

CROSSROAD

Vol. 6, No. 3 JAN-FEB, 1996

Table of Contents

Notes For Those With Eyes & Ears	1
Sun & Moon Together (poem)	3
Herman Bell & Jalil Muntaquin -- An Update	4
The Story of Aileen Wuornos	5
Loretta Goins	6
Martial Law Declared In Gary, Indiana	7
The Million Man March: Some ?'s for the NAIM	9
Assata Shakur Speaks On Castro/U.N.	9
Announcements, News & Updates	10

**Spear & Shield Publications
1340 West Irving Park Road
Suite 108
Chicago, IL 60613**



**\$
1**

Notes For Those With Eyes & Ears

To cast away illusions:

- About the nature of the struggle.
- About the "existing rev. situation" and mistaking the consciousness of cadres and leaders for the consciousness of the masses.
- About the movement.
- About the masses and the people...

* * *

...It's hard for most people of my generation to break old habits of thought & practice. It's hard for people under the age of thirty to develop effective ideas and techniques for organizing in Afrikan communities while pursuing a revolutionary objective. This is so largely because my generation and previous ones have failed to provide a record of our organizing experience—a record that provides numerous examples & analyses; a record capable of being used in classrooms and for study sessions in homes and poolrooms. We're gonna have to use what We got...in order to...get what We need. However, there's a need to point out to some folks how best to use what We got, because, through no fault of our own, some of us have eyes but don't see; We have ears but don't hear; We have tongues, but don't speak. The need to re-view experience is a never-ending one, especially for people who, like us, are searching for a new way. So, We must re-interpret most of our past experience, even as recently as yesterday, 1979, 1971, 1968, 1965, and 1955. How did We organize in our communities? How did We build previous movements? We started with what We had! We started where We were!

What I mean by that, for example, is that as We struggled in, say, 1955, We were, then, struggling for "black power"—but We "started" that move with struggles to liberate some space on the bus, and to test the effectiveness of the ballot...

...There's a clear difference (?) in the objective ("conscious" objective) of the movement now being built by New Afrikans, and the previous movements built by negroes, blacks, and African-Americans. The new movement is, from the outset, one for independent state power. Even tho We may use issues and tactics that arise out of the concrete reality and which tend to be defined by the dominant perspective, our interpretation of these issues and tactics places them squarely within the context of a struggle for national independence and socialist development.

Today's organizers must start by breaking away from the thinking patterns of old movements (e.g., "civil rights," "black liberation," and even "afro-centricity"), because none of those movements started from the position of seeking independent, national power, and consequently their programs & methods of organizing always ended in frustration & kept us going in circles.

e.g. "racism" and the so-called struggle against it...the so-called debate over "racism" (lately, centered on affirmative action) — here We are in the mid-1990's engaged in a "debate" that re-emerges for each generation, in new form, almost from the beginning of the nation's (New Afrika) formation and the start of the struggle to regain our independence...

It's an unresolved contradiction precisely because it characterizes the fundamental task of revolutionary nationalist forces, i.e., to define the nature of the struggle—the primary contradiction; to describe what We are struggling against, what We are struggling for, and how We should conduct the struggle. Without this clarity, We'll continue to go in circles...

We're always looking for what is primary—what is the objective of repressive forces, and what is the objective of liberating, revolutionary (nationalist) forces? That is, do We simply want to be white people? Do We just wanna be like white? Do We simply wanna take the place of white people — or Do We Want Something Else? If We just wanna be like white, etc., then We're struggling against white people; If We're struggling for something else, then We're struggling against and for something that's not defined or characterized by color or biology, but by structure, content, function, socio-political reality...

...The key (well, one of the keys) to effective organizing in New Afrikan communities is that the organizers must be hooked into an organized structure, a disciplined body that the cadre is an extension of—which the cadre serves, and is served by. It makes no difference what you call this structure—a party, a collective, a committee, a cell, a study group, a research group, a basic unit, a coalition, a front, a school...There will be no effective organizing if individuals believe that they will effect some ideal anarchistic form—We need organization, structure, connections, departmentalization, specialization. We need many kinds of organized bodies, to do all kinds of work. We need as many connections (secure connections) as possible, between as many organized bodies as possible, i.e., unite with friends & allies all, against a common enemy. (more on this later.)

The point here is: an organizer is not/should not be an "individual"—it simply won't work. You will have to "work with" someone(s) other than your self, in some way or another, to some extent or another. We don't need a bunch of individuals running around talking about why they can't, in some way or another, to some extent or another. We don't need a bunch of individuals running around talking about why they can't work with...other people, and from the other side of their mouth saying how much they're gonna do for "the people"—or, which is most often the case, individuals who talk about what "they" should do or what "they" ain't doing—what are you doing? Who are you doing it with? Put these questions to most people & you'll shut them up, quick.

So, "working with" someone(s) is (a) key: it makes no difference (at bottom), what you call it. Work with your mother, father, sister, brother, cousin...Work with your neighbor; work with someone from your job; strike up a conversation with someone at church, or someone at the library, or someone at the record store, or someone at the video store, or some one at the grocery store...Strike up a conversation about prices, books, videos, rap music, jobs, health insurance, day care centers. Consciously lay a foundation for the possibility of one day soon beginning to work with someone(s)! It shouldn't matter if they don't call themselves New Afrikans; it shouldn't matter if they never heard of the PG or the BPP. Who cares that they don't greet you with "Free The Land!" Start with what they know! Begin to build on what they have — and on what they want to do! (Too many of us still believe that We can or should somehow create a "movement" while isolated from the masses,

and then impose that "movement" upon the masses. We try to build campaigns using issues which don't arise from the subjective, concrete reality of the daily lives and struggles of the people, and then don't understand why the people won't support such campaigns! They're smarter than We are.)

Begin to work with one other person, two or three other persons. At some point, you will/should run into other persons/groups/ organizations/ parties/ fronts/ coalitions/alliances, etc. Begin to work with them, too. Make connections. Consolidate & expand your group. Ally your group with others. Unite/ally with friends, work with them against the common enemy. There are too few of us (at present). We are weak (individually). We are poor. We are limited in what We can do. This is it, in plain language. No big words. No quotes from anyone. No writing in the style of a manual or handbook. Within this context, "Tasks & Methods of Community Organizing" is very, very simple: Prepare yourself. Organize your self. Begin to work with some one(s). Go to the people. Start with what they know. Begin to build on what they have. Begin to struggle around what they & not (necessarily) upon what you think they should want to struggle around. Don't try to get people into a reparations campaign if they are concerned, now, about the safety of their children.

* * *

The basic aims of the New Afrikan Independence Movement (NAIM) are stated in the New Afrikan Declaration of Independence. The thirteen specified aims arise upon our belief that "Ours is a revolution against oppression — our own oppression and that of all people in the world. And it is a revolution for a better life..." (my emphasis).

