

space city!

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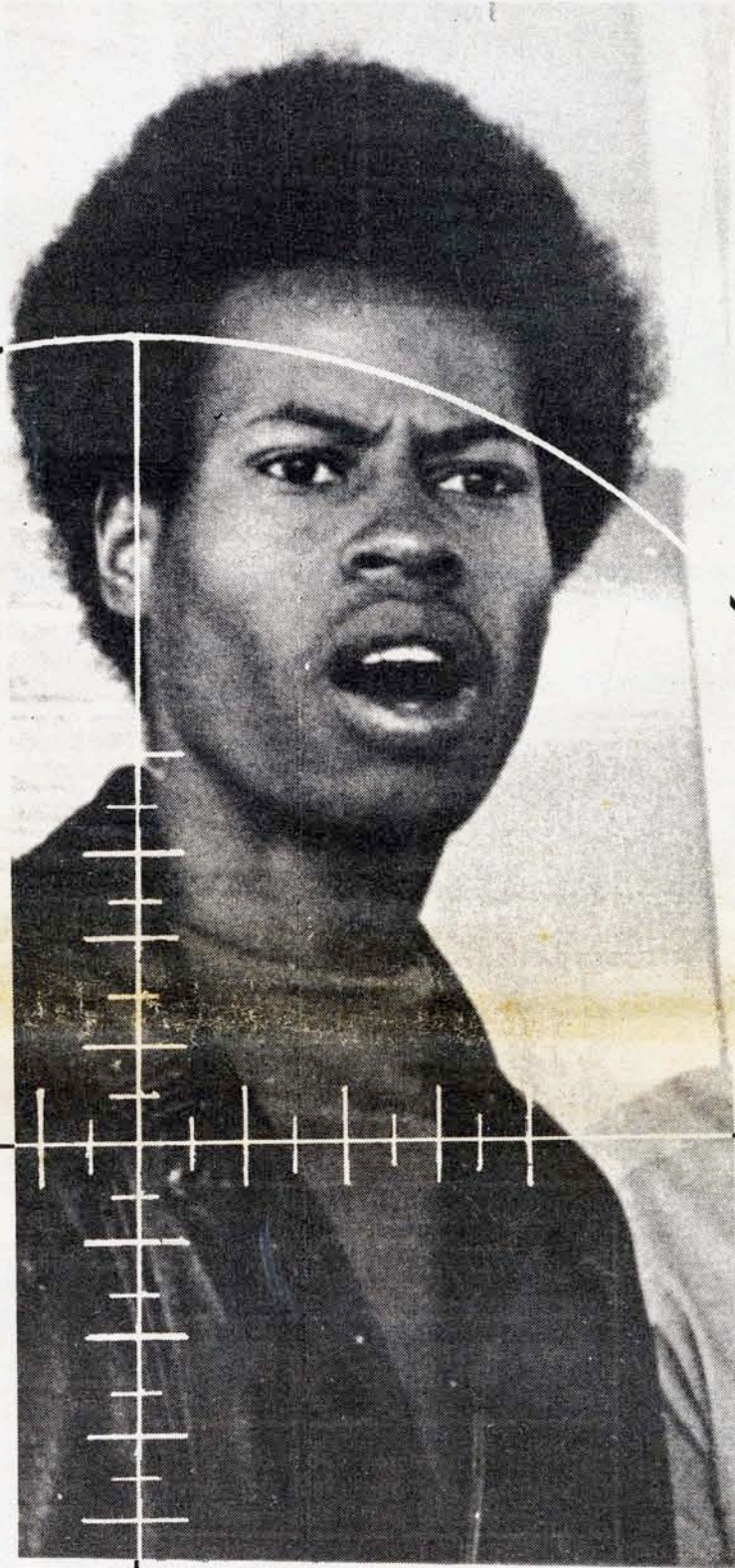
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of town



THE HOUSTON POLICE MURDERED CARL HAMPTON



PPII brothers guard center.

Photo by Ravi Arya/Cougar

Note how the noble swine men
To demonstrate their might
Lay still like snakes in heat of day
And then attack at night.

The Peoples Party Building
In racist Houston-town
Is held by pigs who smiled while Carl
Lay dying on the ground.

—Oh yes sir I *do* see your gun
Its steel so shiny blue
I see your badge I see your club
I guess it's really true
That you are brave and bold and strong
And red and white and blue.

Oh yes O valiant pig-face

I'll keep my hands in sight
Oh no I won't resist arrest
I won't put up a fight
OK I'll keep my mouth shut
I won't try any trick
(Like hell I won't you killer hog).
Though you tell us we are sick
You are a raving madman
You should be put away
In maximum security
You should be made to stay
With your politician counterparts
And military freaks
And psycho Wall Street Businessmen
And news-reporting geeks
And those who scream like fascists
And those so filled with hate

By Victoria Smith

"It's not because I'm in People's Party 11 that I'm oppressed, it's because I'm black and in the United States."

Carl Hampton made that statement in a speech shortly before his death early Monday morning, July 27.

The 21-year-old chairman of People's Party 11, a revolutionary black organization, was killed, not because he was in People's Party 11 but because he was black and in the United States, because he was a revolutionary whose interests resided in his people, the oppressed people of the world.

Carl was shot down by police snipers in an ambush Sunday night, July 26, near the People's Party 11 headquarters at Dowling and Tuam streets. He died in Ben Taub General Hospital about four hours later.

Several others were wounded in the battle, including other members of People's Party and a man from the John Brown Revolutionary League (JBRL), a white organization. (People's Party 11, JBRL and the Mexican-American Youth Organization formed a Rainbow Coalition several months ago.)

Carl was murdered, shot down in cold blood. The leadership he exerted, the ideas he represented and the practice he engaged in so threatened the power structure of the city that Carl could not be permitted to live. The police wasted no time. The People's Party Center had been functioning for less than a month when Carl was killed.

We want to make this clear from the start, because there is no doubt in our minds Carl's death resulted from premeditated murder. Our facts, our knowledge of Carl and People's Party 11, our understanding of the nature of repression in Amerika lead us to believe that the "first shot" that police claim started the gun battle that occurred Sunday night did not come from a People's Party or JBRL gun.

The events surrounding Carl remain somewhat unclear at this point. But we think that the Houston police department, as represented in the local commercial media, has lied to Houstonians about the incident. Maybe we can clear things up a little.

Around 6 p.m., Sunday, two brothers were arrested on weapons charges inside a church just around the corner from the Center.

Police had harassed people at the Center continually for more than a week before Carl's death, beginning with an incident Friday, July 17, in which pigs and People's Party members and supporters held guns on each other for about 30 minutes.

We talked with Carl Sunday afternoon, only several hours before his death, and he told us that two Party members had been busted that week,

that police had warrants out for the arrest of him and two others, that police surveillance helicopters had hovered continually over the headquarters, that police were spreading false rumors in the Third Ward community about People's Party.

Later that evening People's Party held an impromptu rally outside the Center to gather support for the Party and for the brothers in jail.

A man who has related to People's Party but is not a member gave Space City! the best account we have of the events surrounding Carl's death.

As Carl was addressing the group of some 150 people, Ovide Duncantell, of the Central Committee for the Protection of Poor People, another militant black group, approached Carl and told him that an unmarked police car was parked in a lot at St. John the Baptist Church, a building some 300 yards north of the Center.

Carl relayed the message to the crowd. Two black men, armed with shotguns, ran toward the vicinity of the church.

Some minutes later, Duncantell reported that there were two pigs on the roof of St. John's Church. Duncantell's next message was that someone had shot at the pigs.

Our witness said he heard a shot, but he recognized it as the unmistakable sound of a .22-caliber weapon, not a shotgun. The obvious conclusion is that the brothers who had left for the church could not have fired the shot, since they were armed only with shotguns. (People's Party policy, like that of the Black Panther Party, forbids firing on police unless in self-defense.)

Carl and another man ran down the street to check out the scene. Apparently, they moved into the street or into some position in which they were exposed. So they evidently crossed the street to hide in an alley near a business building.

Gunshots rang out. Most of the crowd in front of the People's Party Center dispersed and the rest, including members of JBRL and People's Party, moved inside the Center to get their weapons.

The first shots were apparently the ones that felled Carl.

Our witness moved across the street where he stationed himself with Carl's wife, Maggie. He said he saw JBRL member Bartee Haile dash out of the center.

Bartee later told KPFT-FM, Pacifica radio, that three or four men were running toward the church. Bartee, who was trying to get to Carl, hid behind a parked car. Others with guns moved up behind him. There was an exchange of gunfire and Bartee was shot in the arm.

"The same sniper that got Carl hit me," he said. It is also possible, however, that Carl, because of his apparent location, was hit from a window in the church.

Bartee, bleeding profusely, ran back to the Center, all the way dodging bullets that were bouncing on the sidewalks.

As to who started the shooting, Bartee said, "I don't for any moment believe that People's Party 11 members and supporters went down there and opened up on snipers who had such a superior firing angle on them."

The logic of this situation is virtually inescapable, although the Houston Police Department and the commercial media managed to ignore it.

People's Party 11 and JBRL members are not trigger-happy romantics looking to die glorious deaths in the streets by provoking armed confrontation with the pigs. They have guns, they know how to use them and they have used them only for self-defense.

The police claim that some "black militant" opened fire on them. J.O. Norris, of the Criminal Intelligence Division (Red Squad), who says he was on top of the church, was quoted in the Houston Chronicle as saying that one man shot at him and his buddy. "We didn't return the fire then. Two Negro males ran across the street and started shooting at us again." At this point Norris claims he and the other policeman shot the men. This report makes no sense.

St. John's church is the tallest building in the vicinity. There is no way that a person on the street 30 feet below could "snipe" at police virtually hidden on a rooftop, with a strategically useful parapet.

The shooting started sometime after 10 p.m. and lasted less than an hour.

Artice "Cboy" Vaughn, writing in the *Forward Times*, claims a call went out over the police radio saying, "We got eight under fire. Put some more light on that building because we are going to do some killing."

"Hey, we got two of them. Wait a minute, I think that we got the leader. Yes we got the leader."

An unidentified person in a Volkswagon drove through a hail of bullets to rescue Carl. According to one report, the car was fired on in earnest and it wheeled away, leaving one man, who had been trying to get the wounded Hampton into the car, holding Carl over his shoulder.

The man escaped with Carl. Carl somehow arrived at Ben Taub hospital by car, shortly after 11 p.m., in very critical condition.

One thing should be abundantly clear. The pigs were out to get Carl and they apparently didn't care whether or not they killed any of the others, except possibly Bartee, who is also a marked man in Houston. (Bartee says he was fortunate not to have been shot in the heart. Gunshot hit his left arm, and he thinks the pigs were aiming for his

Cont. next page

Who would not give their fellowman
The crumbs from off their plate
Who are terrified of freedom
(But think they know the word).
They want two homes, four cars out back
And other things absurd.
Who say "Protect our nation
And keep this country free!
And jail those god-damn anarchists
And strike down tyranny!"

But hear us pig Houstonians
In the City of Pollution
You'll now be aware of *another* word
—We call it *REVOLUTION!!!*

—Anonymous
Submitted following the murder
of Carl Hampton July 27



Carl Hampton speaking at a rally in Hermann Park several months ago.

Photo by Tree

heart.)

Carl didn't have a chance. Space City! learned that he was shot several times in the chest and once in the liver, which at a distance of some 200 feet required excellent marksmanship and intent to kill. The pigs who claim to have shot Carl have even admitted in the media that they shot to kill.

Several others were wounded, but none critically. One of the wounded, however, Johnny Coward, was shot in the ankle and has lost his foot. Coward had lost an eye in a battle with police two years ago. At least eight men were shot, possibly more.

Most of the people remaining in the Center escaped out the back. The injured were on their way to hospitals.

* * * * *

Police began to cordon off the area, and initiated a systematic occupation of the community which eventually extended over a 20 square block area. Two whirlypigs with spotlights hovered over the area.

The men that killed Carl were part of a special sniper unit. The sniper squad technique had not been used for three years, since the police riot May 6 and 7, 1967, at Texas Southern University. (At that time, police swept through the campus, shooting up a men's dormitory. The riot resulted in one death, that of a pig, who died out of the direct line of fire from student-held territory. He was probably killed by a ricochet pig bullet. More than 300 rounds of ammunition were fired in that incident.)

After the shooting was over and the pigs had secured the area for themselves, they entered the People's Party headquarters and gleefully trashed the place. They entertained themselves by drawing moustaches on posters of Chairman Mao and writing graffiti on the wall, like "Fuck Huey," and "Wallace in '72."

They confiscated a few arms and some literature.

After the police had secured the area north of Elgin on Dowling, a squad of at least 120, possibly more, formed at the corner of Dowling and Elgin.

A crowd of some 300 people began to gather in the area, one of whom was Don Gardner, former news editor and associate manager of KPFT-FM. Gardner was doing volunteer work for the station at the time.

"People weren't harrassing the cops," Gardner told us. He likened it to a crowd of people watching a wreck or a fire. The crowd was all black, except for two other KPFT reporters.

Suddenly, without any warning, or any apparent reason, a line of pigs started to sweep south down Dowling, bellowing "Move on, move on!" and beating and arresting everyone they could get their hands on.

Police arrested more than 50 people, all black

except for Gardner, who said he was grabbed by the hair, jabbed in the head with a rifle butt, handcuffed and thrown into a waiting paddy wagon.

All those arrested in this sweep were charged with loitering and failure to move on. Bond is set at \$200 apiece. Many still remain in jail.

* * * * *

Some 30 People's Party members and supporters, including a number of Space City people, arrived at Ben Taub Hospital to ensure that Carl and the others received adequate treatment. A large contingent of police was also there to ensure that there would be no trouble when Carl died.

Besides Carl, Bartee Haile, Johnny Coward, Fred Sparkman and Gregory Clarke had been admitted to Ben Taub. Since then we have learned that other injured were admitted to other hospitals.

Bartee was charged Tuesday, July 28, with assault and attempted murder, while he was still recuperating from the gunshot wound.

The scene at Ben Taub was tense. We were worried, angry and confused. Some of us spent hours trying to get a good, cool doctor to come to the hospital, declare he was Carl's doctor and be admitted to surgery where he could keep an eye on the operation.

We put a call in to Switchboard at the Space City! office and learned that pig cars had virtually

surrounded the place. Anyone coming from or going to the office was stopped and questioned.

The regular pigs at the hospital, we understand, had been talking and joking for two or three days prior to the shooting about how they were looking forward to busting up Dowling street.

Carl's surgery was guarded by heavily armed police who, we have been told, exchanged hearty pats on the back after it was all over.

Carl died shortly before 3 a.m.

It was strange. We had just talked with Carl that afternoon, and suddenly he was dead.

