

*Black and white. unite and fight for a*

# WORKERS WORLD

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Nixon and DeGaulle



French workers striking against Renault Automobile Company during general strike of 1968.

# Editorial

## What American workers should remember about de Gaulle

There are a lot of crocodile tears being shed over the death of Charles de Gaulle. Particularly hypocritical are the tears of the U.S. rulers who were his bitterest imperialist rivals. And tripping over the long line of "mourners" is President Nixon himself, proclaiming the general's death as a "loss for all mankind."

The truth is that U.S. imperialism and the French ruling class for whom de Gaulle spoke have been on the outs for a long time. The imperialist rivals have been trying to cut each other's throats for years—with U.S. finance capital intent on subjecting all of Western Europe to its will and the French rulers attempting to get out from under the heel of U.S. domination in order to assert their own imperialist power.

As for the French working class, there are few who would mourn de Gaulle's death. The memory of his crushing of their great, revolutionary uprising in the Spring of 1968 is still bitterly fresh. At a time when 10 million workers were on strike it was de Gaulle who threatened to bring in 30,000 French troops from Germany to crush the general strike; in his hour

of crisis, de Gaulle even turned for help to the fascist military leaders who had attempted to assassinate him during the Algerian war.

De Gaulle's infamous record goes back farther than 1968, however. From the very beginning of his pompous political career, his job was to save the capitalist system from proletarian revolution. De Gaulle first rose to world prominence in June of 1940 when he fled to Britain to set up a government in exile to oppose the Nazi takeover in France.

### Disarmed French partisans

After the war, de Gaulle marched triumphantly back into Paris as the leader of the Resistance, to take power for the French bourgeoisie. He immediately began to disarm the partisans of the Resistance who had actually done the fighting against the Nazis. The fatal decision of the French Communist Party to go along with the disarmament of the partisans signalled the abandonment of their greatest chance for a proletarian revolution in France since the Paris Commune.

This great failure of the French CP leaders to seize the opportunity

for a struggle for power was decisive in the history of the party and marked a turning point (unfortunately a step backwards) in the class struggle in Western Europe. It capped a period of revisionism from which the party has never recovered. (In fact, the CP non-struggle line was again tragically reflected in the May-June uprising when, rather than bid for power, the CP agreed to go along with an election.)

The same abject surrender to the bourgeois state was also foisted on the comrades in the Italian CP after the war. The policy of disarmament of the Italian partisans was no less significant for the fate of the Italian people than the surrender in France, setting back the working class immeasurably.

### Example of Chinese Revolution

In sharp contrast to the policies pursued by the European parties on disarming the partisans was the policy of the Chinese Party under the leadership of Mao Tse-Tung. The Chinese

Party faced the same problem in that imperialism, through Chiang Kai-shek, sought to disband, disarm and liquidate the 8th Route Army of the People's Liberation Army. U.S. Secretary of State Marshall was the chief negotiator between Mao and Chiang. He tried to impose the same solution as was accepted in France and Italy, offering the Chinese revolutionaries some kind of role in the national government.

The Chinese CP under Mao rejected the proposals of the Marshall mission and chose the path of resolute struggle to oust Chiang Kai-shek's reactionary regime. This, of course, marked a turning point in history and a resounding defeat for U.S. imperialism which was trying to colonize all of Asia.

As for Charles de Gaulle, he is only mourned by the class he served so well. Even the U.S. imperialists who hated him can find a few good words for the man who, as Nixon pointed out, saved France from civil war. To the workers, his death is of no consequence; the class struggle goes on.

## The election fraud and revolutionary struggle

At long last the nauseating performance of capitalist politicians contending for office in the November elections is over! For months the working class has been bombarded with endless calls on TV and in the press for racist "law and order" and for suppression of student anti-war activists on the campuses. Millions upon millions of dollars were poured into the election campaigns across the country in an attempt to make the majority of the people think the way the ruling class wants and not in their own class interests as workers and oppressed people.

Now that it's all over, what did it mean? To begin with, the day after the elections, Nixon pledged more arms to Cambodia; and despite the fact that more Black people than ever were elected to Congress, racist oppression of the Black nation goes on unabated. For example, in Baltimore, where a Black representative was elected, members of the Black Panther Party imprisoned there on frameup charges are still in jail. The ruling class policies of war, racism, repression and exploitation still go on.

For the workers and oppressed Black people, the election outcome held little that was really significant. Election-time in this period of imperialist decay is the heyday of the bourgeoisie, and the outcome reflects more the relation of power

within the various cliques of the ruling class than the will of the people.

