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THE COMMUNIST ROLE IN PRISON RIOTS

On August 21, 1971, George Jackson, prisoner in San Quentin prison and field marshal of the Black Panther Party, was shot to death in San Quentin prison. His death at the hands of a San Quentin guard was the climax to a massacre in which the prisoners killed three white guards and two white prisoners. The news media have publicized widely the death of Jackson while the death of the white guards and prisoners has been almost ignored.

Jackson was given a hero's funeral by the Black Panther Party and the eulogy was delivered by Huey P. Newton, founder and leader of the Black Panther Party. These extracts from the speech of Huey Newton are chilling:

“We say that even after death, George Jackson still is alive, because his ideas, his spirit will be manifested in the physical. Again, we see our young Panthers here, who are growing up, and they will grow up trying to live by the standard that George Jackson set. . . He showed us how to act. He made a statement that the unjust will be criticized by the weapon. . . George also said at one time that the oppressor is very strong and he might beat him down, he might beat us down, to our very knees, he might crush us to the ground, but it's physically impossible for him to go on. At some point his legs will get tires and when his legs get tires, then George Jackson, the people will tear his knee caps off.

“Some people say that we can't get rid of this kind of physical conflict with more of it. Well I would take issue with it. . . We will tear his legs off, we'll tear his head off and we'll take the example from George Jackson. In the name of love and in the name of freedom, with love as our guide, we'll slit every throat that threatens the people and our children. We'll do it in the name of peace, if this is what we have to do; because as soon as it's over, then we can have the kind of world where violence will no longer exist.

“We know that all of us will die someday. But we know that death has two kinds of characters, the reactionary kind and the revolutionary kind. One death is significant and the other is not. George certainly died in a significant way, and his death will be very heavy; while the ones that fell, the ones that fell that day in San Quentin, their deaths will be lighter than a feather because it's significant; and even those who support them now will not support them in the future, because we're determined to change their minds. We'll change their minds or else in the people's name we'll have to wipe them out thoroughly, wholly, absolutely and completely.” The Black Panther Supplement, September 4, 1971, pages g and h.

The Black Panthers and Mao Tse-tung

This statement by Huey Newton illustrated that the Black Panther Party is a Marxist-Leninist (communist) party scientifically exploiting social forces and aiming to destroy the United States government by force and violence. The communists use social forces; they do not create them. One social force they are using effectively is the discontent of the prison population. Conditions in prisons are appalling. The communists are using the prisoners to help them to advance their program for the destruction of society. Of course, the majority of the prisoners are now aware of this.

The doctrines of the Black Panther Party are derived primarily from the teachings of Mao Tse-tung. Huey Newton is steeped in the thoughts of Mao Tse-tung. He uses the terminology of Mao Tse-tung even though the meaning is obscure to the uninitiated.

Who would know what the terms “light” and “heavy” mean in relation to death?

However, Mao Tse-tung writes:

“All men must die, but death can vary in its significance. The ancient Chinese writer Szuma Chien said, ‘Though death befalls all men alike, it may be weightier than Mount Tai or lighter than a feather.’ To die for the people is weightier than Mount Tai, but to work for the fascists and die for the exploiters and oppressors is lighter than a feather.” “Quotations from Chairman Mao Tse-tung,” page 174.

This passage from Mao Tse-tung accounts not only for the words used by Huey Newton, but it may also explain why so much attention has been given to the death of Jackson, while the deaths of the white guards and prisoners have been ignored.

The extent to which the Black Panthers have organized the prison population is stated by George Jackson in an interview given in March this year and published in *The Black Panther* of August 28, 1971. Extracts from this interview are:

“Interviewer: In the past 6 months, a profound change has occurred in the prison population in terms of the consciousness of the inmates, whereas before they had been easily divided by racism, which was instigated by the prison authorities. At that time they were beginning to see the prison authorities as their enemies and inmate of all races as their natural allies. Can you tell us how that consciousness developed, how extensive it is; and what forms it took?

