hearts are extended to you!

"The Spark Collective"

Letters can be written to:

Governor Daniel Walker
Office of the Governor
Illinois State Capitol Building
Springfield, Illinois 62706

-or-

Director, Illinois Dept. of Corrections
201 Armory Building
Springfield, Illinois 62706.

I am sending this letter from "B" house. About 50-60 brothers were moved today from "C" house over the issue of placing two (2) more beds in cells where there were already four (4). Wednesday, the Lieutenant from "C" house, Curry, began moving the beds into cells on three (3) galleries. (Three galleries are "divided," housing the high school on one side (cells 301 to 315); and T.V. College on the other side (cells 316 to 330). Wednesday he only got as far as 308 with the six beds, but every cell on the high school side had at least five beds. That night I took the extra beds down and moved them out of the cell and set them on the gallery. A Lieutenant stopped me, and one of my cellies who was helping me carry the bed, asked for our names and numbers, but nothing was done, since he had to "consult" with the day-time cell house Lieutenant.

Thursday morning and afternoon Brothers in the high school and college had a discussion as to what action to take. The majority felt agreed that Brothers would take

the beds out of their cells, and in the event the police came to walk anybody they would have to walk everybody. Thursday night several Brothers took the extra beds out of their cells. This morning the cell house Sargent picked two cells, one in the high school, and one in the college, and told the Brothers to either accept the beds back in their cells or take a walk to B House. So, the end result, so far, is that more than half of three galleries packed their s--- in solidarity and protested.

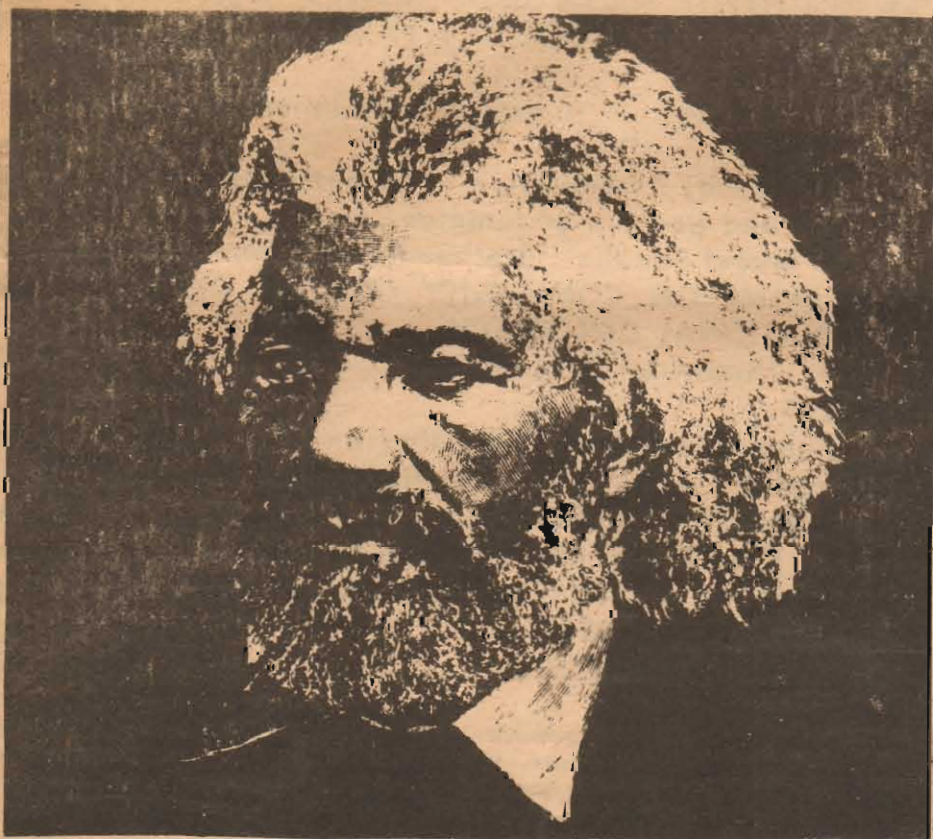
We are telling them that we don't refuse assignment anywhere in the joint, but we want to go back to our original assignments, in cells with no more than four (4) beds. Also, at some point, they may try to skip us out of the joint, or refuse to allow us out of S-K when we want to come off, or, more likely, give us static in getting into S-K.

The word is that they have placed "C" House on lock-up, preventing other Brothers from taking

action we did. Other Brothers came over late Friday night, and others

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What to a slave is the Fourth of July?



Frederick Douglass

Frederick Douglass (1817-1895) ex-slave, author, editor, and eloquent spokesman for the abolition of slavery, made some timely remarks in a speech given in Rochester, New York, July 4, 1851. In an effort to expose the myth that Black people have many reasons to partake in America's "Bi-Centennial Celebrations," Prison Scenes is presenting our readers with the following article:

Fellow citizens: PARDON ME, AND ALLOW ME TO ASK, why am I called upon to speak here today? What have I or those I represent to do with your national independence? Are the great principles of political freedom and of natural justice, embodied in that Declaration of Independence, extended to us? And am I, therefore, called upon to bring our humble offering to the national altar, and to confess the benefits, and ex-

press devout gratitude for the blessings resulting from your independence to us?

Would to God, both for your sake and ours, that an affirmative answer could be truthfully returned to these questions. Then would my task be light, and my burden easy and delightful. For who is there so cold that a nation's sympathy could not warm him? Who so obdurate and dead to the claims of gratitude, that would not thankfully acknowledge such priceless benefits? Who so stolid and selfish that would not give his voice to swell the halleluiahs of a nation's jubilee, when the chains of servitude had been torn from his limbs? I am not that man.

I say it with a sad sense of disparity between us. I am not included within the pale of this glorious anniversary! Your high independence only reveals the immeasurable distance between us. The blessings in which you this day rejoice are not enjoyed in common. The rich inheritance of justice, liberty, prosperity, and independence bequeathed by your fathers is shared by you, not by me. The sunlight that brought life and healing to you has brought stripes and death to me. This Fourth of July is yours, not mine. You may rejoice, I must mourn. To drag a man in fetters into the grand illuminated temple of liberty, and call upon him to join you in joyous anthems, were inhuman mockery and sacrilegious irony. Do you mean, citizens, to mock me, by asking me to speak today? If so, there is a parallel to your conduct. And let me warn you, that it is dangerous to copy the example of a nation whose crimes,

towering up to heaven, were thrown down by the breath of the Almighty, burying that nation in irrecoverable ruin. I can today take up the lament of a peeled and woe-smitten people.

"By the rivers of Babylon, there we sat down. Yes! We wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive, required of us a song; and they who wasted us, required of us mirth, saying, Sing us one of the songs of Zion. How can we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."

Fellow citizens, above your national, tumultuous joy, I hear the mournful wail of millions, whose chains, heavy and grievous yesterday, are today rendered more intolerable by the jubiliant shouts that reach them. If I do forget, if I do not remember those bleeding children of sorrow this day, "may my right hand forget her cunning, and may my tongue cleave to the roof of my mouth!" To forget them, to pass lightly over their wrongs, and to chime in with the popular theme, would be treason most scandalous and shocking, and would make me a reproach before God and the world. My subject, then, fellow citizens, is "American Slavery." I shall use this day and its popular characteristics from the slave's point of view. Standing here, identified with the American bondman, making this wrongs mine, I do not hesitate to declare, with all my soul, that the

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PRISON TRANSPORTATION SERVICE

The ILLINOIS PRISONERS ORGANIZATION was founded to insure the political and legal rights of prisoners incarcerated throughout the state of Illinois. The ILLINOIS PRISONERS ORGANIZATION is composed of ex-offenders, people in prison, families and friends of inmates, and concerned community residents. In order to bridge the gap between the community and the prison population, we have instituted a PRISON TRANSPORTATION SERVICE. By working co-operatively, pooling our resources and finances, we have provided this service to the community. ALL BUSES LEAVE FROM THE WASHINGTON PARK YMCA, 5000 S. Indiana. STATEVILLE-JOLIET trips depart at 10 a.m. PONTIAC-DWIGHT trips depart at 9 a.m. MENARD trips depart at 12 midnight.* We ask all riders to be at our location one-half hour before departure time. Bring I.D.

