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The Furor Should Be Over Illicit Acts...

BY PAUL JACOBS

On Jan. 17, 1969, the FBI helped murder Black Panther member John Huggins in a dining hall at UCLA.

Oh, an FBI agent did not actually pull the trigger—that was done by a member of US, a black nationalist group. But, morally, the FBI must share responsibility in his death, for the bureau now admits that it fomented dissension and fierce fights between US and the Black Panthers.

I was particularly angered by this latest revelation of wrongdoing by a federal agency, because John Huggins was my friend. A gentle, thoughtful young man, he was on his way to achieving a position of leadership in the Black Panthers. If he had lived, Huggins would have helped make the organization into an unusually effective voice. With his murder, the Panthers lost, the black community lost—the whole country lost.

Paradoxically, the words that I have used to describe Huggins have the same eulogistic ring as those widely used to characterize Richard Welch, the CIA station chief in Athens who was murdered on his doorstep in mid-December shortly after his name was made public by radical periodicals here and abroad. Now portrayed as a victim of a cabal that would betray our national-security apparatus, Welch has been virtually canonized as a national hero.

Not so John Huggins, victim of truly sinister government activity, who goes unhonored. And what of the FBI? Its complicity in his murder rates just an asterisk in its laundry list of dirty tricks.

Meanwhile, the people who published the fact that Richard Welch was a CIA agent are pilloried savagely, much as were those of us who, a few years ago, charged that U.S. agencies were stirring up trouble in New Left and militant racial organizations. Back then, they called us "paranoid."

Not many people believed what we said about the FBI, despite the hard evidence we assembled. Nor did many believe us when we insisted the CIA was engaged in continuous efforts to assassinate foreign leaders and overthrow certain governments.

Most distressing, however, is the fact that, even after top FBI and CIA officials have admitted past misdeeds, most Americans have yet to understand that such activities are directly related to our government's policies, foreign and domestic.

Instead, it is generally assumed that provocation, assassination and intervention are ugly but necessary tasks carried out by patriotic citizens acting on orders from superiors. Endowed with the federal government's dignity and institutionalized in an agency like the CIA, murder and assassination (known in the trade as "termination with prejudice") have become, in the name of patriotism, ethically acceptable.

As a result, each time the names of CIA agents are made public (it happened again last week), the media and government officials have fumed. Over and over we have been told that Welch was a gentle man, moti-

Paul Jacobs is a San Francisco-based writer who ran for the U.S. Senate in 1968 as the Peace and Freedom Party candidate.

vated by the highest ideals, fluent in many languages, a man on his way up in the CIA hierarchy, a man, who, almost blind in one eye, never fired a weapon himself.

This flood of posthumous praise only diverts the public from the crucial questions, which have to do not with the man's personal attributes but with his political activities.

How does the CIA station chief in Greece—or any other station chief anywhere in the world, for that matter—spend his days? And nights? And weekends? Did Richard Welch simply sit in his office and translate Greek newspaper stories into English? Is it not pos-

sible that this gentle CIA official, who may never have fired a gun himself, issued orders that required other agents, perhaps family men themselves, to fire guns and kill Greeks or Cypriots or South Americans? And if he did this, why should anyone be surprised that he might be killed on his own doorstep?

These are cruel questions, but they need to be asked. And they need to be answered—along with other, equally significant, questions. For example, the CIA has admitted it tried, on a number of occasions, to kill Fidel Castro. Secret agents failed in that effort, but how many ordinary Cubans who supported Castro did the CIA manage to have murdered? Cuban officials insist such killings took place, and, if they are correct, what justification can the CIA offer for those actions?

Even when committed under the banner of patriotism, these are foul deeds. It is those who blow the whistle on the CIA who deserve our praise, not the agents who commit or commission murder in far away lands.

The FBI is no less sensitive than the CIA about the operations of its *agents provocateur* in domestic politics. I discovered this several years ago when I wrote and narrated a segment of the Great American Dream Machine, a magazine-like TV program that ran on public television. In that report, three paid informers discussed on camera how they had been instructed by FBI agents (whom they named) to provoke violence, blow up bridges and if necessary kill—all to bring disrepute to the left.

I attempted to get statements from the agents themselves and from the bureau, but all efforts failed. Then, a couple of days before the telecast date, J. Edgar Hoover joined the agents in threatening libel suits. Hoover even said he was preparing to turn the case over to the Justice Department (which, of course, is exactly what the CIA is now attempting to do with those who published Welch's name).

