A black and white close-up photograph of Fred Hampton. He is looking slightly upwards and to the left, with his mouth open as if speaking. A microphone is visible in the lower-left corner, partially obscuring his chin. The lighting is dramatic, with strong highlights on his face and deep shadows. The background is blurred.

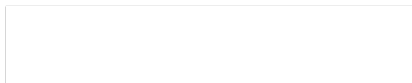
Fred Hampton Speaks

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Layout by Anarchist Black Cross Chicago, 2018.

[chiabc.tumblr.com]

[chicagoanarchistblackcross@riseup.net]



The People Have to Have the Power

By 1969, Black Panther chapters had been established throughout the United States, from North Carolina to Nebraska. That same year, 27 Panthers were killed by local police and law-enforcement agencies and 749 members were arrested. Perhaps the most influential chapter outside of the Bay Area was headed by activist Fred Hampton (1948–1969) in Chicago. Hampton was an outstanding organizer and charismatic speaker. In 1969, the Chicago police launched a carefully planned raid against the Panther headquarters and murdered Hampton. In this excerpt, Hampton presents in a popular style a synthesis of Marxian theory within the framework of Black Power.

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A lot of people get the word revolution mixed up and they think revolution's a bad word. Revolution is nothing but like having a sore on your body and then you put something on that sore to cure that infection. I'm telling you that we're living in a sick society. We're involved in a society that produces ADC victims. We're involved in a society that produces criminals, thieves and robbers and rapers. Whenever you are in a society like that, that is a sick society.

... We're gonna organize and dedicate ourselves to revolutionary political power and teach ourselves the specific needs of resisting the power structure, arm ourselves, and we're gonna fight reactionary pigs with international proletarian revolution. That's what it has to be. The people have to have the power—it belongs to the people.

. . . Unless people show us through their social practice that they relate to the struggle in Babylon, that means that they're not internationalists, that means that they're not revolutionaries. And when you're marchin' on this cruel war in Washington, all you radicals . . . we need to have some moratoriums on Babylon. We need to have some moratoriums on the Black community in Babylon and all oppressed communities in Babylon.

. . . We have to understand very clearly that there's a man in our community called a capitalist. Sometimes he's Black and sometimes he's white. But that man has to be driven out of our community because anybody who comes into the community to make profit off of people by exploiting them can be defined as a capitalist.

Any program that's brought into our community should be analyzed by the people of that community. It should be analyzed to see that it meets the relevant needs of that community.

. . . That's what the Breakfast for Children Program is. A lot of people think it's charity. But what does it do? It takes people from a stage to a stage to another stage. Any program that's revolutionary is an advancing program. Revolution is change.

. . . We say that the Breakfast for Children Program is a socialistic program. It teaches the people basically that—by practice. We thought up and let them practice that theory and inspect that theory. What's more important?

. . . And a woman said, "I don't know if I like communism, and I don't know if I like socialism. But I know that the Breakfast for Children Program feeds my kids. And if you put your hands on that Breakfast for Children Program . . ."

. . . You know, a lot of people have hang-ups with the Party because the Party talks about a class struggle. . . . We say primarily that the priority of this struggle is class. That Marx and Lenin and Che Guevara and Mao Tse-tung and anybody else that has ever said or knew or practiced anything about revolution always

said that a revolution is a class struggle. It was one class—the oppressed, and that other class—the oppressor. And it's got to be a universal fact. Those that don't admit to that are those that don't want to get involved in a revolution, because they know as long as they're dealing with a race thing, they'll never be involved in a revolution.

. . . We never negated the fact that there was racism in America, but we said that the by-product, what comes off of capitalism, that happens to be racism . . . that capitalism comes first and next is racism. That when they brought slaves over here, it was to make money. So first the idea came that we want to make money, then the slaves came in order to make that money. That means, through historical fact, that racism had to come from capitalism. It had to be capitalism first and racism was a by-product of that.

. . . We may be in the minority, but this minority is gonna keep on shouting loud and clear: We're not gonna fight fire with fire, we're gonna fight fire with water. We're not gonna fight racism with racism, we're gonna fight racism with solidarity. We're not gonna fight capitalism with Black capitalism . . . we're gonna fight capitalism with socialism.

. . . We know that Black people are most oppressed. And if we didn't know that, then why in the hell would we be running around talking about the Black liberation struggle has to be the vanguard for all liberation struggles? Any theory you got, practice it. And when you practice it, you make some mistakes. When you make a mistake, you correct that theory, and then it will be corrected theory that will be able to be applied and used in any situation. That's what we've got to be able to do.

. . . A lot of us read and read and read, but we don't get any practice. We have a lot of knowledge in our heads, but we've never practiced it; and made any mistakes and corrected those mistakes so that we will be able to do something properly. So we come up with, like we say, more degrees than a thermometer but we are not able to walk across the street and chew gum at the same time. Because we have all that knowledge but it's never been

exercised, it's never been practiced. We never tested it with what's really happening. We call it testing it with objective reality. You might have any kind of thought in your mind, but you've got to test it with what's out there. You see what I mean?

. . . The only way that anybody can tell you the taste of a pear is if he himself has tasted it. That's the only way. That's objective reality. That's what the Black Panther Party deals with. We're not into metaphysics, we're not idealists, we're dialectical materialists. And we deal with what reality is, whether we like it or not. A lot of people can't relate to that because everything they do is gauged by the way they like things to be. We say that's incorrect. You look and see how things are, and then you deal with that.

. . . We some Marxist-Leninist cussin' niggers. And we gonna continue to cuss, goddammit. 'Cause that's what we relate to. That's what's happening in Babylon. That's objective reality.

. . . You're dealing in subjectivity, because you're not testing it with objective reality. And what's wrong is that you don't go test it. Because if you test it, you'll get objective. Because as soon as you walk out there, a whole lot of objective reality will vamp down upon your ass. . . .

. . . You can jail a revolutionary, but you can't jail the revolution. You can lock up a freedom fighter like Huey P. Newton, but you can't lock up freedom fighting.

. . . Because if you do, you come up with answers that don't answer, explanations that don't explain, conclusions that don't conclude. If you think about me and you think about me, niggers, and you ain't gonna do no revolutionary act, then forget about me. I don't want myself on your mind if you're not going to work for the people. Like I always said, if you're asked to make a commitment at the age of 20, and you say I don't want to make no commitment only because of the simple reason that I'm too young to die, I want to live a little bit longer. What you did is . . . you're dead already.

You have to understand that people have to pay the price for peace. You dare to struggle, you dare to win. If you dare not struggle, then goddammit you don't deserve to win. Let me say to you peace if you're willing to fight for it.

Let me say in the spirit of liberation—I been gone for a little while, at least my body's been gone for a little while. But I'm back now, and I believe I'm back to stay. I believe I'm going to do my job. I believe I was born not to die in a car wreck. I don't believe I'm going to die in a car wreck. I don't believe I going to die slipping on a piece of ice. I don't believe I going to die because I have a bad heart. I don't believe I'm going to die because I have lung cancer.

I believe I'm going to be able to die doing the things I was born for. I believe I'm going to die high off the people. I believe I'm going to die a revolutionary in the international revolutionary proletarian struggle. I hope each one of you will be able to die [in] the international revolutionary proletarian struggle, or you'll be able to live in it. And I think that struggle's going to come.

Why don't you live for the people.

Why don't you struggle for the people.

Why don't you die for the people.

You Can Murder a Liberator, But You Can't Murder Liberation

On April 27, 1969, Fred Hampton, chairman of the Illinois Black Panther Party, delivered the following speech. On December 4, 1969, Hampton was dead in bed, murdered in a police raid on an apartment at 2337 W. Monroe Street in Chicago. (Mark Clark, Panther member from Peoria, Illinois, was also killed; four other Panthers were critically wounded, and three were arrested unharmed. One policeman was slightly wounded.) State's Attorney Edward V. Hanrahan held a press conference later that day, displaying what he said was the arms cache recovered from the apartment and saying that the police had fired only because they had been attacked by the Black Panthers. But it soon became clear that the police had massed a heavy concentration of machine-gun and shotgun fire at one living-room wall and into two bedrooms, and that there was little if any sign of return fire. In short, the murder of Fred Hampton was part of a pattern of constant arrests, repeated raids on Black Panther headquarters and assassination of the movement's leadership in order to destroy the Black Panther Party. A Federal Grand Jury investigating the murders reached the conclusion that the police charge that they had fired in self-defense was false, but no police officials were indicted.

Hampton's speech describes, as he put it, "what the Black Panther Party is about."

...

ALL POWER TO THE PEOPLE.

What we are basically going to be talking about today is what the pig is doing to the Panthers all around the country. We are going to have to talk about what we are going to have to do about the repression that they are putting on the Black Panther Party. We are not worried about getting off it—let's try to deal with it.

We got to talk first of all about the main man. The main man in the Black Panther Party, the main man in the struggle today—in the United States, in Chicago, in Cuba and anywhere else—the main man in the liberation struggle is our Minister of Defense, and yours too, Huey P. Newton. He's the main man because the head of the imperialist octopus lies right in this country and whoever is dealing with the head of the octopus in this country is the main man. He's in jail now. We must tell the world that Huey P. Newton was tried by the pigs and they found him guilty. He was tried by the people, who found him not guilty, and we say let him go, let him free, because we find him not guilty. This is our relentless demand. We will not let up one day, we will not give up the struggle to liberate our Minister of Defense, Huey P. Newton and we will continue to exert pressure on the power structure and constantly bombard them with the people's demand that Huey P. Newton be set free.