JULY

SUNDAY 4 STATEVILLE-JOLIET
SUNDAY 11 PONTIAC-DWIGHT
SUNDAY 18 STATEVILLE-JOLIET
SUNDAY 25 PONTIAC-DWIGHT
FRIDAY 30 MENARD

AUGUST

SUNDAY 1 STATEVILLE-JOLIET
SUNDAY 8 PONTIAC-DWIGHT
SUNDAY 15 STATEVILLE-JOLIET
SUNDAY 22 PONTIAC-DWIGHT
FRIDAY 27 MENARD
SUNDAY 29 STATEVILLE-JOLIET

Prison Rehabilitation:

(the non-existence of)

DEFINITION: Re-ha-bil-i-tate, tates, - tated, - tating.

1. To restore to a good condition; regenerate, or make over in an improved form.
 2. To re-establish in good repute or accepted respectability, as a person or the character, name, etc., after disrepute.
 3. To restore formally to a former capacity or standing, or to rank, rights, or privileges lost or forfeited.
- (T.M.L: M.S. Rehabilitatus, pp., Restored) • Rehabilitation, N.

The official view is that one whose head is sufficiently bowed, who appears quiet and industrious, who no longer presents a threat to the white middle-class ethic of his captors, is 'reformed' and ready for parole. Increasing numbers of prisoners are beginning to look upon the whole criminal-justice system, with the penitentiary at the end of it, as an instrument of class and race control. The screening process

shows an inmate playing policemen in squad cars; the young ear thief from a "nice home" will be returned to his family with a warning; for the identical crime, the ghetto boy will be arrested and imprisoned in the Juvenile Detention Home. Once in the toils of the system, he must submit or suffer the consequences.

The non-conformist, the protester, the man who demands his constitutional rights, may never get out. Once he is sentenced and sent to the penitentiary to serve his time, the latter also holds true here because the so-called "rehabilitation programs" geared to instruct, educate and elevate his mind are now non-existent commodities, especially here at the Stateville Correctional Facility.

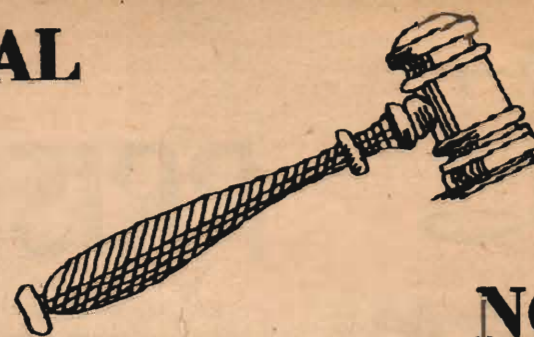
There are only two vocational programs offered here and the educational program is limited and quite inadequate. There is a G.E.D. Program offered here, but the instructors just go through the motions of teaching instead of earnestly trying to stimulate an inmate's mind. As far as the college level programs here are concerned, they are ridiculous. Whatever course the inmate enrolls in he is constantly being bombarded, attacked for the intelligence he may lack and used as an example in the verbal dissertations of the professor teaching the class, not to mention the fact that instead of being taught the lesson from the book, the inmate is being subjected to the individual ideology of the professor teaching that particular subject. The courses are not in sequence, so subsequently after you have completed a course such as Sociology 101, there is no guarantee that the following semester or year that you will be afforded the opportunity to take Sociology 102. Almost every course offered here is non-transferable to colleges outside these walls.

So that as it may, any inmate who has some semblance of intelligence, and who wants to be released the first time that he goes before the parole board must out and initiate a plan,

and it had better include his joining or enrolling in some type of institution-sanctioned program. The key here is that the inmate is not joining groups or enrolling in educational programs because he is aware of the redeemable qualities of a therapeutic group, or of an education. Certainly not, on the contrary, he is already quite aware of the non-existence of any type of redemptive qualities in any of the programs offered here. His main concern is to program and adhere to it in order to influence the decision of the Parole Board Members when he is scheduled to see them, that is only if he can program, move out and circumvent all the funnies that jump off in here so that he won't have his good time taken from him and provided he has a decent bit and not some sentence like 50 to 100 Three Times.

Already faced with insurmountable odds the inmate has but still one more spectre to deal with, the ever-present administration. The administration is by far the inmates' most formidable obstacle. Yes, obstacle. His obstacle to freedom. The Administration decrees from time to time that he, the inmate, shall be out on lock-up for an undetermined space of time, so therefore his participation in groups and programs is nullified. The most commonly used excuse for the locking up of inmates is the threat to security excuse. When the Administration is not feeling restless and in need of letting their might be known they have another form of program-halting and this is known as an inmates' Information Report. This little beauty is in essence a ticket given to an inmate by one of the officers here for an infraction of institutional rules, there is no such thing as beating a ticket here, you either get your yard or commissary taken, a reprimand or the ultimate - 10 days in the hole or segregation as it is labeled by this Administration. For any action taken against you in reprisal for the infraction, you may write a grievance to the Grievance Committee, who are in essence one in the same as the people who administered the punishment to you - but say, for instance, your punishment was ten days in segregation, well now instead of doing just those ten days you would no doubt end up doing 15 to 30 days waiting to be called before the Grievance Committee. To write a grievance here is to invoke the wrath of the Administration and they will definitely spread some wrath your

LEGAL



NOTES

by Charles Knox

SUPREME COURT DEMANDS CERTAIN REQUIREMENTS FOR GUILTY PLEA

On Thursday, June 17, 1976, the U.S. Supreme Court threw out an 11 year old sentence of one Timothy Morgan, charged with murder, on the grounds that the defendant pleaded guilty to second-degree murder without being totally aware of the true nature of the charge being lodged against him.

The court pointed out that "even if the prosecution has overwhelming evidence of guilt against a defendant and the defendant accused has competent counsel, a guilty plea cannot be supported unless it is voluntary in a constitutional sense."

Timothy Morgan, at age 19, pleaded guilty to the murder of Ms. Ada Francisco, a resident of Fulton County, on April 7, 1965. Morgan had been employed on Ms. Francisco's farm at the time of the alleged murder. On the night of the alleged murder, Timothy, knife in hand, entered the bedroom of Ms. Francisco to demand owed wages. When Ms. Francisco suddenly awoke screaming, Timothy stabbed her.

Timothy Morgan was indicted for first degree murder but pleaded guilty to a lesser offense upon the advice of his attorneys.

Timothy Morgan stated in his appeal that he totally understood that he was not informed by authorities that "intent to cause the death of the victim was an element of the offense."

On the above grounds the Supreme Court set aside the 11 year old sentence of Timothy Morgan. Further, the court rejected as "exaggerated" the argument of state authorities that a decision in Timothy Morgan's favor would invite countless attacks on guilty pleas, since frequently the record will not contain a list of all the elements of the offense to which a defendant accused pleads guilty.

I.P.O. SCHEDULES COMMUNITY ACTIVITY

The Illinois Prisoners Organization is presenting "OUR THIRD YEAR OF SERVICE" — a luncheon commemorating our progress and support, Saturday, July 17, 1976. The activity will be held at the Parkway Community Center, 500 E. 67th Street from 12 noon til 6:00 p.m.

Activities on the agenda are:

1. Progress Report on 1. PRISON TRANSPORTATION SERVICE, 2. GEORGE JACKSON PLAYERS, THEATRICAL COMPONENT 3. PRISON SCENES NEWSPAPER 4. PARALEGAL TRAINEE STATUS 5. FAMILY COUNSELING AND REFERRALS

b. Luncheon — prepared by relatives and friends of inmates

c. Awards Presentation — to outstanding community persons and parents of inmates.

d. Guest Speaker: Brother David Hammond, Dean — FRED HAMPTON COMMUNITY COLLEGE OF LAW AND INTERNATIONAL DIPLOMACY

e. Theatrical Presentation — GEORGE JACKSON PLAYERS

f. Color Slide Show/Discussion on I.P.O. Director, Ben Pennington's April-May 1976 trip to Cuba.

Tickets are \$5.00 and can be purchased at the I.P.O. office, 4622 S. King Drive, Rm. 204; the National Conference of Black Lawyers, 111 W. Washington, Suite 1915; or by calling 373-3400 or 236-5023.

way.