Carl did tell us some interesting things that afternoon. For one thing, the question of Duncantell's statement to City Council came up, the statement in which he claimed that the People's Party Center area was secured and that police would not be permitted to enter the area.

The commercial media played up Duncantell's statements as representative of the position of People's Party II. The publicity Duncantell received may have further antagonized the racist Houston police and lent credibility to their claim that they stationed themselves on Dowling Street Sunday night to prevent a disturbance.

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"A Trap," Says Hope

The Voice of Hope, a black community newspaper published in Houston's Fourth Ward, has published an editorial stating that Carl Hampton's death was a police conspiracy, possibly involving two well-known local black militants.

The Aug. 1 issue, which hit the streets as we were going to press, proclaims: "Several things occurred along the 2800 block of Dowling Street which clearly indicate that elaborate plans were made to 'efficiently' snuff out the life of the youthful, dynamic leader of Peoples Party II."

Voice of Hope points out several peculiarities about that evening: the usual traffic of prostitutes was absent from the street; several business, including Church's Fried Chicken across the street, closed early? and the usual Sunday night services at St. John's Church were not held. It was from the roof or interior of St. John's Church that Carl was shot.

But, according to *Hope*, "Arranging to have the street deserted...was only part of the scheme. What was still needed was somebody or somebodies to lead Carl Hampton into the trap."

One suspect, according to *Hope*, is Willie "Ice

Man" Rudd who "attempted to form a Black Panther chapter in Houston about one year ago, is rumored to be a long-time employee of 'the man.' He is reported to be highly suspected by Blacks in several major cities across the country."

The other suspect is Ovide Duncantell. Duncantell was fired from his job with the local poverty program after promising to the local news media to off ten pigs for every black person murdered by the Houston police. "He also appeared before City Council and asserted that an eight-block area in Third Ward was occupied and off-limits to police."

According to the *Hope* editorial, "The situation is far too critical to have people who shuck and jive cause the death of those who are sincerely fighting for freedom for Black people. It is said that either Rudd or Duncantell or both led Carl Hampton down Dowling Street to the spot where he was fatally wounded. It is also reported that Duncantell and Rudd were observed leaving Dowling Street together, after Hampton had been shot."

Cont. on 5

Remember Carl Get It Together

RALLY

Sunday, August 2, 4 p.m.
Emancipation Park
Elgin at Dowling

COALITION FOR THE DEFENSE OF PPII

SPEAKERS

James Aron, PPII
Yolanda Birdwell, MAYO
Bartee Haile, JBRL
Gene Locke, AABL
Maggie Hicks, PPII
and others

Cont. from 3

Carl was obviously critical of this statement and he reiterated the Party's position on the question of police in the black community. "If police act like police, we ain't going to bother them, we're going to go along with our work. When they start bothering us, it's going to be a different story. . . . If we're going to have police in our community, then they're going to act like police and protect the people; if not, they're not going to be in the community, that's all."

Carl was also concerned about the rumors spread by police about the Party, particularly the one that accused People's Party of putting little children out in front of the Center with guns. Carl said that this was just untrue. We ourselves had been by the Center several times during the week and never saw any children with guns.

Carl emphasized again and again that People's Party was not about to provoke a confrontation with the police, that the main business of the Party was to provide needed services for the black community people, from free breakfast for children programs to medical clinics to community control of police to the cooling of potential riot situations.

A potential riot situation did exist Thursday, July 23 in the area, Carl said. The community was getting frustrated, and People's Party organized a discussion to cool things down. The organization has maintained that riots are futile and self-defeating, that they result only in needless deaths.

Carl articulated his attitude towards self-defense, violence and the police pretty well in a statement he made Friday, July 17, the night of the first significant instance of police harrassment of the Party headquarters. The statement lays out what happened that night, and it also clarifies what the Party does in such a situation.

"Basically, what happened is that a brother was standing in front of the office selling the Panther paper to cars passing by. Two patrolmen came by and told the brother, they asked him what was he doing selling those papers? The brother told them that he was selling them for People's Party.

"And by that time I walked out (of his car; Carl was just arriving at the center) and I asked the police officers, why was they harrassing the brother, since he had a constitutional right to sell the paper. When I asked this policeman here, he got pissed off and he jumped out of his car. And he asked me, well, who am I? And at that time I was wearing a .45 revolver, you know, in a shoulder holster, and he looked at the gun and he asked me, well, what was I doing with that gun, you know?

"So I told him that I wasn't breaking any law. So he started coming toward me like he was going to grab me and get my gun or whip my ass or do something, so I stepped back and he went for his gun and I went at my gun and we were just at a stand-off. So then another brother got his shirt and came out and told him that if he shot me he was going to get his ass blown away.

"The pig's partner was in the car and he called other pigs and it seemed like it was planned because it didn't take the pigs three minutes to get here. Sergeants here, lieutenants here, special cats who are experts, rifle experts. . . . you know they had everything.

"So they had to have this planned from the very beginning when they started harrassing the cat. And this is all that went down, we defended ourselves. We told them that we would defend ourselves. So many people mobilized that, you know, they split. Some brother out there finally talked them into leaving.

"No law was broken, we didn't have any illegal weapons in here, just a brother out trying to sell papers for the organization and got harrassed by the police. We said and we'll say again, if police act like police, we ain't going to bother them, we going to go along with our work. Dig? When they start bothering us, it's going to be a different story. We not going to let them ride peacefully in our community and continue to kick our ass. Because that's like giving them *permission* to kick our ass. . . . well, we're saying no more kicking our ass. If we're going to have police in our community, then they're going to act like police and protect the people, if not, they're not going to be in the community, that's all.

"These pigs were out there smiling and happy, they try to provoke you, this pig was going to shoot me. He went at his gun to shoot me. And there was 10 or 11 people, hell, there was 30 or 40 people who saw what was happening, from Church's Chicken, from a bus that was passing by. All a person have to do, well, there'd be a lot of witnesses to this thing, and he went at his gun first and I just protected myself, that's all that happened. I don't know whether they'll come back tonight or not. But if they do, like I say, we haven't broken any law so legally we're not going anywhere."

What Do We Do Now?

So this is the People's Party II. Its purpose has been simple, honest and totally revolutionary. Serve the people. Educate the people. Arm the people for their *own self-defense*, defense against a domestic military that has oppressed and murdered

millions of black people in Amerika for centuries.

What could be more reasonable and necessary? Yet, what could be more threatening to the rulers of this country, who fear the power of the people more than anything? Even when that power is just budding, as it is in Houston.

This is why Carl was killed. The pigs acted fast, in an attempt to destroy the bud before it blossomed.

It was a hard thing to realize early Monday morning that Carl was dead. It still is. But his death came as no big surprise to many of us. Carl himself knew it was coming, and soon. He just felt that the thing he was building transcended the importance of his personal security.

People's power is budding and blossoming all over this country, all over the world — in Vietnam and the rest of Southeast Asia, in Latin America, in downtrodden nations all over the world.

And when Amerikan imperialism tries to pick off the buds and blossoms, new ones will grow back. The people are perennial.

That's nice inspiration, maybe. But we should have the good sense to realize that the struggle won't be as gentle as the blooming of a flower. The war of the poor people of the world against the Amerikan Leviathan is now and will continue to be the most important, the most difficult and the bloodiest in history. Amerika will not relinquish control without a deadly fight.

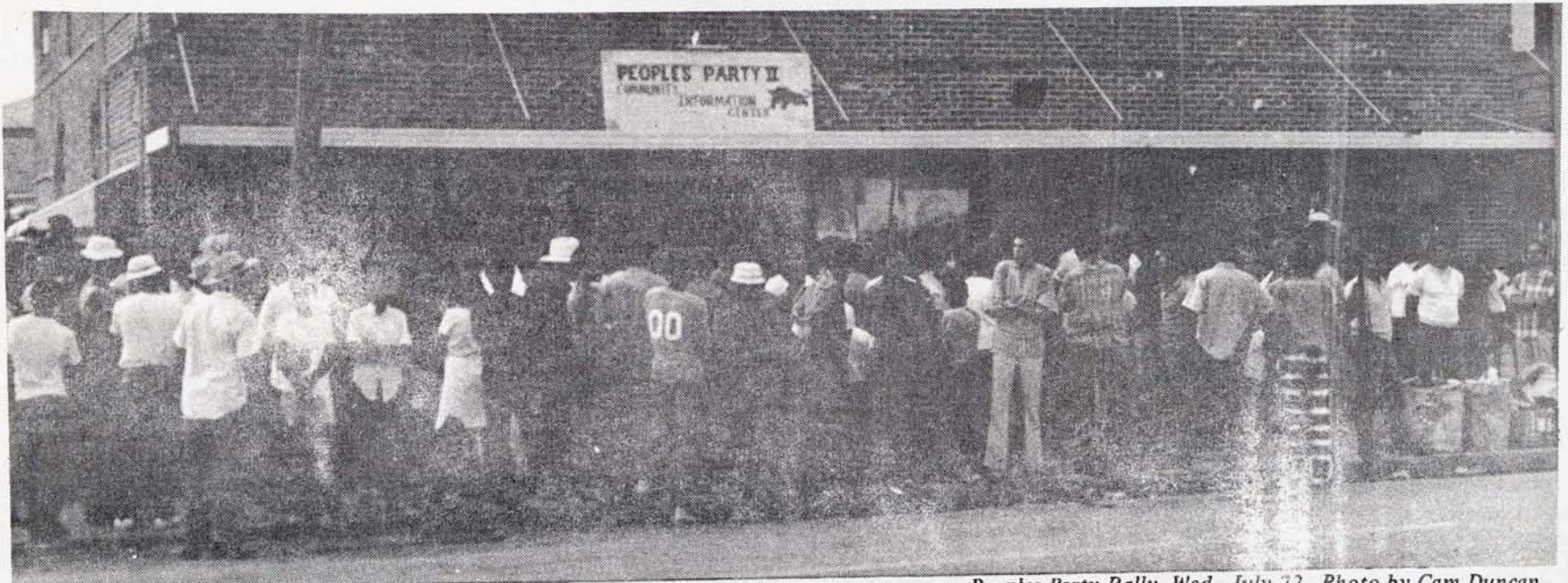
Carl's death and the events of Sunday night have taught many of us some very sobering lessons. And I personally have been even more impressed with the seriousness of the whole thing in the process of writing this article.

You know, we really have a movement in this city and it's happened in little more than a year. Before that there was nothing, virtually nothing. It should be clear by now that the power structure in Houston doesn't want us around — any of us, black, brown or white. And don't doubt for a minute that the Houston pigs are ready and willing to kill any or all of us.

Right now the police are continuing to harrass our people. Whirlpigs fly over our houses and offices daily. A number of movement organizations, including Space City!, have been under police surveillance.

If there was ever a time to get serious, it's now. If there was ever a time to get together, to suspend our ideological differences for a while, it's now. That does not mean that individuals or organizations need or should compromise their organizing style, or suddenly desert their constituencies. But we need to re-recognize our common struggle, if any of us are to long continue in that

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Peoples Party Rally, Wed., July 22. Photo by Cam Duncan

ORGANIZATIONS JOIN TO DEFEND PEOPLE'S PARTY II

Several Houston radical and liberal groups have joined together to form a Coalition for the Defense of People's Party II. The coalition has issued a statement claiming that Carl Hampton's slaying was a set-up, that People's Party members and supporters did not shoot first and that Hampton was singled out for assassination.

A rally is scheduled for 4 p.m. Sunday, Aug. 2, at Emancipation Park, Elgin and Dowling, across the street from Peoples Party II headquarters.

As we go to press, the following groups have joined the coalition: Peoples Party II, Mexican-American Youth Organization, UH MAYO, John Brown Revolutionary League, Space City! Collective, Houston Welfare Rights Organization, Cooperative High School Independent Press Service, Texas Southern University student body, UH Committee for a

Human Environment, UH Young Democrats, UH Young Socialist Alliance, Women's Liberation Front, Houston Women's Liberation Study Group, Youth International Party of Houston.

Another coalition, composed entirely of black groups including Afro-Americans for Black Liberation, Hope Development, Urban League, Harris County Council of Organizations and NAACP, has formed to protest the murder of Carl Hampton.

The group is demanding the firing of Police Chief Herman Short. It is also organizing a boycott of downtown stores.

Wednesday evening, July 29, the Houston Welfare Rights Organization held a rally and expressed militant solidarity with Peoples Party II.

and another murder...

Two Houston police patrolmen vamped on the black community again Tuesday, July 28. This time they didn't even get the man they were looking for.

The cops spotted Archie Sayles of Brazoria, Texas walking down the street near the intersection of Scott and Holman. They thought that he resembled a suspect in a forgery case, and they tried to stop him on the street.

Sayles ran into a cafe, and tried to run out the back door. One cop ran through the front door and shot Sayles. Sayles then ran out the back door and was shot by the other pig.

Both patrolmen claim that Sayles was carrying a gun. Witnesses to the shooting, however, did not see Sayles with a gun.

The two cops were W.E. Reed, 25, and Paul Michna, 23.

TRAP...

Cont. from 3

Because of their "highly questionable behavior," says *Hope*, they shouldn't be trusted. "Each of these characters have clearly demonstrated that he is either a damn fool or a pimp for the 'man', or both."

The Voice of Hope is published by Rev. Earl Allen, who is co-chairman of the Black Coalition, an amalgam of mostly moderate black groups who have been meeting in protest of Carl Hampton's killing.

What Now ...

Cont. from previous page

struggle at all.