The effort to make a revolution... for a better life... should be put forth now. The job of the NAIM is to help the people realize a better life — now. The work that NAIM cadres should be doing in New Afrikan communities — on a daily basis — must be work designed to improve the immediate lives of the people.

That is, NAIM cadres must join with the people in struggles to make their homes and neighborhoods safe, while also educating the people on the goals and methods of the movement — connecting daily struggles to long-range interests and needs.

Daily struggles for jobs and economic development must be undertaken, while also sharing knowledge on the evils of capitalism and the promise of socialism. Daily struggles for "political empowerment" must be conducted, while also exposing the reality of neo-colonial oppression, and promoting the idea and the occurrence of "class suicide" among all those who aren't yet die-hard enemies of the people.

* * *

One of the aims of the NAIM is "To build a new Society that is better than what We now know and as perfect as We can make it..." When do We begin to build the new society? How do We know what to build? How do We determine from one day to the next that progress is being made?

Now, don't just read this & move on — think about these questions! Think them through is what I really mean. Start with "society" — what is it? Where does it "come from"? What is it "made of"? How does it work? Why does

it work? Why do We need a "new" one? When do We begin to build? With whom do We build? When do We begin to build? — Vanguard cadres are "the leaders and organizers of the life of the masses" — rev. is a social process — a comprehensive...social...process.

The construction of the new society begins now. It starts with you and the things that you do or that you stop doing. The construction of the new society begins when you begin to interact with others, when you begin to develop (new) relationships with others. Here are two keys, two prerequisites for the construction of a new society: 1) changing yourself; 2) working with others. There's an interrelationship here, where one must "follow" the other. That is, (new) societies don't emerge where individuals isolate themselves from others, fail to work with others, fail to develop new relationships, new traditions, new institutions, in concert with others.

Before NAIM cadres hold another "BND," another conference, another gathering like most of those in the past, where the same small circles come together — before anything like this, We should each go out and meet some "new" people. We should be out in the streets working with the people that We like to refer to as "deaf, dumb, and blind." We should be in the communities working "to bring into the Movement and into the Community mothers and fathers, brothers and sisters left by the wayside." We have left them by the wayside! Why? How?

* * *

We left the people "by the wayside" when We allowed them to travel a path separate from ours. Aside from their own momentum, they were influenced by the oppressive state and by New Afrikan neo-colonial forces. We belittled the social, political, economic and cultural struggles of the masses because We were (and continue to be) the actual deaf, dumb, and blind.

We didn't listen to the people because (for example) they didn't "speak our language" — they didn't use our slogans ("Free The Land!") or they called themselves niggers & blacks & African-Americans rather than New Afrikans.

We didn't speak to the people — not only didn't We not speak to them in their language, but We spoke at them rather than to them — We didn't engage in dialogues, We didn't seek to learn about them or to learn from them, because We thought that We had all of the answers... We were the "conscious ones," the (armed) vanguard; We held the posts of authority. We didn't talk to/with the people about the things that they felt were important, but rather We created grand schemes and tried to make them fit situations that We didn't take the time to study.

We didn't see all the ways in which the people were actively struggling in all spheres of daily life — We didn't see the need to intervene in these struggles, to devise ways to connect the immediate demands of the masses with the strategic aims of the movement.

A "vanguard" w/out a "rearguard" is no vanguard at all — and this is our reality today. What passes itself off as a "movement" is a small number of "circles" which barely talk to or work with each other; We carry on "political actions" which are essentially developing in isolation from our people. At the same time, again, the people are carrying on struggles in all areas of social life — but their struggles don't realize their potential

because, in large part, they lack their "vanguard leadership" and strategic purpose, while the would-be vanguards' "political actions" spend themselves within a few months, because they have no mass base, no mass audience, no mass participation!

How do We resolve this dilemma? We must realize that We are nothing without the masses of our people. We must realize that the most important issues are those that are of immediate concern to the people, and not the grand schemes that We design at our summits. The strategic aims of the movement can only be realized by winning many tactical victories, as We engage in battle over "petty" issues.

We resolve our dilemma by realizing that the movement can't be built by the small number of largely the same people that attend "BND" every year. Organizations are built by people — the more people, the larger the organizations. Fronts and coalitions and alliances and movements all require that We work with and for ever-larger numbers of "those left by the wayside."

I don't know how many times or in how many ways it's been said: The key to building — the key to re-building — organizations, fronts, and movements, lies in learning to work...with the people and for the people. "There are no people, yet there is a mass of people —" What the f#%* does that mean?! It means We don't yet know what We're doing! nor do We know who to do it with.

We like to talk (or used to) about the people being our "mountains," and We would "climb" or "use" these mountains to realize national liberation, by employing a "mass line." To climb a mountain you gotta know the terrain, and what is our "terrain"? It's the concrete life of the masses! To acquire a mass line, and then effectively employ a mass line, you gotta know the concrete conditions under which the masses live; you gotta know how they think; you gotta determine who among them are the "advanced," who are the "intermediate," and who are the "backward." You, have got to "go to the people, live with them" — be one of them. (You should, in fact, be more concerned about your becoming "one of them" than about trying to make them be like you, because it ain't that kinda process: We connect with them; they connect with us; We all "inter-relate" and "inter-penetrate" and in time, the old & dead pass away, and the new arises.)

Another very important thing to remember is this: Our job is not to fight "for" the people, but to fight "with" the people. We don't wanna build a permanent dichotomous relation between a small group of "leaders" and a large group of "the lead." We want to help the masses realize their potential to be "leaders" and "thinkers" and "heroes". There is an abundance of talent, skills, creativity, intelligence, and ability to lead lying "dormant" within the masses. The job of the NAIM is to awaken & orientate, to inspire confidence in the people's ability to lead themselves.



ReBuild!
Owusu Yaki Yakubu
Spear & Shield Collective



Sun And Moon Together (May 10, 1994)

What is an eclipse?

What? Where? When? How? Why?

What it is/is overbearing oppression and exploitation.

Where? the entire planet is under the shadow and besieged by the greedy imperialist beasts from Babylon.

Our eclipse of the present eclipse will come when the contradictions have been raised between our oppressed nation (NEW AFRICA) and the oppressor nation along with our grasping firmly and applying correctly the theory of protracted people's war!

How? the eclipse will fall on the oppressor like a giant hammer without cease. Why? Why ask why? We desire and deserve independence and self determination.....

Abdul Shanna, CHIURBA

Beginning with Vol. 7, # 1 (May 1996), CROSSROAD will be published six (6) times a year, and will be presented in a new, smaller format. Also in May, 1996, We will publish the first issue of *Spear & Shield*, a new quarterly journal. The primary focus of **CROSSROAD** will continue to be upon Political/Prisoners of War, and *Spear & Shield* will focus upon theoretical issues and mass struggles.