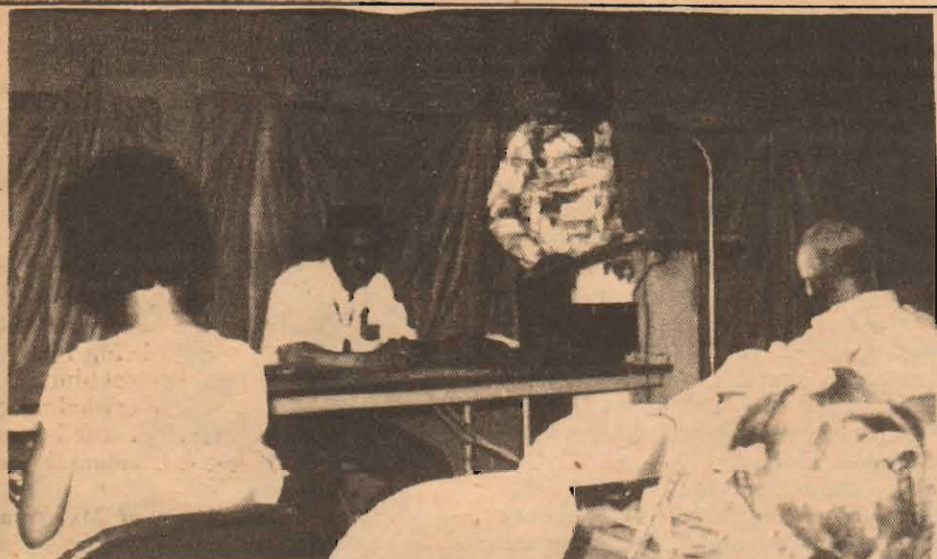
Now let us deal with a hypothetical situation — say, for instance, you enrolled in some college courses and were allowed to complete them without interruption due to the hypothesis of you not ever getting a ticket for some institutional infraction, and when you go to the parole board they are genuinely impressed with your institutional record and your seemingly honest effort to rehabilitate, and they cut you loose — then what? Then you hit the street with that "X" on your back and a smile on your face in search of some of that liberty, and in search of some of that happiness that is your right to pursue. What's the matter, you can't find it? So you go back to pursuing something that you know paid off

before, because you were getting, down before you got knocked and then suddenly "knock" you're back in this mother. Why? Because of the non-existence of relative programs, and also because the whole criminal-justice system, with the penitentiary at the end of it, is only an instrument of class and race oppression — and penitentiaries are economic aids, they create jobs for the communities that surround them, and thrive off of its revenue, and last, but not least, if we weren't subconsciously programmed by non-programming to return, the administration would be without a job.

ADHAMA-JUA
CORNELL T. BOOTH
C-50443
Box 12, Joliet, Ill. 60434

WE HAVE MOVED

I.P.O. has moved and as a result, we have a new mailing address and a new office location. Our new mailing address is: ILLINOIS PRISONERS ORGANIZATION % NATIONAL CONFERENCE OF BLACK LAWYERS 111 W. WASHINGTON, SUITE 1915, CHICAGO, ILL. 60602. Our new office location is: 4622 South King Drive Room 204, Chicago, Ill. 60653. Our new phone number is (312) 373-3400. Feel free to write, stop by, or call. Forward all correspondence to us in care of the National Conference of Black Lawyers.



SUPPORTING LU

Ben Kalomo Pennington, I.P.O. Director, was asked by veteran Black journalist, Lu Palmer, to do an impromptu discussion at the June 12, 1976 session of "LU'S BOOKSHELF", held at Parkway Community Center, 500 E. 67th Street. Bro. Ben spoke for thirty minutes and was well received by the audience before the arrival of the guest speaker, Russ Meek.

"LU'S BOOKSHELF" analysed Tom Wicker's "ATTICA: A TIME TO DIE". Lu's book for the month of July is Harold Cruse's "The Crisis Of The Negro Intellectual".

FRED HAMPTON LAW SCHOOL GETS STATE OKAY TO OPEN DOORS

The Fred Hampton Community College Of Law And International Diplomacy recently got state approval to begin operating as a state accredited school. The target date for opening is late August, 1976.

GREEN V. SIELAFF ATTACKED

As reported in the March-April Vol. 1 No. 3 edition of PRISON SCENES, Judge Frank McGarr ruled recently in Federal District Court that the "publishers only" rule, which limits inmates to receive reading materials only from publication houses, is unconstitutional.

Officials at Stateville prison and other prisons have intentionally withheld reading materials in spite of the recent court order. If any inmates have documentation that their mail or reading material has been illegally tampered with, please contact: PRISONERS LEGAL ASSISTANCE 343 S. Dearborn Suite 805 Chicago, Ill. 60605 (312) 996-5540.



Ike Green



Peggy Smith Martin

PEGGY SEEKING FINANCIAL ASSISTANCE

Sister Peggy Smith Martin, a long time activist for Black and poor people's rights, is in need of financial assistance to pay debts from literature, mailings and telephone expenses during her recent victorious campaign for re-election as State Representative for the 26th District.

The Committee To Re-Elect Peggy Smith Martin will be having several activities to raise the \$600.00 that is needed. Anyone wishing to send a contribution can do so by contacting: Committee To Re-Elect Peggy Smith Martin, 6851 S. Ashland, Chicago, Ill. 60636 or call — 436-0587 or 776-6733 or 778-9527.

STATEMENT:

TO THE BROTHERS & SISTERS BEHIND THE WALLS:

Submissions of poetry and / or prose are welcome for publication in Prison Scenes. As poetry editor, I am interested in seeing MANY MORE submissions from current and former residents of the county / state / federal kamp penal system. The last few weeks I have concentrated on completing a mailing to organizations and individuals who may help spread the word so that we can begin to hear from YOU. An idea can be as deadly as a bullet, and it is on this premise that your ideas are needed — whether in a poem, an article or just as statement.

Individuals who are currently conducting poetry workshops behind the walls are invited to submit their viewpoints, the happenings etc., and to encourage workshop members to utilize this publication. LET US HEAR FROM YOU.

"A VICTORY IS CERTAIN" / "A Victory is Certain"

Stephany Fuller,
Poetry Editor

IPO Staff Member Barred



Sister Stephany Fuller, I.P.O. member and PRISON SCENES staff person, wrote an article in the MAY-JUNE edition of PRISON SCENES depicting the deplorable conditions in the Cook County Jail. Sister Stephany had entered the Cook County Jail as a member of the Citizen's Observation Committee, a group composed of various concerned community persons investigating and advocating change in the Cook County Jail. Winston Moore, the Executive Director of the Cook County Jail, read Sister Stephany's remarks of one of her visits, and terminated her from future visits to the jail. I.P.O. is concerned about the constitutional right of free speech and included the following in a letter written June 18th to Mr. Moore:

As a result of Stephany Fuller's article "Reflections" which appeared in the May-June issue of PRISON SCENES, No. 4, on page 7, Sister Fuller was terminated as a visitor with the Citizen's Observation Committee.

I have a few questions to ask you Sir: First of all, what is it in the article that upsets you to the point where you would respond as you did by terminating her from coming on anymore visits into the institution? Is it because she called your facility a pauper's prison with 90% of the population still awaiting trial? Is it because she called the system of criminal justice antiquated and people would wait there months before coming to trial? Were you reacting to the fact that she clearly stated that the food was inedible, that the clothing was insufficient, that there is very little medical attention, little legal representation, that the place is cold in the winter time? Was it about the lack of bed linen, the bad soap that causes skin rashes? Or was it because of the fact that Warden English confirmed these things to her? I would like to know what basis did you make such a rash decision?

We, as Black people, and as concerned citizens in Cook County, and in Chicago and in Illinois and in the United States demand that there be some immediate action taken to resolve prison conditions. If you think that by barring one of our people from the prison that your problems will go away, then I must assure you that they won't. It will take concern, it will take the critical analysis of community people, and it will take the help of the entire community in order to facilitate a total change at the Cook County Jail.

Mr. Moore, you have abridged our right of due process — we are very concerned and would like to have the opportunity to discuss this matter fully with you. If you feel that our concerns are legitimate, and if you feel that you are truly concerned about attempting to resolve these differences, please call us at 373-3400. Thank you.

Sincerely,
Ben Kalomo Pennington,
Director
Illinois Prisoners
Organization

"DIG DIS"

Dear Brothers & Sisters,

It is my most honest and sincere pleasure to write these few lines to introduce myself and commend you on the work you are doing which is vitally "Essential."

Together! We shall win! Together!

Reading "our" PRISON SCENES RAPER I had to let you know about me as an individual. Sort of a personal, official "Count In!" Every brother that leaves this place should be there involved with the work you Brothers & Sisters are doing, is my feeling. I regret to learn that there is / was no one in the Chicago area aware enough to realize IPO is the move to make. They will crawl back before we give up this struggle, because the day is gonna dawn on them that it's "Count-In" time.

I will be subscribing and responding.

POWER!
-Charles Dees #78524
Box 112-Joliet, Ill.