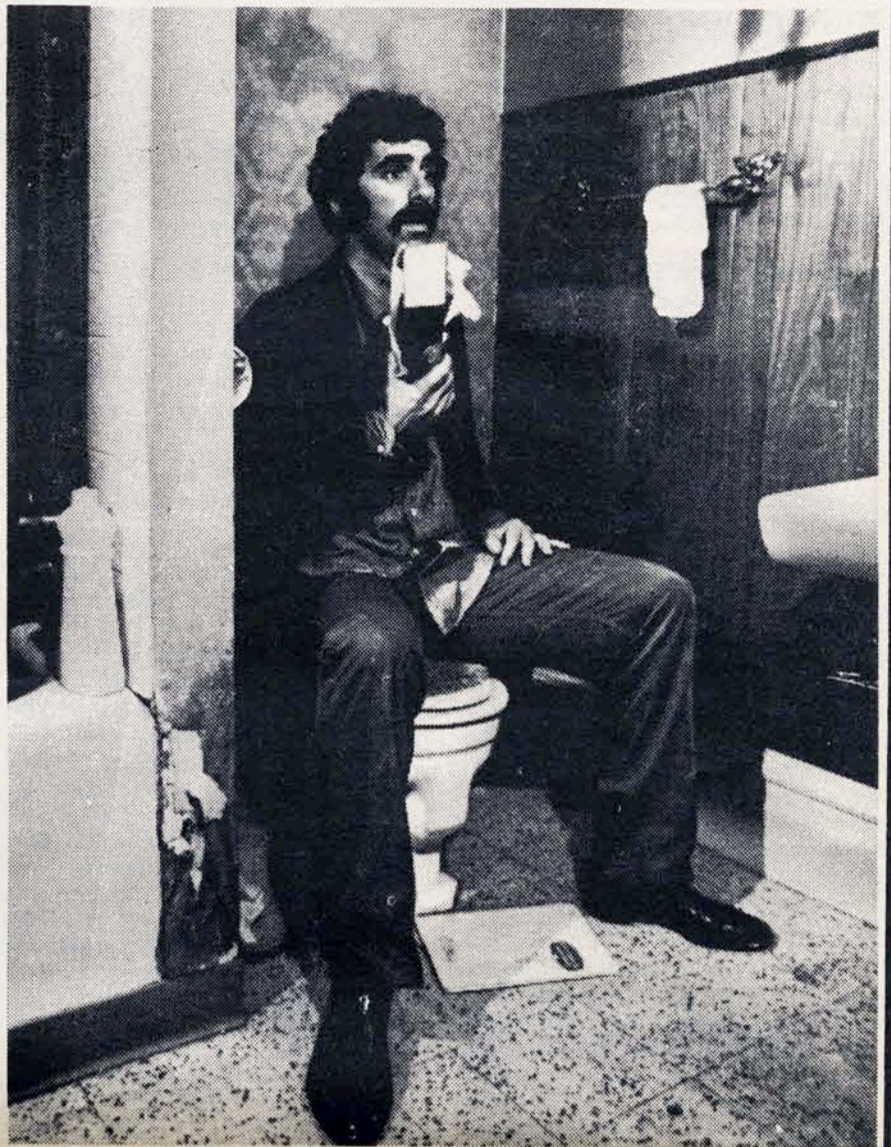
Bartee Haile told KPFT radio Monday, July 27, "I feel that the movement in the city of Houston has to at this point fight for its life. And that means by any means necessary. John Brown will not be leaving this city. I'm sure People's Party will not be run out of town. I'm sure MAYO and other people won't. So at this point we must be prepared to fight for our lives. And it is a war.

"If people ask what am I for, I'm advocating our survival and getting the truth to the people. And more of us will be shot and more of us will be killed. But we *must go on*."

People's Party II may be having a hard go for a while. We can't let People's Party die as a result of Carl's death. We can't let things fizzle out the way they did after Lee Otis was put away. Anyone in this city who claims to be in the movement has to give People's Party time, money and if necessary, armed support. And our support for the Party must be total and unequivocal.

One thing that really hit me, something I have known for years but hadn't thought much about lately, is that if I, if we, don't live our lives fighting this Amerikan monster that killed Carl, that is killing people all over this world, that is destroying the planet, that is twisting people's minds — well, then our lives aren't worth shit.

The whole world is watching, the whole world is watching.



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IN NEW YORK

Puerto Ricans Free Hospital

NEW YORK (LNS) — "My aunt died of a wrong blood transfusion."

"My friend's mother died of hepatitis from a dirty needle."

"My brother broke his arm and had to wait two hours in the hall before a doctor came out."

The people speaking were all under 12 years old and all Puerto Rican. They were sitting around a table in the basement lunchroom of the liberated Lincoln Hospital, taking part in a political education class run by Denise Oliver, Minister of Finance of the Young Lords Party.

At 5:30 that morning, a group of about 200 Puerto Rican men and women from the YLP, HRUM (Health Revolutionary Unity Movement, a city-wide radical union of black and Third World health workers), and the Think Lincoln Committee made up of workers and patients from Lincoln, returned the hospital to the people of their community. Among their demands were door-to-door health services for preventive care, sanitation control, nutrition, drug addiction, maternal and child care, day care and senior citizens' services, a permanent 24-hour-a-day grievance table, and a \$140 minimum wage for all workers.

Hours later, hundreds of people were streaming in through the front door to get free tests for tuberculosis, iron deficiency, anemia and lead poisoning. Curious passers-by looked up at the ancient dirty building that could easily pass for a warehouse and saw the Puerto Rican flag flying aloft and banners in the window proclaiming: "Bienvenido al hospital del pueblo" — "Welcome to the People's Hospital."

Lincoln Hospital is located in an industrial area of the South Bronx (a borough of New York City), on the edge of one of the largest, most run-down Puerto Rican ghettos in the city. Leaflets handed out to the press explained the take-over. "Lincoln Hospital is only a butcher shop that kills patients and frustrates workers from serving these patients. This is mainly because Lincoln exists under a capitalist system that only looks for profit. But even this system made an attempt at scrapping this butcher shop by condemning this building 25 years ago.

"Now we are prepared to show how, in a socialist society, institutions SERVE all people."

Members of the press buzzed around in the large ground floor auditorium of the nurses' residence, the main building occupied. The 10 o'clock press conference was held in the Young Lord's unique style. Yoruba (Pablo Yoruba Guzman), Minister of Information, presented himself on schedule, dressed like the other Lords, for the occasion, in a long white medical coat.

Before the conference officially began, Yoruba announced the Lord's support for the current strike of TV cameramen and asked all scab newsmen to split.

PRESS: Okay, conditions at Lincoln are bad, but isn't it just rhetoric?

HRUM representative: I'll tell you why, it's a butcher shop. People come in here after getting stabbed in the stomach and have to wait for an hour in the corridor holding in their intestines with their hands. People with broken bones line the hallways and get no medication for pain while they wait for their bones to be set. People who have been in automobile accidents arrive in an ambulance and there's no wheelchair and no stretcher so they have to be dragged in to wait with the others in the hall. Come in here on a Friday or Saturday night, go to the emergency room and see for yourself the blood flowing and splattering all over the walls.

PRESS: Okay, now we know things are bad at Lincoln Hospital, but why the take-over? A couple of weeks ago, you took a TB truck, last January you seized a church. Are you planning to go on taking buildings?

THINK-LINCOLN COMMITTEE'S Yvette Trinidad responded: For months there was garbage piled on the corner of 142nd Street and Cortlandt right outside of this hospital. We complained, we petitioned, we called the mayor's office. Nothing was done. Addicts from all over town came over here to search for dirty needles in the rubble. One day we decided to act. We moved the garbage into the office of Dr. Antero Lacot, the hospital administrator. That same day the garbage got removed."

PRESS: Well, all these extremist things you're saying are all well and good. But isn't it true that you'll have to compromise when it comes right down to what's going to happen with this hospital?

Gloria Cruz, Health Lieutenant of



Young Lords liberate tuberculosis mobile health truck in June.

Photo by Michael Abramson/Palante/LNS

the YOUNG LORDS PARTY answered quickly and firmly: "No compromise on the health of our people."

On the second floor, in the psychiatric out-patient clinic, Mrs. Catherine Hampton of the South Bronx sat in the waiting room. What did she think of the take-over? "I think it's gonna be an improvement," she said. "This place can't get worse. Yesterday they told me to come in for my medicine. I waited for an hour and then they told me they couldn't find my chart. I've already come three times just for medicine and I haven't got it yet."

After four and a half hours, negotiations between the Lords and the mayor's men broke down. It seems that just as Mayor Lindsay's smoothie spokesmen were agreeing to move the cops out of the area, a plainclothesman sneaked into the room and started to drag a Lord brother out. The Lords exploded, stormed out of the meeting and called another press conference.

Once again, by now 5:30 in the afternoon, the press and Lords followers jammed into the auditorium. This was the room where the testing had been carried on all day long and reporters who might have missed it before, now couldn't help but see the medical scale and the long table with supplies set up

just below the stage.

Many of those in the room were teenagers, tough street kids from gangs like the Bones, the Skulls, and the Savage Seven. They listened as Yoruba ran down what had just happened, how the city had shown bad faith.

"We will defend this hospital," he said to the reporters. "They will have to come in here and take us as we serve our people."

But that's not what happened, and the less political street gangs who took Yoruba's challenge to the cops seriously, learned a mind-blowing tactical lesson.

As busloads of Tactical Patrol Squad and Special Events cops parked in front of the hospital, and Spanish-speaking plainclothesmen in sandals mingled with reporters waiting for the bloody bust, groups of Lords left the hospital a few at a time. One brother who had a large Afro, dark glasses and was still wearing the long white coat, was hassled by a radio newsmen on his way out. "Hey man," the Lord told him, "I'm in a hurry. Gotta go to the next building to perform surgery."

By the time the 150 helmeted paunchy cops marched in formation into the old hospital, there was no one inside except hospital employees. Not one Lord left. Someone said it seemed absurd, like an old Keystone comedy: the police captain, pot-bellied and pompous, leading his men back out again still in formation. A hundred and fifty cops to remove one Puerto Rican flag from a hospital roof.

The hospital occupation lasted a little over 12 hours, that's all. New York radio and TV news broadcasts flashed stories of the terrible conditions at Lincoln all day long. Newspapers from coast to coast carried the story. The Associated Press quoted Dr. Antero Lacot as saying that the Lords did a service to the community by dramatizing conditions at Lincoln.

Favorable publicity pushed the cops into dropping charges against Yoruba and Luis Perez who they had obviously picked up out of pure frustration after finding the hospital empty.

The next day, a complaint table at Lincoln was operating and 75 hospital employees turned out for a meeting to begin figuring out how to return Lincoln to the people for good.

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MAYO Protests Killing of Dr. Logan

by Chickenheart

Mathis, Texas is a very ordinary farm town, located on the edge of the fertile Rio Grande Valley (known to growers as "The Valley"). There is only one business which keeps the valley alive — farming. Farming, however, has become highly competitive lately, and the growers have tried to cut costs everywhere they can to keep up the profits. One area where they have been highly successful in keeping costs low is in their labor force — the migrant workers.

The migrants in the valley are mostly Chicanos who are poorly educated and forced to take any work they can get. The growers know this, and they are able to make the Chicanos' misfortune into extraordinary profits.

The Chicanos suffer all of the traditional indignities of the poor in America. A second rate education, hunger, disease, racism and a power structure that profits off of the misfortune of others. Their suffering is incredible, and to the average migrant, there is no way out.

Doctor Pete Logan, a resident of Mathis, was doing his best to combat the disease, racism and non-education which oppress the Chicanos. He was active in the school system, and he managed a free clinic for migrant workers, funded by a \$1.5 million OEO grant. Dr. Logan had first-hand knowledge of the poverty of the Chicanos and he often angered other public officials (and the growers) by speaking out against the systematic oppression. Dr. Logan was doing his best to help the poor, and he was killed by a policeman for "attempting to escape" from a supposedly escape-proof car.

I attended a meeting called by Dr. Logan's family and the local MAYO, held to discuss what the people were going to do about the shooting. Speakers included Dr. Logan's father and his brother; Carlos Guerra, national chairman of MAYO; Yolanda Birdwell, spokeswoman for Houston MAYO; and several residents of Mathis.

The speakers, talking to a crowd of about 2,000 people, discussed the possible solutions to the problems of the migrant workers. They urged the crowd to attend a march protesting Dr. Logan's death on August 9.

I talked with Greg Salazar, Houston MAYO, after the meeting, and discussed the impact of Dr. Logan's death on the Chicanos.

An interview with Greg Salazar of Houston MAYO —

Me: How is MAYO involved in the incident, and what has the local Chicanos' response been to your coming here?

Greg: Last Wednesday, the day of the funeral, we got a call from Mathis inviting us to attend the services. About twenty of us from Houston went there.

When we got there, we met Pete Logan's father and mother at the funeral. We had made some signs to protest the circumstances of Dr. Logan's death, and we were afraid that his parents would resent the protest at his funeral, so we asked their permission before we displayed the signs. His parents approved the signs, in fact they were glad that we had thought to do it.

We attended the services with about 2,500 other people outside, standing in the rain. There was about a two mile procession to the cemetery, and we alternated pallbearers along the way. The cemetery where Dr. Logan is buried is an all Chicano cemetery, they're still segregated there.

After the services, Dr. Logan's parents invited MAYO to walk with them, to lead the procession away from the burial site. We displayed the signs then, and led the procession back to the clinic. The people in the crowd were chanting protests, and Dr. Logan's father was leading the chanting.

The really strange thing about the march was the great feeling of togetherness in the crowd. Groups like GI forum, which have never been on good terms with MAYO, marched along with us and chanted with the rest of the crowd, and held the MAYO banner.

At the clinic we had a rally — there were about 100 people there, and Yolanda rapped with the people and people were rapping in other small groups. By the end of the rally everybody was crying.

We walked back to a friend's house, where we were going to meet, and all along the way the local Chicanos came up and rapped with us and walked along with us to the house. A little later we had a rally at a vacant lot near the house with some young Chicanos.

At this rally, the people decided that they wanted to have a meeting to decide what to do about Dr. Logan's death.

That evening several MAYO's went to the meeting. The meeting had been planned at about 5:30, and by 7:30 they had 100 to 150 people there. It wasn't just young people either. There were a lot of older people and some kids present. At that meeting, we arranged to have a rally and protest on Tuesday, July 21. Originally, this rally was just to have been a meeting to coordinate the different groups involved, and to start people working on making sure that the incident was not swept under the rug.

Me: What are your plans for the future? How are you going to protest Dr. Logan's death?

Greg: Dr. Logan's family wants to give the FBI a chance to investigate the shooting, and see if they are going to do anything about it, to bring justice to the whole affair. It seems doubtful right now that the FBI will do anything about it; they've never done anything before, and the only reason anything at all is being done is because of the strong protest.

Some of the Gringos in this county are really scared shitless, and they're boarding up their windows and preparing for a race war. They say that they're especially afraid that MAYO will stir up things by bringing in outside agitators.

This isn't true at all; MAYO is not leading the protest nor trying to stir things up. We have proceeded with a lot of restraint, and we will stop if Dr. Logan's parents feel that the FBI has brought justice to the whole thing.

Right now we are planning a march on Sunday, Aug. 9. If we feel that justice is being done, the tone of the march will definitely be non-violent, and it will be held to mourn Dr. Logan's death. Otherwise, if we feel that justice has not been done, we will march in protest. We invite MAYO's

from all over the state to participate in the march.

Me: Can you give me a brief outline of the circumstances of Dr. Logan's death?

Greg: Well, I'll give you the facts that we know. Dr. Logan was drunk, firing a gun into the ground in a restaurant parking lot. When the police got there, Dr. Logan unloaded the gun and gave it to the deputy.