The projected publication dates for Vol. 7 of **CROSSROAD** are: May, July, September, and November, 1996; January and March, 1997. Deadlines for submissions (between 350 and 1200 words) will be the 15th of the month preceding publication.

Don't be misled: these initiatives aren't based upon an improved financial situation. We struggle to publish and mail each issue of **CROSSROAD**, always having to rely upon the money of cadres and supporters, rather than sales.

We aren't sure that our new initiatives will succeed -- only that they must be attempted. We strongly encourage our readers, supporters, and sympathizers to assist us by:

- 1) sending us news from your area about P/POW's and community struggles;
- 2) Becoming a **CROSSROAD** sustainer -- We need money -- and stamps.
- 3) Becoming a **CROSSROAD** distributor: receive bundles of CR for distribution in your area, at 50% off cover price.
- 4) Take out a subscription (\$5/6 issues) to CR for yourself and for one or more prisoners.

Amilcar Shanna

Political Prisoners in New York

New York 3 political prisoner Herman Bell has been sentenced to one-year box-time (the hole) at Great Meadows prison in Comstock, New York for his participation in a work-stoppage strike by prisoners at Eastern prison on September 12-13, 1995, the anniversary of the Attica Rebellion. [After Herman appealed, the sentence was cut to 6 months - ed.] Herman has been doing time in New York for the last 16 of his 22 years of imprisonment thus far, on charges relating to his participation in the Black Liberation Movement. He is at least the sixth political prisoner in New York state to be discriminatorily singled out for box-time punishment for participation in work-stoppage strikes supported by a vast majority of the prisoner population. The other five political prisoners sentenced to box time are Jalil Muntaqin, Seth Hayes, Jah Heath, Bashir Hameed, and Al Victory (Al got a six-year box sentence). This strike was a protest of the recent assault of extremely harsh and inhumane measures launched by New York's newly elected governor.

The prisoners have been protesting the fact that after working hard towards parole, they are not being allowed to go home, receiving multiple hits at the parole board, and New York has no good time policy (a situation another NY3 prisoner, Jalil Muntaqin, is litigating to change). Also the work release program has been taken away for people labeled as violent offenders. Government officials have decided to vastly increase their warehouse inventory of its citizens (80% of whom come from poor neighborhoods in Near York City) to build their burgeoning prison industry.

Instead of legislating good time and releasing prisoners on parole, double-celling is being instituted in most of the prisons across the state, a confinement situation that can often be life-threatening and always causes extreme mental anguish. The prisoners also protested this year's reenactment of the death penalty in New York (Death Row in New York is now at Clinton prison in Dannemora); they protested the elimination of all the college courses, undergrad and grad; and they protested the Department of Corrections filling its coffers by charging \$5 for every disciplinary ticket, eliminating the prisoners' 10% discount at commissary, and taking away prisoners' weekly 5 free stamps. There is even talk of charging prisoners a maintenance fees of \$1 for each week they are in prison and \$5 every time they want to go to the doctor.

The prisoners have been standing up for themselves across the state, with very little

outside support. At Eastern, over 800 of the approximately 1000 men there participated in the work stoppage strike where they locked in their cells. Nevertheless, Herman Bell was one of 700 prisoners singled out for severe retaliation for the lock-in, who are being sentenced to do long box-time under very harsh living conditions.

Herman is in the infamous F-block in Comstock, a place which is so unsanitary that the stench is almost unbearable. For the next 6 months, he must live in his cell 23 hours out of every day and be let outside only one hour a day to exercise alone in a "dog cage"; he can receive no phone calls; gets no more packages and not even commissary; has had his family visits taken from him, and can visit only once a week on certain weekend days. On his visits, he is brought out to the visiting room in chains. The majority of the prisoners sentenced at Eastern for striking have been given 60 days keep-lock (where you remain housed in general population but have to stay in your cell all the time). Herman has been charged with participating in a demonstration, not leading it. Yet he gets a year sentence in the box (Security Housing Unit) simply because he is a political prisoner.

Jalil Muntaqin, had been sentenced to 2 years box time and is living under similar brutal conditions in Elmira prison, near Pine City, New York. Thanks to his legal work and the long-standing committed work by his attorney, Jalil has just had his box-time sentence reduced to 9 months. If you wish to show your support of Herman and Jalil, you can write them at:

Herman Bell
79C-0262
Great Meadows C.F.
Box 51
Comstock, NY 12821

Anthony Jalil Bottom
77A-4283
Elmira C.C.
P.O. Box 500
Elmira, NY 14209

Remember, if you want them to be able to write back to you, they have very little money for stamps, which are increasingly expensive, and they have many letters to respond to because their support is continually growing throughout this country as well as internationally. So consider sending them a few bucks for that purpose (USPO money order only),

For more information, call Nancy Jacot-Bell at (415) 285-4628. If you're calling from outside California, leave a mailing address to which she can respond.

The Story of Aileen Wuornos

Aileen "Lee" Wuornos is on Death Row in Broward County, convicted of the murder of six men. Lee says all of the men raped or attempted to rape her.

We Believe Aileen Acted in Self-Defense

- At the time of the killings, Lee was working as a highway prostitute. All of the men she killed were men who picked her up and who, she says, violently attacked her.
- Lee was picked up by many other men during this period and she did not harm them. Several men have testified that they spent days or weeks with her and she never threatened them. They did say that she was worried that they would attack her.
- Prostitutes are much more likely to be raped than women in other jobs. One study of a group of prostitutes said that they had been raped an average of 33 times a year.
- In the Seattle area, at least 65 prostitutes and strippers have been killed by the "Green River Murderer" who has never been caught. New York police recently arrested Joel Rifkin, who confessed to the murders of 17 prostitutes. When they stopped Rifkin by chance, the cops were not even investigating the disappearances of these women. Very few murders of prostitutes are ever investigated or solved.

We Believe Lee Did Not Receive a Fair Trial

- Lee has been tried only once—for the killing of Richard Mallory—but has been convicted of six murders.
- In her videotaped confession, which was the key evidence used by the prosecution in her trial, Lee said more than 60 times that she acted in self-defense. None of these references was included in the version of that tape which was shown to the jury.
- The prosecution claimed that Mallory had no history of sexual violence. It was later revealed that Mallory had been convicted of attempted rape in Maryland, and had threatened to harm other women. Evidence of these prior attacks was not presented at her trial.
- The jury was allowed to hear evidence of crimes Lee had not been convicted of.