To be sure, President Nixon failed in his main objective of gaining a Republican majority in Congress or picking up additional gubernatorial posts for his party. In an organizational sense he was the loser, if one just counts the loss of 13 governorships to the Democratic Party. Ideologically, however, the election did reflect a slight shift to the right in some significant areas.

### Liberals appease right-wing

All those in this country who are crowing about Nixon's "defeat" are doing so solely from the point of view of strengthening the system to show that there is room for change in the two bourgeois parties. A more sober analysis shows that there was indeed a slight shift to the right which we must face squarely and deal with.

The responsibility for this shift lies squarely on the shoulders of the so-called liberals who appeased rather than fought their opponents across the country. In many cases where Republicans lost, it was only because the Democratic candidates gave in all the way on the issues of racism and the war. Under mounting pressure from the Nixon-Agnew-Mitchell team, shining lights of liberalism like Adlai

Stevenson III tried to out-Spiro Spiro Agnew himself with calls for "law and order." For example, in his stampede to the right, Stevenson hired the infamous Thomas Foran, the prosecutor in the Chicago Conspiracy trial, to give him some good credentials as a tough defender of the "public" against "anarchy."

In New York State, too, liberals caved in to the rightwing onslaught. By the end of the campaign Ottinger had arrived at practically the same law and order stance as Buckley. The issue of opposition to the war in Vietnam was all but dropped by the exemplary "doves" Goodell and Goldberg. And Goldberg, in his campaign, didn't even have the guts to hit Rockefeller for what he obviously is—a billionaire super-exploiter with not one ounce of concern for the working people.

Throughout the campaign, the liberal candidates capitulated to the reactionaries so that many people were unable to distinguish between one or the other. It was an example of the complete capitulation of the liberals in the face of a political attack. All they did was try to steal the program of Nixon and Agnew for themselves.

### Bankers back Buckley

In New York State, of course, it was the most reactionary candidate of the Wall Street bankers and Nixon who got in. As William Buckley, the candidate's pro-fascist brother put it, the election of James Buckley "was the crystallization of counter-revolutionary impulses." But the counterrevolutionary impulses were engineered and manufactured by the banking magnates and industrialists who made it plain by their lavish financial support that Buckley was their chosen candidate.

(The danger for the workers inherent in Buckley's election is evident in the fact that even that case-hardened reactionary labor leader, George Meany, got belatedly alarmed by the aggressive campaign which Buckley and his banker friends carried out.)

The election of Buckley, however, does not indicate any fundamental shift in the consciousness of the working class as a whole. The workers were unable to express any independent voice or play any role in the recent election

farce, for there really is no room for revolutionary ideas to be expressed in the parliamentary arena at this time.

### Independent struggle needed

What is needed in this period is the development of an independent revolutionary struggle by the masses—whether it be in the factories, in the streets, or on the campuses, among Black people, workers and women. The workers and the oppressed need their own voices to be heard, independently of the bourgeois parliamentary system.

Only when the working class has developed as an independent revolutionary force will it be possible to seriously wage any kind of struggle in the parliamentary arena. And even then it will not be in order to take office in the capitalist government as a left cover for the imperialist establishment.

History has shown us that the most decisive class struggles take place outside of the parliamentary arena. If revolutionaries are elected to office, it is their job, through revolutionary agitation and exemplary conduct to politically undermine (rather than support) the system from within, just as their comrades are waging the struggle on the outside.

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Editors: Naomi Cohen  
Deirdre Griswold  
Contributing Editors: Vincent Copeland  
Fred Goldstein  
Manager: Dorothy Ballan  
Technical Editor: Rita Mullins

### Editorial office:

46 West 21st Street  
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Telephone: (212) 255-0352

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Leaders surrender on 30 and out key issue

# GM ranks aroused against UAW settlement

As we go to press a tentative settlement in the GM strike has been reported. Leonard Woodcock and the top UAW leadership have just agreed to accept a GM offer after eight weeks of strike against the 15 billion dollar auto colossus by nearly 400,000 workers, who at last reports were ready to go at least another eight weeks to get their original demands.

In spite of what at first appear to be reasonable gains in wages and the reinstatement of the cost-of-living escalator clause, the negotiators gave in on the crucial pension demand for "thirty and out" — that is, pension after thirty years regardless of the worker's age (e.g. work from 18 to 48 and get a pension).