He was then put in a patrol car made for carrying prisoners. This car does not open from the inside, and there is a wire screen separating the front and the back seats. Dr. Logan was also not handcuffed, which was strange as the cop knew he was drunk.

The cop claims that Dr. Logan somehow escaped from the car and fought with him, and that he had to shoot Dr. Logan twice in self-defense. The car that the cop was driving was immediately put on another assignment, and nobody was able to examine it until two days after the shooting. An autopsy also showed no bruises on Dr. Logan's body, so the story about the fight seems improbable. The whole incident seems bizarre, and all we are demanding is an impartial investigation. We will be back Aug. 9 for the march, and we only want justice.



Photo by Cam Duncan

Chicano Moratorium In Houston

Sunday, July 26, Chicanos from the Houston barrios and from across the state took to the streets of Magnolia for the first time over the Vietnam issue. Approximately 1200 Raza participated in the march and *junta* (rally) at Hidalgo Park.

The *junta* consisted of a cross section of the Chicano community. As the march proceeded down the avenues of the barrio, both young and old were attracted to the spectacle of *LA RAZA UNIDA* marching in respect for the Chicano brothers who have fallen in Vietnam and marching to demand that our brothers be brought home — immediately and not in pine boxes.

Marchers carried banners, 29 crosses representing the Houston Chicano dead, and a black casket that symbolized the total 8,000 Chicanos dead in Vietnam. The spirits of *Quetzalcoatl* (Aztec Sun God) and *chile picoso* (fiery hot pepper) stirred in our bronze people as they chanted, "Viva La Raza," "Raza Si — Guerra No!" and "Chicano Power."

Speakers included Bertha Hernandez (WRO), Yolanda Birdwell (MAYO), Alberto Pena (County Commissioner of Bexar County), Raul Gutierrez (Barrios Unidos), Olga Rodriguez (UH MAYO), and an Austin Chicano striker.

Near the end of the rally the Teatro Chicano of Austin performed and drew much approval from the crowd. The Teatro does skits which speak of the lives and conditions of our people. Often these are performed for people right in their homes or workplaces.

Thus the first Chicano Moratorium ended, but La Causa continues.

—Pedro Vasquez
por mi raza

Commissioners Play Politics With WRO

The Houston Welfare Rights Organization (WRO) confronted the Harris County Commissioners Court for the fourth time last Monday concerning the brutal and inhuman conditions at the Elder St. food stamp distribution center.

First, Pamela Johnson presented the group's official statement, then Mary Davis related several specific incidents such as:

*the stamp center pig slapping a pregnant woman.

*the pig pulling "agitators" out of line and holding their cards for several hours. ("agitators" are invariably WRO leaders like Perri Harris).

*exploiters charging 15 cents for a glass of water; the women are afraid to leave their place in line and aren't allowed inside the building out of the hot sun.

At this point Commissioner Bill Elliot showed his ass for the first time: "Are you sure it wasn't flavored water?" Honest, he said that.

Next, Mrs. Hernandez related an incident where a woman came to the center three successive days and waited in line all day only to be turned away at closing time. After three days of paying baby sitters and transportation costs, she didn't have enough money for her stamps. Partial purchases are not allowed.

Comm. Elliot showed it again: "That's not fair! But we don't make those rules and the people at the center do their best. However, I do understand the problem, especially when these women's husbands go out and drink the money up in beer."

Pious Judge Bill Elliot, a political foe of Comm. Bill Elliot interjected: "I

couldn't face myself the rest of the day if I didn't voice my resentment and opposition to Mr. Elliot's snide innuendo."

Come, Elliot: "That wasn't innuendo, that was a statement of fact."

From the floor, Mrs. Hernandez: "If I had a husband, I wouldn't be here today, but my children will be educated and won't be fooled by people like you."

Comm. Elliot: "You don't understand the judge."

Mrs. Hernandez: "I understand you. You're the one on TV griping about us."

At this time WRO and friends left the chambers. Waiting outside were an administrative assistant to the court and Jack Pickering, representing Judge Elliot's opponent in an upcoming election.

Pickering said to Mrs. Hernandez: "Judge Elliot was just using you to play politics. You're caught in the middle." Unreal. Pimping for a candidate, and he says Elliot is "just using you" to play politics.

Meanwhile, the administrative assistant has another group cornered: "The commissioner didn't mean anything the way it sounded. That's just his way of talking. Gosh, I've only been here two weeks, but I've learned how complicated the politics of this court are."

What he didn't do was offer any help. The people left the circus the way they came — with an inhumane Elder St. run by a slap-happy pig.

Where was their support?

— Pete Rowland



Guerrilla Theater on Welfare Rights Day, June 21.

Photo by Lillian Caruana.

Welfare Mothers Fed Up

A STATEMENT OF HOUSTON WELFARE RIGHTS ORGANIZATION
MADE TO HARRIS COUNTY COMMISSIONERS COURT, July 20, 1970

We the members of Houston Welfare Rights Organization are fed up with the administration of the Harris County food stamp program. We demand an end to the brutal and inhuman conditions that we have been subjected to at the Elder Street distribution center. We know that the Commissioners Court is responsible for these conditions and we petition you for change.

ELDER STREET TODAY

This month the food stamps lines at Elder Street are longer than anyone had forseen. Some of our members have gone to Elder Street early in the morning for three days in a row and still were unable to buy their stamps because the office did not have enough employees and facilities to issue stamps to everyone. Those who arrive very early have to risk robbery because they carry substantial amounts of money to pay for their stamps when there is no guard outside to protect them. The sick and the elderly still have received no special consideration. One Red Cross worker reported that ten times he has brought disabled people to Elder Street only to have to take them back home because they were too ill to wait in line. And this month is only an indication of what is to come.

ELDER STREET IN THE FUTURE

No end to the increase in the stamp lines is in sight. There are some 372,000 people eligible for food stamps here in Houston. Presently 13,000 families are participating in the program with another 1500 being certified every month. At this rate the number of participants will double in eight months, but probably sooner because a low estimate of the stable number of participants is about 55,000 families — over four times the present number. There is no way the present allocation can cope with this demand.

THE INJURY

When food stamps can not be sold, everyone from the participant and the welfare institutions to the local economy suffer. A family which does not buy its food stamps one month is by definition subject to malnutrition. The welfare institutions then have to cope with more disease and an increase in the rolls. Also this month food stamp bonuses brought about \$870,000 to Harris County. Note that food stamps are not free; people pay up to 30% of their monthly income for them.

OUR DEMANDS

First, we feel that Commissioners Court's hiring of five more workers is not enough. A better estimate would be about twice that figure in cashiers alone. But we do not want to discuss the number of workers.

1) We demand that special offices be established for the sick and the elderly and for expectant mothers of five or six months. If a person is too sick to stand in line, he should have a note from his doctor.

2) We demand that protection should be provided for those people who come very early in the morning to buy their stamps.

3) We demand that adequate shelter from the sun and the elements be provided.

4) Finally we demand that a minimum of fifteen more distribution centers should be established in the neighborhoods. They should operate on meaningful days during the month and they should be open at night too. This alone would shorten lines at Elder Street.

We have called the attention of the people of Houston to the Elder Street Center three times before — in October, December and again in April. July is time overdue for change

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garbage dump

BROUHAHA

By Gavan Duffy and Pete Rowland

When whites protest a dump in Houston (Almeda), the city "fathers" yield almost immediately. When whites and blacks join forces and protest a dump (Mykawa) the city yields reluctantly. But when the blacks protest a dump in their community (N. Loop Kirk) - Gangbusters!

The police were ready to protect the garbage from the people when it arrived at the Kirkpatrick site at 8 a.m. on Monday, July 20. Police convoys of prison farm buses, paddy wagons, squad cars and three-wheeled pig-cycles began arriving shortly after sunrise whereupon they were greeted by the sarcastic applause of the protestors, many of whom had been there all night in case of a moonlight dumping party.

When the garbage arrived, the cops (all white) amassed in formation, busting people (all black) whenever they made a move toward blocking the garbage trucks. Approximately 80

busts were made. The people were crammed into prison farm buses and sweltered inside because the pigs wouldn't allow the windows to be opened. At times, however, windows were opened and prisoners made temporary escapes by climbing out.

The protesters were not given the kid glove treatment that the lily-white Almeda dumpsters received. People were shoved unceremoniously into paddy wagons and prison buses. One pregnant woman was crammed and prodded into a bus the way one would imagine sardines are packed into cans.

Mayor Pro-Tem Frank Mancuso ("Leapin' Louie" Welch was on his way to a European junket) announced later in the day that the dumping at Kirkpatrick would be halted for two days so that there could be a "communications period." He didn't say why he had to wait until 80 arrests were made before he "communicated." It's probably because it's easier for him to communicate to prisoners. From his viewpoint anyway.

Residents from both Kirkpatrick and Almeda were present in force at Wednesday's city council meeting to voice opposition to dumps in their respective areas.

Almost every Almeda speaker was careful to say that "race has nothing to do with this." The fact that they felt obligated to make the statement points out its absurdity. Add to that the unofficial segregation in the chamber, whites (Almeda) on one side, blacks (Kirkpatrick) on the other, the all-white Council, white news media, white pigs, and it became obvious that race did have a lot to do with it.

The Almeda group's attorney, Lawrence Pepper, asked "are you going to honor your word to us, or reward our co-operation by giving in to unruliness and violence?" Apparently he forgot about the arrests at Almeda.

Ovide Duncantell got the stand for two minutes to tell Council to keep the pigs away from 2800 Dowling. "The area is secure," he said.

Shaken by Duncantell in the morning, the Council was moved to recess by a broadside from Earl Simmons, a private detective who looks like Dr. Strangelove. Simmons said, "There are two groups [of us] in Almeda, one militant and one legal - a militant legal group. The [legal] group has started to check on all involved in the dump, including the City Attorney and the owners of American Refuse Co. We shall prove that the dump permit was illegal, and can present evidence to the grand jury on three or four people, maybe more, if the dump goes in."

At this point most of the Councilmen were squirming in their seats and Mayor Pro-tem Mancuso interrupted: "Mr. Simmons, this sounds like a threat to me. If you have evidence of graft you should present it regardless." Then he called for a break. Quick.

Joe Allen of KILT News was asked for his tape of Simmons' speech by a Mr. Holliday from the City Attorney's office and turned it over to them.

Later, speaking to Space City!, Simmons said he intends to turn his evidence over to the Grand Jury in about six months. We'll see. Should be fun.

City Council responded with its own special form of equality - both sides got screwed. Both areas currently have dumps in operation.

Settegast Clinic : Community Control

People in Settegast have been organizing medical care since 1967. They've had good reason to organize, and their work is beginning to be successful.

Settegast is a small, isolated, predominantly black community in North Houston. People have to travel 18 miles and pay more than one dollar in bus fare to get to Ben Taub. Many children are born in taxis before their mothers arrive at Jeff Davis. There are few doctors in the community, and many of them refuse medicaid. Dental care is almost non-existent. Many families drink from wells, with all the danger of polluted water that entails. So it's not surprising that Settegast has unusually high rates of infant mortality, and kidney, respiratory and heart ailments.

In the spring of 1967, Settegast people went to "Meet the Mayor Night." They demanded that Louie establish a satellite clinic. After a petition campaign and confrontations with the county commissioners, the Hospital District agreed to fund a clinic to provide outpatient services and referrals. The Houston Medical Forum, an organization of black doctors, agreed to man the clinic at minimum rates.

The Settegast Clinic Committee chose a clinic site. Volunteers from the community renovated the building within two weeks. The Committee continues to operate, although actual control of the clinic is in the hands of the hospital board. The Clinic Committee has been able to regulate the hours of the clinic, to handle consumer complaints, and to organize educational Consumer Forums.

But the clinic could not provide long-term care, or operate as more than an outpatient care and referral service. When it became apparent, in February of 1969, that the hospital board was planning to construct a Medical Center in Settegast, the Clinic Committee, together with the Civic Club, demanded full participation in all phases of planning.

Since the Medical Center was funded by OEO, the hospital board was required to admit "consumer participation in planning." The Settegast Clinic Committee was able to extend that requirement - which might have been satisfied with a few public hearings - considerably.

As it stands now, the Settegast Medical Center will be controlled by a

community-elected board. The Board will have control of site and personnel selection, and will oversee Medical Center policy. The center itself will provide complete health care up to hospitalization for some 30,000 people in the Settegast area. At the insistence of community people, the staff will include sanitarians, nutritionists, home visitors, health advocates, homemaking specialists, and dieticians. Most of these workers will be recruited from the community. Staff will also include doctors, nurses, dentists, psychiatric workers, pharmacists, and social workers. Again, community people will be recruited and trained for these jobs whenever possible.

Recently, the Settegast Clinic Committee made a move toward becoming a city-wide focus for health care organizing. County Commissioners had refused a six cent hike in the real estate tax rate, "compromising" with a three cent raise. Without a six cent increase, improvements such as expansion of maternity wards and purchase of additional coronary care units were impossible. Some effects of the commissioners' decision were immediately visible. Within a week, babies at JD were being kept in disposable cribs - read cardboard boxes - and women were being sent home within 24 hours of delivery.

The Settegast Clinic Committee joined with other local organizations under the name Settegast Medical Consumer's Group and went before the commissioners with the Medical Forum, asking for a 3.5 cent increase so that maternity care could be expanded. The commissioners simply refused to act. As Fred Gagnet, chairman of the group, put it, "They were just afraid to spend the money." Another resident, Mrs. Carr, described the three cent increase as "like trying to clean a whole refrigerator with just one sponge."

The Settegast community's fight for decent medical care has a lot to teach Houston people who are interested in setting up free clinics. First of all, the Settegast people worked through negotiations with the hospital board and other government agencies. Their progress was slow. Remember that this story began three years ago and that the first brick in the Medical Center hasn't been laid yet. Three years is a long time to wait.

Second, the Settegast people have be-

come increasingly aware of the need for community control of health services, as opposed to simple "involvement." The elected Community Board will have extensive control over the Medical Center, while the Clinic Committee had only advisory powers.