STATEVILLE Continued

we were planning to come Saturday. Also, Brothers in "D" House were planning to follow our example, but information is scarce.

The thing is, we are absolutely refusing placement in population in overcrowded cells! We are beginning grievance procedures on an institutional and state level, and preparing court action against the overcrowding, the re-assignment on the basis that it is a form of punishment for a peaceful, "legitimate" protest, and an attempt to force the court to have them place us back on our original assignments, and move for, at least, an injunction against the placing of beds and re-assignment of Brothers who protest this action.

by "A Stateville Inmate"
Name Withheld by Prison Scenes

A RESPONSE TO CLEAVER

The following letter is a response to an article appearing in the May 3rd issue of Newsweek Magazine by Eldridge Cleaver. Mr. Cleaver's article denounces Cuba's support of the African liberation struggles as a

The May 3rd issue of Newsweek carries a piece by Eldridge Cleaver which purports to analyze Cuban motives regarding Africa. Basing his argument on two interviews, one conducted in 1969 and another in 1973, Mr. Cleaver argues that Cuban policy is motivated by racism and the requirements of domestic control.

I personally find his alleged sources unconvincing. One would suppose that if Mr. Cleaver's informants held such strong opinions, they and Mr. Cleaver would have disseminated their views to a larger audience long before now. Moreover, our credulity regarding Mr. Cleaver is further strained by his willful ignorance of Cuba and its history. For example, does anyone really think Fidel Castro was the choice of Cuba's traditional ruling class?

In discussing Cuban motives, Mr. Cleaver largely avoids the

"dumping ground" policy — a policy of "exporting (Cuba's) fighting men to Africa" in order to quell domestic unrest. In the interests of correcting the facts and presenting an opposing point of view, Lennox Hinds sub-

mitted the following letter to the "MY TURN" column of Newsweek. They refused to print it. Brother Lennox Hinds, who has visited both Cuba and Angola, and is presently in Angola observing with Attorney Kermit

consequences of Cuban policy itself. The important question is, has Cuba's role in Africa contributed to the freedom of black African nations from colonial rule? In fact, Cuba has an impressive record of support for African movements opposing colonialism and working for national independence. Even Mr. Cleaver must admit this. He refers to Cuba's support of Guinea Bissau in these words: "When Castro first embarked upon his African wars, it was a 'safe' thing to do. Nothing could have been more irrelevant back in the early 1960's than fighting the Portuguese in Guinea Bissau." Perhaps it was "irrelevant" to Mr. Cleaver, but certainly not to those in Guinea Bissau who were fighting for and finally won the independence of their country.

Cuba's support of African

independence was most recently expressed when Cubans were invited by the People's Republic of Angola to help repulse an onslaught by the racist government of South Africa.

South Africa regular troops first entered Angola in early August of 1975. On October 23rd, the army of South Africa launched a full-scale invasion across Angola's southern border. The first Cuban forces arrived in Angola in November, to fight under the command of the Popular Movement for the Liberation of Angola (MPLA).

An important fact which Mr. Cleaver omits is that Cuban soldiers in Angola are volunteers. Angolans themselves challenge Mr. Cleaver's assertion that Angola is a "dumping grounds" for young black Cubans. Commander Dibaba of the People's Republic of Angola's Eastern Front stated at a recent press conference:

Coleman of Chicago the trial of foreign mercenaries, is the National Director of the National Conference of Black Lawyers and the Permanent United Nations Delegate of the International Association of Democratic Lawyers.



Lennox S. Hinds

"The Angolan population" was somewhat surprised when they saw Cubans of all colors arrive. Nor our people know that Cuba is black, brown and white."

At the same time that Mr. Cleaver condemns Cuban assistance to Angola, he criticizes the Cubans, charging that they failed to bring sufficient assistance to rebel forces in the Congo (now Zaire) in 1961. Mr. Cleaver's acrobatic logic and distorted presentation have but one point of consistency: his attempt to discredit Cuba's anti-colonial and anti-racist position in the world today.

I take particular issue with Mr. Cleaver's vitriolic charge that Cuba is "more dangerous for Black people than is the white racist regime of South Africa." What I observed in Cuba was just the opposite. I personally saw a country where racism has been defeated.

In order to understand Mr. Cleaver's commentary, we should keep in mind that he voluntarily surrendered to federal authorities last November, and is now in a California prison awaiting trial. It is also relevant that Mr. Cleaver will soon appear before Senate hearings on international terrorism. Under such circumstances, we would hardly expect a critical analysis of United States policy in Africa.

Cuba's relations with Africa and the world is an important issue, but one which the U.S. public has had little real opportunity to examine. Until the day when our government lifts its blockade against Cuba, we will unfortunately have to contend with unreliable and self-serving sources such as Eldridge Cleaver.

Meet Robert Van Lierop

Brother Robert Van Lierop, New York area attorney and independent film maker was in Chicago as a panelist in the Angola Support Conference. Brother Van Lierop is known for his excellent film on the liberation struggle in Mozambique, "A LUTA CONTINUA." Recently he has traveled to Mozambique to do an update to that film, "A POVO ORGANIZADO" (A PEOPLE ORGANIZED). This movie is scheduled to be premiered in late September of this year. Brother Van Lierop is being interviewed by PRISON SCENES' Ben Kalomo Pennington.

PRISON SCENES: "Can you give us an overview of what you have been doing in the last five years?"

Van Lierop: "When I left my law practice in 1971, I went to Mozambique travelling with the guerrillas from FRELIMO (The Front For The Liberation Of Mozambique) and we produced a documentary film, "A LUTA CONTINUA", (The Struggle Continues). In 1973 I went into Guinea - Bissau with the PAIGC (African Party For The Independence of Guinea-Bissau and the Cape Verde Islands) forces and produced audio-visual materials also on that struggle. Then in 1974 I visited Ethiopia during the time the late Emperor Haile Selassie was being deposed. I visited some of the drought stricken areas and prepared interviews on the change in the political situation in Ethiopia. Most recently I have returned from a two week visit to Cuba which I found most interesting. Last year I returned to Mozambique and Guinea-Bissau and at the moment I am editing a new film which will be a follow-up to the first one (A LUTA CONTINUA) which I am hoping will hopefully portray to people the present situation in the newly independent People's Republic of Mozambique.

PRISON SCENES: What impressions do you have of Cuba?

Van Lierop: I think the strongest impression I have of Cuba is how busy everyone in the country is. There is a great deal of work going on and you see new construction all the time, not high-rise office buildings and real-estate developments, but housing, workers housing and schools. The construction workers with the people from the Ministry of Foreign Affairs were also working building workers housing. This was one of the most important things I saw in Cuba. The other thing is the "human face" of the revolution, the way people laugh easily and so obviously relate to each other. There is a great deal of love by the people of Cuba that they have for each other.



From left to right: Representative of Zimbabwe African National Union (Z.A.N.U.); Robert Van Lierop; Representative from African National Congress (A.N.C.) in Azania (South Africa); and Azanian student living in Chicago.

PRISON SCENES: What are the objectives of the Angola Support Conference?

Van Lierop: The primary objective is two-fold, one the one hand to bring to the Angolan people or to send to the Angolan People a sense that there are people in this country who don't agree with the policies of the Secretary of State, Henry Kissinger in opposing the recognition of the People's Republic of Angola. A lot of people in this country have been long-time supporters of the Popular Movement for the Liberation of Angola, (MPLA) and are pleased to see the progress being made by the new government in Angola. On the other hand I think these people want to learn what's happening in detail in Angola and carry this news and information back to their respective communities and organizations. I think that one of the things you will see as a result of this conference is an increased amount of mobilization and support from these different organizations and community groups for the revolution in Angola.

PRISON SCENES: Could you tell us something about your film and plans of activities around your new film?

Van Lierop: We are in the process of editing the film and we hope it will be ready in a couple of months and that it will be distributed to various support committees, church groups and worker groups, in order to let them understand that the process of revolution doesn't end when gunfire stops. In fact a more difficult stage of the revolution is entered upon and it requires a new type of concentration for a new type of problem. We hope that this new film will be as much of a teaching device and learning device as the first one was.

PRISON SCENES: What suggestions do you have for interested people in America who want to be of assistance to the liberation struggles in Southern Africa?