The company had offered a pension at 58 before the strike started and the union emphatically refused. The agreement just initialled calls for a pension at 58 during the first year of the three-year contract; at 57 the second year; and 56, the third.

Many workers who have pounded the bricks for eight weeks and now are getting their second wind are not buying

it. Local 599 in particular, which is the big Buick plant in Flint, Michigan, is especially steamed up over it and 599 president, Jack Wagner, one of the originators of the "thirty and out" slogan, says he will call upon his members to reject the proposed contract altogether.

The Union's General Motors Council, composed of 350 unionists, most of whom are not very typical of the rank and file, are expected to okay the pact after some debate. But the question then goes to the different locals throughout the country, where there may be quite another story.

It is in the locals at the shop level, where the real conditions of work aggravate the people most, where pensions are most needed, where thousands of grievances have piled up, that the top bureaucrats, like the company itself, have the most fear of the new agreement not going down.

The locals have the right to reject the contract, just as they have the right to adjust local conditions before going back to work. The rejection of the contract would express their dissatisfaction with the failure to get the "thirty

and out" and strengthen their position in bargaining for needed gains locally.

The question of the murderous speed-up (which has not been mentioned in the news releases of the negotiations), the rights of stewards to represent the workers effectively, the safety conditions and the unsettled grievances in each particular plant

— are all burning in the consciousness of the rank and file. The real issues are just about to emerge, the militants feel, and the real struggles about to begin.

As Jack Wagner said: "This is an old game. They keep you out eight weeks and they think you're going to buy anything."

## An appeal from besieged Quebec

THE HO CHI MINH BOOKSTORE  
72 Prince Arthur Street East  
Montreal 130, Quebec  
October 26, 1970

Friends and comrades everywhere,

The recent unleashing of fascism in Quebec has dealt some severe blows to our work of support to anti-imperialist struggle throughout the world through the Ho Chi Minh Bookstore. The bookstore has been closed since the institution of martial law on Friday morning, October 16. Many comrades of the bookstore have been arrested and are being held incommunicado. Others have had to go into temporary hiding. Our homes have been invaded, our books, typewriters, money, cameras, etc., stolen by the "officers of peace." Many of our foreign comrades will face deportation. Those arrested face the loss of their jobs.

Those of us still free are trying to continue our work as best we can by other means, such as getting our news packets to our friends in the U.S. and around the world. We hope that these items are getting through and that you all will help us to propagate the true information about the regime of fascist terror under which we live now in Quebec.

At present, the Canadian colonialist

government and its provincial lackeys are hastening to institutionalize martial law by passing all sorts of new measures designed to repress the voice of every kind of dissent on a permanent basis, and to wipe out all expression of revolutionary ideology. For this reason we are not sure at the present time exactly what will be the future of our bookstore, nor do we know if and when we will be allowed to reopen. You will also understand that we are facing severe financial problems since we are not only prevented from selling our literature to get rent and utilities money, but must raise defense money for our comrades at a time when many of us have lost our jobs....

Although the story may be dying down in your local bourgeois press, you should know that the situation in Montreal is not any less drastic than a week ago, and the massive arrests and persecutions continue. We urge you all to discuss the Quebec situation in your local communities and voice your strongest support to the struggling people of Quebec.

Revolutionary greetings to you all,

THE HO CHI MINH BOOKSTORE

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## WORKERS WORLD PARTY LETTER TO TRUDEAU

# You are the criminal; free the Quebec prisoners!

The news has just reached us of your latest crime against the Quebec people committed under the War Measures Act. Pierre Vallières and Charles Gagnon, leaders of the militant Quebec liberation movement, their lawyer Robert Lemieux and labor leader Michel Chartrand have been charged with "seditious conspiracy" and face long jail terms.

An additional 22 persons have also been arraigned on charges of conspiracy and distributing leaflets, including a young American who shows true internationalism in supporting the Quebec struggle. There are hundreds more still in your jails, rounded up in a Gestapo-like sweep and detained without charge.

We say to you, and to your collaborators in Wall Street and Washington:

You are the criminals, not these brave men and women who are fighting for Quebec's freedom. You, who have oppressed and exploited the workers of Quebec, who have tried to destroy the culture and dismember the language of the Quebec nation, you who govern from Ottawa and the White House, feeding the bank accounts of your class with the flesh of the loggers and the blood of the General Motors workers. You have no right, no authority to brand anyone a criminal. Your whole rule is criminal, your will is imposed on the Quebec people by force and the Quebec nation is rising up to resist this tyranny.