It was Huey P. Newton who taught us how the people learn. You learn by participation. When Huey P. Newton started out what did he do? He got a gun and he got Bobby and Bobby got a gun. They had a problem in the community because people was being run over, kids were being run over—at a certain intersection. What did the people do? The people went down to the government to redress their grievances and the government told them to go to hell : “We are not going to put no stoplights down there UNTIL WE SEE FIT.” What did Huey P. Newton do? Did he go out and tell the people about the laws and write letters and try to propagandize 'em all the time? NO! Some of that's good, but the masses of the people don't read—that's what I heard Huey say—they learn through observation and participation. Did he just say this? NO! So what did he do? He got him a shotgun, he got Bobby and he got him a hammer and went down to the corner. He

gave Bobby the shotgun and told him if any pig motherfuckers come by blow his mother fuckin brains out. What did he do? He went to the corner and nailed up a stop sign. No more accidents, no more trouble. And then he went back—another situation like that. What'd the people do? They looked at it, they observed; they didn't get a chance to participate in it. Next time what'd they do? Same kind of problem came up. The PEOPLE got THEIR shotguns, got THEIR nine milimeters, got THEIR hammers. How'd they learn? They learned by observation and participation. They learned one thing. When there is a fire you gather round the fire. Huey got a shotgun and everybody gathered round him and Bobby. They saw what was going on and they had a chance to participate in it. As the vanguard leader, he taught the people about the power structure; he led the people down the correct road of revolution. What are we doing?

Breakfast for Children

Our Breakfast for Children program is feeding a lot of children and the people understand our Breakfast for Children program. We sayin' something like this—we saying that theory's cool, but theory with no practice ain't shit. You got to have both of them—the two go together. We have a theory about feeding kids free. What'd we do? We put it into practice. That's how people learn. A lot of people don't know how serious the thing is. They think the children we feed ain't really hungry. I don't know five year old kids that can act well, but I know that if they not hungry we sure got some actors. We got five year old actors that could take the academy award. Last week they had a whole week dedicated to the hungry in Chicago. Talking 'bout the starvation rate here that went up 15%. Over here where everybody should be eating. Why? Because of capitalism.

What are we doing? The Breakfast for Children program. We are running it in a socialistic manner. People came and took our program, saw it in a socialistic fashion not even knowing it was socialism. People are gonna take our program and tell us to go on to a higher level. They gonna take that program and work it in a socialistic manner. What'd the pig say? He say, "Nigger—you like communism?" "No sir, I'm scared of it." "You like socialism?"

“No Sir, I’m scared of it.” “You like the breakfast for children program?” “Yes sir, I’d die for it”. Pig said, “Nigger, that program is a socialistic program.” “I don’t give a fuck if it’s Communism. You put your hands on that program motherfucker and I’ll blow your motherfucking brains out.” And he knew it. We been educating him, not by reading matter, but through observation and participation. By letting him come in and work our program. Not theory and theory alone, but theory and practice. The two go together. We not only thought about the Marxist-Leninist theory—we put it into practice. This is what the Black Panther Party is about.

Subversives

Some people talk a lot about communism, but the people can’t understand and progress to the stage of communism right away or because of abstract arguments. They say you got to crawl before you can walk. And the Black Panther Party, as the vanguard party, thought that the Breakfast for Children Program was the best technique of crawling that any vanguard party could follow. And we got a whole lot of folks that’s going to be walking. And then a whole lot of folks that’s gonna be running. And when you got that, what you got? You got a whole lot of PIGS that’s gonna be running. That’s what our program’s about.

The Black Panther Party is about the complete revolution. We not gonna go out there and half do a thing. And you can let the pigs know it. They come here and hide—they so uncomfortable they sitting on a tape-recorder, they got their gun in their hair—they got to hide all this shit and they come here and do all this weird action. All they got to do is come up to 2350 West Madison any day of the week and anybody up there’ll let them know, let the motherfucker know: Yes, we subversive. Yes, we subversive with the bullshit we are confronted with today. Just as subversive as anybody can be subversive. And we think them motherfuckers is the criminals. They the ones always hiding. We the ones up in front. We’re out in the open, these motherfuckers should start wearing uniforms. They want to know if the Panthers are goin’ underground—these motherfuckers IS under ground. You can’t

find ‘em. People calls the pigs but nobody knows where they at. They’re out chasing us. They’re hiding—can’t nobody even see ‘em.

When people got a problem they come to the Black Panther Party for help and that’s good. Because, like Mao says, we are supposed to be ridden by the people and Huey says we’re going to be ridden down the path of social revolution and that’s for the people. The people ought to know that the Black Panther Party is one thousand percent for the People. They write a lot of articles, you know, niggers’ll run up to you in a minute—when I say niggers I mean white niggers and black niggers alike—niggers’ll run up to you and talk that shit about, Man, I read in the Tribune today. Well you say, Man, fuck it right there. If you didn’t read it in the BLACK PANTHER paper, in the MOVEMENT—then you ain’t read shit.

Mickey White

We in the Black Panther Party have another brother I want to take some time to rap about. This brother is constantly on our mind. This brother’s name is Michael White—Mickey White. This brother is beautiful. He’s being held now in jail for one hundred thousand dollars bail. Some of you who listen to the radio might have heard about brothers in the state chapter, our field secretary of Defense Captain, brother Nathaniel Junior and Brother Merrill Harvey being laid up on some phoney gun charge. We don’t say the Panthers don’t want guns, but we already got guns and we don’t have to go and try and steal or connive to buy any guns from anybody. What they are trying to do is to squash out the Black Panther Party, they’re trying to squash out the leadership. Trying to squash out Bobby Rush, the Deputy Minister of Defense. Trying to squash out Chaka and Che, the Deputy Minister of Education.

Mickey White was in that bullshit with Nathaniel Junior and Merrill Harvey. Last week when they went to court even the judge in court said, you all gonna get a fair trial whether you deserve it or not. These are the types of actions we are confronted with.

Mickey White is in solitary confinement and doesn't get to come out of his cell for anything at any time. And he might be in that cell for the rest of his life. His bond is \$100,000. That's \$10,000 cash.

Mickey White is a proven revolutionary. He's not nobody we THINK is going to be a revolutionary. He's not nobody we trying to make a revolutionary. He's a proven revolutionary. All of you have to understand that Mickey White is a Panther in ideology, he's a Panther in word, and he's a Panther in deed. He's a Panther that understands it's a class struggle—not a race question. You have to understand the pressures the Black Panther Party goes through saying this. You can see the pressures the Black Panther Party goes through by making a coalition with whites.

When the Black Panther Party stood up and said we not going to fight racism with racism US said "NO, we can't do that because it's a race question and if you make it a class question then the revolution might come sooner. We in US ain't prepared for no revolution because we think that power grows from the sleeve of a Dashiki." They are armed with rhetoric and rhetoric alone. And we found that when you're armed with rhetoric and rhetoric alone a lot of times you get yourself hurt. Eldridge Cleaver told them, even though you say you fight fire with fire best, we think you fight fire with water. You can do either one, but we choose to fight with water. He said, we're not going to fight racism with racism, we're going to fight racism with solidarity. Even though you think you ought to fight capitalism with black capitalism, we're going to fight capitalism with socialism.

We got a whole lot of people being busted and you don't even know about all these people. There's one here you definitely have to know about and that's our Deputy Minister of Defense—Bobby Rush. Our Deputy Minister Bobby Rush was busted on some bullshit with a gun thing. He's got three gun charges. He's been convicted of one with a six month lead. He's out on appeal now. I know a lot of you people say, well goddamn, you got a Mickey White defense fund, an Eldridge Cleaver defense fund, a Merrill Harvey defense fund, a Nathaniel Junior defense fund, a Huey

Newton defense fund, a Fred Hampton, Jule, Che, and Chaka defense fund—and I just can't keep up with all these defense funds. But since we are the vanguard party we try to do things right, so we got one defense fund so you don't get mixed up on what name to send it to. We'll decide who it goes to. You can just send it to Political Defense Fund, 2350 West Madison. If you want to send something to Breakfast for Children, you can send it to 2350 West Madison also, and you can earmark that money to go to the Breakfast for Children program.

We got Mickey on our mind tonight—and everybody knows we got Huey P. Newton on our mind tonight. We got every political prisoner in jail on our mind tonight. Eldridge Cleaver—all of these people either dead, or in exile or in jail. A lot of people understanding this will lose real faith in the vanguard by not understanding what we're talking about.

A lot of these people will go up to you in a minute and say, "Why all these people being taken, why haven't they shot it out with some pigs?" Well, what do we say? If you kill a few, you get a little satisfaction. But when you can kill them ALL you get complete satisfaction. That's why we haven't moved. We have to organize the people. We have to educate the people. We have to arm the people. We have to teach them about revolutionary political power. And when they understand all that we won't be killing no few and getting no little satisfaction, we'll be killing 'em all and getting complete satisfaction.

Go with the People

So what should we do if we're the vanguard? What is it right to do? Is it right for the leadership of that struggle to go faster than the followers of that struggle can go? NO! We're not going to be dealing in commandism, we're not going to be dealing in no tailism. We say that just as fast as the people can possibly go, that's just as fast as we can take it.