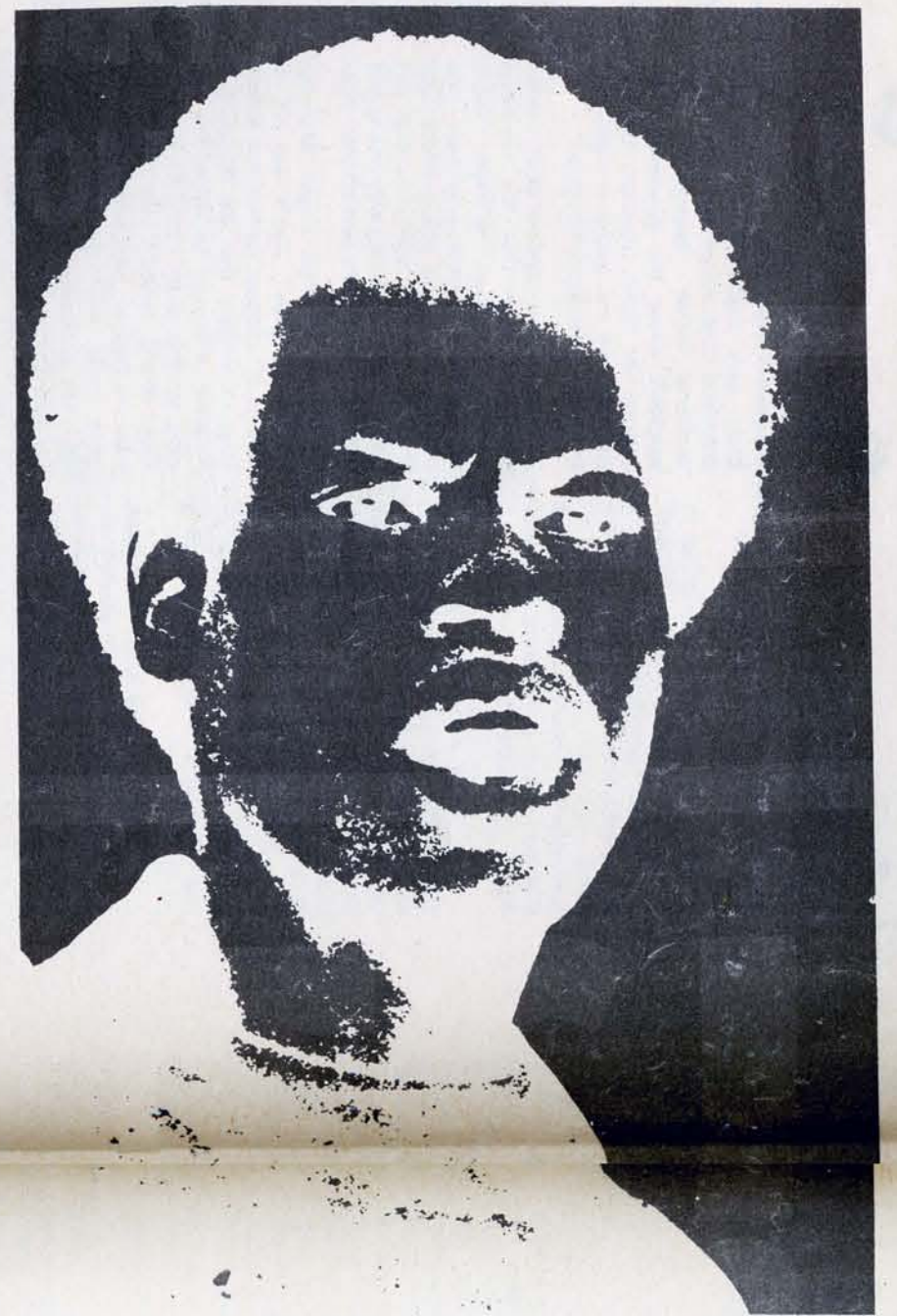
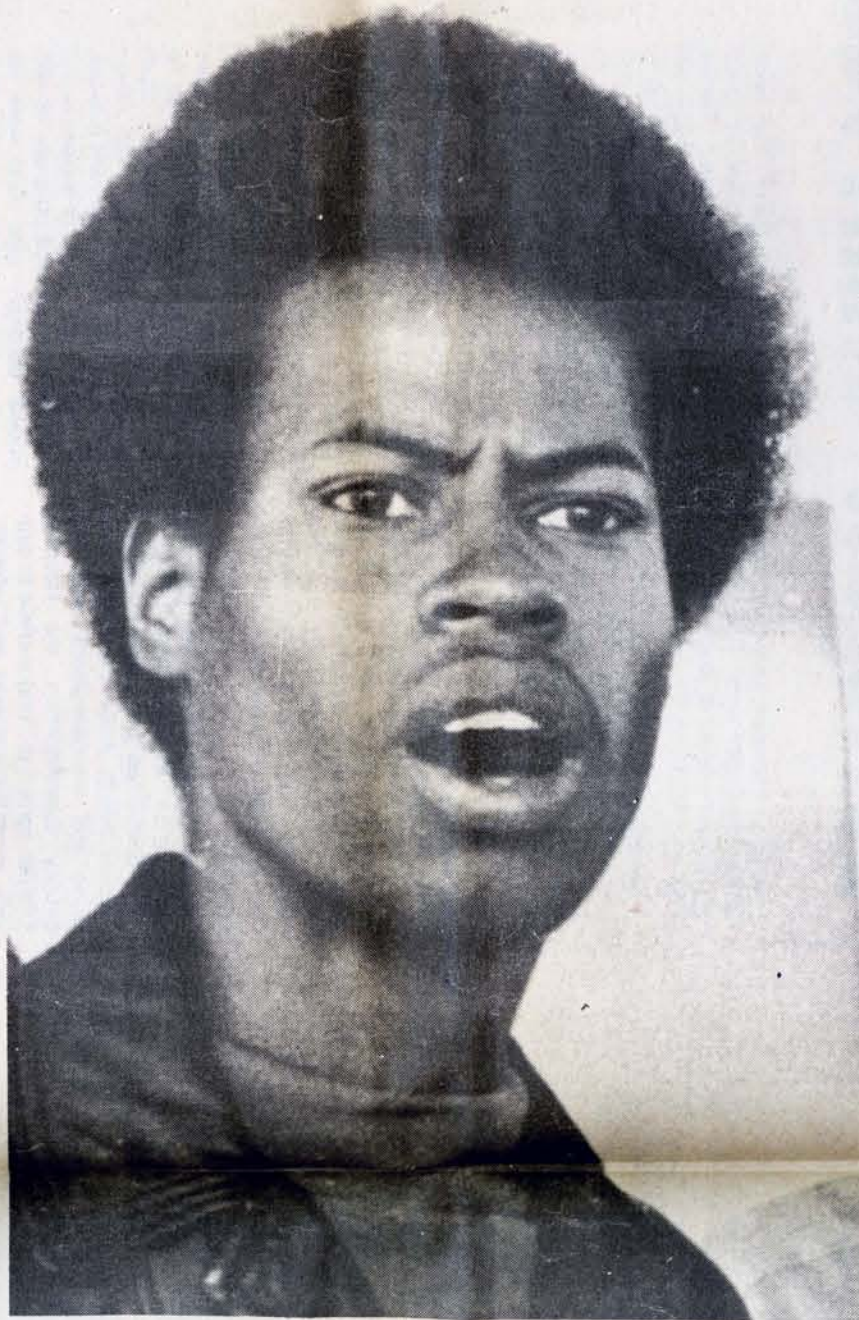
Finally the Settegast community has shown that poor people understand their health needs, and are able, given some resources, to deal with them. It was the community that demanded

that sanitation and nutrition be included in the Medical Center. The community also insisted that people from the neighborhood be trained and hired to deal with the health problems they face every day.

The Settegast Medical Consumer's Group will be holding a forum on community clinics Aug. 7-8. If you'd like to attend, or you'd like to work with the Settegast people, contact Fred Gagnet or Fr. Harris at 674-3338.



CARL LIVES!



CARL HAMPTON, murdered by Houston police, July 26, 1970

PEOPLES PARTY II PLATFORM

1. We want freedom. We want power to determine the destiny of our Black Community.

We believe that black people will not be free until we are able to determine our destiny.

2. We want full employment for our people.

We believe that the federal government is responsible and obligated to give every man employment or a guaranteed income. We believe that if the white American businessmen will not give full employment, then the means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all of its people and give a high standard of living.

3. We want an end to the robbery by the capitalists of our Black Community.

We believe that this racist government has robbed us and now we are

demanding the overdue debt of forty acres and two mules. Forty acres and two mules was promised 100 years ago as restitution for slave labor and mass murder of black people. We will accept the payment in currency which will be distributed to our many communities. The Germans are now aiding the Jews in Israel for the genocide of the Jewish people. The Germans murdered six million Jews. The American racist has taken part in the slaughter of over fifty million black people; therefore, we feel that this is a modest demand that we make.

4. We want decent housing, fit for shelter of human beings.

We believe that if the white landlords will not give decent housing to our black community, then the housing and the land should be made into cooperatives so that our community, with government aid, can build and make decent housing for its people.

5. We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present-day society.

We believe in an educational system that will give to our people a knowledge of self. If a man does not have knowledge of himself and his position in society and the world, then he has little chance to relate to anything else.

6. We want all black men to be exempt from military service.

We believe that Black people should not be forced to fight in the military service to defend a racist government that does not protect us. We

will not fight and kill other people of color in the world who, like black people, are being victimized by the white racist government of America. We will protect ourselves from the force and violence of the racist police and the racist military, by whatever means necessary.

7. We want an immediate end to POLICE BRUTALITY and MURDER of black people.

We believe we can end police brutality in our black community by organizing black self-defense groups that are dedicated to defending our black community from racist police oppression and brutality. The Second Amendment to the Constitution of the United States gives a right to bear arms. We therefore believe that all black people should arm themselves for self-defense.

8. We want freedom for all black men held in federal, state, county and city prisons and jails.

We believe that all black people should be released from the many jails and prisons because they have not received a fair and impartial trial.

9. We want all black people when brought to trial to be tried in court by a jury of their peer group or people from their black communities, as defined by the Constitution of the United States.

10. We want land, bread, housing, education, clothing, justice and peace. And as our major political objective, a United Nations-supervised plebiscite to be held throughout the black colony in which only black colonial subjects will be allowed to participate, for the purpose of determining the will of black people as to their national destiny.

YOU CAN KILL A REVOLUTIONARY, BUT YOU CAN'T KILL THE REVOLUTION

Harriet Tubman

In future issues Space City! will run articles like the one below, revealing the "hidden history" of women. The long-suppressed history of women's accomplishments and great contributions through sacrifice, will and extraordinary handicaps must gain immediate public attention.

REVOLUTIONARY CONDUCTOR OF THE UNDERGROUND RAILROAD

by Sue Davis

Only one woman in American history ever planned and led a military campaign, a campaign that was a total victory. Although she was not given the full credit she deserved for scouting, organizing and executing this maneuver, Harriet Tubman's successful battle of June 2, 1863 was later acclaimed as one of the most stirring of the Civil War.

Today we can salute Harriet Tubman properly for her role, not only in advancing the black liberation struggle, but also in providing an example of militant womanhood. Harriet Tubman dedicated her life to freeing her people and to caring for their needs. In so doing, she used her natural abilities and acquired skills. Truly, she is worthy of our highest honor and esteem, for she acted as few other American women in furthering humanity's fight for freedom, justice and equality.

Her fight began during her youth. At fifteen (she calculated 1820 as the year of her birth), she refused to tie up a slave for a beating and stepped into a doorway to prevent an overseer from pursuing the black man who ran for his freedom. Enraged, the overseer hurled a two-pound weight at her which struck her in the forehead. But the black man had escaped. After many months the wound healed, but it left a large indentation in her head. Pressure on the brain caused her to suffer sleeping seizure several times each day throughout the rest of her life. Her determination to end slavery was constantly renewed by her own physical reminder of slavery's brutality.

During her convalescence, her resistance strengthened as she thought of her past years of hard work, of her frequent beatings, and of the cruelty of her master. But she also thought about her people. As she recalled in later life, "I had seen their tears and sighs, and I had heard their groans, and I would give every drop of blood

in my veins to free them." Initially, she prayed that her master be changed. But when she learned that he wanted to sell her to a chain gang, her prayer changed: "O Lord, if you aren't ever going to change that man's heart, kill him, Lord, and take him out of the way." Harriet adopted the religion that inspired Nat Turner and Denmark Vesey, the philosophy that promoted extensive social change. She learned to think critically within that religious framework, and through it she became determined to seek her freedom and the freedom of her people.

In 1849 she did seek her freedom. Fleeing one night from her Maryland home, Bucktown in Dorchester County, Harriet Tubman left her husband of five years (Freedman John Tubman did not share her hatred of slavery) and she struck out alone across the unknown lands in search of freedom. She was aided occasionally along the way, but she relied primarily on her own intelligence, perception, and knowledge of nature to survive. Her first reaction to being in Pennsylvania was: "When I found I had crossed that line, I looked at my hands to see if I was the same person. There was such glory over everything. The sun came like gold through the trees, and I felt like I was in heaven." Yet soon her thoughts turned to her enslaved family and nation, and she declared: "I had crossed the line of which I had so long been dreaming. I was a stranger in a strange land, and my home after all was down in the old cabin quarters, with the old folks and my brothers and sisters. But to this solemn resolution I came. I was free, and they would be free also. I would make a home for them in the North, and the Lord helping me, I would bring them all there."

She helped to free her people by working in hotels and private homes to earn enough money to pay her expenses involved in becoming a "con-

ductor" on the Underground Railroad. This "Railway" was an escape route set up by Abolitionists to help black people make their way north. Harriet Tubman brought not only the members of her family, but altogether 300 black men, women, and children out of bondage between 1850 and 1860. Called "Moses" by her people, Harriet used fearlessness, wit, cunning, courage, and strength to elude dogs, guns, and paid bounty-hunters of the Southern slavemasters and the Northern enforcers of the Fugitive Slave Act.

Fighting For Her People

She carried a gun which she used only to urge on the frightened ("Brother, you go on or die") and she sang spirituals to announce her plans ("When that there old chariot comes . . . I'm bound for the promised land.") Her people respected her and said of her: "Moses has got the charm. The Slaveholders can't catch Moses." She scattered chickens in front of her once, to avoid being recognized by her former master; she deviated from the known underground route in response to danger signals another time, even though it meant wading through icy water in late winter; she dressed a woman in man's clothing; she hid her charges on the floor of a cart to get them across the Delaware River bridge at night. In each case she showed her determination to free her people by any means necessary. As she said, "There are two things I've got a right to, and these are death and liberty. One or the other I mean to have. No one will take me back alive. I shall fight for my liberty and when the time has come for me to go, the Lord will let them kill me."

Harriet Tubman's name became

associated with the successful exodus of thousands of slaves. Perhaps the best known fact about her is that in all nineteen escape trips she led, she never lost a passenger: a remarkable, unequalled record, especially because as more black people escaped, police state repression grew more vicious and extreme. "Moses," who was the chief conductor on the east coast route of the underground railroad, who perfected that art of escape which led to the freedom of 75,000 slaves, supplied an inspiration of freedom for her people. It is no wonder that at one time \$40,000 was offered for "Moses' " capture!