“George: Well to begin with, of course, the recent influx of the political teachers, the political animals, from the Black Panther Party – I think they were first instrumental in the changes from conservatism that prisoners in the prison population and people, in general, here in fascist America live in. At one time the prison population, the prisoner class could have been considered one of the most conservative classes in the country. . . We’ll give credit first to the Party, and to the system for placing political teachers at our disposal here. Secondly, the support that our movement has gotten from partisans from the street, from the outside. The average convict considers himself the doomed man right from the beginning. And that ray of hope, or sense of community created by the recent expressions of solidarity from the street, that (ray) found effect on the revolutionary consciousness inside the joint. It’s always been my contention that it we could raise the hard-left military and political cadre in fascist America,

that cadre would come from either the prisons or the dissident elements within the armed forces.

“Question: What forms did this new consciousness take?”

“George: To clear that up first, I’ll have to go into a little background. Some years ago, the rise of the Black revolutionary. . . created situations here in the joint that caused polarization between all Blacks and all Whites regardless of status. And by status I mean convict-cop, convict-pig. In other words, I’m saying that the prisoner code broke down as a result of the White convicts being threatened by the political thrust and the open antipathy demonstrated by Blacks against Whites in general. At the time I guess I was part of it, too. At the time we made no efforts to distinguish between the White convict and the White guard. Because the White convicts identified openly and clearly and without reservations with right-wing ideas, and racism. So when we’d strike, we’d strike with both barrels: one at the convict, and one at the pig. And some of it is our fault. Of course, revolution is a process. We’re going through a process. And well, that’s the background.

“The new consciousness stems from the fact that like I said, the political teacher, the Black Panther ‘concentration camped’, as a result of the political thrust on the street, brought new ideas. You know revolutionary, scientific socialism, and anti-racism. And we attempted to make them understand that we’re all equally uniformly repressed by the administration.

“Question: How wide-spread was this throughout the California penal system, when you have some success?”

“George: The Black vanguard within the Black political machine, within the joint is state-wide; is state-wide.

“Question: How extensive is the cooperation, the consciousness to cooperate among Black, White and Chicano prisoners; to what extent has that been successful?”

“George: It varies from joint to joint. In Soledad, we were doing well, because the joint is set-up differently – security wise. And it was easier to disseminate our line. And the pigs in that area seemed to be generally, let’s call them, provincial. The typical, rustic, provincial mentality. And they weren’t able to cope with the situation. Here in San Quentin, it’s different. These pigs are drawn from the metropolitan area around here in the Bay Area. And they’re clearly very, very highly politicized to the right. There’s an infrastructure here inside the joint. Well actually, there’s really a conflict in the infrastructure. There’s one group of pigs, headed by Park, James Park, the Assistant Warden, who would like to convey to the public, to the people outside, that actually things are alright in here, and, that they’re going as well as circumstances could allow, as circumstances allow. Then there’s the other element, the hardliners, the out-and-out fascist cats, and the open fascist ideology.

“Question: What do you see as the future in the prisons? What’s the relationship between the prison movement and the outside movement?”

“George: I’ll reiterate that I feel that the building of revolutionary consciousness of the prisoner class is paramount in the overall development of a hard left revolutionary cadre. Of course the revolution has to be carried by the masses. But we need a cadre; we need a

bodyguard; a political worker needs a bodyguard. We see ourselves as performing that function. The terms of existence here in the joint conditions the brothers for that type of work. Although I have become more political recently, from listening to Comrade Newton, and from reading the Party paper, I've gained a clearer understanding of the tie-in between political and military activities. I still see my function as military.

“I feel that any movement on our part, political, will have to be accompanied by a latent threat. And all the projects for survival that Comrade Newton has started and developed, I think that they're going to have to be defended. And that defense is going to depend upon cadre, cadre violence, secret sort of stuff, that we can't go into here too extensively.

“Question: More concretely, people on the outside are asking what kinds of things can they do, that will really be effective, to support the movement in the prisons.