While we take it we must be sure that we are not missing the people in the valley. In the valley we know that we can learn to understand the life of the people. We know that with all

the bullshit out there, you can come to consider yourself on the mountain top. I may even consider myself one day on the mountaintop. I may have already. But I know that in the valley there are people like Benny and there are people like me, people like Mickey White and people like Huey P. Newton and Bobby Seale. And that below the valley are people like Bobby Hutton, people like Eldridge Cleaver. We know that going into the valley is a dangerous thing. We know that when you go out to the valley you got to make a commitment.

A lot of people think the revolution is bullshit, but it's not. A lot of us think that when you get in the revolution you can talk your way out of things, but that's not true. Ask Bobby Hutton, ask Huey Newton, ask Eldridge Cleaver, Mickey White and Dennis Mora. Ask these people whether it's a game. If you get yourself involved in a revolutionary struggle then you've got to be serious. You got to know what you're doing. You got to already have practiced some type of theory. That's the reason we ask people to follow the leadership of the vanguard party. Because we all theorizing and we all practicing. We make mistakes, but we're always correcting them and we're always getting better.

We used to run around yellin 'bout Panther Power—the Panthers run it. We admit we made mistakes. Our ten point program is in the midst of being changed right now, because we used the word “white” when we should have used the word “capitalist”. We're the first to admit our mistakes. We no longer say Panther Power because we don't believe the Panthers should have all the power. We are not for the dictatorship of the Panthers. We are not for the dictatorship of Black people. We are for the dictatorship of the people.

The difference between the people and the vanguard is very important. You got to understand that the people follow the vanguard. You got to understand that the Black Panther Party IS the van guard. If you are about going to the people you got to understand that the vanguard leads the people. After the social revolution, the vanguard party, through our educational programs—and that program is overwhelming—the people are

educated to the point that they can run things themselves. That's what you call educating the people, organizing the people, arming the people and bringing them revolutionary political power. That means people's power. That means the people's revolution. And if you're not about being involved in a people's revolution then you got to do something. You got to support the people's revolution.

Complete Satisfaction

The Black Panther Party is the vanguard party. You better get on the Black Panther Party. If you can't get on, goddamit you better get behind. If you can't get behind goddamit, you better get behind somebody else so you'll at least be able to follow indirectly, motherfucker. We ain't asking you to go out and ask no pig to leave us alone. We know that the pigs fuck with us cause they know we're doing something.

Cause a lot of dudes walk around and write articles about it. I know some revolutionary groups say these niggers are runnin around saying these things—the PL, shit, couldn't even find things to criticize. They was so far in the ground. What was they doing? Organizing groundhogs, educating groundhogs, arming groundhogs and teaching groundhogs revolutionary political power.

I say that we're the first group to come above ground where the people can follow you and see you. And if you make a mistake it's better than not even being at all. When I made that mistake I made it for the people, and I correct it for the people. You don't hear there was a raid on PL's office last night. You ain't never heard that. When you hear of PL busted in New York, PL's leader in jail with no bars, PL leader run out of the country, PL leader shot 18 times while he was running with his back turned and hands tied up, PL leader gets breakfast for children for 1800 people a week. You ever hear it? Ya never heard it. I want to hear it. If you do hear it, it'll be because of the Black Panther lead. I'm not putting all these things out and saying PL doesn't know 'em. But I'm saying that when people write something like this, a lot of people don't understand it. And I wanted to take the time to explain it.

There are some things that PL says that are valid. Don't misunderstand me. We don't get mad because in some way or another PL is trying to better the Black Panther Party by trying to criticize it. But I just want to let you know, ain't nothing all right and ain't nothing all wrong. We're not all right—though we trying to get that way. We make mistakes but we understand that we gonna make some more mistakes. And we gonna try and correct these mistakes and we gonna try and keep on moving.

So what do we say? Don't get the pigs offa us cause we can stand em. We jail Mickey White, we should let em murder Bobby Hutton, we should let em run Eldridge Cleaver out of the country. Why? Because you can jail a revolutionary, but you can't jail the revolution. You can run a freedom fighter around the country but you can't run freedom fighting around the country. You can murder a liberator, but you can't murder liberation.

Kill a few and get a little satisfaction. Kill some more and you get some more satisfaction. Kill 'em all and you get complete satisfaction. We say All Power to the People—Black Power to Black People and Brown Power to Brown People, Red Power to Red People and Yellow Power to Yellow People. We say White Power to White People EVEN. And we say Panther Power to the vanguard Party and we say don't kill a few and don't kill some more. As a matter of fact we rather you didn't move until you see we ready to move, and when you see we ready to move you know we not dealing with a few, we not dealing with some more. You know that when we get ready to move we dealing from complete—that's what we're after—total, everything, everybody—complete satisfaction.

POWER TO THE PEOPLE

—*The Movement*, January, 1970

Power Anywhere There's People

Power anywhere where there's people. Power anywhere where there's people. Let me give you an example of teaching people. Basically, the way they learn is observation and participation. You know a lot of us go around and joke ourselves and believe that the masses have PhDs, but that's not true. And even if they did, it wouldn't make any difference. Because with some things, you have to learn by seeing it or either participating in it. And you know yourselves that there are people walking around your community today that have all types of degrees that should be at this meeting but are not here. Right? Because you can have as many degrees as a thermometer. If you don't have any practice, they you can't walk across the street and chew gum at the same time.

Let me tell you how Huey P. Newton, the leader, the organizer, the founder, the main man of the Black Panther Party, went about it.

The community had a problem out there in California. There was an intersection, a four-way intersection; a lot of people were getting killed, cars running over them, and so the people went down and redressed their grievances to the government. You've done it before. I know you people in the community have. And they came back and the pigs said "No! You can't have any." Oh, they don't usually say you can't have it. They've gotten

a little hipper than that now. That's what those degrees on the thermometer will get you. They tell you "Okay, we'll deal with it. Why dont you come back next meeting and waste some time?"

And they get you wound up in an excursion of futility, and you be in a cycle of insaneness, and you be goin' back and goin' back, and goin' back, and goin' back so many times that you're already crazy.

So they tell you, they say, "Okay niggers, what you want?" And they you jump up and you say, "Well, it's been so long, we don't know what we want", and then you walk out of the meeting and you're gone and they say, "Well, you niggers had your chance, didnt you?"

Let me tell you what Huey P. Newton did.

Huey Newton went and got Bobby Seale, the chairman of the Black Panther Party on a national level. Bobby Seale got his 9mm, that's a pistol. Huey P. Newton got his shotgun and got some stop signs and got a hammer. Went down to the intersection, gave his shotgun to Bobby, and Bobby had his 9mm. He said, "You hold this shotgun. Anybody mess with us, blow their brains out." He put those stop signs up.

There were no more accidents, no more problem.

Now they had another situation. That's not that good, you see, because its two people dealing with a problem. Huey Newton and Bobby Seale, no matter how bad they may be, cannot deal with the problem. But let me explain to you who the real heroes are.

Next time, there was a similar situation, another four-way corner. Huey went and got Bobby, went and got his 9mm, got his shotgun, got his hammer and got more stop signs. Placed those stop signs up, gave the shotgun to Bobby, told Bobby "If anybody mess with us while were putting these stop signs up, protect the people and blow their brains out." What did the people do? They observed it again. They participated in it. Next time they had

another four-way intersection. Problems there; they had accidents and death. This time, the people in the community went and got their shotguns, got their hammers, got their stop signs.

Now, let me show you how were gonna try to do it in the Black Panther Party here. We just got back from the south side. We went out there. We went out there and we got to arguing with the pigs or the pigs got to arguing-he said, "Well, Chairman Fred, you supposed to be so bad, why dont you go and shoot some of those policemen? You always talking about you got your guns and got this, why dont you go shoot some of them?"

And I've said, "you've just broken a rule. As a matter of fact, even though you have on a uniform it doesn't make me any difference. Because I dont care if you got on nine uniforms, and 100 badges. When you step outside the realm of legality and into the realm of illegality, then I feel that you should be arrested." And I told him, "You being what they call the law of entrapment, you tried to make me do something that was wrong, you encouraged me, you tried to incite me to shoot a pig. And that ain't cool, Brother, you know the law, dont you?"

I told that pig that, I told him "You got a gun, pig?" I told him, "You gotta get your hands up against the wall. We're gonna do what they call a citizens arrest." This fool dont know what this is. I said, "Now you be just as calm as you can and don't make too many quick moves, cause we don't wanna have to hit you."

And I told him like he always told us, I told him, "Well, I'm here to protect you. Don't worry about a thing, 'm here for your benefit." So I sent another Brother to call the pigs. You gotta do that in a citizen's arrest. He called the pigs. Here come the pigs with carbines and shotguns, walkin' out there. They came out there talking about how they're gonna arrest Chairman Fred. And I said, "No fool. This is the man you got to arrest. He's the one that broke the law." And what did they do? They bugged their eyes, and they couldn't stand it. You know what they did? They were so mad, they were so angry that they told me to leave.

And what happened? All those people were out there on 63rd Street. What did they do? They were around there laughing and talking with me while I was making the arrest. They looked at me while I was rapping and heard me while I was rapping. So the next time that the pig comes on 63rd Street, because of the thing that our Minister of Defense calls observation and participation, that pig might be arrested by anybody!