One hour before the program was to be aired, top management of the Public Broadcasting Service canceled the FBI segment. It was broadcast later by Channel 13 in New York as part of a different kind of program concentrating on the cancellation itself rather than on the propriety of FBI actions.

This change of focus is, of course, what is happening today in the Welch matter: Attention is being shifted to the wrong concern. The current furor is over the naming of names, not over the propriety of illicit political activity by federal agencies.

Many people have been hurt by the actions of the CIA and FBI, directly or indirectly. Some have been killed, and not always for very good reasons—my friend John Huggins among them.

For Huggins, I feel deep grief. So, too, for Richard Welch, the human being. But for Richard Welch, the CIA agent, I cannot mourn. After all, no one *has* to work for the CIA or FBI. It's a matter of free choice; if agents don't like their work, they can quit, as some have done.

To me, it seems inevitable that the CIA's political murders should be followed by reprisals against its agents. Perhaps murders and countermurders should not take place in a civilized world, but it should come as no real surprise—nor cause grief—when a CIA agent gets killed in the line of "duty."

When you work for the CIA, as Richard Welch did, you make enemies. And when you make enemies you may get killed—it is as simple as that.

UJIMA is an officially recognized journal of the UCSD Communications Board. The views presented are not necessarily those of the Board.

No More Vietnams!

Around the country, Black voices are being raised more and more insistently against the escalating U.S. intervention in Angola.

Reflecting the overwhelming sentiment in the Black communities against any new Vietnams, the Congressional Black Caucus (CBC) has sent out a letter urging Black elected officials to oppose U.S. involvement in Angola. The CBC called for a "groundswell of American public opinion to prevent another Vietnam."

The seventeen Black members of Congress, in a policy statement that is also being circulated said, "We are particularly concerned about the convergence U.S. interests with those of racist South Africa."

"Once again," the CBC stated, "we faced with an example of executive distortions and secrecy. The executive has attempted to keep the facts of U.S. involvement in Angola from the American public."

Comparing the U.S. role in Angola to the Vietnam War, Rep. Ronald Dellums (D-Calif.) a member of the CBC, declared, "There are not many Vietnamese constituents in America, and that is why it took twelve years to develop a broad base of support against that war. But it won't take 25 million Black people twelve years to mobilize against American involvement in Angola.."

The Black press has been virtually unanimous in its oppositions to the American intervention, although there are varying views on the role of the liberation groups in Angola, and the roots of the conflict there.

The Los Angeles Herald-Dispatch wrote: "The United States of America's high officials, not elected by the people, have already spent over \$50 million of the taxpayer's money in an effort to re-enslave the Angolan people. These power hungry men ... are loudly attempting to deceive the citizens of this country into believing they want peace..."

"Fact of the matter is, the U.S. is heading for another 'Vietnam in Africa'"

In an editorial, the New York Amsterdam News said that the "United States has about as much right poking its nose into the affairs of Angola as the Imperial Wizard of the Ku Klux Klan has trying to tell Roy Wilkins how to run to the NAACP..."

"The Portugese victimized, exploited, and decimated the people of Angola for decades while we sat by and never raised an official murmur of protest."

"And now, a few months after these poor people become independent, and start going through the struggles that go along with indepedence, along comes Henry Kissinger, Hell bent for elections, screamingr



Ron Dellums

that we must hurry over there and save them from the Russians and the Cubans, in what could end up as another war in which Angola itself would be virtually destroyed as Vietnam was.

"With such friends as Kissinger was with Vietnam -- Angola does not need any enemies.

"Let's get out of Angola now -- and stay out."

In an article headlined "Hands Off Angola", R.Ato Yarney took a similar stand in the Milwaukee Courier. "In Black Africa," he wrote, "the democracy we have seen brought in by Western powers is the democracy of torture, atrocity, rape, slavery, discrimination, apartheid, prostitution, dehumanization, colonialism, imperialism, and the exchange of the Bible for the African's gold, diamonds, and lands. The African's burden has been the Western man's greediness."