“George: That, of course, depends upon their level of commitment, and their consciousness. . . We have some hopefully, who will be a little more aggressive, and will do the things that must be done here and there. And I speak of violence here. . . Later on we'll search each other out and build a People's Army. Build a People's Army from these small decentralized groups.

“I feel that the military thing will grow as we give the people these projects. . . The ideal or the simple, foolish notion that violence won't work in America is ridiculous. When we have the tools – a shotgun is the deadliest weapon in the world for close, city fighting; and a child can use one. All you do is point the thing; and if the thing you want to shoot is moving, you just follow through with your swing. But we have to study these things. And it's a process; it's going to take time.” *The Black Panther*, August 28, 1971, pages 6, 7, and 8.

Apparently the hope of George Jackson that someone from the outside world be “a little more aggressive” and help with violence was realized. A gun was delivered. A white attorney, Bingham, has been charged with murder for allegedly delivering the gun in an eviscerated tape recorder.

The harvest of the seed sown in the prisoners by the communists, via the Black Panthers and their allies, is being reaped. The forty deaths in the Attica, New York prison are part of this harvest.

WHO IS THE IMPERIALIST?

This is the title of an excellent booklet, published by the AFL-CIO, debunking the widely-held belief that the United States, England, and Western European nations are imperialist countries. It contrasts the record of these countries with that of the Soviet Union and Communist China. It points out that the free world has granted independence to 1,153,452,053 people and given up 13,223,124 square miles of territory while the Soviet Union and Communist China have subjugated 172,107,000 people occupying 1,977,254 square miles of territory.

The booklet is filled with maps as it gives details concerning the population, size, and date of conquest of the nations now living in communist slavery.

This booklet can be secured from the American Federation of Labor and Congress of Industrial Organizations, 815 – 16th Street, Northwest, Washington, D.C. 20006. It is Publication No. 148.

LOOK WHO'S KILLING GOD

For those who are concerned about the moral decline which is so obvious in the United States, a book entitled "Look Who's Killing God" by Rev. W.H. Perrin makes interesting reading. The author rejects the theory that moral attitudes are created by economic conditions and traces the decline in the respect for law and order to a decline in faith in God and the Bible. He places the responsibility on the theologians and educators of the established churches who undermine the faith of their students in the deity of Christ and the inspiration of the Bible.

The treatment he prescribes is for those faithful citizens who pay the bills to make sure that they do not subsidize those who subvert faith and morals. The book may be purchased from the author: Rev. W. H. Perrin, Pomeroy, Ohio.

CHOU EN-LAI, PREMIER OF COMMUNIST CHINA, SPEAKS

Chou En-Lai, Premier of Communist China, granted a 4-hour interview to a group calling themselves the Committee of Concerned Asian Scholars' Friendship Delegation to China on July 19, 1971 in Peking, China.

In addition to Chou En-Lai, other Chinese officials present and speaking were Yao Wen-yuan and Chang Ch'un Ch'ao, both members of the political bureau of the Central Committee of the Chinese Communist Party. Fifteen members of the Committee of Concerned Asian Scholars were present.

The interview was tape recorded and the transcribed text has been published in two issues of the Guardian, September 1, 1971, and September 8, 1971. The views expressed by Chou En-Lai give some indication of what he will propose during his coming conference with President Nixon. Here are some statements by Chou En-Lai on matters of importance:

Taiwan

“(1) If state relations are to be established with China, then it must be recognized that the government of the People's Republic of China is the sole legitimate government representing the Chinese people.

“(2) Taiwan is a province of China and it is an inalienable part of China's territory. After the second World War Taiwan had already been restored to China. The liberation of Taiwan by the Chinese people is an internal affair of China which brooks no foreign intervention.

“(3) The so-called theory that the status of Taiwan is yet unsettled, which is the theory that is going about, some people in the world are spreading it, is absurd.

“(4) We oppose any advocacy of a two-China policy, a one-China-one-Taiwan policy,

or any similar policy. And if such a situation continues in the United Nations, we will not go there.