Van Lierop: Of course one of the major things we can do is to continue the mobilization and education of people about who our principle enemy is because the same people who oppose the admission of Angola into the United Nations and into the international community of nations, are in fact the same people that oppose Black children to get a quality education in Boston or in Chicago or in Milwaukee or anywhere else in this country. They don't want that revolutionary Black nation admitted into the United Nations and they don't want Black children in this country to get a quality education. We've got to intensify our own efforts on the domestic front. That's one way we can help the liberation struggles in Southern Africa, as they help us by opposing forces of reaction on their continent. Of course in another way, they are in desperate need of help in the education area, help in the health area and help in the area of agricultural production. The distribution of food in Mozambique has been seriously disrupted after the war. If we can help in gathering medical supplies, perhaps medical personnel who are willing to volunteer to go to Angola to help build medical services in that country. All of those things will serve a very useful function, not only in terms of helping the Angolan people but also in providing some very valuable experiences in world situations they may very well face themselves here in the United States.

PRISON SCENES: Is there

anything else you would like to include in this interview?

Van Lierop: No, I don't think so other than "A LUTA CONTINUA" and greetings to all the brothers and sisters who are incarcerated behind bars.



ILLINOIS PRISONERS ORGANIZATION

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PRISON SCENES
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7302473

Two years ago...

...if I remember the time correctly,
I was a woman!

...I swayed in the breeze and danced in the Sun.

...Black! Female gender...

...I can remember mingling with you...my people...

Shoulder to shoulder...at the Temple...on the streets...in the stores

In the parks...on the beach...on the El.

...I was a woman! And wow!

The brothers would look at me as I sauntered by...looking like a
Muslim sister or an African queen (with or without my babies).

...Sometimes they winked, smiled, laughed out loud,

...or just said,

... "Hi there, Sister"!

... And I felt so-o-o good

... To be a Black Woman

Remember nursing my baby. Breast so full of milk that one vein
stuck out very proudly. My sweet baby just melted into my body...

hungrily...greedily taking his food from my body...

... My Beautiful Black Woman Body.

Ah! How good it felt.

... I was a woman, then...

... A Beautiful Black Woman.

My man held my body close to him and I felt...I was aware of my
feminine softness...sweet soft lips...the baby hair — a halo around

my heart-shaped face...supple breasts...honeyed taste. Yes!!

was indeed a WOMAN.

I used to awaken to prayers and peace: Thought the joys of life would never
ever end

... But, they have...and

... I am now No. 7302473.

... Neither male nor female

... So I feel.

The chores of care that make me a woman I do...I do certainly miss
The environ that stifles my femininity...I do deplore...I silently
desist.

No. 7302473

indeed!

The white "men" in the blue suits didn't come to me. My paranoia of the
injustices heaped on Black people drove me directly into their pathway. A
crime was committed against me, but I must pay and pay and pay

(So they do not say.)

The night of my arrest I was placed in a small room with a very bright light.
The police (we do not call them pigs, anymore) made fathomable queries of
me; sullied my fingers (all ten of them) with black gook, which they
transferred to a card bearing my photo...and the number...7302473.

Ah! That photo

If you have a heart, it would break...just to look at that picture.

...Next I was placed in another room — this time with dozens of Black
women (and a few Caucasoid) who looked...who were...just as wretched as I.The stale green baloney and dank coffee C could not find palatable.. so...I
would not afford hunger. The lights too bright...the room too cloistered...I too
dirty...too tired...too pained

... Was transferred to

Women's Detention—
Cook County Jail

I am No. 7302473

and

I live in a cell

... which is, I'd guess

10' 4" X 10'

For a year, I've been No. 7302473 and my privileges are so lavish...that I don't
believe they think I'm human (not to mention being Woman).

... I think an awful lot, I read a lot, and

... I'm beginning to love myself and other oppressed

... people much more than ever before

I smile...if I am smiled at and sometimes it probably looks
plastic:

... for, who can really smile

when the sun shines and

... you do not know it

the wind howls

... and you cannot hear it

the moon beams

... yet, you cannot see it

the flower grows

... but, you cannot smell it

the world spins at 1037 1/3 miles per hour

... but you do not move

... except to go to the dining hall for lunch and dinner

to the library to expand your inner

... BEING

... and of course,

... To Court

... always to Court.

I'd like very much to be a woman again...a Black woman, that is.

... I wanna be out there

... fighting, struggling with my

... People...

... Caring for my children...

... loving my husband,

... But instead, I'm just sitting here

... waiting.....

... No. 7302473



Ain't we got a right to the tree of life?

tired of death

tired of misery

tired of lonely hunger of some street

corner at age 4 begging.

Ain't we got a right to love and happiness

for our children and soft times instead

of all ways hard / times is

hard / Ain't we got a right to the tree?

looks like America bent it backwards

sapped it of every drop of

everything.

Tired of death

Tired of misery. Hey — we worry

underneath the pills / alcohol / dope we worry

about blood flowing in the streets babies

whose bellies howl women whose men

have died far away in the extended american

nightmare we worry and some of us

have no thing to make our heads mellow....

Ain't we got a right to freedom?

tired of oppression

tired of prisonland

tired of struggling so hard for what should

already be ours.

Ain't we got a right, mother / sister / brother

father / friend, ain't we

got a right to the tree of life?

13 June 1973

by Sister Ericka Huggins
Insight & Poems
City Lights, 1975

Sherry

Sherry, Sherry, Sherry...

I love you Sherry

You came to me, early...I was unaware

But for you I left the

mud pies unmade.

The hopscotch before I got to skyblue.

The pains I bore were worse than a too much

chocolate ice cream stomach ache. Badder than

a skinned knee.

But a child's body into a woman's form.

You came that windy March, after a

game of double dutch.

April came and I was ten 'n' three

With a bundle of joy almost 30 days old.

I got spanked, you looked on

I pouted when told to eat, you cried too

We both pouted when told to eat peas'n'things.

My mother, then your mother...

I'm your mother strange as it seems

sisters we grew up as, mother and daughter we are

I knew not then, but I know not to not know now

I love you Sherry.

Give me a chance and I'll be a real mother.

Spankings'n'all.

By Miss Black

The Spirit of George and Jonathan Jackson Lives On!

by Ben Pennington

George Lester Jackson, born in Chicago, Illinois on September 23, 1941, grew up near Lake and Racine on Chicago's Westside. His family eventually moved to Los Angeles. It was in California that George, in 1960, was accused of robbing a gas station of \$70.00. He agreed to confess to the crime in exchange for a light sentence: George got one year to life. During his prison term George became involved in "transforming the black criminal mentality into black revolutionary mentality." Because he refused to bow down to racist officials and sadistic prison guards, George faced some of the most brutal repression of any inmate in the state prison system. He was a talented organizer and participated in numerous collective protests against the barbaric conditions in the California penal system.

George was also talented as a writer; a collection of his letters were made into book form and became: "SOLEDAD BROTHER — THE PRISON LETTERS OF GEORGE JACKSON." This book was printed in several languages and sold over 1,000,000 copies. The book that George wrote specifically to be published as a

book, "BLOOD IN MY EYE," likewise has had popular acclaim. One of the most remarkable aspects of his career is that these books were written in the "Adjustment Center", or the "hole", under the most adverse conditions imaginable. He spent seven of his eleven years between 1960 and 1971 in various "Adjustment Centers" throughout the state of California.

On January 13, 1970 in Soledad Prison three Black inmates were killed and one white inmate was shot in the going by guards during a fight in the exercise yard. Black inmate survivors claimed that one man bled to death waiting for medical assistance to arrive.

Three days later, January 16, 1970, the Monterey County Grand Jury found the killings to be justifiable homicide. Less than half an hour after the verdict was announced over the prison radio, a white guard was found beaten to death. On February 28, 1970 Fleeta Drumgo, John Clutchette and George Jackson were formally charged with the murder. They collectively became known as the "SOLEDAD BROTHERS."

During his period of incarceration,

George was consistently in contact with his brother twelve years younger than he, Jonathan. Jonathan was deeply concerned about his brother's situation and wrote: "People have said that I am obsessed with my brother's case, and the movement in general. A person that was close to me once said that my life was too wrapped up in my brother's case, and that I wasn't cheerful enough for her. It's true I don't laugh very much any more. I have but one question to ask all you people and people that think like you, what would do if it was your brother?"

On August 7, 1970 Jonathan Jackson, in an effort to get justice from the California penal system, entered a courtroom and announced: "All right, gentlemen, hold it right there. I'm taking over now." Jonathan passed a twelve gauge shotgun to inmate James McClain, and William Christmas and Ruchell Magee joined in as they attempted to take the judge and four other hostages in exchange for the release of Soledad Brothers. The escape van was attacked by police and reinforcements and Jonathan Jackson, James McClain, William

Christmas and Judge Harold Haley were killed, along with District Attorney Gary Powers who was paralyzed for life.