While Harriet Tubman quietly carried on her labors, her deeds became known throughout the whole Abolitionist movement at home and abroad. She worked directly with such black and white leaders as Thomas Garrett in Wilmington, William Still in Philadelphia, David Ruggles and Oliver Johnson in New York, and Frederick Douglass and Susan B. Anthony in Rochester. When John Brown wanted help in organizing freedmen for an armed invasion of the South in 1858, Harriet Tubman was recommended to him. They met in St. Catherine's, the Canadian base of Tubman's northern route, and Brown labeled her "General" with the following greeting: "The first I see is General Tubman, the second is General Tubman, and the third is General Tubman". Harriet supplied him with valuable knowledge of the Virginia terrain, of the allies in the area, and of how to conduct guerrilla movements; she got many freedmen to attend the Chatham Convention at which Brown recruited his army; and she planned to be with Brown for his campaign. (Tubman was the black who most aided Brown in staging the daring raid on Harper's Ferry on October 16, 1859.) "Only sickness, brought on by her toil and exposure, prevented Harriet from being present at Harper's Ferry," says W.E.B. DuBois in his *John Brown*.

The words of Douglass perhaps best sum up Harriet Tubman's role in the Abolitionist struggle: "The difference between us is very marked. Most that I have done and suffered in the service of our cause has been in public, and I have received much encouragement at every step of the way. You, on the other hand, have labored in a private way. I have wrought in the day - you in the night. I have had the applause of the crowd and the satisfaction that comes of being approved by the multitude, while the most that you have done has been witnessed by a few trembling, scarred, and foot-sore bondmen and women, whom you have led out of the house of bondage, and whole heartfelt "God bless you" has been your only reward. The midnight sky and the silent stars have been the witnesses of your devotion to freedom and of your heroism. Excepting John Brown - of sacred memory - I know of no one who has willingly encountered more perils and hardships to serve our enslaved people than you have. Much that you have done would seem improbable to those who do not know you as I know you. It is to me a great pleasure and a great privilege to bear testimony to your character and your works. . . ."

Harriet Tubman was eager to fight for her people on a moment's notice. In 1860 she was traveling on her way to attend an antislavery conference in New England when, as she was passing



Harriet Tubman: In action on the Underground Railroad

Cont. next page

through Troy, New York, she learned that a black man, Charles Nalle, would be turned over to his owner as soon as he was arraigned on charges of being a fugitive slave. Harriet roused the black community to storm the courthouse and invited white supporters to help. She hurriedly organized a rescue plan. With Tubman the first to grab Nalle from the police, the people took the law into their own hands, and after hours of struggle, they saw to it that their justice was done and Nalle was on his way to Canada.

“There’s Going To Be War!”

Harriet’s prediction, “They may say, ‘Peace, Peace!’ as much as they like, I know there’s going to be war!” came true. Although she was critical of Lincoln’s war policy (her approach was “Never wound a snake, but kill it.”) and of the North’s refusal to enlist blacks as soldiers, she aided the North’s war effort by joining the Department of the South, in 1862. She worked at Port Royal, South Carolina, among her people. Given \$200 upon her arrival, she promptly proceeded to build a laundry with it and to organize a washing service so the newly-freed black women could become self-supporting. Devoting her time to such activities, Tubman taught, nursed, listened, and encouraged her brothers and sisters. “Most of those coming from the mainland (from South Carolina to the Sea Islands) are very destitute, almost naked. I am trying to find places for those able to work, and provide for them as best I can, so as to lighten the burden of the Government as much as possible, while at the same time they learn to respect themselves by earning their own living.”

Yet her major task was organizing a spy and scouting corps for the General Staff’s Intelligence Service. Wherever she went during the war years, she carried a satchel of medical supplies and a rifle. She participated in a num-

ber of battles, like the seige of Fort Wagner, the first battle led primarily by black troops. But the most remarkable of her guerrilla activities was the campaign along the Combahee River. In her own words, Harriet Tubman described the event: “Don’t you think we colored people are entitled to some of the credit for that exploit, under the lead of the brave Colonel Montgomery? We weakened the rebels somewhat on the Combahee River, by taking and bringing away seven hundred and fifty-six of their most valuable livestock, known up in your region as ‘contrabands,’ and this, too, without the loss of a single life on our part, though we had good reason to believe that a number of rebels bit the dust. Of those seven hundred and fifty-six contrabands, nearly or quite all the able-bodied men have joined the colored regiments here.” The Boston Commonwealth reported: “Col. Montgomery and his gallant band of 300 black soldiers, under the guidance of a black woman, dashed into the enemy’s country, struck a bold and effective blow, destroying millions of dollars worth of commissary stores, cotton and lardly dwellings, and striking terror into the heart of rebeldom, brought off near 800 slaves and thousands of dollars worth of property, without losing a man or receiving a scratch. It was a glorious consummation.”

Harriet was severely insulted and physically abused as she made her way North at the war’s end — a railroad conductor, refusing to recognize her government pass as a soldier, forced her to ride in the baggage car. But that was only a hint of the desperate, personal suffering she was to endure as a result of the government’s denial of a pension or back pay for her nursing and soldiering during the war. Yet, she continued to serve her people. By speaking at public meetings, raising and selling vegetables and chickens, giving parties, and even doing domestic work, she supported her people in need, especially those who came to her home in Auburn, New York. Auburn



Harriet Tubman

was a center of Abolitionists and women suffragists, and she became a vital link between the two groups. She formed close bonds with Elizabeth Cady Stanton and Lydia Child as well as Susan B. Anthony. She helped build the local African Methodist Church, and she maintained two schools for blacks in the South. After the government finally granted her a pension near the end of the century (\$20 a month!), she founded a Home for the Aged and Indigent, and then with the purchase of 25 acres adjacent to her home, she turned over her property to black people of Auburn as a free farm to be run communally (called the Harriet Tubman Home). Her life was one of dedication, risk, and self-sacrifice, but in 1907 she was impoverished: “You wouldn’t think that after I served the flag so faithfully I should come to want in its folds.” She was a nationally-known figure at the time of her death on March 10, 1913, and she was buried with military honors.

Harriet Tubman’s revolutionary legacy is best summarized by a story of her own telling. “She recalled that in her childhood, as a slave, she had been forbidden to eat the fruit of the trees she had been made to plant. Turning

to the reporter she asked him if he liked apples. When he said that he did, Harriet inquired whether he had ever planted any. He confessed that he had not. ‘But,’ said Harriet, ‘somebody else planted them. I liked apples when I was young and I said to myself: “some day I’ll plant apples myself for other young folks to eat,” and I guess I did.’”

Harriet Tubman sowed the seeds of revolutionary struggle that are ripening today. Let us bring in her harvest, sisters!

This article was taken from the Spring, 1970 issue of *Women: A Journal of Liberation*, an outsite quarterly publication. It is in desperate need of support, in the form of both womens articles and financial help. For information about subscriptions and other ways you can help, write: Women: A Journal of Liberation 3011 Gulford Ave. Baltimore, Md. 21218



PARISIAN GO

2016 MONTROSE, HOUSTON

POSTERS, JEWELRY, PIPES
SMOKING APPARATUS, LEATHER CLOTHES
* BLUE DENIM BELLS, PSYCHEDELIA *

"a place of our

ames sez:

For the last month there has been a constant current of expressions from all levels of the Houston community regarding the present status of rock music presentations here and its relation to those who view it as a very important communication media to the "hip community" here as well as many other persons and organizations.

Most of the expressions have been destructive or critical in content and we at Ames Productions have contributed in that vein as much or more than any other person or organization. All have recognized faults and inadequacies on all sides and have gone to considerable effort to express such. The analysis of the entire situation here has now run its full course. The destructive and critical phase must now yield to a movement of constructive and sincere expressions and action, which is the important *must* move if anything of change and betterment is to be achieved now.

In careful study of the presentation of local and national rock talent here, both in clubs and concerts, and the recognition of rock as a definite media of communication and the desire by some to organize, develop and enlarge an entire local rock culture oriented community of people here, I have come to a few basic thoughts that we consider an immediate need and necessity here:

1) The hip community needs to organize an effective means of expressing the views of all the people here that can be effective in seeing that they have a say over the manner and cost of the music and other related entertainment that is presented in Houston and aimed specifically for their patronage and consumption.

2) There is need for a place here for the professional presentation of local rock talent at a reasonable price and in an atmosphere that allows for audience appreciation and communication and is free from commercial exploitation by any person or organization. Such a place should be organized and operated on a non-profit basis by people directly concerned with the local hip community.

3) A portion of the money paid by the people here to see and enjoy rock music should be put back into community efforts and projects that are operated for their use and benefit and are non-profit in nature. This should be required of concert productions as well as any locally operated regular presentations of such music.

These ideas were developed after several initial "discussion" meetings between myself and Bob Cope representing Ames Productions and Bill Metzler, who originally contacted me on the premise of what might be done regarding the local rock situation and who served as an important catalyst to the entire effort of all of us to come up with ideas and contributions toward a real community operated project. Other people who have participated to one extent or another in these discussions are the people listed below as the Management Committee.

Basically, we have come to some definite decisions and commitments which we feel can be the beginning for the realization of the objectives mentioned earlier. Our firm commitments are as follows:

1) The new Catacombs at University and Kirby, which we own the lease on and operated until its closing in the early spring, will be re-opened, renamed and will be available for the use and benefit of all the people and organizations within Houston's hip community and will be operated and supervised by a management committee consisting of community people and our representative on a totally non-profit basis.

The monthly lease charges (presently \$1250.00, and we are attempting to have that lowered), utilities and any maintenance or repair work requested by the management committee will be the only funds directed to Ames Productions from any receipts taken in at any scheduled event in the building.

2) All funds, other than the rent, utility, maintenance reimbursement, will be placed in a special bank account for the sole distribution to and use of the various local community projects or to individual people in the community in need of such assistance.

Any distribution of this money will be by a majority vote of the member management committee that will oversee the entire use and operation of the facility. Other than myself as one member of this committee, no other agent or employee of mine will serve on the management committee, and we have no final vote or consent to provision whatsoever. The entire membership of this committee is listed below.

All records and distributions of the operation and the fund will be kept current and will be available for audit as may be requested by any concerned party.

3) The name selected by those organizing the project is "Of Our Own" and will be the new name for the facility. The name has been the theme of people who have been working for many months toward this type community project.

4) "Of Our Own" will be operated on a seven day schedule generally as follows:

Monday and Thursday - Open nights. Any type activity may be scheduled; if none is set, then it will not be open on those nights.

Tuesday - Auditions. Groups or individuals will perform and will be paid for performance. Open to the public from 8 - 12 A.M. and a \$1.00 donation will be charged.

Wednesday - Open Forum - a town hall type meeting or discussion session open to the public. Any individual or group may present any plans, activities or other matters to those in attendance. The only restriction on any speaker or group is that they conduct their activities within the law and notify the management committee of their desire to make a presentation.

Friday and Saturday - Open to public from 8 P.M. - 2 A.M. Rock music presented each night featuring local and regional individuals and groups. \$2.00 donations each night. If a nationally known act is scheduled by the management committee, a slightly higher donation may be requested.

5) All sound, movie projector and screen, lights and other equipment we maintain there will be available for use on request with no charge or rental required. It will be necessary for our representative to operate the equipment, however.

The Management Committee as initially organized, is as follows:

R.C. Ames - Ames Productions
Dennis Fitzgerald - Space City
Bill Metzler - Musician
Linda Eubanks - Food Club
Mike Harvey - formerly of Love Street
John Bartlett - Good Relations
Vicki Moreland - Inlet
Mike Dunham - Sonic Productions
George Banks - formerly of the Family Hand

With the above in motion, we are planning on an opening within the next two to three weeks. I have set no timetable or trial period as far as acceptance and attendance by the public, but we all agree that within several months we should have a good idea of the people's attitude toward this project.

Additionally, we are now working on an idea toward a Promoters - People agreement regarding any future rock concerts that may be held in Houston. Such an agreement would set a fair-to-all price range on tickets and would cover other matters regarding the manner of presentation of these acts and what is expected of the Houston audience who attend the events.

Upon completion of such a set of standards, it will be presented to all promoters and the public. It is hoped that it will be broad and fair enough for all to accept and abide by. Such a co-operative effort can be an important step in bringing about a new mutually beneficial relationship between area concert promoters and the public that patronizes their events.

It should be obvious that these projects have been sincerely undertaken to directly benefit the Houston community, and, in turn, are going to require the full support of the people here if they are to develop and survive at all.

If these projects are faced with the past Houston apathy and indifference, then a lot of effort on your behalf by sincere and dedicated people will be in vain.

We are pleased to be able to contribute our part in this project and certainly the contributions, suggestions and ideas of others are welcome and needed.



Richard C. Ames



A NEW CONCEPT IN
NON-ESTABLISHMENT CLOTHING

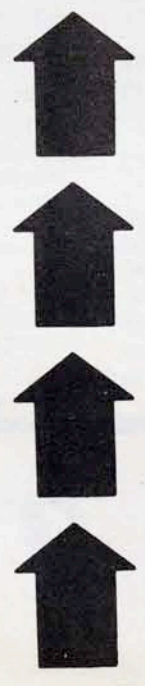
ME TOO PLEASE

SUNSHINE
COMPANY

2476 TIMES
IN THE VILLAGE

own"

in reply
to which
we sez:



Directions: before proceeding further, read the letter from Richard Ames (presumably somewhere on this same page).

Okay, now ask yourself, "Why would a promoter who has the reputation of being one of the most piggish of his species, suddenly turn around and offer to underwrite a hip community center, controlled by the community, all profits to be returned to the community, etc. etc.?"

Well, there don't seem to be any completely satisfactory answers. There are, however, several worthwhile guesses.

- (1) There's been a lot of stuff coming down around concert prices, etc. lately, and Ames is scared and/or thinks he sees a way to divert all the energy.
- (2) Ames has the lease on the Catacombs and is putting out \$1,250 a month while the place stands empty. He figures that, where his own management couldn't make the club work, a community effort might pay for the building. In any case, he has nothing to lose there in dollars and cents.

(3) At the same time that he is recouping at least some of his financial loss, he is receiving a PR bonus which transforms Ames Productions from a "culture vulture" into a people's promoter, an image other promoters will have a great deal of trouble matching.

(4) The other side to Ames Productions is Ames Agency which managed local bands until recently when there ceased being anything to manage them into. Of Our Own will provide the means for revitalizing local talent, and will also give Ames an inside track for signing that talent. You know, all of that stuff could almost make him THE Houston promoter.

Anyway, that's our estimation of what Ames stands to gain by the deal. For him, this is a business proposition, a fact all of us should keep foremost in our idealistic little minds.

An aside for the people who object to the all-pervading cynicism of this article: Richard Ames has never been a member of the Houston hip community, but rather has related to it most often in an exploitative manner. Until his words are matched by substantial and continued actions, it seems naive or dishonest to view his offer with anything other than frankly open distrust.