“(5) We are resolutely opposed to the so-called ‘Taiwan Independence movement.’ Because the people in Taiwan are Chinese. Taiwan was originally a province of China. And a thousand years ago it had already become a part of China.

“(6) The United States should withdraw all of their present military strength and military installations from Taiwan and the Taiwan Straits. And the defense treaty which was concluded between the United States and Chiang Kai-shek in 1954 about the so-called ‘defense of Taiwan and Penghu’ is illegal, null and void. This is our stand. And we stick to our stand.” September 1, 1971, page 12.

Indo China

“The only way to solve this problem is that we show our complete support for the seven-point proposition put forth by Mme. Nguyen Thi Binh on the first of July on behalf of the Provisional Revolutionary Government of the Republic of South Vietnam and the Vietnamese people. The Chinese government and the Chinese people completely support this proposition.

“We are a neighbor of the Indochinese countries. We assisted them, supported them, in their war of resistance against France. And in the same spirit support them in their war of resistance against U.S. aggression and for national salvation.

“This is known to the world. No matter whether in the U.S. itself or abroad, we believe the greatest cry is for the U.S. to withdraw its troops from Vietnam and the whole of Indochina. And the troops of other countries which have followed the U.S. into Indochina, should also be withdrawn. I believe that our stand on this is also clear. We also believe that at the present day among the American people this issue is the most outstanding. Isn’t that so?

“Not only for the U.S. to withdraw its troops from Vietnam but also from the whole of Indochina, not only troops but all military forces and all military installations.

“The Chinese people should respect and support the revolutionary stand of the people and revolutionary governments of the three countries, that is, the governments of the Democratic Republic of Vietnam, the Provisional Revolutionary Government of the Republic of South Vietnam, the government of National Union under the leadership front, the Pathet Lao.” September 1, 1971, page 13.

Coming Communist Visits to the United States

“It’s your generation, your era, and you have broken through the barriers. So with one sentence of Chairman Mao’s we invited the U.S. table tennis team that wanted to come to visit China. And so they came! And the barriers were broken through. And so for this we must thank the new forces of your era. Isn’t that so? And these new and friendly contacts are bound to continue. . .

“Your CCAS, the Committee of Concerned Asian Scholars (this he himself said in

English) has also invited us, and since you are so kind, I think that our young Chinese friends should also return the visit. There are a lot of young friends in Shanghai; they should take the lead. There are a lot of people who would like to go. Of course I believe that you will welcome not only men, but also women (laughter).

“Yao Wen-Yuan: And complete equality in numbers. I believe that the main thing should be the content.

“Chou En-Lai: It also would be a good thing to make it equal in numbers. Even though we are a socialist country, a country of the dictatorship of the proletariat, yet, still, male chauvinism comes up now and then. Of course subconsciously.” September 8, 1971, page 10.

Japan

“In relation to the question of Japan, you are a Committee of Concerned Asian Scholars so you are probably also very familiar with the Japanese question. Have you seen their movies advocating militarism?

“Under the present regime of Sato, the Japanese government personally looked into this matter and put forward a number of films which were on the topic of Japanese militarism. They laid special emphasis on making propaganda about the Japanese navy because in the Japanese aggression against other countries, they relied upon the navy in the past. Because during the wars of aggression, the air force took off from their carriers.

“One film is called ‘Great Sea Battle in the Sea of Japan’ and another film was called ‘Yamamoto.’ And another was called ‘Our Navy.’ Another film was called ‘Warlords.’ Another film was called ‘War and Man,’ but we haven’t completed the translation of that film yet. It is specialized on the war of aggression against China.