In the aftermath of the Marin County Court incident, George's wife, Angela Davis, was charged with conspiracy in the incident and a nationwide search began for her. George said of Jonathan: "He was free for a while, I guess that's more than you can say for most of us."

Approximately one year and two weeks later on August 21, 1971, George Jackson was killed by prison guards in an alleged escape attempt. George was a well known and respected person in communities throughout the United States and outside the U.S. as well as in various prisons around the country. He was made the Field Marshall of the Black Panther Party and was instrumental in restoring pride and dedication to struggle to many prisoners and Black people.

PRISON SCENES pays tribute to George and Jonathan Jackson, two great warriors who gave up their lives in the struggle to liberate our people.

The De Mau Mau Cadre

In October of 1972 sensational news stories appeared in all the daily Chicago newspapers concerning a group of black men known as THE DE MAU MAU. Although there was little information about them in the Black community at that time, law enforcement officials had reported they were over 3,000 strong and had bases throughout the country. The DE MAU MAU became Edward Jackson's (a conspirator in the assassination of Fred Hampton) "get over" in terms of fanning the flames of racist hysteria throughout Illinois. They were accused of murdering several wealthy business executives. After their arrest, the DE MAU MAU were beaten and forced to sign confessions. They were held incommunicado for over 72 hours. Numerous organizations throughout the Chicago area, the Black Panther Party, the Chicago Alliance Against Racism and Political Repression, Youth Against War And Facism and the National

Black Draft Counselors along with several attorneys joined in to defend the DE MAU MAU and to insure them a fair trial.

Never during this period were the DE MAU MAU allowed to give their views on their situation. In June, 1973, Nathaniel Burse, leader of the DE MAU MAU and Edward Moran were killed in their cells. State officials charged the DE MAU MAU members with their leader's death. The DE MAU MAU eventually beat this charge in court and after being found innocent on this charge, the state did not pursue the question of "WHO MURDERED NATHANIEL BURSE AND EDWARD MORAN?"

Members of the DE MAU MAU cadre have requested space in PRISON SCENES to give an update on their situation.

Ben Pennington



This "Voice of De Mau Mau" is but a further exercise in our speaking to you — the masses of people — ourselves, as opposed to letting the so-called "experts" on De Mau Mau, the bourgeois press, and an amalgam of mis-informed movement people speak for us.

It has been almost three (3) years since our last "Voice of De Mau Mau" leaflet was published by any of the movement newspapers. This time lapse in our communications with the masses of people is due to many factors — not the least among them is the fact that the movement is at its lowest organizational level since the early 1950's. Most of the community newspapers and groups who were

polite enough to publish our political statements have folded, and all of our supporters who thrived on the sensationalism and romantic-sympathetic element of our struggles here in Illinois, have for the most part now retired to drugs and acute paranoia.

It is no accident that we were dumped as quickly as we were picked up. It has happened to many political prisoners around the country through the 60's and 70's. Our case in particular has always been too "hot" to handle because it has been difficult for political analysts — or rather they have refused to make a thorough study of De Mau Mau that is dialectical and materialist. The dogmatist and revisionist ignored us altogether and still continue to do so — and make no mistake, benign neglect is quite effective on those who must spend their lives in the cities of forgotten men and women. The more racist and paternalistic of the "movement people" simply called us a "hate group" of shell-shocked, mentally unbalanced ex-Viet Nam veterans, and used us to prove how "sick" the society is. And finally, the most intellectual of the movement, self-styled theoreticians, called us noble — but hopelessly isolated and ineffective "ultra-leftists" and urban guerrillas — totally devoid of any ideological or philosophical world outlook. Quite frankly we are none of the above, although we do admit that we make errors both theoretical and practical — like everyone else — and we are neither too liberal nor too arrogant to admit to them when we detect them, or they are pointed out to us.

In the future we will make every attempt to clarify — again — to the masses of people exactly what the De Mau Mau cadre is, and what our

political line is. But right now we feel an update on what has been happening to us and how people can contact us here in Illinois is in order.

It has been three years (June 13, 1973) since the murders of our beloved comrades, Brother Nathaniel Burse and Brother Edward Moran, Jr. They died in the service of the people in the Lake County Jail in Waukegan, Illinois, as a result of a vicious attempt by the state to insure that they would never testify in court. They did not testify, but neither are their cowardly assassins safe from our special brand of punishment. The penalty for counter-revolution is death. It is a two-way street, for what goes around, surely...

Every De Mau Mau member who was tried in Illinois was convicted and as of now, is in one of several Illinois Kamps. The only case that we won, was the twenty-one (21) count indictment against us for murdering our comrades. The people killing the people — preposterous! But their shallow frame-up fell of its own reactionary weight. But then who killed our comrades? Who else had access to the cells where they stayed? We know, and the masses of people know, "Strange fruit is no stranger to Black people."

The sentences we received from the other trials we survived in Waukegan and Chicago ran from a single sentence of twenty (20) to sixty (60) years for comrade Robert Wilson, to a double forty (40) to one-hundred and twenty (120) years for comrade Darrel Peatry. Comrades Michael Clark and Don Taylor received sentences of twenty (20) to sixty (60) years, forty (40) to one-hundred and twenty years (120) and one-hundred and fifty (150) to two-hundred (200) years four (4) times. Ridiculous.

Comrade Ben Taylor who received twenty (20) to sixty (60) years plus one-hundred (100) to one-hundred and

fifty (150) years, four (4) times, is now in the trial process with Michael Clark in Southern Illinois for another murder. Comrades Ben Taylor, Michael Clark, and Don Taylor also face a triple murder, that is now pending. We are being "loaded up" with it to say the least, and only Clarence Kelly and his admitted seven (7) million dollar stool pigeon budget knows how many more cases we are going to get.

As if we weren't buried deep enough, we also received recommendations from state officials and judges, like natural life with no parole, which was stamped on some of our papers. And also a psychological move of requesting the death penalty on the record, which had been declared unconstitutional ten months before our arrests. Now this last little cute trick simply means that sometime in 1984 when we all are due to go to the parole board they might just decide to dig us up out of these kamps and burn us.

So much for complete equality before the law. But revolution is illegal — it is against the bourgeois laws supporting property relations, — it won't be allowed. We of De Mau Mau accept all that this implies and merely mention the time we received to show the bankruptcy of bourgeois deterrence theories, what our objective problems are, what we face now and in the years ahead.

Much has changed in the world since we last addressed ourselves to you, — Assata Shakur, our Sister was freed, and so was Sundiata Acoli, Royd Malik Shakur was among the living then too — Patty Hearst was a college student, and the SLA was a prison talk shop. Chou En Lai was still among us in China and so was Salvador Allende of Chile. In Africa — Mozambique, Angola, and Guinea-Bissau were still Portuguese Colonies

THE PONTIAC PRISON COLLECTIVE

In keeping with the present thrusts of so-called "prison reform," the prisons in the State of Illinois, particularly the one here in Pontiac, are taking giant steps backwards toward the sub-human dungeons of medieval times. Aside from the usual complaints of bad food poor living conditions, and non-existent medical attention, the recent change in State

government and State prison administrator's policies towards prisoners and prisons is threatening to create the identical conditions that led to the rebellions in Attica, Stateville, San Quentin, Rahway, and other joints across the country a few years back. In our opinion the horrors of those rebellions — bullet-riddled bodies, and burned and twisted flesh,

is too fresh in our minds for us to sit idle while the same exact conditions that led to those rebellions are again being created here.

Since Governor Dan Walker took office — and it doesn't matter if most of us feel that he is on his way out, because his policies are still guiding the direction of prisons in this state and will for some time after he is

gone. State governmental policies towards prisons do not simply change with governors — once they are deeply imbedded in the state governmental and prison structure, they usually stay there for years — and it takes massive legislative pressure to change them. In other words, it takes the working/tax-paying/voting people to pressure their congressmen and women and their local politicians to dismantle explosive conditions in prisons by changing and making laws. We need changes now. We don't need hordes of men and women of "real politik" to come in the aftermath with sweet sad condolences to families and brilliant editorial solutions in newspapers after some of us — both prisoners and guards, have been lowered into the grave.

At any rate since the appointment of Gov. Walker, the policies of the prison administrations in Illinois has been to quietly dismantle and destroy the educational, vocational and recreational training programs, and to remodel the interiors of the cell houses so as to make them self-contained living units for prisoners who will never get a chance to see the light of day except when visiting.