You condemn the liberation movement for terrorism and violence. But it is you, the oppressors, who have imposed the terms of the struggle. You refused the just demands of the Front de Liberation du Quebec. Then you declared the fascist War Measures Act, making it illegal to give a speech, pass out a leaflet,

write an article or even express sympathy for the FLQ and the militant Quebecois movement.

You did these things when it became clear that the masses were rallying to the Manifesto of the FLQ, just hours after the four men mentioned above had addressed a large mass meeting in the Paul Sauve Arena.

But these brutal acts will not crush the people's desire for liberation. This will not make them meekly accept the yoke of oppression. They will find ways to organize and carry on the struggle—ways that you will deem illegal, as you have done already. Your idea of legality is the slavemaster's "right" to own slaves, the boss's "right" to exploit workers, the imperialist's "right" to oppress other nations.

But the people of Quebec, and the people rising up all over the world, will no longer have this legality shoved down their throats! Your War Measures Act is not a law that the oppressed will recognize, any more than they recognize your authority to rule Quebec in the first place. It is but an infamous piece of paper, a wretched screen for thousands of troops, tanks, helicopters and secret police. It is not the legislation of a sovereign people, but a declaration of war by a foreign power!

We declare our unwavering solidarity with the national liberation struggle of Quebec, and with our sisters and brothers who are committing their very lives to the fight. We demand the immediate release of all political prisoners and an end to the U.S.-Canadian occupation of Quebec.

Long Live Free Quebec!  
Long Live the FLQ!



Quebecois demonstrators' shirts read: "Free Quebec" and "I am a separatist."

# Chile squatters sign of capitalist decay

Just before his inauguration as President of Chile, Salvador Allende commented that "although bourgeois democracy had reached a high level (in Chile), no government has solved the problems of housing, employment and education." The utter bankruptcy of the capitalist regime, as Allende pointed out, is perfectly exemplified in the deepening housing crisis. As a result of the inability of the capitalist ruling class to provide housing for the people, some 85,000 Chileans have seized land and set up huge squatters' camps. This fact alone is testimony to the disintegration of a system that cannot serve even the most elementary needs of the mass of people.

The militant squatters' movement, although not much publicized here, has been an important factor in the revolutionary turn of events in Chile. In fact, the downfall of the Frei Christian Democratic government may have been due in part to its reaction to Chile's squatters just a year ago.

Last year, Chilean police attempted to evict squatters from a camp near the city of Puerto Montt in southern Chile. The squatters resisted and policemen killed nine squatters and wounded over 30. But the massacre backfired for the Frei regime. Many Chileans called Frei's police "butchers" after the Puerto Montt murders.

Politically, the damage to the Christian Democratic Party's popular support had been done. Frei's cabinet ministries were shuffled immediately after the Puerto Montt events and Frei was forced to take a more cautious attitude towards the squatters' movement from then on.

## The "homeless ones"

One startling example of the failure of Christian Democrats to deal with the related problems of land and housing for the people was the case of a development of one-family houses in Santiago. This token housing project was left unoccupied for three years after the houses were finished. Meanwhile, tens of thousands of Chileans were living in hovels. The Frei government has consistently capitulated to Chile's landowning capitalist class and their imperialist backers in Wall Street. While the Chilean rulers paid out more than \$100 million for land nationalized from wealthy landowners, the government failed to settle any substantial

number of poor families on this land!

Thus, a popular squatters' movement was the outgrowth of the Christian Democratic betrayal of Chile's homeless. Squatters' camps have been organized in the past year by the Socialist Party, Communist Party, and the Revolutionary Left Movement (MIR).

A few months ago, 1,200 squatter families set up a camp in an open field (owned by the government) in Santiago with a revolutionary militia wearing red armbands to defend the site against rightwing and police attack. The camp was called the Che Guevara encampment, one of at least 15 camps organized this year by the Revolutionary Junta of Homeless Ones—or more familiarly known as "Sin Casa" (the Homeless).

In Las Barrancas, a suburban slum of Santiago, Frei government officials were discriminating against poor squatters in the settling of families in new public housing. So the squatters moved into a field destined for new housing with their backs loaded with kitchen utensils, clothing, and odds and ends of material for making tents and shanties. Young revolutionary men and women surrounded the field armed with clubs and submachine guns to fight off any police assault on the camp.