So what did we do? We were out there educating the people. How did we educate them? Basically, the way people learn, by observation and participation. And that's what we were trying to do. That's what we got to do here in this community. And a lot of people don't understand, but there's three basic things that you got to do anytime you intend to have yourself a successful revolution.

A lot of people get the word revolution mixed up and they think revolutions a bad word. Revolution is nothing but like having a sore on your body and then you put something on that sore to cure that infection. And I'm telling you that we're living in an infectious society right now. I'm telling you that we're living in a sick society. And anybody that endorses integrating into this sick society before it's cleaned up is a man who's committing a crime against the people.

If you walk past a hospital room and see a sign that says "Contaminated" and then you try to lead people into that room, either those people are mighty dumb, you understand me, cause if they weren't, they'd tell you that you are an unfair, unjust leader that does not have your followers' interests in mind. And what we're saying is simply that leaders have got to become, we've got to start making them accountable for what they do. They're goin' around talking about so-and-so's an Uncle Tom so we're gonna open up a cultural center and teach him what blackness is. And this n****r is more aware than you and me and Malcolm and Martin Luther King and everybody else put together. That's right. They're the ones that are most aware. They're most aware, cause they're the ones that are gonna open up the center. They're gonna tell you where bones come from in Africa that you can't

even pronounce the names. Thats right. They'll be telling you about Chaka, the leader of the Bantu freedom fighters, and Jomo Kenyatta, those dingo-dingas. They'll be running all of that down to you. They know about it all. But the point is they do what they're doing because it is beneficial and it is profitable for them.

You see, people get involved in a lot of things that's profitable to them, and we've got to make it less profitable. We've got to make it less beneficial. I'm saying that any program that's brought into our community should be analyzed by the people of that community. It should be analyzed to see that it meets the relevant needs of that community. We don't need no n*****s coming into our community to be having no company to open business for the n*****s. There's too many n*****s in our community that can't get crackers out of the business that they're gonna open.

We got to face some facts. That the masses are poor, that the masses belong to what you call the lower class, and when I talk about the masses, I'm talking about the white masses, I'm talking about the black masses, and the brown masses, and the yellow masses, too. We've got to face the fact that some people say you fight fire best with fire, but we say you put fire out best with water. We say you don't fight racism with racism. We're gonna fight racism with solidarity. We say you don't fight capitalism with no black capitalism; you fight capitalism with socialism.

We ain't gonna fight no reactionary pigs who run up and down the street being reactionary; we're gonna organize and dedicate ourselves to revolutionary political power and teach ourselves the specific needs of resisting the power structure, arm ourselves, and we're gonna fight reactionary pigs with INTERNATIONAL PROLETARIAN REVOLUTION. That's what it has to be. The people have to have the power: it belongs to the people.

We have to understand very clearly that there's a man in our community called a capitalist. Sometimes he's black and sometimes he's white. But that man has to be driven out of our community, because anybody who comes into the community to make profit off the people by exploiting them can be defined as a capitalist.

And we don't care how many programs they have, how long a dashiki they have. Because political power does not flow from the sleeve of a dashiki; political power flows from the barrel of a gun. It flows from the barrel of a gun!

A lot of us running around talking about politics don't even know what politics is. Did you ever see something and pull it and you take it as far as you can and it almost outstretches itself and it goes into something else? If you take it so far that it is two things? As a matter of fact, some things if you stretch it so far, it'll be another thing. Did you ever cook something so long that it turns into something else? Ain't that right?

That's what were talking about with politics.

That politics ain't nothing, but if you stretch it so long that it can't go no further, then you know what you got on your hands? You got an antagonistic contradiction. And when you take that contradiction to the highest level and stretch it as far as you can stretch it, you got what you call war. Politics is war without bloodshed, and war is politics with bloodshed. If you don't understand that, you can be a Democrat, Republican, you can be Independent, you can be anything you want to, you ain't nothing.

We don't want any of those n*****s and any of these hunkies and nobody else, radicals or nobody talking about, "I'm on the Independence ticket." That means you sell out the republicans; Independent means you're out for graft and you'll sell out to the highest bidder. You understand?

We want people who want to run on the People's Party, because the people are gonna run it whether they like it or not. The people have proved that they can run it. They run it in China, they're gonna run it right here. They can call it what they want to, they can talk about it. They can call it communism, and think that that's gonna scare somebody, but it ain't gonna scare nobody.

We had the same thing happen out on 37th Road. They came out to 37th road where our Breakfast for children program is,

and started getting those women who were kind of older, around 58---that's, you know, I call that older cause Im young. I aint 20, right, right! But you see, they're gonna get them and brainwash them. And you ain't seen nothin till you see one of them beautiful Sisters with their hair kinda startin getting grey, and they ain't got many teeth, and they were tearin' them policemen up! They were tearing em up! The pigs would come up to them and say "You like communism?"

The pigs would come up to them and say, "You scared of communism?" And the Sisters would say, "Not scared of it, I ain't never heard of it."

"You like socialism?"

"Not scared of it. I ain't never heard of it."

The pigs, they be crackin' up, because they enjoyed seeing these people frightened of these words.

"You like capitalism?"

Yeah, well, that's what I live with. I like it.

"You like the Breakfast For Children program, n****r?"

"Yeah, I like it."

And the pigs say, "Oh-oh." The pigs say, "Well, the Breakfast For Children program is a socialistic program. Its a communistic program."

And the women said, "Well, I tell you what, boy. I've been knowing you since you were knee-high to a grasshopper, n****r. And I don't know if I like communism and I don't know if I like socialism. But I know that that Breakfast For Children program feeds my kids, n****r. And if you put your hands on that Breakfast For Children program, I'm gonna come off this can and I'm gonna beat your ass like a"

That's what they be saying. That's what they be saying, and it is a beautiful thing. And that's what the Breakfast For Children program is. A lot of people think it is charity, but what does it do? It takes the people from a stage to another stage. Any program that's revolutionary is an advancing program. Revolution is change. Honey, if you just keep on changing, before you know it, in fact, not even knowing what socialism is, you dont have to know what it is, they're endorsing it, they're participating in it, and they're supporting socialism.

And a lot of people will tell you, way, Well, the people dont have any theory, they need some theory. They need some theory even if they don't have any practice. And the Black Panther Party tells you that if a man tells you that he's the type of man who has you buying candy bars and eating the wrapping and throwing the candy away, he'd have you walking East when you're supposed to be walking West. Its true. If you listen to what the pig says, you be walkin' outside when the sun is shining with your umbrella over your head. And when it's raining youll be goin' outside leaving your umbrella inside. That's right. You gotta get it together. Im saying that's what they have you doing.

Now, what do WE do? We say that the Breakfast For Children program is a socialistic program. It teaches the people basically that by practice, we thought up and let them practice that theory and inspect that theory. What's more important? You learn something just like everybody else.

Let me try to break it down to you. You say this Brother here goes to school 8 years to be an auto mechanic. And that teacher who used to be an auto mechanic, he tells him, "Well, n****r, you gotta go on what we call on-the-job-training." And he says, "Damn, with all this theory I got, I gotta go to on-the-job-training? What for?"

He said, "On on-the-job-training he works with me. Ive been here for 20 years. When I started work, they didn't even have auto mechanics. I ain't got no theory, I just got a whole bunch of practice."

What happened? A car came in making a whole lot of funny noise. This Brother here go get his book. He on page one, he ain't got to page 200. I'm sitting here listening to the car. He says, "What do you think it is?"

I say, "I think its the carburetor."

He says, "No I don't see anywhere in here where it says a carburetor make no noise like that." And he says, "How do you know its the carburetor?"

I said, "Well, n****r, with all them degrees as many as a thermometer, around 20 years ago, 19 to be exact, I was listening to the same kind of noise. And what I did was I took apart the voltage regulator and it wasn't that. Then I took apart the alternator and it wasn't that. I took apart the generator brushes and it wasn't that. I took apart the generator and it wasn't that. I took apart the generator and it wasn't even that. After I took apart all that I finally got to the carburetor and when I got to the carburetor I found that that's what it was. And I told myself that 'fool, next time you hear this sound you better take apart the carburetor first.'"

How did he learn? He learned through practice.

I dont care how much theory you got, if it don't have any practice applied to it, then that theory happens to be irrelevant. Right? Any theory you get, practice it. And when you practice it you make some mistakes. When you make a mistake, you correct that theory, and then it will be corrected theory that will be able to be applied and used in any situation. Thats what we've got to be able to do.

Every time I speak in a church I always try to say something, you know, about Martin Luther King. I have a lot of respect for Martin Luther King. I think he was one of the greatest orators that the country ever produced. And I listened to anyone who speaks well, because I like to listen to that. Martin Luther King said that it might look dark sometime, and it might look dark over

here on the North Side. Maybe you thought the room was going to be packed with people and maybe you thought you might have to turn some people away and you might not have enough people here. Maybe some of the people you think should be here are not here and you think that, well if they're not here then it won't be as good as we thought it could have been. And maybe you thought that you need more people here than you have here. Maybe you think that the pigs are going to be able to pressure you and put enough pressure to squash your movement even before it starts. But Martin Luther King said that he heard somewhere that only when it is dark enough can you see the stars. And we're not worried about it being dark. He said that the arm of the moral universe is long, but it bends toward heaven.

We got Huey P. Newton in jail, and Eldridge Cleaver underground. And Alprentice Bunchy Carter has been murdered; Bobby Hutton and John Huggins been murdered. And a lot of people think that the Black Panther Party in a sense is giving up. But let us say this: That we've made the kind of commitment to the people that hardly anyone else has ever made.