We Believe Lee Was Inadequately Represented By Counsel

- Her trial attorneys first failed to interview, and later, failed to call, several witnesses who had volunteered information which corroborated Lee's testimony.
- Her trial attorneys delayed in researching evidence of Mallory's history of violence against women. The judge then ruled it inadmissible because it was introduced too late.
- Private attorney Steven Glaser encouraged her to plead no contest to five murder charges, without securing a sentencing offer or informing her of all her options.

We Believe Officers Involved In

Investigating The Case Behaved Unethically

- There is evidence that Volusia County sheriff deputies negotiated contracts for book and movie deals about Lee's case before she was even arrested.
- Deputies arranged with Tyria Moore, Lee's former girlfriend, to set Lee up. Though Tyria was implicated in several of the killings, she was never charged.
- Officer Brian Jarvis, initially the chief investigator on the case, was removed from the case when he questioned the conduct of his colleagues on the case. He later reported vandalism to his house, theft

of his records on the case and threats against him and his family.

We Believe Lee Is Not a Serial Killer

- According to the prosecution, portraying Lee as a "serial killer" won them the death penalty. Lee does not fit the profile of a serial killer.
- No serial killer has ever claimed they killed in self-defense.
- Serial killers stalk their victims; they do not kill in moments of fear or passion.

We Believe Sexism, Anti-Lesbian and Anti-Prostitute Prejudice Were Used To Condemn Lee To Death

- Prosecutors made repeated references to Lee's romantic relationships with women. 80% of women on death row in Florida are lesbians. Though Lee does not consider herself a lesbian, society's fear and hatred of lesbians was used against her.
- People have trouble believing that a prostitute would need to kill six times in self-defense. Yet recently, a Los Angeles store owner killed five men in four different armed robbery attempts. This man was never charged with any crime.
- Tens of thousands of women are in prison in the U.S. for killing men who abused them. A study by the National Coalition Against Domestic Violence found that men who kill their wives or girlfriends serve an average of 2-6 years, while women who kill their male partners serve an average of 15 years.
- Ted Bundy, who killed more than 30 women in Florida, had offers from several well-known private criminal attorneys to defend him pro bono. At one time his defense team included five public defenders and a volunteer consultant on jury selection. Lee's supporters have been unable to find any such assistance for her; she has had to rely on overworked public defenders.

Demand Equal Justice for Aileen Wuornos

- Write the Florida Supreme Court, 5th Judicial Circuit, 300 South Beach Street, Daytona Beach, FL 32114, and urge them to grant Aileen Wuornos a new trial.
- Write letters of support to Aileen Wuornos, A#150924 DR1, Broward County Correctional Institution, P.O. Box 8540, Pembroke Pines, FL 33024.
- Volunteer at or contribute to battered women's services or men's anti-violence programs in your community.
- Contact the Aileen Wuornos Defense Committee, (415) 995-2392, 3543 - 18th Street #30, San Francisco, CA 94110 to find out how else you can help.



Loretta Goins: Tortured in Marianna

In a recent film "Tsahal" French director Claude Lanzmann asks a writer about torture. The writer answers, "The torturer is uncivilized. The existence of torture negates society. There is no reason for this society to continue any longer." Perhaps these are the final days of American society. High tech torture has been perfected.

Loretta Goins is a victim of torture. Thus far, Loretta has spent 9 (nine) months in Shawnee SHU, Marianna FL. Loretta was unable to sleep; lights were on 24/7. When the torturer cut off her supply of water she was forced to drink from the water in her toilet. She was sprayed in the face with a fire extinguisher by Lt. Dan Clark. She was soaked in restraints for six days. She spent 23 of those days in 4 pointed restraints. Her diet consisted of peanut butter sandwiches 3 times a day, a sign was put on her cell door saying that nobody should talk to her. All of her body cavities were searched while in restraints. There is no air conditioning and prisoners are not allowed to have fans! Also, they charge for packs of ketchup & mayo & mustard that even McDonalds gives away.

Marianna was purposely built in an inaccessible location in northwestern Florida to isolate inmates from family and friends. Local residents were hired who have been brought up to accept God, Betsy Ross & apple pie. Marianna is the other side of midnight, an atmosphere charged with deception, coercion, lies, hate, & rage; and dehumanization, humiliation, & the abuse of power.

Everyone employed there is in cahoots to victimize women (Olga Herrera has been in isolation for 7 years. She speaks little English, she does not even understand the disciplinary reports continuously written up. She cries to herself & screams all day and all night; she has not showered in a year and is covered with sores.)

Loretta was taken to Shawnee SHU in October [1994]. By April we were wondering when she would be released back to population. Dr. Reince, the prison shrink would approach her with unusual suggestions. If she worked and cleaned the area perhaps she could leave. Maybe they would do a trial return: 8 hours a day in population, then back to Shawnee. This had not been done before, something was up.

Everytime they got Loretta's hopes up they would dash them. They played mindgames of the highest order. Fanon says that these games are designed to throw people into further frustration and rage in "The Wretched of the Earth".

A psychiatrist from the Metropolitan Correctional Institute in Miami, Dr. Perez, was

called in to evaluate Loretta's mental state (at the taxpayers expense and the prisoncrats profits). They declared Loretta to be perfectly sane (they spent 3+ hours talking). He prescribed Lithium (everyone in there is doped up to cope with the boredom of a 23 hour a day lockdown) and it was declared that soon she would be returned to population. Two days later the prison decided to stop all medication (they had done so before Perez's visit), now even denying the lithium. Her hands were throbbing from the pain of carpal tunnel syndrome, but they could not have cared less.

A week later, Loretta was screaming with pain, while Dr. Sutton ignored her pleas. Suddenly, guards burst into the unit and searched the cells of Loretta and her neighbor. They claimed to find a "sewing kit and a book of matches" in Loretta's cell. They found the same items in Debbie Mitchell's cell, but the prison accused Loretta of trying to start a fire. Disciplinary reports were written up. An additional report was written up for "insulting" the warden (the person who sanctioned her torture).

While Loretta was at the disciplinary hearing Ms. Adderson threw all her pictures into the garbage. Her calendar and her few personal photos that kept her sanity. Loretta was hysterical, she threw a bar of soap at the light bulb, which broke. Guards took her to the yard while it was cleaned up. The other girls were screaming at Mrs. Adderson, "Why are you hurting Loretta?" "Why are you doing this?" Mrs. Adderson kept screaming, "Bitch, Bitch", and was laughing hysterically. Loretta got hit with another 105 days in the hole, and lost 45 days of good time.

Shawnee, SHU Marianna is 100% a control unit. There is complete physical & psychological control of the prisoners. Guards decide if a woman needs a doctor. A prisoner can only request medical care. There is absolutely no autonomy for prisoners in that unit. The prison makes all decisions; if necessary with violence. Last week the air conditioning broke down; women were asking that the slots be opened to act as vents to circulate air. The guard on duty, Mrs. Adderson again, decided that she didn't want the slots opened, so one girl passed out from the heat.