On the other hand, if Ames follows through on the agreement, and if we can get ourselves fairly together, there should be sufficient advantages for us, too.

We definitely need a place where we can come together in large numbers without being intimidated. We need to do this in order to formulate a sense of our own identity and of our proper struggle.

A place of our own we can structure around our own needs. A place of our own can be turned to any cultural or organizational use we want: movies, rock, theater, speakers, rallies, classes, community meetings. We can do free things when we want to and low admission or donation things when we have to.

And if we support it in sufficient numbers, we can concentrate enough skills and bread to build and sustain critical survival institutions: Switchboard, Inlet, medical centers, day care centers, schools, food co-ops, free stores, mechanics' co-ops, artists' co-ops, breakfast programs. . . we can teach each other, and we can learn from each other.

One of the major stumbling blocks in this deal is the concept of community control. The "Management Committee" doesn't really represent much more than the people who are on it. It's simply a group of people who were collected because they had a variety of skills and contacts. Ideally, this is only a temporary group, and ways will soon be found to define exactly what it is that such a group should do and to democratize the whole situation. [Cautionary Advice: Sometimes when the State don't whither away exactly like it oughta, a little Push by the people can help things along.]

One thing for sure: this ain't the revolution. This is a business arrangement with a man who calls himself a Nixon Republican. You can't always get what you want, but. . . sometimes, you just might find, you get what you need. Dig It!

Dennis Fitzgerald



PASS THIS COPY ON TO A FRIEND

Dedication: This album is dedicated to the people in our struggle to bring sanity to the world now!; to NASA for getting the people to the moon, thus giving the world a new chance to expand together universally in peace; to Johnny Cash & Paul McCartney for their integrity in times of darkness; and to President Nixon: "We love you cuz you need it." Peace, brothers & sisters, music proves that there can be peace of mind even in these trying times. It is the gentlest form of communication, so we hope that you will enjoy these songs and that you'll pass this copy on to a friend when you've "Gotten the Message." **Steve Miller**

STEVE MILLER BAND Album Titled: NUMBER FIVE





by Jim Ogg

If you buy Edgar Winter's album ENTRANCE expecting the brand of blues that Johnny and the boys have been laying down, you will be surprised, maybe unpleasantly so. There is no rollin' and tumblin' to be found here, but approached from a different direction, this album is full of rewarding music, and really wailing on its own terms.

The most interesting thing to note is that all selections, with the exception of *Tobacco Road*, were written jointly by Edgar and Johnny Winter, and the album was produced solely for Epic by Edgar, and as a debut, it is impressive and full of imagination.

Side One, called *Winter's Dream*, is a free-flowing menage of songs, carried along by Edgar's high, versatile, almost eerie voice, and punctuated by some jazzed alto solos by Edgar. Plenty of orchestration, all arranged nicely and unpretentiously.

Indeed, the whole stance of the album is jazz, with a deep commitment to the blues, and the tone is for the most part melancholy and tinged by this man's unique brand of blues. The promise of things to come from the Winters has been greatly magnified by Edgar Winter's ENTRANCE. . . .

On the other hand, Steve Miller is a proven artist. His first four albums on Capitol were excellent, and it must be to his credit that through personnel problems, the Band always consisted of top-notch musicians. And Miller's vocals and guitarwork have been as good as anyone around. Unfortunately Steve Miller Band's NUMBER FIVE is a grand disappointment. There's just not enough of that Miller brilliance, and the compositions are bland and all sound vaguely familiar.

NUMBER FIVE was produced in Nashville, without the expert hand of Glyn Johns, which may account for some fiddle, banjo, and harmonica being present, and a minimum of that vigorous brand of Miller guitarwork.

And the electronic effects, which have always been the band's real forte, are sadly lacking. Where are the space cowboy and children of the future singing the songs for our ancestors? The cut which should be the strongest, the seven-minute *Jackson-Kent Blues*, is so overloaded with echo and reverberation and the vocal so underdone, as to make it impossible to understand the lyrics, and even annoying to listen to.

This is really unfortunate, for the Steve Miller Band has always been one of my favorites, and from the very first cut, *Good Morning*, written and sung by new bassist Bobby Windelman, I knew something was amiss. Only the moody Latin *Steve Miller's Midnight Tango* saves the album from outright boredom. But that's not nearly enough compensation from such an established creative force like Steve Miller. . . .

get High at School

School is only about a month away. Unlike last year, we're not going to wait till the last minute to get ourselves together. We need to act now.

Those who showed up at the last meeting of people interested in doing high school work decided that to organize effectively we must start with a high school office. The functions of the office would be many — people doing newspapers could work there (typing, lay-out, using the files, etc.); the office could act as a communications center; we could have a room where people could just sit and rap; we might even have a watermelon patch there. In short, the office would serve as a focal point for the high school and junior high movement in Houston, a place where many things can and will happen.

But none of this will happen by the efforts of a few. If you're willing to help, read on; if not, stop here.

There are many supplies we will need before we can even start: desks, file cabinets (especially file cabinets), typewriters, a tape recorder, chairs and couches for the rap room, and all kinds of office and drafting (for newspaper lay-outs) supplies. And if we could get photography equipment, we could set up a darkroom for people to

use. Please check around your house and see if you can find any of these supplies, because we must have them before we can really get going.

But for now, the most important thing we need is money, so that we can rent a place for the office, and get a phone and electricity. Right now, we have absolutely no money. Everything we get is going to have to come from students and other people who want to have a strong student movement in Houston this year. We're going to need to get about \$200 a month, and what we'd like to do is get 200 people in the Houston area, both students and adults, who will each pledge to give \$1 a month to help us with this office. A dollar isn't going to break anybody, but when we get all those dollars together, they'll help us make a really strong Houston student movement.

No more sittin' around just talking about things; no more sittin' around just thinking about what we're gonna do and never doing anything. Those days are gone. Seize the time!

WHERE TO CONTACT US:

If you are interested in helping, or would like more information, please call Switchboard (522-9769) and leave your name and number. We'll call you back as soon as possible.

Bad Trip?

Inlet, a drug crisis center which opened just a few weeks ago, finds it has a tiger by the tail. Community response is so great that Inlet needs help to serve those in need.

Open 24 hours a day, Inlet helps people on a bad trip — who need a place to crash or who just want to talk to someone who understands.

At Inlet the phone rings all day and far into the dawn hours. Dedicated people, who have been through similar experiences, answer the phone. But the hours are long, the people too few. At best they sleep in cat naps. More volunteers are needed now. Experience is helpful, but inexperienced people can learn and are wanted.

Tools for making furniture and repairing appliances are also needed. Because crash space is limited, lofts and bunks are being built to increase the sleeping area.

As with any growing community project, bread is needed. No salaries are paid, but the rent has to be paid, as well as the incidentals that keep a house going.

If you need Inlet, come to 708 Hyde Park, or call 526-7925. If necessary we will pick you up. Inlet is a sanctuary where your identity is your own business. If you have other personal problems (draft, housing, employment, school, etc.) rap with us; we'll work out the answers together.

Inlet is your house. The people are your people. It's your lifestyle. Help us keep Inlet going and growing. Donate money or your energy today.

—Mike

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IN DEFENSE OF SELF DEFENSE

America has a long tradition of vigilante paramilitary violence. Usually it has been directed against blacks and Third World people, poor whites and dissident political groups.

In the last several years some of us have come under this type of vigilante attack because of our politics and our life styles. People have been killed in movement offices in Texas, New York, and Detroit. A radical professor was almost knifed to death in his office by an assailant. And, the Easy Rider situation is all too true in many parts of the country.

While such cases of paramilitary right wing violence have not happened in extremely large numbers, they have occurred often enough to make it worthwhile to acquire some familiarity with firearms. In many situations it is possible to defend yourself successfully. While the legal system is biased against us, nevertheless the law is very much stacked in favor of self defense. For example, if an intruder enters your house with "harmful intent" you are within your legal rights to kill him. Possession of a gun and knowledge of how to use it is sometimes a deterrent in itself. Many people still view hippies and white movement youth as pacifists who don't fight back and can be beaten and attacked with impunity. They must be made to realize that flower children can grow thorns.

In many parts of the country the paramilitary right wing is not very active. Almost everywhere, the main physical threat has come from the pigs. In most situations, involving confrontations with pig forces armed self defense has not been feasible, since oppression has come primarily through the courts. If the pigs come to the door to arrest you, most people will go along, since armed self defense in this case might mean death, or, a much higher level of oppression in the ensuing court case. If the assailant at your door happens to be an agent of the state, all your legal rights of self defense vanish, and if you employ armed self defense you will be tried for murder or attempted murder.

But, as the system becomes more repressive the pigs begin to go beyond their "normal" role of arresting people who are then dealt with through the courts, and instead, begin to function as executioners in the streets. Their attack is direct and physical, and their goal in many cases is to kill. Under these conditions armed self defense becomes necessary.

When the stakes are increased, the risks of armed self defense are preferable to submission that means death.

Black and Third World people have, through white history in this country, been subject to this sort of direct, fascistic, physical attack by police. Many instances, from Robert F. Williams in 1961 to the L.A. Panthers just recently, attest to the fact that armed self defense can be carried out successfully. It seems clear that if Robert Williams had not had a gun, he would have been lynched by whites; if the L.A. Panthers had meekly surrendered at 5 am, at least some of them would have been executed on the spot. One of the outcomes, of course, is exile or repression in the courts, but it must be understood that death in the streets is the alternative.



Photo by People's International News Service/LNS

This is the first in a series of articles dealing with firearms and self-defense. Most of the material will be taken from a pamphlet titled *Firearms and Self Defense* published by the International Liberation School. It is a concise, informative pamphlet covering many aspects of firearms. It covers such things as ballistics, reloading, safety, how to shoot, cleaning and gun laws. It of course informs the reader of the different types of rifles, shotguns and handguns and simply explains the best brands to buy and why.

Space City! won't be reprinting the entire pamphlet due to lack of space but you can obtain your own copy by sending 50 cents (or thereabouts) and your return address to Guerilla Lyman Padde c/o Space City! 1217 Wichita. (If you are thinking about obtaining a gun and aren't sure what is the best kind to get, it is highly recommended that you read this pamphlet.)

Even more important than survival, perhaps, is the fact that these instances of successful defense have made a tremendous political impact in the black community — demonstrating the possibility of resistance and defense.

This type of fascist police attack with intent to kill has been very rare against whites, but as the contradictions of our society grow more acute, we can expect more of this against whites, and the same lessons apply.

Some people say that guns in the movement are bullshit, because "no one is ready to use them," so that it becomes just one more case of movement rhetoric outstripping reality, making people see us as fraudulent. It is true that there is a lot of talk about guns, armed self defense, armed revolution, etc., in the radical movement, with very little practice along these lines. But this does not mean that we should disavow or ignore the question of guns; rather we should become familiar with them and develop realistic attitudes about their use. Too many people have a sort of death trip approach to guns — they assume that if you acquire a gun, and aren't bullshitting around, then you should

prove your convictions via a suicidal shootout in the streets. This is a misconception — self defense, and guns can be one part of revolutionary violence, a more serious movement that develops many means of struggle and resistance. We should also become adept at other forms of self defense, such as karate, judo, etc., which allow a person to defend himself in street confrontations, and we should acquire medical knowledge as well.

In the short run many of us have options available — we don't have to participate in a radical movement, take risks, get arrested, etc. Many of us, especially whites, can back off, and not feel the repression. But in the slightly longer run, this is impossible. Those around the world who are engaged in armed struggle against the U.S. Leviathan will surely grow and be victorious, and inexorably we will all be drawn in — either as "part of the solution or part of the problem." If we sympathize with this worldwide struggle, and consider their fight to be our fight, then we should begin now to relate to the tools of worldwide liberation.

THE M-1 CARBINE

M-1 Carbine

The M-1 carbine is neither a high power rifle nor a handgun—it is in a class all by itself. It is small (5½ pounds), short, semi-automatic, and fires a special cartridge much smaller than the .30-06.

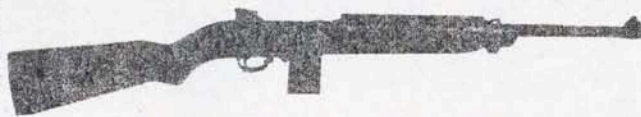
For these reasons it is an excellent weapon for self defense.

While it does not have the power or accuracy for very long range shooting, it is amply powerful and accurate at 100 to 150 yards. Because it is small and short, it can be handled quickly. Another advantage is that it has removable clips, which can hold 30 rounds. You can keep several on hand fully loaded, which gives the carbine a great deal of firepower. Since its sights are

similar to a regular rifle, it is a good weapon on which to learn rifle marksmanship.

Good quality U.S. surplus carbine ammo is available for ten cents a round and commercial ammo with soft point bullets is also available. **Highly recommended for self defense.** Current price is \$70 to \$90 U.S. surplus, plus two commercial versions made by Universal and Plainfield are available.

M-1 TYPE .30 CAL. CARBINE.



China Shakes The World

Chirkeheart

Jack Belden, who worked as an independent reporter in China from 1946 until 1948, refused to work through the established news channels. He preferred going out into the rural areas of China, talking with the peasants and the rank and file soldiers. Then he would draw his own conclusions. He refused to rely exclusively on "informed sources" and insisted on reporting events as accurately as possible, even though the large news services didn't like what he was saying, and often ignored or distorted his stories. Needless to say, his stories often differed greatly from what was being printed in the western newspaper.

While Chiang Kai-shek was being portrayed as a progressive leader in the United States, Belden wrote about the appalling corruption and cruelty of the bureaucrats and landlords. (In some provinces, the peasants had to pay 100% of their crops for rent and taxes.)

Belden interviewed hundreds of peasants who declared that the Japanese were more humane than Chiang Kai-shek's Kuomintang troops.

He also found that the emancipation of women played an impressive role in shaping the new revolutionary society. In feudal Chinese society, women were not allowed out of the home except to do menial chores. In the new society, women threw off the oppressive roles forced on them, and moved for equality.

Although few women actually fought as guerrillas, many of them worked in the fields 12 hours a day in addition to the housework, thus proving to the men that the women were physically able to take as much stress as any man.

The women also abolished the centuries old tradition of being sold into marriage. This act, more than any other, showed the women's determination for equality. It forced a restructuring of the entire society, and men became aware of women as human beings instead of possessions.

Belden, after talking with the peasants, also interviewed the leaders of both armies. He described Chiang Kai-shek as an inept, emotionally unstable dictator, surrounded by intrigue and corruption in the higher echelons of government. Mao Tse-tung, however, is revealed as a brilliant leader and an honest, open-minded individual. He had the courage to lead his troops against overwhelming odds, and he had the great ability to topple the centuries old structure of inequality and feudalism in Chinese society.