We have decided that although some of us come from what some of you would call petty-bourgeois families, though some of us could be in a sense on what you call the mountaintop. We could be integrated into the society working with people that we may never have a chance to work with. Maybe we could be on the mountaintop and maybe we wouldn't have to be hidin' when we go to speak places like this. Maybe we wouldn't have to worry about court cases and going to jail and being sick. We say that even though all of those luxuries exist on the mountaintop, we understand that you people and your problems are right here in the valley.

We in the Black Panther Party, because of our dedication and understanding, went into the valley knowing that the people are in the valley, knowing that our plight is the same plight as the people in the valley, knowing that our enemies are on the mountain, to our friends are in the valley, and even though its nice to be on the mountaintop, we're going back to the valley.

Because we understand that there's work to be done in the valley, and when we get through with this work in the valley, then we got to go to the mountaintop. We're going to the mountaintop because there's a motherfucker on the mountaintop that's playing King, and he's been bullshitting us. And we've got to go up on the mountain top not for the purpose of living his life style and living like he lives. We've got to go up on the mountain top to make this motherfucker understand, goddamnit, that we are coming from the valley!

SPEECH DELIVERED AT OLIVET CHURCH, 1969

It's A Class Struggle Goddammit!

What we're going to try to do, is we're going to try to rap and educate. We're glad to try to throw out some more information. And it's going to be hard to do. The Sister made a beautiful speech as far as I'm concerned. Chaka, the Deputy Minister of Information, that's his job--informing. But I'm going to try to inform you also.

One thing Chaka forgot to mention that Brothers and Sisters don't do exactly the same. We don't ask for any Brother to get pregnant or anything. We don't ask no brothers to have no babies. So that's a little different also.

After we get through speaking, for those people of you who don't think you understood all of the ideology exposed here so far, and the ideologies that I will espouse, we will have a question and answer period. For those people who have their feelings hurt by niggers talking about guns, we'll have a cry'in after the question and answer period. And for those white people that are here to show some type of overwhelming manifestation of guilt syndromes, and want people to cry out that they love them, after the cry-in, if we have time, we'll allow you all to have a love-in.

So now we'll get down to business. First of all, about what some people call the TRIAL. We call it a HECATOMB, we call it a hecatomb. That's spelled h-e-c-a-t-o-m-b. And I know there's enough dictionaries floating around up here to probably fill the room up, so you can check that out. It means a sacrifice. It usually means a sacrifice of an animal. So we'd like you, if you'd like to

do that, so people ask you "Have you been to the trial," tell them that you've been down or heard about the hecatomb, because that's what it is. It's a public sacrifice. It's a situation where they're trying to unjustly, illegally try our Chairman.

We look at it as a 1969 manifestation of the Dred Scott Decision. We look at Chairman Bobby as being the manifestation of Dred Scott in 1857. And we look at Judge Hoffman as being a manifestation of Judge Taney in 1857. Because in 1857 Dred Scott was a negro, a former slave--he was still a slave, because we're slaves--who went into court and evidently had some type of misunderstanding about what he was in American society, where he fit in.

So he went to the Supreme Court to have Judge Taney answer him and try to clear up some mistaken ideas that he had floatin' around in his little old head. And Judge Taney did just that. Judge Taney explained to him very clearly that, "Nigger, you're nobody, you're property, you're a slave. That the systems--the legal system, the judicial system--all types of systems that are functioning in America today was set up long before you got here, brother. Because we brought you over to make money to keep what we've got going, these avaricious, greedy businessmen, to keep what we've got going, going on."

And Dred Scott couldn't understand this. There was a big rebuttal. And at that time, Judge Taney made a statement that has become famous. And that statement, maybe not in the same words but through actions and through social practice, is being manifested down at the New Reigstag Building at Jackson and Dearborn. It's being manifested through Judge Hoffman by saying the same thing that Judge Taney said in 1857. When he told Dred Scott that "Nigger, a black man in America has no rights which a white man is bound to respect." And that's the same thing that Judge Hoffman is telling our Chairman every day.

And we understand. You know a lot of people have hang-ups with the Party because the Party talks about a class struggle. And the people that have those hang-ups are opportunists, and

cowards, and individualists and everything that's anything but revolutionary. And they use these things as an excuse to justify and to alibi and to bonify their lack of participation in the real revolutionary struggle. So they say, "Well, I can't dig the Panther Party because the Panthers they are engrossed with dealing with oppressor country radicals, or white people, or hunkies, or what have you. They said these are some of the excuses that I use to negate really why I am not in the struggle."

We got a lot of answers for those people. First of all, we say primarily that the priority of this struggle is class. That Marx, and Lenin, and Che Guevara and Mao Tse-Tung and anybody else that has ever said or knew or practiced anything about revolution, always said that revolution is a class struggle. It was one class--the oppressed--those other class--the oppressor. And it's got to be a universal fact. Those that don't admit to that are those that don't want to get involved in a revolution, because they know that as long as they're dealing with a race thing, they'll never be involved in a revolution. They can talk about numbers; they can hang you up in many, many ways, but as soon as you start talking about class, then you got to start talking about some guns. And that's what the Party had to do.

When the Party started to talk about class struggle, we found that we had to start talking about some guns. If we never negated the fact that there was racism in America, but we said that when you, the by-product, what comes off of racism, that capitalism comes first and next is racism. That when they brought slaves over here, it was to take money. So first the idea came that we want to make money, then the slaves came in order to make that money. That means that capitalism had to, through historical fact, racism had to come from capitalism. It had to be capitalism first and racism was a by-product of that.

Anybody that doesn't admit that is showing through their non-admittance and their non-participation in the struggle that all they are, are people who fail to make a commitment; and the only thing that they have going for them is the education that they receive in these institutions—education enough to teach them

some alibis and teach them that you've gotta be black, and you've gotta change you name. And that's crazy.

The minister of education of the Party, Raymond "Masai" Hewitt, and Chief of Staff, David Hilliard, just got back from Africa visiting Eldridge Cleaver. And they said niggers over there never will be wearing the type of garb that some of these Africanized fools over here wear. They're wearing rags or either they're wearing nothing. And if you want to dress like some African people, then you oughta dress like the Angolans or the people in Mozambique. These are the people that are doing something. You need to dress like people that are in liberation struggles. But nah, you don't want to get that Africanized, because as soon as you have to dress like somebody from Angola or Mozambique, then after you put on whatever you put on, and it can be anything from rags to something from Saks fifth Avenue, you got to put on some bandoliers and some AR-15's and some 38's; you've got to put on some Smith and Wessons and some Colt 45's, because that's what they're wearin' in Mozambique. And any nigger that runs around here tellin' you that when your hair's long and you got a dashiki on, and you got bubus and all these sandals, and all this type of action, then you're a revolutionary, and anybody that doesn't look like you, he's not—that man has to be out of his mind.

Because we know that political power doesn't flow from the sleeve of a dashiki. We know that political power flows from the barrel of a gun. And that's true. It has to be true. We know that in order to be able to talk about power, that what you've got to be able to talk about is the ability to control and define phenomena and make it act in a desired manner. That means that if you can't control and define phenomena and make it act in a desired manner, then you don't even have any dealings with power, you don't know and you probably never will know what power is. And we know what power is, and we know who's doing harm to the people—the enemy.

And everybody wants to talk about...the pork chops will tell you in a minute "The pigs don't want you to get black. They don't want you to get no black studies programs. They don't want

you to wear dashikis. They don't want you to learn about the motherland and what roots to eat of the ground. They don't want that—because as soon as you get that, as soon as you go back 11th century culture, you'll be alright.”

Check the people who went back to 11th century culture. Check the people that are wearing dashikis and bubus and think that that's going to free them. Check all of these people, find out where they're located, find out the addresses of their office, write them a letter and ask them if in the last year how many times their office been attacked. And then write any Black Panther Party, anywhere in the United States of America, anywhere in Babylon, and ask them how many times the pigs have attacked them. Then when you get your estimation of both of them, then you figure out what the pigs don't like. That's when you figure out what the pigs don't like.

We've been attacked three times since June. We know what pigs don't like. We've got people run out of the country by the hundreds. We know what pigs don't like. Our Minister of Defense is in jail, our Chairman is in jail, our Minister of Information's in exile, our Treasurer, the first member of the Party, is dead. The Deputy Minister of Defense and the Deputy Minister of Information, Bunchy, Alprentice Bunchy Carter, and John Huggins from Southern California, murdered by some pork chops, talking about a BSU program. We know what the pigs don't like.

We said nobody would shoot a Panther but a pig, because Panthers don't pose a threat to anybody but pigs. And if people tell you that Panthers pose threats, then ask them what kind of sense it would make, unless it's to get up at 5 o'clock in the morning to feed somebody's son and then at 3 o'clock that afternoon shoot him—save a meal. We don't need to do that. What sense does it make for us to open up a free health clinic where the only prerequisite that you got to have to receive free medical aid is the prerequisite that you be sick. And we've got students who jiving themselves and running around playing, talking about they doin' something for the struggle, and I want to know what more could you do? And you all people come from Chicago.

People talking about the Party co-opted by white folks. That's what that mini-fascist, Stokely Carmichael said. He's nothing but a jackanapes. As far as I'm concerned, he's a jackanapes, cause I've been knowing him for years, and that's all he could be, if he go around murder-mouthin' the Black Panther Party.