Linn Washington, writing in the Philadelphia Tribune, denounced the Ford administration's cover-up of its real motives in Angola. "The anti-communist smoke screen veils the true U.S. intention in Angola which is to preserve U.S. corporate interests (namely Gulf Oil in Cabinda) and to forestall the establishment of a nationalistic government in the country which would signal the beginning of the end for the racist-apartheid government of South Africa.."

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OPINIONS...

Papa Don't Take No Mess

And now we are proud to present Soul Brother Number One...James Brown!! As is customary among a lot of Black college students, we have nothing but scorn for James Brown. Some of us say that he and his music are a vulgar representation of Black Art. Others, more politically inclined, will call him counter-revolutionary, and perhaps point to Bro. Gil-Scott-Heron as the standard. It is the latter attitude that I shall discuss because former is obviously based on the bourgeois standards of art, that we are taught to adhere to.

First a few factual observations. James Brown's music is full of reference to sex and sexual relationships. Also he rarely makes any significant social comment through his music. Thirdly, Brother Brown's political awareness is dubious indeed as he supported Richard Nixon in '72. One final observation is that among the masses of Black peoples he is among one of the most popular brothers on the set(although it can be argued that recently his popularity has declined.)

So how do we explain his popularity in view of these "Liabilities"? Is it that the masses of Black people are stupid? Not hardly. The simple fact of the matter is that he does not approach the masses from a highbrow(bourgeois) perspective. His songs speak to the people from a familiar standpoint, which is easily related to. "The everyday blood knows that 'Papa Don't Take No Mess' or how to initiate 'The Big Payback.'"

However, the problem centered around this discussion really goes much deeper than we see at face value. Many political-ly involved Black people use as a rallying point the condemnation of eating pork, getting high, and of course, James Brown. This isn't intended to advocate these things, but to rally around them is to ignore the material reality that most Black people get high, eat pork, and dig James Brown, and thus pragmatic condemnation of these things will further alienate us from the masses.

They accuse white folks and rightly so) of projecting entertainers and athletes as our leaders. Ironically, the same folks who accuse white people are apparently looking toward our athletes and entertainers to be leaders. Why should we even expect James Brown, O.J.Simpson, or Diana Ross, to give us political direction? The fact of the matter is that as the masses evolve politically, the celebrities will wither follow suit or suffer to lose some of their popularity. Remember "Say It Loud", don't you? And the 1968 Olympics? The politicality if the masses influenced these actions. As we continue to develop political consciousness we may see a revised version of "Say It Loud."

There is an eternal moral to be learned here, and as college students, we should really take heed. For those institutions are very quietly training us to be intellectual elites, thereby pitting us against the masses in all of our endeavors. If we allow ourselves to fall into the molds they have made for us then it will indeed be a sad situation. However, if we study our history and are thoughtful, we can remain in touch with the masses thereby putting our education to work for Black people. And don't worry about J.B., one day he'll change his act.

-Al Zoller

Diggs-Angola

ADDIS ABABA—Democratic Congressman Charles C. Diggs Jr. of Michigan Sunday called American intervention in Angola "the biggest blunder in the history of its relations with Africa" and said it would have forced the resignation of Secretary of State Henry A. Kissinger were it not for "the awesome reverence" he enjoys.

At a press conference in the hotel where African leaders were meeting on the Angolan crisis, the black congressman said it was regrettable that President Ford had "blindly followed Kissinger's folly."

"The error of allowing U.S. policy to converge with that of white supremacist South Africa was compounded by the covert nature of the operation and further exacerbated by the revelation that the United States had no vital interest in Angola," he told journalists.

"The tragedy of U.S. Angolan policy is that this fiasco was not inevitable," Diggs asserted. There were "appropriate recommendations" coming from American embassies in the field and from within the African bureau of the State Department, he said.

"But once again African specialists were circumvented by the secretary's imperious attitude and proclivity toward viewing conflicts in terms of exercises in East-West one-upmanship."

Diggs released copies of a report he is sending back to the Black Caucus on the African summit based on discussions with African foreign ministers, African diplomats and U.S. Embassy officials.

In his report, he predicts that a compromise solution will emerge from the summit involving African organization support for the Popular Movement coupled with a stipulation that there be a temporary coalition regime in Angola of the three factions until African-supervised elections can be held for a permanent government.

BY DAVID B. OTTAWAY
The Washington Post



GENOCIDE?