Enough of this - Marianna Shawnee SHU must be closed down; We cannot allow the state to continue the dehumanization & torture of our sisters.

Please write, call, or fax
Janet Reno, Attorney General
Main Justice Building
10th & Constitution
Washington, DC 20053

202-514-2001; FAX:202-614-0468

Martial Law Declared in Gary, Indiana

On October 1st, 1995 an elite platoon of 50 Indiana State troopers were sent into Gary by de Governor under de guise of combating kkkcrime. Specially trained in de art of confrontation and riot kontrol, this particular force was 99% euro-amerikkkan with a sprinkling of neo-kolonial New Afrikans for appearance sake.

-Some Background Information-

Gary has historically been predominantly New Afrikan since de first neo-kolonial mayor Richard Gordon Hatcher rode into office on de heels of de civil rights movement and de Black Power movement in 1967. He played a very active role in de civil rights movement. De national Civil Rights Democratic Convention, which was of historic proportions and brought many delegates from around de country (many of whom were part of de Black Liberation Movement), was held in Gary. Hatcher was on de platform and he was viewed as a progressive to most New Afrikans. White flight and de flight of white capital immediately begun to take place. De biggest employer of Gary natives was U.S. Inland Steel and that is what de economy centered around. As white flight continued, de larger chain stores such as J.C. Penney, Sears, Montgomery Wards etc. began to move out to de suburban areas and out to de outskirts of Gary. Residents now had to travel to de suburbs — predominantly settler communities — to shop for basic necessities. Settler communities that they could not live in without being attacked by reactionary racists who were known to burn crosses in New Afrikans' front yards and firebomb their homes. Places like Glen Park, Merriville, Shreveville, Griffin, etc. were off limits to New Afrikans.

White flight continued and de flight of capital continued. Added to this contradiction was de fact that Inland Steel began moving parts of its operations to other parts of de country and to parts of de third world. This led to de firing and laying off of hundreds of New Afrikans, mostly men who had been working there for decades. Leaving these brothers & sisters with skills that no one else was utilizing at de time.

With de sharpening of overall contradictions of no jobs and a vicious and reactionary neo-kolonized police force, rising poverty and despair made de conditions ripe for de drug economy to take root and rapidly flourish. Whereas before we observed a certain degree of family and community stability, families began to disintegrate and become more and more dysfunctional, which led to de dysfunctionality of de community as a whole.

Now instead of Inland Steel being de number one employer, it was de ghetto rich kingpins who were feeding off of de misery of their people by structuring and consolidating a most vicious social politic around drugs and all of its reactionary by-products.

During certain eras in history we have had various kkkriminal cartels arise and attempt to monopolize this economy. De most infamous one being de "family", which was most active during de 70's. They were some of de most vicious and reactionary lumpens of that era, who were responsible for de death/murdering of over a hundred New Afrikans during its reign of terror. This was the era when Gary began to be recognized as de "murder capital of amerikkka". Bodies were being found on a regular basis and corrupt police were also participants in de drug economy.

Some were allied with de "family" organization and seized upon de climate to activate murderous kkkcrime sprees of New Afrikans. De blatant contradictions became so sharp and de "family" was growing so rapidly where it began to branch off into de unions and extort steel mill workers, which forced de feds to come in and shut down their operations. They sent many of these lumpens to state and federal penitentiaries. Some of whom have since returned and reimmersed themselves back into de drug economy.

This particular dialectic has continued to play itself out with de rise of each generation. Socio-economical conditions have continued to produce vicious street organizations that seek to chase de "amerikkkan dream" by viciously exploiting and capitalizing off of de misery and oppression of de natives of Gary.

-Present Reality-

No economy exists in Gary other than de drug economy. White flight and flight of capital has been maximized. As social contradictions have continued to sharpen in de heart of de city and de murder rate has continued to escalate, de natives have continued to seek refuge by pushing out to de suburbs and de outer limits of Gary.

De street forces and street organizations are now much younger, better organized and armed, and even more reactionary and vicious. Gary has now taken on de L.A. concept of "gang" warfare. Whereas before, various sections of de city belonged to one organization such as de Black Gangster Disciples, Vice Lords, One Way etc., now de city has been broken down into sets based on what hood or block you live in/on or what ward you live in. This has contributed significantly to de internecine violence and Gary being listed year after year as de "murder capitol" of de u.s. empire. We know de white house is de murder capital of de world!

De media and neo-kolonial bourgeois politicians would have us believe that what led to de imposition of unofficial martial law was kkkcrime and violence. However this is false and misleading. This vicious cycle of kkkcrime and violence has been going on as long as i have been alive. De difference today is that parasitical euro-amerikkkan kkkcapitalists like Donald Trump want to invest in Gary, purchasing land etc. They want to seize land/real estate. De initial thrust of this invasion is coming in under riverboat gambling and developing an economy around hotels, restaurants, amusement parks, etc. In order for "white" folks to feel comfortable with investing in Gary, de restless and rebellious natives must be gotten under control.

From January of 1995 'til October 1st a total of 25 New Afrikan womyn had been found murdered in Gary. A vast majority strangled to death. As of October 10th there has been 100 known homicides in Gary. For several months there has been a serial killer in Gary targeting New Afrikan womyn. All of whom were strangled and left in open air places, sometimes nude or partially clad. De youngest so far has been a mentally handicapped 15-year old and de oldest 54 years old. De local media and kkkolonial forces claimed that only 8 of de murders showed any close similarities and that only 3 or 4 out of de 8 would they be willing to attribute to de same killer. De media has kept a tight lid on and a whiteout on de fact that 25 womyn has been found murdered and most by strangulation.

After de rising cries from de public and de string

of these murders (a call mostly spearheaded by fearful New Afrikan womyn), and it being an election year, de neo-kolonial mayor Barnes asked Governor Bayh to send 10 state troopers to Gary. Instead de Governor sent in 50 state troopers with an additional 40 advisors, supervisors, commanders, etc. This settler governor led a parade of these occupational troops down Broadway to de great fanfare of de natives and media. You saw many poor, downtrodden Gary natives, mostly New Afrikan womyn, chanting, waving, clapping and generally welcoming this almost all euro-amerikkkan fascist occupation force into Gary. This represented de equivalent of de u.s. 82nd airborne storm trooping its way arrogantly into Haiti and being welcomed by de native population. A clear indication that neo-kolonialism rules at this particular moment in history.

These storm troopers are supposed to be in Gary for 60 days and then reviewed every 30 days thereafter. (Initially de media claimed they would be there for only 30 days, but once they arrived something else was said.) [editorial note: as of 12/7/95, "14 or 15 troopers" remain.]