If we're co-opted by white people, then check the locations of our offices, our breakfast program, our free health clinic is opening up probably this Sunday at 16th and Springfield. No does everybody know where 16th and Springfield is at? That's not in Winnetka, you understand. That's not in Dekalb. That's in Babylon. That's in the heart of Babylon, Brothers and Sisters. And that free health clinic was put there because we know where the problem is at. We know that black people are most oppressed. And if we didn't know that, then why the hell would we be running around talking about the black liberation struggle has to be the vanguard for all liberation struggles? If there's ever going to be any liberation in the mother country, ever gonna be any liberation in the colony, then we got to be liberated by the leadership of the Black Panther Party and the black liberation struggle. We don't negate that fact.

We're not hung up in anybody's not a Panther. We don't want to get you thinkin' that, because we can dig Fred, I mean Everett, we can dig him. But we can't dig Ron Karenga and LeRoi Jones. We can't dig that. We can't see any social practice on the part of them Brothers. We know that they both have names longer than my arm. And both of them supposed to be so intelligent and so smart. And that's the problem right now.

We're talking about destroying the system, and they have hang-ups doing that because they're constantly buying property within the system. And it's kind of hard to burn up on Tuesday what you bought last Monday. Because they're a bunch of unrepentant capitalists. They'll never repent. And they know better. We try to make excuses for them—"Maybe they'll have to go through stages, Fred." No, that's not it. Because they're much older than we are—I'm 21. We're all young. So stages, they don't went through

them. Ron Karenga has more degrees than a thermometer. That's right, he has more degrees than a thermometer and he continues to do what he's doin'. And how do they fool you? Because they pick the leaders they want. And they put those people up there and portray them as being your leaders when, in fact, they're leaders of nobody.

...we call the oppressed apologists. Because after something's happened, all they can do is apologize for it. Look in the papers. Now they're drawing pictures of the Chairman chained and gagged. Don't you know that if the news media, the established press, had moved before this, that they could have stopped this rising tide of fascism years ago. But they endorsed, they joined, they supported what fascists were doing at the time. And now it's being heaped down upon all of the people.

And a lot of people think now that their hands are getting dirty. We call them ideological servants of United States fascism. And that's what they are, because they serve fascism by doing nothing about it until the law goes over and then they apologize for it, they get apologetic. But we say it's the same press that we'll look at and believe and think is bona fide; the same press that talked us into believing that we was somebody when in fact we were nobody.

I don't think there's anything more important. I think that what Malcolm says is important. Now think back. Those students were laughing at Malcolm. Can you dig it? They were laughing at Malcolm. Why? Regis Debray, he says the revolutionaries are in the future. That militants and pork chops and all these people, radical students, are in the present, and that most of the rest of the people try to remain in the past. That's why when somebody comes that's in the future of a lot of us can't understand him. And the same thing that you don't understand Huey P. Newton now, you didn't understand Malcolm when he was living. But we know that when Malcolm left, the well almost ran dry. You don't miss the water til the well runs dry, and it almost ran dry.

Huey P. Newton got to reading, and he's not like a lot of us. A lot of us read and read and read, but we don't get any practice. We have a lot of knowledge in our heads, but we've never practiced it; and made any mistakes and corrected those mistakes so that we will be able to do something properly. So we come up with like we say more degrees than a thermometer, but we're not able to walk across the street and chew gum at the same time, because we have all that knowledge but it's never been exercised, it's never been practiced. We never tested it with what's really happening. We call it testing it with objective reality. You might have any kind of thought in your mind, but you've got to test it with what's out there. You see what I mean?

They talked us into buying candy bars and throwing the candy away and eating the wrapper. They're the only people in the world, you understand, that's right, that can sell ice boxes to Eskimoes. They can sell natural wigs to niggers that's got natural hair already. And see, this is a shame. They can sell a one-legged man probably 24 tickets in a asskicking contest, and he knows he has no business being there. See, these are the things they can do to us and then they have us believe that what they're tellin' us is right, it's bona fide, it's justified. We say that's wrong, that's incorrect, that Malcolm, when he spoke to students, and you probably heard that record, he speaks to some Jews, some slick people, and he told them.

You might say, "Well, the way I feel, people ought to be able to walk around naked because rape is love." That's idealism. See what I mean? You're dealing in metaphysics. You're dealing in subjectivity, because you're not testing it with objective reality. And what's really wrong is that you don't go test it. Because if you test it, you'll get objective. Because as soon as you walk out there, a whole lot of objective reality will vamp down upon your ass and rape you of whatever you have. So whenever this happens, this is when people get a whole lot of mistaken ideas. That's why a lot of you can't understand and can't agree with a lot of what we said. You've never tried it.

You don't know whether people relate to the breakfast program, because you've never fed anybody. You don't know anything about the free health clinic because you never asked anybody. You don't know anything about the good that a gun does you, because you never tried one. And we say that if you was born and if you said you didn't like pears and you never tasted pears, you'd have to be a liar. You don't know whether you like pears, but you can't claim that you don't like pears. The only way that anybody can tell you the taste of a pear is if he himself has tasted it. That's the only way. That's the objective reality. That's what the Black Panther Party deals with. We're not metaphysicians, we're not idealists, we're dialectical materialists. And we deal with what reality is, whether we like it or not.

A lot of people can't relate to that because everything they do is gagged by the way they like things to be. We say that's incorrect. You look and see how things are and then you deal with that. We runnin' around talking about "We gonna love all black people. We have an undying love for all black people." And you know what? That if Malcolm came back, he'd walk pas a million Klansmen to get to Stokely and whoop his motherfuckin' ass. Because Malcolm was standing right like this in a room, where white people weren't even allowed. You hear me? They wouldn't allow no white people in there. But Malcolm's dead. Now what happened? What'd that fool's name, James Whitmore. Didn't he do his little skin?

Because they had names with 37X, 15X, blacker than black, and they were able to sneak in because of this ignorant potent #9 that these maniacs are trying to whoop on us—"We gonna love all black people because every Negro is a potential black man." The man that testified against Chairman Bobby in the Conspiracy Trial down in Chicago was a black man. The man that has Chairman Bobby on a murder trial in Connecticut is a black man. The man who murdered Malcolm X is a black man. The judge that denied Eldridge Cleaver bond after a white man had granted him bond—a nigger who investigated on his own and said, "Nigger, I don't think you ought to be on the street," was a black man, Thurgood Marshall, Thurgood NOGOOD Marshall, that the NAACP put in. That's one of the things about sittin' in and

dyin' in and waitin' in and cryin' in got us. If Thurgood Marshall hadn't been there, then Eldridge Cleaver would probably still be here with the people.

He's a nigger, a bootlicker, a tonto, a jackanapes. You understand? Goin' "I don't think you should be on the streets." And we runnin' around lettin' niggers tell us we got to love all black people.

You heard about the conspiracy trial on the West Side that they were able to win, with Doug Andrews and Fat Crawford, when they had the big burn on the West Side in the Martin Luther King riot? Ask 'em! Brothers, what's wrong with you, Brothers and Sisters? Ask 'em was that a white man. No! Because Doug and them they criticized us for our liberal stand. They call it liberal. So they let nobody in their hood but black people. But they didn't know. Anybody ever hear about Gloves on the South Side of Chicago? He's not white. [Glove Davis was later on one of the Chicago policemen that participated in Fred's assassination.] Did you think Buckney was white? Buckney, who's taking all of your Brothers and all of your little Sisters and all of your little cousins and nephews, and he's gonna continue to take 'em. And if you don't do anything, he's gonna take your sons and your daughters. And a lot of niggers is going to school now trying to make a name. We don't hear nobody running around talking about "I'm Benedict Arnold, III," because Benedict Arnold's children don't want to talk about they his children. You hear people talking about they might be Patrick Henry's children—people that stood up and said "Give me liberty or give me death." Or Paul Revere's cousin. Paul Revere said, "get your guns, the British are coming." The British were the police.

Huey said "Get your guns, the pigs are coming." Same thing. There'll be a lot of Newtons running around. A lot of your kids will be calling themselves Huey P. Newton, III. They won't be calling themselves Ooga-Booga or Karangatang Karenga, or Mamalama Karenga—none of that shit. They won't be calling themselves that. You see, ask the pigs in California. Ask them! You see that? Hand me one of them posters, Brother. The one right there. Now if you think I'm lying, look at this. Take a look at

this. Now all you Sisters here, tell me what looks better—a nigger runnin' around in a robe and a staff pole, lookin' like Moses, or these bad—these are the baddest lookin' You might think, you might say you're chauvinistic, organizational chauvinistic you might call it. You might call me wrapped up in the Party's own ego. But I'm wrapped up in the truth. And I think the Sister can verify that these are the baddest. These are the movie stars for Babylon, Godamnit. Huh? Fuck John Wayne and all this other shit.

Alright. But you see, if you look at that, that's what we look good in. We don't care if niggers wear dashikis. You understand? That's not gonna mean anything in the final analysis. But we're saying that you need some tools.

You ever had the occasion to have a doctor come to your house, or a plumber comes to your house? Suppose a plumber came to your house, he opened up his bag and he had stethoscopes and thermometers and hypodermic needles and syringes. You'd say "You came to fix the plumbing? Brother, you got the wrong tools. Something suspicious is going on because you don't even have the proper tools." Ain't that right?