“In the films ‘Yamamoto’ and ‘Our Navy’ they emphasize the Japanese war in the Pacific. They describe the sneak attack on Pearl Harbor. The common aim of all these films is to distort history. In actual point of fact it was the Japanese militarists who launched aggression against China, against Korea and the Asian peoples. But they turn all these facts upside down and make out as if this war of aggression launched by the Japanese militarists was forced upon them because Japan, they said, lacked resources. They made out as if what they called Manchuria of China was one of their lifelines. South Asia too was a life-line. This precisely conforms to the propaganda now spread by the Japanese militarists; that is that expansionism and aggression is reasonable. The Japanese militarists are now saying that the Malacca Strait is their life-line. This place is a life-line; that place is a life-line.

“It is a fact that Japanese militarism is being revived because the Japanese economy is developing in a lop-sided way. They lack resources, they must import their natural resources and for markets, too, they depend on foreign countries. After the war they were not burdened by paying reparations. Also for quite some time they spent very little on armaments.

“How was the Japanese economy developed? There is one characteristic of the development of their economy, that is, they made a fortune on wars fought by others, that is, the war of aggression against Korea and the war of aggression against Vietnam.

“Although Japan does not directly take part in these wars and Japan is a defeated power, Japan makes fortunes through these wars. For instance, the United States estimates that within the past 10 years, 120 billion American dollars was used on the Indochina war. I believe that out of this, Japan made quite a lot of money from military repairs and transportation costs and costs for vacationing of U.S. troops and also some means of communication. So 25 years after the Second World War, Japan, a defeated power, now has become the number two economic power in the Western countries. President Nixon praises Japan as his biggest partner. . . Where did Japan get such resources? Where did Japan get these markets?

Paul Levine (American): “Some resources come from Australia.

Chou En-Lai: “And not only Australia, also Latin America, India, the African countries and also Indonesia. This lop-sided development of Japan, what will issue from it? She needs to carry out an economic expansion abroad. Otherwise, she cannot maintain her economy. And so, being in a capitalist system, following this economic expansion, there is bound to come with it, military expansion. Isn't that so?

“Now Japan is already cooperating with the U.S. and Australia in building a nuclear reactor and nuclear power, and Japan is already able to manufacture guided missiles, ground-to-air and ground-to-ground guided missiles without a nuclear warhead. So the only problem remaining is how to manufacture a nuclear warhead to put on these missiles. So there does exist this danger.” Sept. 8, page 11.

The Plight of the United States

“The United States has extended itself everywhere in the world. (Laughter) After the Second World War, it stretched its hand out everywhere in the world.

“There is a saying in China, that that is like trying to catch ten fleas with ten fingers. When you are trying to catch one flea, another one jumps out. And the result is that all of them escape. And at the most, you can only catch one flea by freeing one of your hands and letting go five fleas instead. That is the predicament that President Nixon is now facing. But it would be fairer to say that it is not only of his own making but also something created by the system itself. Because after the Second World War, monopoly capitalism developed to such a tremendous extent.

“Just citing a single figure would be quite surprising which is relevant to every single one of you. The internal debt in the U.S. now is approaching 400 billion American dollars. The interest being paid this year alone is already 19 billion American dollars. That is the figure of the annual budget prior to the Second World War during the Roosevelt regime, that is, about 20 billion. That was just at the conclusion of the Second World War. At that time U.S. imperialists appeared to be almighty.” September 8, 1971, page 11.

Revolutionary Strategy for America

“You can see the American youth is gradually raising their political consciousness. According to our experience, it is always intellectuals who start out, because it is easier for them to accept revolutionary theory, and the revolutionary experience from among the workers,

because in the U.S. the working class is the great majority of the people and the peasantry is quite small.”

“In our revolution, many of our comrades sacrificed their lives. And Chairman Mao often says that we are those left over from the revolutionary wars. What should we do then? Continue the revolution. Only so can we stand up to our martyrs, to our people. You have the spirit of pioneers. . .

“When the Chinese Communist Party was founded in 1921, there were only twelve deputies to the First Party Congress, and the total number of Communist Party members at that time did not exceed 70. But only about three years later in 1924, it had changed tremendously. By 1926 our forces were already above fifty thousand. . . Since we can always say that times are advancing, and time will not turn back, so we hope to see you again in 5 years.” September 8, 1971, page 11.