Mao never pretended to know all the answers, and the Communists never made any impossible claims. After defeating the Nationalist army, they humbly stated "we must learn." Instead of speaking to the established power structure in a feudal society, they spoke to the oppressed and the starving people about their day to day life. They avoided rhetoric. (Mao once said "dogma is more useless than cow dung".) They urged the peasants to fight for land reform and equality, instead of urging them to fight against the shadowy concept of imperialism. They were able to show the people that once the western imperialists were defeated, the people would be able to determine their own destiny. The Communists proved over and over again that the only real hope for equality was in fighting for land reform and independence from western society.

Belden shows many instances where the US was guilty of meddling in the internal affairs of China, only to find that the situation was worse than before. For instance, UN workers, who brought relief supplies into China after World War 11, would protest that most of the supplies were being stolen by the Kuomintang officers and bureaucrats. Once the supplies fell into their hands, they would appear on the black market at a price few could pay. All of the goods sent into China by the UN were items like food and medicine, supplies which were of no direct military value. Despite this, Chiang refused to send the supplies into any area held by the guerrillas, leaving many people in these areas to starve.

Although this book was written over 20 years ago, it is one of the most important accounts of the Chinese Revolution published in the west. Not only has Belden captured the spirit of the peasants reaching for equality, but he shows that US interference in Asia is not a new phenomenon. He also reveals that the officials dictating US foreign policy haven't become any more competent in understanding the people of Asia. The US will never gain the respect of the people in Asia because our government will support any regime, no matter how corrupt or oppressive, if that regime promises to cooperate.

China Shakes the World, by Jack Belden. Copyright 1949, Monthly Review Press. Hardbound \$8.50.

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LETTERS? *1217*** WICHITA HOUSTON, TEXAS 77004

Gate Crashers Screwing Others

Attention Space City!

Whats wrong with todays concert crowds. Don't those who stand outside and demand entrance (free of charge) realize what their doing?

Their first thoughts are those of victory over the pigs and the producers of the concert. But in reality their fucking up their brothers and sisters who paid to see a concert. What these people have succeeded in doing is messing up Houstons chance of having some great concerts. If people quit paying to see concerts, promoters would just quit giving them. It also gives the promoters an excuse to enlarge the security at these concerts. Thats something nobody needs or wants. If you want to go to a concert, pay the price, but if the price is too high, stay home, get stoned, do something except force your way into a show.

Maybe, if no one showed up at a concert or enough brothers and sisters complained, the prices might drop. Don't, please, don't screw up others because you might think the prices are to high.

Dave
Houston

Right on Space City. Your Rag is hitting the right people and hard.

Clapping Ain't Revolutionary

Space City

Up Against the Wall Electric Rocking Horse!! (ha) If you are dancing in the street it is because someone let you not because you wanted to or because you felt like it. And even then it was probably on a side street or deadend street, not Main Street. If you think clapping hands and dancing around in a circle in front of the Creedence show was a revolutionary act, you and I are in a different revolution. "Cool it" is definitely dead, but you guys just killed "Do it" too; you embarrassed it to Death.

Real power to the people
Terry Seelhurst
Houston

Fascist Atmosphere At Concerts

Space City!

We'd like to rap with you about the CCR concert. The music was far-out but unfortunately the fascist atmosphere put us uptight. We think that the pigs strategy was really cute, putting black pigs up front and having women pigs there, too, which they thought would cool things off. This might have reached some of the liberal hoppers but as we all know, "A PIG IS A PIG, IS A PIG!"

When we were walking around we saw some of our brothers and sisters sitting on the floor in the aisles, so we decided to join them. To our surprise they kicked us out as they greeted us saying, "Peace." As we later found out, they were part of the Family commune, who were assisting the pigs. Now this really pissed us off. We mean, they move out of the city to a commune where they can smoke dope and fuck anytime and anywhere

they want without hassles from the pigs, but then they come back to the city to help the pigs fuck us up! That Family is just a bunch of fascist pigs themselves.

As we were leaving we saw the group of people out front boycotting the prices. We feel that you SPACE CITY! people have the right idea, but however you lacked sufficient publicity about it. When the pigs came out and lined up ready to beat the shit out of everybody, we couldn't understand why nobody joined in with you. How the hell can people who know how fascist this country is turn their backs on their own brothers?

We think now is the time for all of our real brothers and sisters to unite against our common enemy - the Fascist Pigs of amerikkka.

All Power to the People!
Your Sisters.

Ames' Concern IS MONEY!

Space City and all.

In Vol. 2 No. 3 (July 4-17) you printed a letter by Richard C. Ames of Houston who was upset about the "melee" which had come down at the recent Traffic concert. Mr. Ames comes on very concerned about Houston's hip audience; but I think he shows where his soul is really at when he says "While it (restrictions on rock concerts at Hofheinz Pavillon and Music Hall) hurts a concert promoter like myself. . . ."

I'm pretty sure that Mr. Ames is more worried about his money than anything else. This seems to be another exploitation of hip culture. Madison Avenue, the stores, record, film, concert and book companies have realized what a good advertiser and commodity (that means something which can be bought and/or sold) hip culture is.

It's so easy to think that these people turned on and have gotten with it. Money makers will sell whatever can be sold, and they will co-opt people too. Alternate culture is a bullshit word if people are doing the same money trips.

An Aquarian
New Mexico

Space City! Ripped Up

Dear Space City,

Today at work I was reading Space City on my lunch hour when this guy I work with asked to see it. I gave it to him and he read the part about Pedro Turns the Table. After he finished the son of a bitch ripped it up. It made me madder than shit, but he's 24 and I'm only 13 so I couldn't hit him, but I wanted to so damn bad. It's bad enough when it's just you who likes Pacifica but my old man donated some money and I'm sure he'll be mad. I wrote to ask what I should do, because he was sitting there calling Space City communist and I didn't like it.

Yours truly,
Randall Jamail
Houston

The Real Pure Blues in Concert
LIGHTNIN' HOPKINS
8 pm Sun, Aug. 2
UH Liberal Arts Auditorium
Price: \$1.50

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Free Things at Miller Theater Hermann Park:
Aug 1 & 2, 8:30 pm - "The Wanderer," Houston Grand Opera
Aug 7 & 8, 8:15 pm - "Comedy of Errors," Houston Shakespeare Society
Aug 9, 6:15 pm - Showtime Talent Show, Parks & Recreation
Aug 14, 8 pm - 2nd Annual Dance & Music Festival, Parks & Recreation
Aug 15, 8 pm - Houston Tidelanders Barbershop Quartet, Parks & Recreation
Aug 16, 8:15 pm - Municipal Band Concert
Aug 22, 8 pm: Chapel Choir Concert, Willow Meadows Baptist Church
Aug 25, 8:30 pm - "Carmen," Theatre Under the Stars

Aquarian Meditation Movement lecture on KARMA AND REINCARNATION first 3 Sundays in Aug. YWCA, Texas & Crawford. 11 am. All welcome.

Freedom Riders in association with the Vartan Bombers proudly presents Houston's First Annual Marijuanny Smoke In/Out on Sunday, Aug 16 from 3 pm until dark. It will be held on The Hill (thunder on the hill) at Hermann Park... God willing. FREE MARIJUANNY.

First SOUTHWEST FREE UNIVERSITY CONFERENCE sponsored by The University of Thought Aug 14-16. For specific information on the conference or housing, contact the University of Thought at 3505 S. Main (526-1829).

The FAMILY HAND will be featuring local groups on Fri & Sat nights (Fri 9-12 & Sat 9-1 am). Sat, Aug 1 Carl Adams Jazz Quartet, .50 cover charge. 2400 Brazos.

Orgasm Spasm presents a Spurt Rally on the banks of beautiful Buffalo Bayou near the American General Insurance Bldg on Allen Parkway (between Waugh & Shepherd) Sat, Aug 1 at 4 pm.

Electricians, plumbers, carpenters and other tradesmen/women interested in forming a community construction company, call Dorian Franks at 523-7960 (after 6) or Switchboard (522-9769) and leave message for Dorian.

Military Law workshop/conference at UH University Center this weekend, Aug 1-2. Sponsored by the Military Law Project of the Southern Legal Action Movement. Speakers will include Ken Cloke, Tim Coulter and Stanley Faulkner of the Nat'l. Lawyers Guild. Check with Switchboard (522-9769) for schedule of events.

SPACE-IN is compiled by Chris. Listings are free and may be called in to 526-6257 or mailed to 1217 Wichita, Houston 77004. Sometimes Space-In is more incomplete than other times. This week there seemed to be more important things to do and think about. Carl Hampton lives!

SPACE IN

READ THIS—The next issue of this incredible and revolutionary newspaper which you now hold in your hands will appear in *three* weeks (that's a week off our normal printing schedule). The main reason for this is that many of us will be heading up north for a national pow-wow of radical and underground rags. In the meantime, please do not purchase any shoddy and over-priced imitation of this fine publication.

Also, it would really be nice if we could come back and find a big pile (even a medium-sized pile) of money from all of our advertisers and vendors who owe us that sort of thing. We realize summer is a rough time for lots of people, but we can't seem to convince the phone company and their ilk of that. It's been pretty hard for us lately, too.

ROCK

SMC Concert. LIGHTNING HOPKINS. Aug 2 at UH Lib Arts Bldg 8 pm. \$1.50 admission.

RICHIE HAVENS. Aug 8 at Music Hall 7 & 10 pm. Tickets at Brook Mays \$3.50, \$4.50 & \$5.50.

TOM TURNER plays Willie's Pub all week 9-midnight. Flea Market 120 Milam.

The Sunshine Collage presents live music every other Sunday at Milby Park.

Watch for opening soon Of Our Own. SHIVA'S & others expected to do debut gig.

We received the following information from *The Rag* regarding the proposed BASTROP FESTIVAL near Austin:

"From the time of hearing about the festival until Friday, July 24, the Austin community attempted to negotiate with the promoters of the festival only to find they were not willing to negotiate on the terms of the Austin community (for example, buying food through food co-op, hiring freak construction crews, etc).

"On Friday, July 24, the community met at a mass meeting and voted no-confidence in the festival promoters.

"On Monday, July 27, again at a mass meeting, the community voted to stop the exploitation and the festival by any means necessary short of violence.

"As planned by the promoters, the festival would be a bummer due to (1) it would be another monumental rip-off; (2) facilities would be inadequate to handle a large crowd; (3) in order to make roads passable, large numbers of trees would be destroyed; and (4) it could do serious community damage to Greenbriar School.

"The Austin community urges our Houston brothers and sisters to support us: Don't attend the Bastrop festival!"

PHILADELPHIA FOLK FESTIVAL Aug 28-30 in Philadelphia, Penn. Tom Paxton, John Hartford, Hedge & Donna Capers, John Denver, Sara Grey, Afro-American Dance Ensemble, more. Workshops in blues, labor songs, songwriting & others. Tickets \$15 to: Philadelphia Folk Festival, 7113 Emlen St, Philadelphia, Penn 19119.

POWDER RIDGE FESTIVAL July 31-Aug 2 in Middlefield, Conn. Ski area. Joe Cocker, Ten Years After, Richie Havens. Free camping & food.

THE ANNUAL ANN ARBOR BLUES FESTIVAL Aug 7-9 in Ann Arbor, Mich. Howlin Wolf, Big Mama Thornton, Buddy Guy, John Lee Hooker & more. Ticket info: write Christine Seltsman, c/o AABF, Univ of Mich Union, Ann Arbor, Mich 48103.

FILMS

Aug 5..... THE JAZZ AINGER (1927)
Aug 12..... THE BLUE ANGEL (1930)
Aug 19..... SVENGALI (1931)

Jewish Community Center Sunday Night Series. 8 pm. Same prices as above.

Aug 2..... COOL HAND LUKE
Aug 9..... WEST SIDE STORY
Aug 23..... I LOVE YOU ALICE B TOKLAS

Jewish Community Center, 5601 South Braeswood Blvd. All performances Wednesdays 8 pm. Admission \$1.25 Center Members/\$1.75 non-members.

Unclassifieds

Kit Wright or anyone knowing her whereabouts please leave message for Harrell at Switchboard. 522-9769.

Is there anyone who can legally get me out of the army. I'm going nuts. (N.D.L.S. 5036 Vandelia, Dallas).

Audrey Trammell. Please call home to let me know you're alright. Mother. 668-6020 or work 469-0550.

White Persian long haired, lost in vicinity of 1300 Richmond. \$60 reward. 626-4867. Paulette.

Freedom riders in association with the Vartan Bombers present Houston's first annual marijuanny smoke in/out on Sunday August 16 from 3 pm until dark. It will be held on the hill (thunder on the hill) at Hermann Park... God willing... FREE MARIJUANNY

Three room apartment. Share \$50. Call Bob after 5: 523-9247. Shepherd and San Felipe.

Bring empty cigarette packs to Switchboard because there is a boy in a hospital who needs 1,000 of them a day for the tobacco co. to keep him in the hospital. Cathy, HO8-0877.

Whoever called Switchboard and wanted to donate an air conditioner, call back. We lost your number. Switchboard, 522-9769.

10-speed Raleigh Racing Bike with touring bag, carrying rack, water bottle, etc. One month old. \$115 or will bargain. 668-4536.

Gibson Flying "V" Bass. \$250. Gibson EB-O Bass. Gibson EB-2D Bass. \$2.. 621-4279.

Two speaker boxes each with 2-12" heavy duty Jensen speakers. \$70 each. Call Mike Spear 498-6210.

62 MG for sale. Has wire wheels. \$400. 909 E 27th, Bryan, Texas. Phone 741-1287.

Far out apartments for rent on W. Main. 523-9492 or 523-4987.

Space City! Unclassifieds are free. Fill out this form and mail to Space City!, 1217 Wichita, Houston 77004. Preference given to service and non-profit ads. We don't accept "sex ads." We believe that far from characterizing a position of sexual liberation, they are frequently exploitative of sexuality, especially that of women. (Not all of them are exploitative of course, but we don't have any simple guideline for determining which are and which aren't, and we don't have the time or energy to debate every ad.)

For Sale:
Africa - "Music From Lil Brown" \$2.00
Dr. John - "Babylon" \$2.00
Canned Heat - "Living the Blues" \$4.00
Arthur Brown - "The Crazy World of Arthur Brown" \$2.00
Shel Silverstein - "Stag Party" \$1.00
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Brothers and Sisters, 8/1/70 12 noon K-101-FM Love, Mother

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Natal (and/or progressed) charts available by appointment. Also Tarot readings. E.F. Lacey III 4026 Bluebonnet 668-3107

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