To date according to de Gary Post Tribune these storm troopers have issued 937 traffic citations, 300 moving violations, 106 drunken driving arrests, 127 kkkriminal arrest and 37 felony arrests. They have also issued 1,522 warnings.

According to this same source they have identified 50 "drug houses" and are now preparing to change its focus to raiding known drug houses and clamping down in high kkkcrime areas. They have also brutalized an older New Afrikan womyn during a traffic stop and have killed a young New Afrikan man during a car pursuit. De pig ran into him head on. All of this took place in less than 30 days!

This sets a dangerous precedent that is going unchallenged by progressive or revolutionary elements. This is martial law. Instead of using de national guards they chose state troopers, thereby avoiding de political fallout that would have erupted around sending in national guards into a 99% New Afrikan city.

De sending in of these troopers were highlighted on every nightly news network and has serious potential of establishing a precedent whereas this becomes de rule of de future for neo-kolonized oppressed communities.

Sadly this contradiction is not being seriously challenged by any revolutionary orientated or focused organizations. Instead you have a movement that is spearheaded by neo-kolonial politicians and opportunistic ministers calling for these occupational troops to become a permanent fixture in de community of Gary.

-A Call for a New Approach-

De social contradictions that have been briefly detailed in this article are playing themselves out in neo-kolonized oppressed communities all across these united states. We see more and more de emergence of so-called serial killers that are targeting primarily lower klass New Afrikan womyn. We have seen this in New Orleans, Chicago (Englewood), Gary and other parts of de south and east coast. Some of these killers are other New Afrikan men who have been deranged by white supremacy manifesting itself through neo-kolonialism, when historically serial killers have been euro-amerikkkan males.

De conditions in Gary are ripe for revolutionary power to move in for agitating, educating, and organizing. For mobilizing Our people. But once again, We are M.I.A.

missing in action or a.w.o.l. Why is de New Afrikan Independence Movement so weak at this particular stage of Our struggle? Why are We so fragmented and sectarian? Why have We not been able to base Ourselves as a movement within de heart of Our people and communities? This invasion of Gary represents low intensity warfare tailored to de political and economic terrain of de united states. Tailored to fit into de superstructure and psyche of folks within de borders of de u.s. whereas it becomes acceptable, it becomes tolerable. People that are serious about bringing about a revolution in this country have to begin to re-evaluate some of de methods that are being utilized to move this process forward. We have to start asking Ourselves why are We not able to reach Our youth, why de petty bourgeois elements continue to dominate de political terrain in Our communities. And more importantly We have to question Ourselves and those amongst Us that profess to be committed to national liberation but continue to live a petty bourgeois lifestyle with petty bourgeois aspirations while shouting Free the Land but are afraid to jeopardize bullshit material possessions and privileges.

De methods of old are not working in this era of neo-kolonialism. Merely passing out pamphlets and flyers and making flowery speeches and preaching at people, (especially those already converted) won't suffice. We can't keep making excuses and justifying Our erroneous and petty bourgeois practice by saying that de people are too far gone or not interested in revolutionary politics or don't want to hear what We got to say. It has become fashionable to blame de masses for Our being ineffective. We can't blame them for their lack of consciousness; We have to question and re-examine Our politics and political practice. De Black Panther Party was able to capture de imagination of Our people, especially de youth, because they had a hard appearance. More importantly they was in de hood, on de block, canvassing de community and going down into de mud where Our people was at. Brothers like Fred Hampton and others was going into de war zones and applying de line. People got to stop being elitist and come down off of those podiums and pulpits and get down into de mud with Our people and lift them up. Just cause We political don't make Us better than those who ain't. We are still one people. We can no longer try to build Our movement around individuals, no longer romanticize Our struggle. We have to base Our politics on and Our movement within and amongst Our people, based on de objective reality and material conditions of de nation. We have to meet brothers and sisters where they are at. De youth of today don't want to hear what might be twenty years from now because they don't even expect to live that long. They want changes now. We got to meet them at their level, be just as hard as they are and deal with resolving contradictions in a firm and politically consistent manner without alienating Our people. Klass war has to be waged both in and outside of these kamps and at every level of de national klass structure. It is very discouraging to see how reactionary opportunist and neo-kolonial forces continue to harness and mis-direct de energy and legitimate anger of Our people. We have to come up with strategies to raise national consciousness while mobilizing Our people to struggle for national democratic rights as a means to preparing for peoples war to free de land.

Re-Build! - Shaka Shakur, Spear & Shield Collective

**The Million Man March/Day of Absence:
Some Questions for the NAIM**

On October 16, 1995 (30 ADM), somewhere between 800,000 and 2,000,000 New Afrikan men gathered in the capitol of the u.s. empire - Washington, D.C. Minister Louis Farrakhan, the leader of the Nation of Islam (NOI) and New Afrika's right wing, had called for this giant rally/mass strike over one year ago, but the NOI has been preparing the New Afrikan nation for this for a good five years. Farrakhan began holding all-male and all-female rallies in cities across the empire. In addition, the NOI published their newspaper, *The Final Call* at least once a month and distributed it all across the empire.

"The Million Man March/Day of Absence" was historic for the New Afrikan nation, despite the bourgeois nationalism of its leadership and organizers. The majority of the marchers were middle class, according to *N'Digo* ("The Million Man March Poll", Nov. 30 - December 13, issue no. 98), but there was a sprinkling of militants and street org. members.

There was probably an 80% approval rating for the MMM amongst New Afrikans (extrapolated from my own informal poll). If we conservatively estimate that for every New Afrikan participant in 'Chocolate City', there were four (4) who encouraged participation or acted in solidarity, we're talking about four to six million New Afrikans. If we add another one-third (conservatively!) of incarcerated New Afrikans, we've got at least six million New Afrikans! The nation lives, but the movement is tailing the masses.

Why didn't active forces in the New Afrikan Independence Movement make a concerted, consolidated effort to be there in force? How do we plan to put national liberation at the top of the agenda? Go to the people. Comrad-Brother Shaka Shakur told me, "Go". Learn from the people. Brother Lonnie said, "i'm there." Live with the people. My wife said, "You should go; i ain't got no problem with it. Brothers need to get their shit together." Plan with the people. Folks at the Nkrumah-Washington Community Learning Center said, "Nigga, you crazy? You better go to DC and push your program!" - Malcolm said 'by any means necessary!' "Basics.

One of the most important tasks for ReBuilding is criticism, and ruthless self-criticism. i scoffed at the idea at first, but my people showed me how arrogant and stupid that was. The NAIM wants leadership over our people - it should just fall from the sky! Without struggle! Look at our practice. **CROSSROAD** is our only regularly published propaganda vehicle, but it's very poorly supported and distributed. There may be some conscious citizens participating in the National African American Leadership Summit (NAALS), but the rest of the movement hasn't been informed or consulted for input. Instead of facing up to our ineptitude and weakness, we cried "opportunism" and "sexism", when we should have mobilized all our energies and resources to struggle for a revolutionary orientation - this is our ongoing task and challenge. The nationalism is there - our people are once again returning to mass organizations and grassroots struggle, joining churches and all kinds of vehicles with a desire to "do something" - what are we doing?