His (and state prison administrators) intentions are to slowly phase prisoners into doing more cell time — as much as 18 or 19 hours a day with the remaining 5 or 6 hours devoted to brief exercise period, showers, and feelings. This, they reason, is the way to stop rebellions and damage to persons and property in prisons — "lock 'em up."

Cells are being renovated with electrical outlets and hot water, and prisoners are now allowed to purchase TV's, radios and record players to entertain (0) themselves in their cells. All this is supposed to distract the prisoner's attention from the miseries of prison life, and help him to suffer "peacefully."

As we pointed out, the above is a general policy towards prisons in the state, but we at Pontiac have a particular set of problems that have already led to a deadlock of the entire prison as of June 13, 1976. We have

Continued Page 8

CHICAGO HOSTS ANGOLA SUPPORT CONFERENCE

by Ben Pennington

The weekend of May 28-30, 1976 found Chicago hosting an Angola Support Conference. The Angolan government was represented by Miguel Neto, Representative of the People's Republic of Angola to Egypt and several other Middle Eastern countries, Assuncao Waikene, Secretary of State for Social Affairs, Maria Eugenia Santos, Department of Social Affairs and Maria Candida Lopez.

The primary purpose of the conference was to broaden and sharpen the political and material support by the people of the United States for the new society being built in the People's Republic of Angola.

John Conyers, U.S. Representative from Detroit, Michigan, spoke against the reactionary U.S. policy in Africa and in support of the liberation movements in Africa. He also stressed concern about the U.S. sale of nuclear reactors to South Africa; enough reactors to give South Africa the potential to detonate an atomic bomb.

The Illinois Prisoners Organization's George Jackson Players were on hand to perform "Son of the Luistanian Bogey", a play about the conditions for Angolans under Portuguese occupation prior to the armed insurrection of the Popular Movement For the Liberation of Angola (M.P.L.A.) in 1961. The George Jackson Players also performed several acts from the renowned "Prison Scenes" play. They were well received by the audience and the Angola Delegation.

The conference, ended on a very positive note. A national (permanent)



1-r Assuncao Waikene, Comrade Miguel Neto, Maria Eugenia Santos, and Maria Candida Lopez (standing) Cheryl Kamlager and Joan McCarthy of the George Jackson Players (sitting)

committee was formed to function and support the following specific goals, priorities and principles with reference to the People's Republic of Angola:

— Immediate recognition of the People's Republic of Angola as a sovereign, independent nation by the U.S.

— The cessation of all overt or covert military action against Angola through third parties.

— No economic boycott, reprisal or sanctions of any kind against Angola by the U.S.

— Immediate establishment of normal relations and

communications between the U.S. and Angola politically, economically and culturally.

— Assistance with nation building and reconstruction activity, collection of pharmaceuticals and medicines, obtaining fertilizers, agricultural equipment and other materials as needed.

— Education of the American people about the MPLA and the People's Republic of Angola to dispel racist myths and distortions.

— The establishment of a broad base of support for the People's Republic of Angola within the United States.

Where do you stand?

On the fourth of July, Brothers and Sisters in prison will be expressing their solidarity with each other, and with the struggle that People are waging on the streets, by refusing meals, favors and privileges on this sham "holiday." THE SPARK has received a letter from some of these concerned Brothers and Sisters asking that we here at Stateville take part in this move by prisoners all over the country.

The fourth of July is supposed to represent "freedom" and "independence" which we as prisoners should be able to recognize as a farce! To celebrate this so-called "holiday" would be to neglect the facts that we know to be true. We find ourselves locked away in a dungeon while the majority of our families live in ghettos. Our children are forced to grow up in a society that discriminates against people due to the color of their skin, a society that is being shoved in our faces each day on the television seems to overlook telling about the shackles of slavery that Black people were held in, or the many Black people that were lynched because of the color of their skin! It seems to overlook the wars that it has sent our Brothers and Sisters off to fight and die in, or the fact that Black and Third World people are kept in a state of near poverty. It doesn't tell about the poor White people who are struggling to survive in the coal mines of the Appalachias. It never mentions the corrupt officials that are free even though they have been ripping the People off every day! The history they do talk about is nothing

but the history of those who are rich enough to enjoy the freedom that we all deserve. It is only these very wealthy people who can afford to talk about a celebration, for it is only they who know what freedom and independence is; the majority of the people out there today have little time to think about things like that; they have a hard enough time trying to survive day to day.

THE SPARK is hoping that all concerned Brothers in the Kamp will refuse to eat any meals on the fourth. This will serve to show our unity to these officials who are constantly stepping on us. It will show them that we are a united people, that we are tired of the conditions that we are forced to live in, and it will also serve to show our solidarity with all the Brothers and Sisters across the country who will also be refusing their meals on the fourth.

Finally, THE SPARK would like this move to be in the memory of the young black Brother, Mark Joseph, who died on December 9, 1975, after repeated beatings from guards, and we will be showing these people that we cannot accept this type of treatment.

In closing, we ask that all concerned Brothers participate in this move. If we can unite here in this small way we are on the way to creating a better environment for all of us to live in. Let's take a stand against the oppressor! Let's stand in unity!

STAND IN UNITY ON THE 4TH
"The Spark Collective"

Survey of Inmates

According to Corrections Magazine, the U.S. began 1976 with a quarter of a million (250,000) people incarcerated, more than ever in U.S. history. Criminologists have stated that a massive counterattack is taking place on programs like

probation, work release, and furloughs. Also given as reasons for 49 of 50 U.S. states to show an increase in prison population are high unemployment and tougher public attitudes toward crimes.

Corrections Magazine obtained the following information about prison inmates in a survey made January 1, 1976.

	Number of inmates		Percent Change		Number of inmates		Percent Change
	1/1/75	1/1/76			1/1/75	1/1/76	
Alabama	4,260	4,420	+ 4	New Hampshire	285	307	+ 8
Alaska	322	349	+ 9	New Jersey	4,824	5,277	+ 9
Arizona	2,072	2,534	+22	New Mexico	979	1,118	+14
Arkansas	2,007	2,338	+17	New York	14,387	16,056	+12
California	24,780	20,007	-20	North Carolina	11,997	12,486	+ 4
Colorado	1,968	2,104	+ 7	North Dakota	173	205	+19
Connecticut	2,805	3,060	+ 9	Ohio	9,326	11,451	+21
Delaware	555	701	+27	Oklahoma	1,867	2,435	+29
District of Columbia	1,321	1,538	+16	Oregon	2,061	2,442	+18
Florida	11,430	15,709	+38	Pennsylvania	6,768	7,054	+ 4
Georgia	9,772	11,067	+13	Rhode Island	550	594	+ 8
Hawaii	310	366	+18	South Carolina	4,422	6,100	+38
Idaho	516	593	+11	South Dakota	277	372	+34
Illinois	6,672	8,110	+22	Tennessee	3,379	4,569	+35
Indiana	4,360	4,392	+ 1	Texas	15,833	16,934	+7
Iowa	1,520	1,857	+22	Utah	575	696	+21
Kansas	1,421	1,696	+19	Vermont	387	393	+ 2
Kentucky	2,958	3,257	+10	Virginia	5,635	6,092	+ 8
Louisiana	1,759	4,774	+ 3	Washington	2,698	3,063	+14
Maine	527	643	+22	West Virginia	940	1,213	+29
Maryland	6,128	6,606	+ 8	Wisconsin	2,591	3,055	+18
Massachusetts	2,047	2,278	+11	Wyoming	223	384	+73
Michigan	8,702	10,882	+25	Total States and District of Columbia	203,431	225,404	+11
Minnesota	1,370	1,724	+26	U.S. Bureau of Prisons	22,361	24,134	+ 8
Mississippi	2,117	2,429	+15	TOTAL U.S.	225,792	249,538	+11
Missouri	3,754	4,150	+11				
Montana	344	377	+10				
Nebraska	1,254	1,259	+ 0.4				
Nevada	854	893	+ 5				

"YOU DON'T HAVE A RIGHT

IF YOU DON'T EXERCISE IT!!!!!!"

MAIL AN INMATE A BOOK TONIGHT!!

Frederick Douglas Continued

character and conduct of this nation, never looked blacker to me than on this Fourth of July. Whether we turn to the declarations of the past, or to the professions of the present, the conduct of the nation seems equally hideous and revolting. America is false to the past, false to the present, and solemnly binds herself to be false to the future. Standing with God and the crushed and bleeding slave on this occasion, I will, in the name of humanity, which is outraged, in the name of liberty, which is fettered, in the name of the Constitution, and the Bible, which are disregarded and trampled upon, dare to call in question and to denounce, with all the emphasis I can command, everything that serves to perpetuate slavery — the great sin and shame of America! "I will not equivocate I will not excuse"; I will use the severest language I can command, and yet not one word shall escape me that any man, whose judgment is not blinded by prejudice, or who is not at heart a slave-holder, shall not confess to be right and just.