## Capitalism brought misery

The housing crisis in Chile is, of course, directly connected with all other economic problems in Chile, which are the result of decades of capitalist and imperialist exploitation of the Chilean masses. Unemployment in Santiago is estimated to be over 20 per cent, according to the New York Times. Illiteracy and lack of educational facilities is still widespread throughout all of Chile. Squatter families have been living on \$11 to \$13 a month. And it is estimated that 600,000 Chilean children are mentally retarded because of insufficient protein in their diet.

These are the miserable conditions that over 100 years of "bourgeois democracy" have brought to the Chilean workers and peasants, and they have told the world that they've had enough of capitalist rule. Only a workers' republic will speak to the needs of the homeless, the poor, the wretched of the earth.

By P. Meisner

# Puerto Rican families seize buildings in NYC



Puerto Rican squatters demonstrate their determination to get decent, low-cost housing.

streets. However, the community was there with them, carrying huge banners reading, "We Will Not Be Moved" and Puerto Rican flags. The squatters had hung a picture of Julio Roldan on the fire escape. (Julio Roldan was a member of the Young Lords Party who was murdered in his cell in the Tombs recently.)

Since the police were called in, the squatters have moved into nearby St. Peters Episcopal Church. The six families of rent-paying tenants are still in the buildings. The landlords, who long ago fired the superintendent, and, in general, stopped all the essential services and repairs, are continuing to harass the tenants. They have now cut off all heat and hot water. There are 20 children still living in the buildings under these conditions! In a further attempt at intimidation, the landlords are keeping the buildings unlocked and allowing drug addicts to come in and use the many vacant apartments.

In an attempt to terrorize the people, pig landlord Glecker called the Reverend R. Jenks at St. Peters and threatened, "We are being harassed (by 11 homeless children) and we bought a gun. Tell the squatters."

But the Gleckers and the Belskys and the City and their bed-fellows in the courts better understand that the real Chelsea community—not the fashionable invaders—will not be intimidated by Glecker's threats. Even if the six families are forced to move, they will be replaced by many more in many other buildings.

## ALBIZU CAMPOS and the PONCE MASSACRE

By Juan Antonio Corretjer

A chapter in the history of the Puerto Rican liberation struggle by the comrade-in-arms of Albizu Campos.

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Puerto Rican community. But the real-estate industry, with the backing of the City, has designated Chelsea as a real estate gold mine. What this means is that the poor are being thrown into the streets to make room for the rich and their luxury buildings. The Puerto Rican community, on the other hand has designated Chelsea a battle ground in the war against the gluttonous landlords.

A walk through any block in Chelsea is enough to see how the battle lines are drawn: on the same block one building

is badly deteriorated, one is in the process of demolition, one is completely boarded up, another in the process of being renovated and yet another is a brand new luxury building with one room renting for \$200 a month! Some 4,000 Chelsea residents were forced to leave the community just last year.

When the landlords of 222-224-226 West 21 Street, Sidney Glecker and Florence Belsky—Belsky was running for judge in New York City—called in the cops, the squatters had already moved into the cold, rain-drenched

NEW YORK—On November 4, the day after the elections, Lindsay's pigs moved in to evict squatters, including 11 children, who had taken over three buildings on West 21 Street. These low income buildings are ear-marked for renovation. New, luxury apartments are to be built in their place. But, as has been the case in many buildings in Chelsea over the last year, the community moved in support of the squatters and tenants who refused to vacate.

Chelsea, once the home of Irish and Italian dock workers, is now a largely



# A fake socialist's fake "solution" for Palestine

By Rita Freed (Chairwoman of The Committee to Support Middle East Liberation)

The current ruling class scheme to propose a rump state for the Palestinian people (see WW No. 16) is now finding its inevitable echo among the "radical" intellectuals. Joining such Establishment stalwarts as Ambassador Nolte and Notre Dame President, T.M. Hesburgh, we now find MIT professor Noam Chomsky.

The New York Times of November 2 gave extensive coverage to the linguistics professor's remarks at the Arab-American University Graduates' Conference in Evanston, Illinois. Chomsky reportedly spoke in favor of a new State of Palestine with a federal framework, adding that it was quite clear the Palestinians could not establish militarily the (unitary secular) state which they envision, but that some Israelis were willing to consider creating a secular Palestine.

This defeatist formula could have only one meaning: the Palestinians must depend for a "political solution" on the goodwill of their oppressor, U.S. imperialism and its pawn, Israel.

There is no difference at all between such a sermon and the one which tells the dispossessed they must "accept the principle of partition" if they are to be treated "as a people aspiring to statehood" as a New York Times editorial of November 6 put it. They are equally antithetical to Arab self-determination.