ReBuild! - Hondo T'chikwa, Spear & Shield Collective

Assata Shakur Speaks On Castro/U.N.

This statement was delivered by Comrade-Sister Safiya Bukhari when Fidel Castro spoke at the Abyssinian Baptist Church in Harlem, NY 10/23/95.

Sis. Safiya: i greet you on behalf of the over 150 political prisoners and prisoners of war languishing in the prisons and jails of the United States for daring to struggle for freedom, liberation, land and independence - from Geronimo ji Jaga Pratt to Leonard Peltier, from Marilyn Buok to Janine Africa. Though they could not be here in body - know that they are here in spirit sharing this momentous occasion. It is in their name that i read (this) statement from an ex-political prisoner who is living in exile - who would be languishing in the prisons of America if it was not for the solidarity of the Cuban people.

All political prisoners languishing in the prisons and jails of the United States, some who have been in prison over 28 years, recognize and relate to the Cuban people and their leader, El Comandante Fidel Castro, as kindred spirits, comrades that dare to struggle against the tyranny of the north. Like the people of Cuba and the Cuban Revolution, they have sacrificed much and continue to sacrifice in the struggle for freedom, liberation, land and independence.

"Fifty years ago the United Nations organization was formed to promote peace and harmony and to achieve international cooperation in solving the economic, social and humanitarian problems of the world. The United Nations was formed to defend human rights, to defend fundamental freedoms and guarantee self-determination and sovereignty for all the peoples and all the nations of the world. As world leaders gather to celebrate this occasion, it is critical that oppressed people inside the United States ask them to listen to our grievances and to support our demands for liberty and justice. On this 50th anniversary it is only fitting that we condemn United States imperialism, and reiterate our support for the struggles of oppressed people all over the world. On this 50th anniversary it is only fitting that we ask the world to join us in condemning the racism, repression and exploitation of poor and oppressed people inside the United States, and to denounce the violations of our human rights and the cruel and inhuman treatment of so many of our people. As an African-American political activist i join my sisters and brothers in demanding the total liberation of African people living in the United States. As an ex-political prisoner, i urge the people of the world to support us in our struggle to free all political prisoners inside the United States. As an ex-political prisoner i join the ranks of millions of people in the United States and in other countries who are demanding a fair trial for Mumia Abu Jamal who is the only United States political prisoner on death row. [*] As an ex-political prisoner who lives in Cuba, i urge the United Nations organization to continue its struggle to end the cruel and immoral blockade against Cuba. As someone who lives in Cuba i can see first hand the devastating consequences that the vicious policies of the United States government have had on the Cuban people, especially the Cuban children. i urge all people who are committed to liberty, who are committed to the principle of sovereignty and self-determination, to condemn all of the United States government's hostile policies against Cuba, to condemn the Helms-Burton Bill, and to demand an immediate end to the blockade against Cuba.

**Free All Oppressed People Living in the United States!
Free all Political Prisoners and Prisoners of War!
Stop the Vicious and Immoral Blockade Against Cuba!
Assata Shakur"**

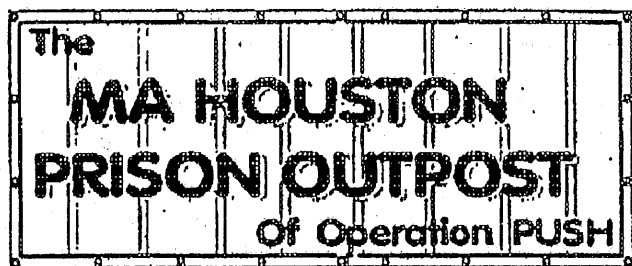
[*] We tend to disagree with this assertion; Comrade-Brother Zolo Agona Azania is a Political Prisoner on x-row in Indiana. (see CR V4#2)

Announcements, News & Updates

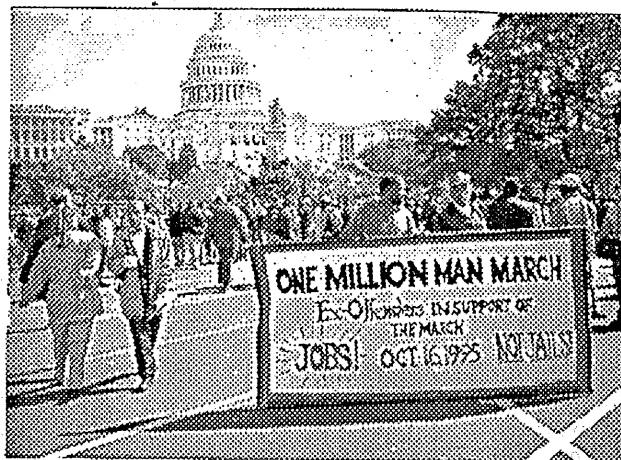
• Birthday greetings to comrades/political prisoners *Sundiata Acoli, Herman Bell, Oscar Lopez-Rivera, and Carol Manning*. • Brother *Sundiata* is beginning the process of appealing the unprecedented 20 year 'hit' that the New Jersey Parole Board gave him last year. • Comrad-Brother *Yaki Yakubu* is coming up for parole in march 1996 for the 19th time. The **CROSSROAD** Support Network has mounted a petition/postcard drive. Please write for petitions and/or postcards. Letters of support should be sent to: Mr. James Williams, Chairman - Illinois Prisoner Review Board, 319 E. Madison, Springfield, IL 62701. Please send copies of letters to CRSN. • After 19 years of unjust, unwarranted, and unexplained imprisonment, **Leonard Peltier** is still being held captive for a "crime" his accusers have even admitted he did not commit. As a last legal recourse for Leonard, he has an executive clemency petition pending with the u.s. "justice" department. With an average time of 6 to 9 months for a clemency decision to be made, Atty. General Janet Reno has been sitting on this petition for 24 months now! As a result of the [imperialist] FBI's recent lobbying efforts to delay the decision even longer, civil disobedience actions are currently being organized. They will tentatively take place in March '96 in Washington, DC and other key locations. Contact the **Leonard Peltier Defense Committee**, P.O. Box 583, Lawrence, KS 66044; (913)842-5774 for more information. • **New Afrikan Women for Self-Determination (NAWSD)** is an organization of revolutionary New Afrikan women dedicated to the advancement of the New Afrikan Independence Movement. They are specifically dedicated to building a mass-based movement among Afrikan people on the North American continent. One of their principles is that a New Afrikan women's organization is necessary to address the specific needs of New Afrikan women in general... To get involved, contact one of the three sisters/central coordinators: *Ayanna At-Thinnin* (510)655-7342; *Dr. Daramola Cabral Evins* (510)433-0260; *Muhjah Shakir* (415)206-5036 or write to: P.O. Box 2835, Oakland, CA 94609. • The **New Afrikan Scouts (NAS)**, an enthusiastic national youth organization sponsored by the **Malcolm X Grassroots Movement (MXGM)**, launched it's first major fundraiser, the "Pennies for Self-Determination Drive" on November 6, 1995. The Washington, D.C. area chapter of the NAS plans to collect one million pennies (\$10,000) by May 1, 1997 - the seventy-second anniversary of the birth of Malcolm X. For more info, contact *Larkuo Kofi* (703)993-5545 or *Chaye Wise* (301)864-7875.