Maybe some good came out of my spending the holidays alone. It gave me a lot of time to think...about life in general, about my own problems and shortcomings, about Black people's role in white society, among other things. Just what are our roles in the society? Think about it for a minute. Universities are supposed to be the vanguard of social and political thought in Amerika and as far as Black people are concerned, many of our so-called leaders emerged from higher educational institutions. Like it or not, many of the advances in civil rights in the '50's and '60's were made by the hard work of these people. But this is a digression. Getting back to the question of Black people's role in society; the answer, it seems to many, is manifested in the middle-class work ethic. You know, two cars in every garage, husband brings home the bread, wife stays home and brings up the 2,7 children, etc. I'm not attacking the middle-class ethic right now, though. There are plenty of utopians and socialists who do that. The question I am bringing up is whether or not our role in society is conducive to our survival as a race.

Check yourself out! Are you doing and learning things that will benefit all Black people in order that our culture will survive, not to mention our very lives? This is a hard question to answer. I know because I have asked it of myself many times. Nevertheless, to qualify this statement, one need only draw a parallel of what the Germans did to the Jews and remind you all that white Amerika does not want us and because of automation does not need us anymore. Add to this the birthrate and the fact that Amerika is running out of natural resources and the grim answer is white Amerika will soon find ample justification for Black genocide as it found justification for its many atrocities to non-white peoples throughout history(to belay the possibility of Black genocide in these times is to live in ignorant bliss.)

Like it or not, our role in the culture is dictated now as was always by societal norms. Notice I said dictated by not defined. We define the role we will play in this society and when we realize that we do control this factor to some extent, we as Black college students can begin to look at the problems facing all Black people from a problem solving context and not a compromising 'what can the few of us do' attitude. We can do a lot. We will be out there soon. I don't have any answers yet, not many do. But I'm thinking...

Gary Nash

Towards Black Solidarity

How may one define significant interpersonal communication? Significance is seen relatively, but here we must deal with specifics. In this article significant interpersonal communication will be defined as or involves increased self awareness and individual candidity. This type of communication produces additional positive attributes such as environmental awareness, rise in interaction among ourselves, increased creativity,

Continued...

sensuality as well as sexuality. Most importantly there is an increase in communication (since communication is endless this is an asset in itself). Limited communication inhibits the individual and his culture in every aspect. This situation, lack of significant communication, may prove very fatal to Black solidarity. It is at this time that I ask my fellow Black Students "Is there significant interpersonal communication among Black Students at UCSD? Is there an interaction of individual enhancement? If there is are we looking for ways to improve such communications? If there are not such communications why is this so?"

To gain some type of perspective let us view the entire situation in three portions, communications among Black females, communications among Black males and communication between Black males and Black females.

What may be cited as the most detrimental factor in Black females communicating? Most if not all females here at UCSD would agree that competition for Black males decreases communications among themselves. The disproportionate number of Black men to women on campus increases this competition considerably. A simple example of competition is where we have two young ladies with similar interest, a particular Black man. Imagine the situation when three or more young ladies take to a common interest. Wow! Cynicism may also be hazardous to communication yet this only occurs between a random number of individuals and is somewhat subtle.