But I fancy I hear some of my audience say it is just in this circumstance that you and your brother Abolitionists fail to make a favorable impression on the public mind. Would you argue more and denounce less, would you persuade more and rebuke less, your cause would be much more likely to succeed. But, I submit, where all is plain there is nothing to be argued. What point in the anti-slavery creed would you have me argue? On what branch of the subject do the people of this country need light? Must I undertake to prove that the slave is a man? That point is conceded already. Nobody doubts it. The slave-holders themselves acknowledge it when they punish disobedience on the part of the slave. There are seventy-two crimes in the State of Virginia, which, if committed by a black man (no matter how ignorant he be), subject him to the punishment of death; while only two of these same crimes will subject a white man to like punishment. What is this but the acknowledgment that the slave is a moral, intellectual, and responsible being? The manhood of the slave is conceded. It is admitted in the fact that Southern statue-books are covered with enactments, forbidding, under severe fines and penalties, the teaching of the slave to read and write. When you can point to any such laws in reference to the beasts of the field, then I may consent to argue the manhood of the slave. When the dogs in your streets, when the fowls of the air, when the cattle on your hills, when the fish in the sea, and the reptiles that crawl, shall be unable to distinguish the slave from a brute, then I will argue with you that the slave is a man!

For the present it is enough to affirm the equal manhood of the Negro race. It is not astonishing that, while we are plowing, planting, and reaping, using all kinds of mechanical tools, erecting houses, constructing bridges, building ships, working in metals of brass, iron, copper, silver, and gold; that while we are reading, writing, and cyphering, acting as clerks, merchants, and secretaries, having among us lawyers, doctors, ministers, poets, authors, editors, orators, and teachers; that while we are engaged in all the enterprise common to other men — digging gold in California, capturing the whale in the Pacific, feeding sheep and cattle on the hillside, living, moving, acting, thinking, planning, living in families as husbands, wives, and children, and

above all, confessing and worshipping the Christian God, and looking hopefully for life and immortality beyond the grave — we are called upon to prove that we are men?

Would you have me argue that man is entitled to liberty? That he is the rightful owner of his own body? You have already declared it. Must I argue the wrongfulness of slavery? Is that a question for republicans? Is it to be settled by the rules of logic and argumentation, as a matter beset with great difficulty, involving a doubtful application of the principles of justice, hard to understand? How should I look today in the presence of Americans, dividing, and subdividing a discourse, to show that men have a natural right to freedom, speaking of it relatively and positively, negatively and affirmatively. To do so would be to make myself ridiculous, and to offer an insult to your understanding. There is not a man beneath the canopy of heaven who does not know that slavery is wrong for him.

What! Am I to argue that it is wrong to make men brutes, to rob them of their liberty, to work them without wages, to keep them ignorant of their relations to their fellow men, to beat them with sticks, to flay their flesh with the lash, to load their limbs with irons, to hunt them with dogs, to sell them at auction, to sunder their families, to knock out their teeth, to burn their flesh, to starve them into obedience and submission to their masters? Must I argue that a system thus marked with blood and stained with pollution is wrong? No; I will not. I have better employment for my time and strength than such arguments would imply.

What, then, remains to be argued? Is it that slavery is not divine; that God did not establish it; that our doctors of divinity are mistaken? There is blasphemy in the thought. That which is inhuman cannot be divine. Who can reason on such a proposition? They that can, may; I cannot. The time for such argument is past.

At a time like this, scorching irony, not convincing argument, is needed. Oh! had I the ability, and could I reach the nation's ear, I would today pour out a fiery stream of biting ridicule, blasting reproach, withering sarcasm, and stern rebuke. For it is not light that is needed, but fire; it is not the gentle shower, but thunder.

We need the storm, the whirlwind, and the earthquake. The feeling of the nation must be quickened; the conscience of the nation must be roused; the propriety of the nation must be startled; the hypocrisy of the nation must be exposed; and its crimes against God and man must be denounced.

What to the American slave is your Fourth of July? I answer, a day that reveals to him more than all other days of the year, the gross injustice and cruelty to which he is the constant victim. To him your celebration is a sham; your boasted liberty an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brass-fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity, are to him mere bombast, fraud, deception, impiety, and hypocrisy — a thin veil to cover up crimes which would disgrace a nation of savages...

FREDERICK DOUGLAS



Prison Collective Continued

reasoned that a particular set of our problems come from the fact that the prison here is vastly overcrowded. In a prison designed to hold a little over 800 men at maximum, the the state officials have stuffed more than 1400 — with intentions of making it 1700 or 1800 by August 1976.

The overcrowding has resulted in 2 men being placed (illegally) in a cell where the space was designed for one. The prisoners do not like it and their first responses to the doubling up have been extortion, petty theft, destruction of property, fights and homosexual rapes. It is only a matter of time before prisoners here channel the hostilities of being caged and overcrowded like that on the prison guards. As we have stated, the doubling up of prisoners in cells this size is creating not only a more vicious hostile atmosphere, but it is also illegal according to the state's own new laws governing renovation and building of prisons and the housing of prisoners. We are urging people to press this matter immediately to their state legislators, congressmen and women, and local politicians. We want them to protest this fact to the State Government and Prison Administration.

The overcrowding here has caused among other things the already small quantity and poor quality of food to grow even worse. The prison is running on a food budget designed to feed 800 men. There are already 1400 here, so you can imagine what kind of

food (?) we are eating. The commissary here, which has never been anything more than a snack bar, is too small to handle the needs of so many prisoners, so prisoners can not even buy decent food if they have the money to pay for it. They don't even sell bread or peanut butter. The largest portion of arguments and fights among prisoners is over that very basic necessity — food.

The overcrowding here has caused other problems too. For example, in the area of hygiene and sanitation. The prisoners here are no longer allowed to mop out their cells. The prison guards have told us that not only are supplies in short order (toilet paper and soap strictly rationed) but that hot water is too expensive for prisoners to use to clean up their cells. As a result of the poor sanitary conditions here the rat and insect population has increased to horde proportions. Maggots by the millions feed on this filthy infestation, and more prisoners than ever fall ill. A cold here reaches epidemic proportions in a matter of days, and there are never enough medicines to go around.

We ask again that all concerned peoples contact their legislators prison officials, and local politicians to protest the problems here at Pontiac, and at other prisons in the State. We as a prison population will work through the Illinois Prisoners Organization to see if we can defuse this problem before it explodes. We ask you people to do the same.

THE PONTIAC PRISON COLLECTIVE

De Mau Mau Continued

and Reagan thought Zimbabwe was a storybook place like Timbuktu. Everybody thought that Boston was a quiet little colonial town and ROAR is what a lion did. For a long time people thought that Wounded Knee was just a scratch, and no one knew that squaws could fight!!

We De Mau Mau understand that the world trend of history is irreversible, that the revolutionary struggles of the peoples of the world will continue to develop of their own accord, based on their own internal contradictions and struggles. The interference of the two super-powers into the affairs of developing countries is only temporary and will not alter the overall development of these countries towards independence and eventually Socialism. Angola is proof of this. We also believe that all dialectical social movements will eventually find their logical conclusions in world communism.

We believe the task of the masses of struggling people in the U.S., — and particularly the proletariat, is to build a new multi-national communist party to instruct and lead the working masses of people to put to death U.S. Imperialism, once and for all. We believe this can only be accomplished

if the struggle against dogmatism, revisionism, and sectarianism is coupled with principled ideological and philosophical struggle. Any good revolutionary politician knows that the criticism of one's enemies is useless unless it is accompanied by the discipline of one's self. This means that people must not only study, but that they must organize in a practical manner around the basic needs of the people, participate in strikes by workers, support the move for daycare, demonstrate and protest against U.S. Imperialism — and withdraw from the world of the bourgeoisie and develop our own revolutionary culture in struggle. To be truly revolutionary we are just as bound to support the just struggles of women and homosexuals, as we are to organize against the racist police.

In the future we will explain more about our positions on certain issues and what we are trying to do in the area of prison struggles here in Illinois. But for right now this "Voice of De Mau Mau" was just to let the masses know that we have not forgotten them — and we hope they have not forgotten us.

Long Live the Victory of Peoples War!

THE DE MAU MAU CADRE