Suppose somebody came to deliver your baby and he had plumber's tools? I know you Sisters would scream bloody murder. No but you'd say, "This is not right, Brother. We can't have this. You got to, you understand, you gotta come a little easier, you got to show me something better. You got to have some tools that are more appropriate for the occasion, you understand, because I don't have any runny faucets or anything."

So when people come into our community with tanks, when they come into Babylon or Warsaw, or whatever you want to call it, like they did into Henry Horner Projects—and that's a manifestation of, a very clear manifestation of what's happening in Babylon. When they do that, when they come in there with tanks and those tanks are tools, those tanks are tools of war, they're declaring war on the community. And if you, when they come into the community with tanks, you come out with dashikis and nothin'

but dashikis, bubus and nothin' but bubus, sandals and nothing but sandals, then you're in the wrong place at the wrong time with the wrong people. You'd better go back in the house, if you have to strip buck naked, if you got to get asshole naked, put you on even if it ain't nothing but a holster and a gun and some ammunition. Take your bear ass, you understand, and they won't consider you being naked. Nobody will try, you understand, to whistle at you, or anything. Cause this will be gone from the minute ...any kind of sexual attraction you had will be gone. Cause they will be looking at Mr. and Mrs. Colt .45, Mr. and Mrs. .357 Magnum. And the shapes on them are the best shapes we have in Babylon to deal with. And you Brothers holdin' a .357 Magnum in your hand, there ain't nothin' that feels like a .357 Magnum, except one of these beautiful black Sisters. But we need them.357 Magnums also.

When we go out there, we'll be able to protect ourselves. Huey P. Newton issued a mandate a long time ago. It was executive Mandate #3. It said we need to draw the line of demarcation. And when pigs move on our cribs, we have to protect our crib with gun force. Pigs don't move on Panther cribs. When they move on Panther cribs, they make sure the Panther's out of town. We had a situation where they moved on a Panther crib and they had three helicopters above his crib. I'm serious, I'm serious. See, they come prepared. Because they know when they comin' to a Panther's crib that we might talk a lot of rhetoric, but we deal with the same basic jargon that the people in Babylon deal with. It takes two to tango, motherfucker. As soon as you kick that door down, I have to kick it back to you. We don't lock our doors. We just get us some good guns and leave them motherfuckers open and when people come in there we put something on them that will make them go to the hardware, buy a lock, come back, pull the door closed, lock it and stay their ass outside!

We're gonna move as quickly as we possibly can for the people with the questions and answers and the people with the guilt syndrome and the people that have been embarrassed and shamed and disgraced. And we've talked about their leaders like LeRoi Jones and Mamalama Karangatang Karenga, a big bald-headed

bazoomie as far as we're concerned. That's what he is. And we think that if he's gonna continue to wear dashikis, that he oughta stop wearin' pants. Cause he's look a lot better in miniskirts. That's all a motherfuckin' man needs in Babylon that ain't got no gun, and that's a miniskirt. And maybe he can trick his way out of somethin'. Cause he not gonna shoot his way outta nothin'. He won't fight temptation, but he never killed anybody but the Black Panther member. Name somebody. Name me a time you read about Karangatang's office being attacked. The only time he ever had the occasion to use a gun was on Alprentice Bunchy Carter, a revolutionary. This Brother had more revolutionary poetry for a motherfucker than anybody. Revolutionary culture. John Huggins. The only time they lifted a gun was against these people. As Huey says in prison when they lifted their hands against Bunchy and when they lifted their hands against John, they lifted their hands against the best that Babylon possesses. And you should say that. You should feel anytime when revolutionary Brothers die. You never heard about the Party going around murdering people. You dig what I'm saying? Think about it. I'm not even gonna tell you. You think about it for yourself.

We started the Black Panther Party in 1966. I'm gonna tell you the whole story in a minute. We started dealing with pigs. You think we scared of a few karangatangs, a few chumps, a few male chauvinists? They tell their women "Walk behind me." The only reason a woman should walk behind a faggot like that is so she can put his foot knee deep in his ass.

We don't need no culture except revolutionary culture. What we mean by that is a culture that will free you. You heard your Field Lieutenant talking about a fire in the room, didn't you? What you worry about when you got a fire in this room? You worry about water or escape. You don't worry about nothin' else. If you say "What's your culture during this fire?" "Water, that's my culture, Brother, that's my culture." Because culture's a thing that keeps you. "What's your politics?" Escape and water. "What's your education?" Escape and water. When people ask us about our culture, we say our culture's guns, baby. Our culture's revolutionary art, like that. And when you see those two Brothers who picked

up them guns and went out into Babylon in '66 when a lot of us were scared to do anything except lock ourselves up in the closet and listen to Coltrane—ain't that something for woopin' a motherfucker's ass. And this turned us on and this made us black enough that we were bad. Then this made us black enough to get out and launch a blanket indictment at the murder-mouthin' rest of the black people. Nigger, you ain't got no natural. Nigger, how come your name ain't changed? Ask the pigs in California. Ask 'em. "Who do you fear most? Ron Mamalama Karenga, or Huey P. Newton, who is named after a demagogic, lyin' politician, Huey P. Long?" And pigs don't care about that. Because you don't have to call, if your shotgun's a Browning, you don't have to give it no African name, because believe me, it shoots the same. You understand? It shoots the same....

Changing your name is not gonna change our set of arrangements. The only thing that's gonna change our set of arrangements is what's gotten us into this set of arrangements. And that's the oppressor. And it's on three stages, we call it the three-in-one: avaricious, greedy businessmen; demagogic, lyin' politicians; and racist, pig fascist, reactionary cops. Until you deal with those three tings, then your set of arrangements will remain the same. The only difference will be that you're still under fascism, but instead of Fred being under fascism, I'll be Oogabooga under fascism. But I'll feel the same. Instead of me goin' to the gas chamber, I'll go to an African section of the gas chamber. We so Africanized over here that if Africans came over here, you'd have to give them a catalogue to find out what the fuck they were buyin'. That's right, you'd have to give them a catalogue to find out what the fuck they were buyin'. You got posters and pictures and names, we're namin' things and namin' ourselves names they never even heard of. And we call ourselves Africanized. And ain't that somethin'? You understand?

If you're racist, let me tell you somethin'. Or if you're a reactionary nationalist. White folks run it. Go to south Africa and ask 'em. Go ahead. If you want an example of cultural nationalism, the best one I can give you is Papa Doc, Duvalier. In Haiti, all the black people, "We need some black-ness" Papa Doc—naw, Duvalier

said “Right on, we need some blackness. Let’s get all the white folks out of here.” Got all the white folks out, and now he’s oppressing all the black folks. When the black folks complain about it, he says, “Well, godamn; what you all complainin’ about now? I’m black. I can’t do nothin’ wrong brother. We already qualified that.” That’s why these apologists like Wesley South come on the air, and to rap that sophistry that the Sister was talkin’ about. Talkin’ about, they’re ballyhooing, really. Just rappin’ about nothin’ because they’re jackanapes in our community allowed to remain there only because of their skin complexion. And we ought to drive them out. Think about it.

You’ve got Bobby Seale chained and gagged at the Federal Building. You’ve got James and Michael Soto who was murdered in two days. By the way, for all you white folks who claim you’re radicals, that claim you’re gonna support the Party. We move in and we’re saying that there’s no better, there’s no higher Marxist than Huey P. Newton. Not Chairman Mao Tse-Tung or anybody else. We’re saying that unless people show us through their social practice that they relate to the struggle in Babylon, that means that they’re not internationalists, that means that they’re not revolutionaries, truly Marxist-Leninist revolutionaries. We look at Kim Il Sung. We look at Comrade the Marshall, Marshall Kim Il Sung of Korea as towering far and high above in his social practice as Mao Tse-Tung. If you can relate to that, cool. If you can’t relate to that, walk out with your ass picked clean like the chickens do, you dig? If you can’t relate to that. And we’re tellin’ you that.

And you motherfuckers who think you’re so radical that you’re trying to radicalise everything in Washington. And I don’t know what the fuck you could radicalise, because you ain’t gonna do nothing but walk between the bodies of two dead men, Lincoln and Washington. And I know you’re not gonna stand up and gain no redress. And there’s just as much chance for Nixon giving you some redress. If you can’t get 200,000 people to march on Washington for something that’s in Vietnam, why the fuck can’t you get 200,000 people to come to Jackson and Dearborn, the Federal Building, and march for the Chairman of Babylon, the

man who did more for Babylon, and more for Vietnam than you marchin' maniacs will ever do. Because you're not doin' nothin' for nobody but Florsheims and Stetsons or Stacy Adams and anybody else, because you're gonna wear your soles out—your metaphysical souls and the soles on your shoes. And we say if you can't relate to that, then fuck you.

Because our line's been consistent. We know the Marxist-Leninists. People who might not want to dig on it, they say Marxist-Leninist they don't curse. This is something we got from slave masters. We know niggers invented the word motherfucker. We wasn't fuckin' nobody's mother. It was the master fuckin' people's mothers. We invented the word, you dig? We relate to that. We Marxist-Leninist niggers, and we some Marxist-Leninist cussin' niggers, and we gonna continue to cuss, godamnit. Cause that's what we relate to, that's what's happening in Babylon. That's objective reality. Don't nobody be walkin' around in Babylon spoutin' out at the mouth about a whole lot of academic bullshit, intellectually masturbating, catching diarrhea of the mouth. We say to those motherfuckers if you want to catch a mouth disease, you come and talk that shit in a community where the Panthers are at, and you'll get a mouth disease alright. You're gonna get hoof-in-mouth; Panther hoof-in-mouth. So if you radicals can't relate to that, then fuck you, because we know what Chairman Bobby did for the struggle.