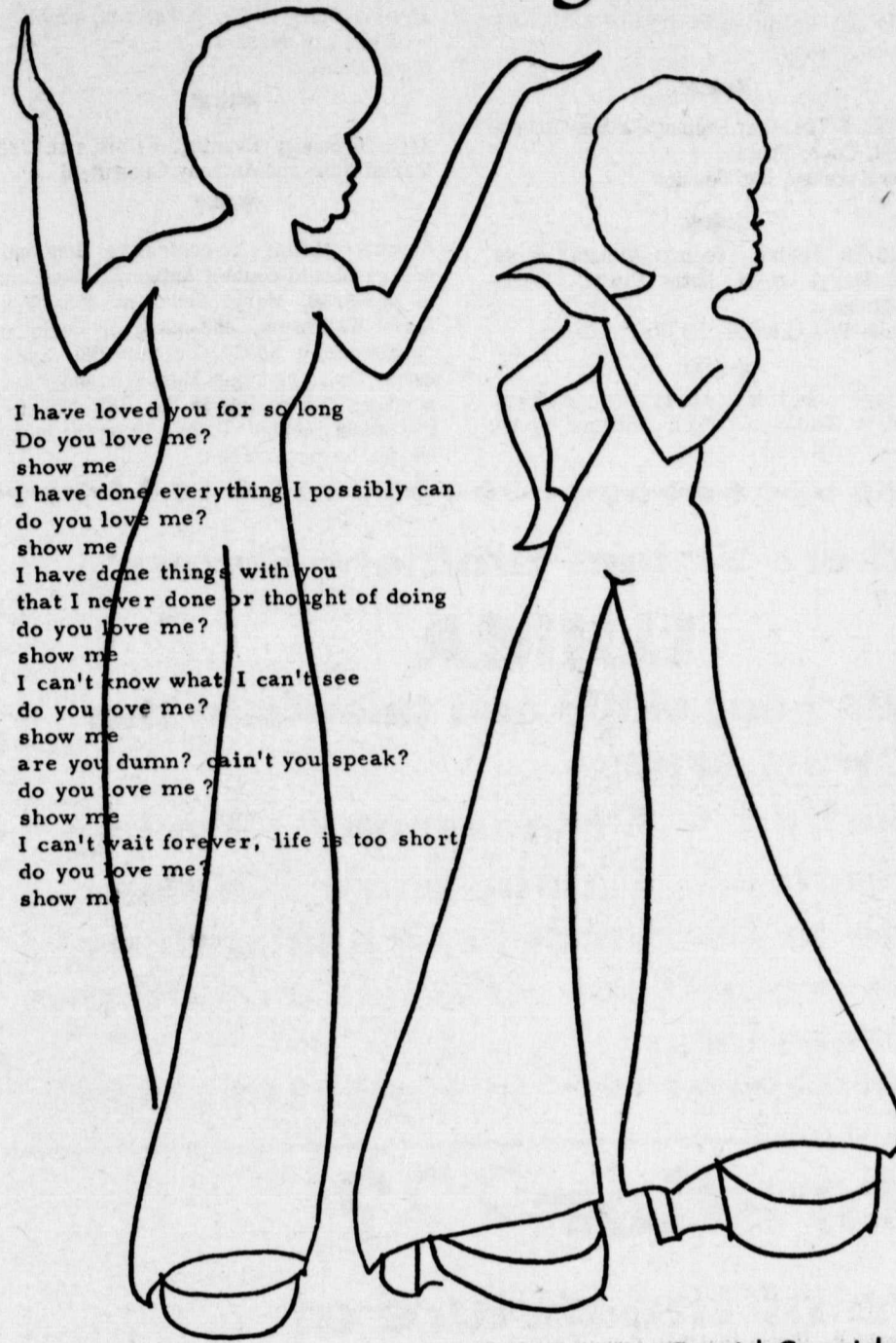
Communication among Black males also plays an important role in Black Unity. Competition as among females but more subtle is a detriment to positive relations. Yet it seems to be a different type of competition, competition to maintain competition received by the young ladies. Cynicism also exists among individual Black males though to what extent I could not say. A major aspect which may hinder or defer Black males from real communications is emotions.

Significant communications as I have pointed out before involves expression of self. This constitutes release of emotions. Black males (in patterning themselves after White Anglo-Saxon Protestant standards of manhood) have been conditioned to think that a display of emotions is wrong and that it demeans manhood. This should not be seen as such and the Black man should determine his own definition of manhood.

The coinciding lack of communications among Black females and Black males inevitably has an effect on communication between Black females and Black males. This puts us in a very critical situation! We must talk! Express ourselves! Tell each other something GOOD! Another thing we must defer from is that beauty (physical attraction) does not connote significant communication. It may seem that physical attraction is a human instinct but let us first find out what that person is inside and deal with beauty in that sense. The degree of emotional expression between the male and female may be of utmost importance. We must in order to understand each other communicate on the same emotional level. Thus, the Black man should not be reluctant to let his emotions go. The Black woman should function independently of the Black man yet in relationship to love we should be interdependent of one another.

Alan Michael Berrou

Poetry



I have loved you for so long
Do you love me?
show me
I have done everything I possibly can
do you love me?
show me
I have done things with you
that I never done or thought of doing
do you love me?
show me
I can't know what I can't see
do you love me?
show me
are you durn? cain't you speak?
do you love me?
show me
I can't wait forever, life is too short
do you love me?
show me

-David Cassidy

HEY YOU!