For more info on MXGM, call (202)466-1621. In Atlanta, please call (404)288-9880; in Birmingham, call (205)323-5444. • **Stop Targeting the Afrikan Community (S.T.A.C.)** informs us that August 16 & 17 have been set as the dates for the conference on "Economic Sanctions Against Racism in America" (see CR V6#2) in Kansas City, MO. For more info, call (816)333-9814 or FAX (816)842-3247. • **Errata:** in the last issue, We failed to acknowledge the source for the "Women In Prison" fact sheet. The information was obtained from **CLAIM**, 205 W. Randolph, #830; Chicago, IL 60606. • The **Anarchist Black Cross (ABC)** in Minneapolis informs us that there are prisoners at the "super-max" in Oak Park Heights Prison in Stillwater, MN who have been forced to wear a mask over their heads during transport between units or to and from their recreation period. If you have any knowledge of this happening in any other prison, or are interested in working on this issue, write to them at P.O. Box 7075, Minneapolis, MN 55407. • **Emerge Magazine's** November issue featured a cover story on political prisoner **Mumia Abu-Jamal**. Last year, they ran a cover story on **geronimo ji Jaga (Pratt)**. The Source also ran a feature on PP's/POW's recently. Please write to these magazines and thank them for their coverage, but also encourage them to make exposing this hidden reality of the u.s. empire a regular part of their publications. • **Raze The Walls!** (RTW) is a network of autonomous individuals who are committed to self-education and expanding/defending the civil, political & human rights of prisoners. RTW announces that their work will now include direct, ongoing financial & material support of fightback prisoners **Harold Thompson & Sekou Cinque Kambui**. They adopted these two prisoners for the following reasons: 1) They are held in high security/control units. 2) They are politically active. 3) They have been singled out by the prisoncrats for "special" treatment because of their continual civil rights litigation activities. 4) They are continually attempting to educate & assist other prisoners in the areas of civil, legal, and human rights. For more info, write to RTW, ATTN: Prisoner Support, P.O. Box 22774, Seattle, WA 98122-0774; e-mail: waji@waji.seanet.com. Write to the prisoners: *Sekou Kambui (Turk)*, #953405, P.O. Box 10 (6A100), Cllo, AL 36017-0010; *Harold Thompson*, #93992, W.T.H.S.F., Unit 5-C-211, Route 2, Box 1050, Henning, TN 38041-1050. • A Proposal for a Prisoner's Post-Release Support Network has been drafted. People coming out of prison and jail have nowhere to go, and often have to sell drugs or resort to social crimes in order to survive. People who come out with political commitments often have no outlet for their skills & energy. There is a lot of good work being done

in information gathering & dissemination, but very little is being done to directly support — materially, spiritually, and emotionally — people coming out of prison. We need to create a network of support to help people coming out, especially people who have become politicized inside, or who were political prisoners. Contact **Peter Jaques**, P.O. Box 411343, San Francisco, CA 94141-1343; pjaques@cs.oberlin.edu for more information. • The aim of the **Black Systems Network** is to bring together women of Afrikan descent to share ideas & information, as well as to discuss topics of importance. Send e-mail to: dcurry@oswego.oswego.edu. for more info. • If you have had enough of police abuse, subscribe to pol-abuse@igc.apc.org. The list service will attempt to document the pervasiveness of police abuse throughout the empire by using the Internet. Victims of such abuse will be able to link up with others who have suffered similar abuses. To subscribe, send the message: 'subscribe pol-abuse' to this address: majordomo@igc.apc.org. • Speaking of police abuse, **Lamond Currie**, president of the **Nkrumah-Washington Community Learning Center**, was recently acquitted of an unlawful weapons charge. The charge stemmed from a police raid at the center last year. After kicking the door in, forcing people to their knees and putting guns to their heads, police accused Currie of possession of an illegal weapon. Attorney **Jeffrey Haas** demonstrated how police tried to cover up their barbaric behavior. After the brothers filed complaints with the Office of Professional Standards, the reporting officer filed a second statement which glaringly contradicted what he had originally reported. When confronted with his lies, all the kkkop could do was laugh nervously on the witness stand.



• The "Ma" Houston Prison Outpost of Operation PUSH (950 E. 50th St., Chicago, IL 60615; 312-285-XCEL) reports that the radium levels in the Dixon Correctional Center are exceedingly high. Notices have been posted where guards can be made aware of the condition (they've started drinking bottled water!), but prisoners have not been notified. The sisters also have informed us that



Mother York, the chaplain at Cook County Jail since 1973, recently passed away. She will be missed by many of the brothers who she counseled over the years. A struggle is being waged with the jail authorities to have her body lay in state at the jail before she goes to her final resting place. • We want to commend the comrades in the **New Jersey ABC-Patterson Anarchist Collective**; they have instituted a stipend program where they send \$60/month to four Political Prisoners and Prisoners of War (**Sekou Odinga**, **Herman Bell**, **Kojo Sababu**, and **Ruchell Magee**). They have also put together a 1996 Calendar in Support of Political Prisoners & Prisoners of War in the United States. The calendars are high-quality and the funds will be divided 12 ways and returned to the PP/POW's featured. Send \$12 + \$2 (shipping) to: ABC Federation, Box 8532, Paterson, NJ 07508-8532 (make checks out to 'Neil A. Batelli'). • If you're a parent or know of a child who has been challenged by severe emotional and behavioral problems, the **Black Network in Children's Emotional Health (BNICEH)**, (312-973-7124) can help with advice on service availability and advocacy. President **Dr. Ayo Maat** struggles to get services for "one of the most underserved populations in Illinois [and around the country - ed.] - the approximate 60,000 children who suffer from isolation, incarceration, family separation, discrimination and public contempt due to their emotional and behavioral problems...children who wait far too long for 'emotional first aid' and their parents who also wait while our state finds more money to build stadiums, boot camps, prisons and gambling casinos..."

Subscribe To
CROSSROAD!
\$5/6 issues