And we know that the people in Vietnam, they know that peace, just like Huey P. Newton tells about our motto, that we are the advocates of the abolition of war. We do not want war, but we understand that war can only be abolished through war. That in order to put down the gun, make a man get rid of the gun, it's necessary to pick up a gun. And you motherfuckers that's for peace in Vietnam, the Black Panther Party is for victory in Vietnam. We say that they're aggressors, they're a bunch of lackey running dogs, that they're imperialists. They're a bunch of Wall Street warmongers. And they need to be driven out of there.

And the only way that the liberation of the oppressed people Vietnam or the oppressed people of Babylon's freedom can be founded, it has to be founded on the land that is fertilized by the bones and blood of these aggressive pig dogs that come into our communities and occupy our communities like troops occupy a foreign territory and go into Vietnam and fight and struggle relentlessly against the people in Vietnam to have a right to self-determination. We don't care whether anybody likes it or not. That's our line. It's a Marxist-Leninist line. It's consistent. It's going to remain that way, and it's been that way.

If you can't get 200,000 people to come see about Bobby, then we say you're counter-revolutionary. That what you're doing is you're taking some kind of route from DeKalb where you're going to get to Vietnam without even passing the Henry Horner Projects on the West Side of Chicago. That's impossible. You think Vietnam is bad? Check the laws. In Vietnam if you lose one son they allow you to keep the other one. They say, "Here, mother dear, hold him—hold him tight." He can stay at home, you understand. If you have two in there and one dies, they'll ship him back. They'll ship him back and get him out of the war where there'll be no chance of him dying, because "Miss, this war is not going to take both of your sons." And then you're marchin' on this cruel war in Washington, all you radicals, and what about Mrs Soto, who lost two sons in one week? That proves to us through historical fact that Babylon is worse than Vietnam; we need to have some moratoriums on the black community in Babylon and all oppressed communities in Babylon.

And Charles Jackson, from Altgeld Gardens. Last week a 14-year-old boy throwing rocks. The pigs told him to halt, and the motherfucker shot and murdered him. Murdered him in cold blood. And then you motherfuckers got the nerve to go tramping off to Washington, marching between two dead motherfuckers. The Panther Party is going to criticize you motherfuckers. We gonna criticize you out open because we believe in mass revolutionary criticism. We're gonna tell you that you're wrong, because we done had a lot of criticism levelled at us for fucking around with you. You will either be part of the problem or

you're gonna be part of the solution. And if we find out you motherfuckers is part of the problem, we're gonna start turning the guns on you crazy motherfuckers.

We're gonna have some questions and answers. We're gonna do one thing, too. And this is another thing out of sight to show the people where we come from. We come from Babylon. The Black Panther Party's ran solely by black people. If you get a chance—I don't think it's gonna be this Sunday, but we taped this Sunday and shown next Sunday, I'm almost sure. It's gonna be taped this Sunday and shown next Sunday. There'll be a big round table discussion that's gonna be on "For Blacks Only", any you can check the thing and see what it is. And either myself or Chaka will be there. We'll be presenting the Black Panther Party. And if you get a chance, why don't you look at it.

If you wanna do something for me, we'd like to do something for Chairman Bobby, if you just clap your hands for me. This is what we call—you don't have to clap to loud—this is what we call the people beat. It's a beat that was started in 1966 by Huey Newton and Bobby Seale. It's a beat that never stops because it's the beat they got because they knew it couldn't be stopped. It's the beat that manifested in you, the people. Chairman Bobby Seale says that as long as there's black people, there'll always be the Black Panther Party. But they never can stop the Party unless they stop the beat. As long as you manifest the beat, we can never be stopped. You think the beat is dangerous? We know it's dangerous. Because when the beat started out on the West Coast, the chief pig out there, Mafioso Alioto, said to the rest of his people that helped him with his fascism out there, he said, "Listen to those people beat. Hey, they're beating much to fast. Why don't they go back home where they belong." When that beat started last November a year ago in Chicago, Illinois, at 2350 W. Madison, when me and Chaka and Bobby Rush and Che and some more Brothers and Jewel got together and said we're gonna start a Black Panther Party right here. Because this is part of Babylon; the Party exists tight here too. That we might be in school now, might think we're on the mountain top, but we're gonna come down to the valley, because people in the valley,

commitment's in the valley, oppression's in the valley, aggression, repression, fascism, all exists in the valley. No matter how nice it might be on the mountain top, we've got a commitment, so we're going back. We got to go back to the valley.

And when we did that, even Daley and Hanrahan and Judge—we call him Adolph Hitler Hoffman—the chief fascist who knows the art of tapista, the art that Mussolini was supposed to have mastered. We say that Hoffman is better at the art of tapista than Mussolini ever was, because we know what the art of tapista is: it's an art of good timing. And when we started that beat, Judge Hoffman and Mayor Daley and hammerhead Hanrahan said, "Hey, listen to the people. It's Chicago beat. Politically they are even beating beating much too fast. Why don't they go back home?" To live with all black people where they belong, to live in dashikis and bubus and to be porkchop nationalists and cultural nationalists. Why don't they go back home to thinkin' what you're wearin' is going to change you? Why don't they go back to "Political power flows from the sleeve of a dashiki." And we said, No!" As long as that beat continues, we continue, because it gives us in the Party a type of intoxication, that it let's us understand... we're so revolutionary proletarian intoxicated that we cannot be astronomically intimidated.

Don't worry about the Black Panther Party. As long as you keep the beat, we'll keep on going. If you think that we can be wiped out because they murdered Bobby Hutton and Alprentice Bunchy Carter and John Huggins, you're wrong. If you think that because Huey was jailed the Party's gonna stop, you see you're wrong. If you think because Chairman Bobby was jailed the Party's gonna stop, you see you're wrong. If you think because they can jail me you thought the Party was gonna stop, you thought wrong. Because they can "Rage", Eldridge Cleaver out of the country... you're wrong. Because we said it before we left and we said it today. That you can jail a revolutionary, but you can't jail the revolution. You can lock up a freedom fighter like Huey P. Newton, but you can't lock up freedom fighting. You might hire some pork chops

like Mamalama to murder Alprentice Bunchy Carter, a liberator, but you can't murder liberation, because if you do, you come up with answers that don't answer, explanations that don't explain, conclusions that don't conclude.

We say that if you dare to struggle, than you dare to win. If you dare not to struggle you don't deserve to win. We wouldn't go into the ring with Muhammad Ali and not fight and wonder why we lost, would we? If you don't fight, then you don't deserve to win. If you don't move on these fascists, then you're crazy. We say it's no longer a question of violence or non-violence. We say it's a question of resistance to fascism or non-existence within fascism. We say let's stop the war in Vietnam. Let's stop it by acquiring victory for the spirit of Ho Chi Minh. We say let's stop the war in Babylon. Let's initiate the decentralization of the police....

The only real thing is the people, because pigs bite the hand that feeds them and they need to be slapped. And like Chaka said, when you catch them in you're house, hit 'em with anything. You shouldn't argue about whether to hit 'em with a chair or a table, because they're out of order from the start. We say that the oppressor—fuck Judge Taney—the oppressor has no rights which we, the oppressed, are bound to follow.

If you get a chance, come see about Bobby. You oughta come see about Bobby because Bobby came and saw about you. You oughta come see about Bobby because in 1966, when we didn't even think we were important enough to protect ourselves, Bobby and Huey got their guns and went into the community. They left college. They where pre-engineer students, that was Bobby, and Huey was a pre-law student. And what they read they put into practice. You oughta come see about Bobby because Bobby came and saw about you. I'm gonna see about Bobby and if you have anything to say you'll come see about Bobby. Come down to Jackson and Dearborn and see about our Chairman, because he's the Chairman of Babylon. He's the father and the founder of the breakfast programs and the free health clinics, and there's nothing wrong, nothing in the world wrong with that.

All power to the people. Northern Illinois power to the people that go here to Northern Illinois University.

We say that we need some guns. There's nothing wrong with guns in our community, there's just been a misdistribution of guns in our community. For one reason or another, the pigs have all the guns, so all we have to do is equally distribute them. So if you see one that has a gun and you don't have one, then when you leave you should have one. They way we'll be able to deal with things right. I remember looking at T.V. and I found that not only did the pigs not brutalize the people in western days, they had to hire bounty hunters to go arrest them. They shoot somebody with no intention of arresting them. We need some guns. We need some guns. We need some force.

Thank you. I'm going to call Chaka end Sister Joan back up here to deal with any questions that you want answered, because we have plenty of time to spend; we don't have any time to waste. As the sister said, "Time is short, let's seize the time."

Thank you.

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Like I always said, if you're asked to make a commitment at the age of 20, and you say I don't want to make no commitment only because of the simple reason that I'm too young to die, I want to live a little bit longer—what you did is . . . you're dead already.

You have to understand that people have to pay the price for peace. You dare to struggle, you dare to win. If you dare not struggle, then goddammit you don't deserve to win.

—Fred Hampton