Ujima is now accepting free classified ads as a service to our readers. We also welcome and encourage letters, articles and comments: Please send any of the above to Ujima, P.O. Box 109 (B-023) La Jolla, 92093

Be Sure to Check out
the
BLACK ARTS FESTIVAL
during
AFRICAN HISTORY WEEK

Wednesday, Feb 11
8:00 PM Mandeville Aud

Admission \$2.00 Students
\$3.00 General

Featuring:
**Lynn Hamilton
& Ruby Milsap's
Inner City Dance Co.**



Lynn Hamilton

UPDATE



CHICAGO -Jury selection started January 6 in the civil suit initiated by relatives of slain Black Panther leaders Fred Hampton and Mark Clark. The suit attempts to prove that federal, state and local officials acted in complicity with the Chicago Police Department and former state's attorney Edward Hanrahan in a campaign of harassment against the Black Panther party, culminating in the assassinations of Hampton and Clark on December 4, 1969.

Lawyers for the Hampton family tried unsuccessfully in December to reopen pretrial fact-finding because of new information brought to light by Senate intelligence committee hearings. U.S. District Court Judge Joseph Perry denied their motion to postpone the trial and also refused the plaintiffs' request for a deposition, or questions under oath, from Mayor Richard Daley.

Out of 200 people in the initial jury pool, observers counted only 14 Blacks, or 7 percent. Attorneys for the plaintiffs expect to present the first of their more than 300 witnesses by January 12.

The December 4th Committee is urging supporters of the lawsuit to attend the trial. For information, contact the committee at 53 West Jackson, Room 1362, Chicago, Illinois 60604. Telephone: (312) 341-9766.

Reunion in montgomery

Twenty years ago this month, a black woman in Montgomery, Ala., performed an impulsive act of civil disobedience by refusing to yield her front-of-the-bus seat to a white man. The incident led to the arrest of seamstress Rosa Parks--who was fined \$10--and the birth of a landmark civil-rights campaign led by

the late Dr. Martin Luther King Jr., who was then an obscure young preacher in Montgomery. To mark the anniversary, such black civil-rights celebrities as Coretta King, Ralph Abernathy, Julian Bond, Shirley Chisholm and Dick Gregory--and Rosa Parks herself--were invited to Montgomery last week for three days of discussions, rallies and reminiscences about King's famous Montgomery bus boycott.

In 1957, Rosa Parks and her family moved from Montgomery to Detroit, where Mrs. Parks, now 62, works as a staff assistant in the home office of black Congressman John Conyers Jr., a Michigan Democrat. "To me it was not a big thing to keep my seat on the bus," Mrs. Parks recalls. "I wasn't afraid. I was a little annoyed and resigned because I couldn't get home to my husband and mother." Have blacks made significant gains in the past twenty years? "I'd have to say there's been some progress--at least in the South," she says. Mrs. Parks plays down her role as "the mother of the civil-rights movement," but she is a legend among blacks in her adopted hometown. A petition is now before the Detroit City Council proposing that Twelfth Street--the starting point of Detroit's black-ghetto riot of 1967--be changed to Rosa Parks Drive.

Eldridge Cleaver remains in jail in Oakland in lieu of \$100,000 bail. Alameda County Superior Judge Lionel Wilson denied a request for bail reduction to \$50,000 because Cleaver's "record indicates that was not enough." Cleaver forfeited that amount when he fled the country in 1969, but his lawyer argued that since his return was voluntary it negated the earlier flight. Cleaver is charged with attempted murder

and assault stemming from an April 1968 gun battle in which a policeman and a Black Panther were killed.

JOURNALIST HARASSED
NATIONAL CITY, Calif.--Jose Viesca,

a Chicano journalist, writes a weekly Spanish language column for the National City STAR NEWS. After the killing of Luis Rivera, Viesca wrote several columns sharply critical of the police. On November 26, Viesca was getting into his car when four brawny Anglos appeared and began beating him. They warned him that he and his family "would be sorry" if he didn't stop writing articles about the National City police.

That evening, Viesca was stopped by a uniformed policeman and taken to jail for an alleged outstanding traffic violation. He didn't get out until the next afternoon.

On being released from jail, Viesca left town. His wife said she believes he is staying with friends elsewhere.

INFO

The Organization of African Unity(OAU) was established May 25, 1963, by 30 African heads of government meeting at Addis Ababa. Membership has since grown to 46.

Comprised of Arab as well as black African nations, the OAU has as its chief objective the furtherance of African unity common defense, elimination of colonialism in Africa and coordination of policy in the fields of politics, economics, culture, health, and science.

In addition to the African languages, the OAU recognizes French and English as official languages.

SATCH tutoring program. Students Active Toward Community Health (S.A.T.C.H.) is offering a tutoring program for students taking Science and Tech 10B, (Chemistry.)

SATCH is an organization of mostly minority health students. SATCH has two main objectives; one is to facilitate the training of community minded people in the health field and the other is to provide relevant information and discuss issues affecting the health care field. Our organization emphasizes the health care problems and the solutions of minorities and other socio-economically disadvantaged people.

Staff
Coordinators:
**Al Zoller
Myrl Smith
Alan Berrou
Gary Nash
Roger Stockstill**

The tutorial program will attempt to provide comprehensive problem solving sessions and aid in understanding lecture material. The sessions will be conducted by twelve upper division Biology students. For more information and times stop by the SATCH office, located in the Student Center(Second Floor room 214).



AFRICAN HISTORY WEEK

Feb 9-15

The Black Student Union of U.C.S.D. will present African History Week on February 9th through February 15th. There will be many different activities dealing with all phases of Black history during this week. We feel that Black consciousness is a year round attitude that permeates our total being at all times. Consequently, we are, at this time, stressing the historical aspect.

A tentative program has been set up as follows:

 2/9/76 Monday : 12:00 noon until 2:00 p.m. International Center. Kathy Pruitt and Steve Wellington co-ordinators. Campus Organization representatives; BSU, BSSO, Black Drama, Black Psychology, etc... Dance Troup.

 2/10/76 Tuesday: Afternoon and Evening. Makini Nash, Co-ordinator. Community Groups on campus : NIA, Black Federation, Harambee House, Neighborhood House, etc.

 2/11/76 Wednesday: Afternoon.

Arts and Lectures, Poetry and Inner City Dance Troup

 2/12/76 Thursday Evening: Anthony Greenfield, Co-ordinator. Ron Karenga, Rap Session

 2/13/76 Friday Evening: Almeta Speaks and Meryl Smith, Kathy Pruitt, Co-ordinators. Group Presentation; Ed Boston-talk.

 2/14/76 Saturday Afternoon and Night. Meryl Smith and Prof. Anthony Ngubo, Co-ordinators.

African Unity Day. Talks, art, display, feast and rap session.
 Night: Dance

 2/15/76 Sunday Evening: Films, rm.2722 Makini Nash and Anthony Greenfield

 Anyone wishing to contribute time and energy should contact Anthony Greenfield at 453-9648, Meryl Smith at 453-7054, Steve Wellington, 453-0384, or Resident Dean's office X3026, or any BSU Executive Board member. Messages and phone numbers can be left in the BSU office in the student center. Please be on the lookout for further notices.



Brothers-Sisters-Brothers-Sisters

UJIMA

needs your skills and talents in the following areas

Reporting Photography Typing
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Come to the Student Organizations Conference Room Friday's at 4:00 pm for more info.

Bicentennial Celebration???

Are you aware of the nature of the beast?

-by Myrl Smith

CAUTION!!

COLORED PEOPLE OF BOSTON, ONE & ALL,

You are hereby respectfully CAUTIONED and advised, to avoid conversing with the Watchmen and Police Officers of Boston.

For since the recent ORDER OF THE MAYOR & ALDERMEN, they are empowered to act as

KIDNAPPERS

AND Slave Catchers, And they have already been actually employed in KIDNAPPING, CATCHING, AND KEEPING SLAVES. Therefore, if you value your LIBERTY, and the Welfare of the Fugitives among you, show them in every possible manner, as so many HONORABLES on the track of the most unfortunate of your race.

Keep a Sharp Look Out for KIDNAPPERS, and have TOP EYE open.

APRIL 24, 1851.



For Who?

Bicentennial celebration,
 The whole damn country's in jubilation
 In recognition of things gone by,
 And I've written this poem before you die.
 For the third world minority in America,
 Celebrating the bicentennial would be
 Like a murdered man celebrating his death
 And thanking his killer.
 Think about it my brothers, and live.

— Aldrich Patterson

Thanks to UC Irvine's Blade for poem