## Which side is he on?

In an interview in the February issue of Free Palestine, Chomsky sets forth some of the basic positions which lead him to join Nolte, Hesburgh and the Times.

He speaks, for instance, of "conflicting rights" in Palestine, which he "doesn't know how to resolve." We wonder whether he would speak in the same terms of the conflict between the white settlers of America and the native inhabitants, or of that in South Africa. Probably not. Probably in those cases he would understand that it was not a matter of equally just and conflicting self-determinations; that the valid self-determination struggle is the one waged by the victimized and expropriated side—even though the alien settlers were indeed seeking a home.



Palestinian guerrilla stands ready to fight for liberation.

# Two-thirds of Cambodia liberated

By M. Margolies

In order to carry out its own imperialist aims, the U.S. is trying to convince the world that the puppet regime of Lon Nol is supported by the Cambodian masses.

The November 3 New York Times reported an interview with a lieutenant in the Lon Nol Army—an actor described as the "Rock Hudson of Cambodia"—who had supposedly escaped from the revolutionary forces. The intention of the story was to show a so-called "North Vietnamese invasion," but despite the wishes of the ruling class, it instead showed the power of the indigenous revolutionary movement in Cambodia.

After his capture by the National Liberation Armed Forces (NLA), this lieutenant had traveled through the liberated areas with recruiting teams "...and had been obliged to participate in more than a hundred recruiting meetings and ...generally about half of the men of the villages joined." In addition, the New York Times begrudgingly admitted that about 70 per cent of the forces fighting against Lon Nol were actually Cambodian.

However, there was, occurring at the same time, an important press conference that they did not find room for.

In Peking (as reported by Hsinua News Agency), Samdech Norodom Sihanouk, head of state of Cambodia and Chairman of the National United Front of Kampuchea (NUFK), made public a report sent by the NUFK from a liberated area in Cambodia.

The report pointed out that two-thirds of the country had been liberated, and that the NUFK has had control over four entire provinces and three-fourths of the other three provinces in the North and Northeast of Cambodia since last July. In addition, the National Liberation Armed Forces has completely liberated the province of Preah Vihear; in Kompong Thom province, only the city of Kompong Thom is still controlled by the U.S. puppets.

Even the famous "fishhook" area in Svay Rieng province, which the U.S. had previously invaded and occupied, is controlled by the NUFK, as well as district towns within ten miles of Phnom Penh.

The report continued: "The committees of the NUFK elected by the people have been set up in all the regions under our control at the levels of phum (village), khum (town), spok (district) and khet (province).

"These committees have replaced the enemy administration at the same level. Their powers extend to all fields:

economic, military, cultural, social, etc., in accordance with the political program of the NUFK.

"To be more precise, our committees show particular concern to the solution of all the problems affecting the daily life of our compatriots, from the smallest village to the most important urban center, thereby showing the will of our NUFK to govern the country with the people, by the people and for the people....Members of the militia are selected from among the population of the villages. They perform their tasks in the military field as well as in the economic and social fields. They participate in the common life of all the inhabitants, particularly in agricultural production....All our cadres and all our fighters at all levels work and fight without taking any salaries...."

In answering reporters' questions, Sihanouk pointed out that the peoples of Cambodia, Viet Nam and Laos were confronted with a common enemy—the U.S. aggressor—and that the wars against U.S. aggression and for self-determination were inseparable. Referring to the recent summit conference working out a common strategy for the three liberation movements, he declared that the people of Indochina would continue to be united, and would fight and win together.

The Jews of Europe certainly needed a refuge from persecution. But Chomsky fails to recognize certain important aspects of this fact, and falsifies others. He ignores the specific remarks of Herzl, Weizmann, Liebenstein and other leaders outlining the Zionist intention to expel the native Palestinians and the refusal to join them in fighting British rule; he asserts that bi-nationalism "would be consistent with pre-WW II Zionist ideals."

In fact, Zionism was a product and client of Western imperialism. It used the Jewish victims of European persecution not against their oppressors, but against other oppressed people, other victims of racist imperialism—Arabs. This is not at all an expression of the "real needs of the Jewish settlers," which Chomsky would like to reconcile with the "very just desires of the natives."

Those needs would best have been met by giving refuge to the European Jews in the U.S.—the very solution which Washington refused, thus cynically maneuvering the conditions for the creation of the Zionist state. Yet the professor denies such awkward facts of life, claiming explicitly that Israel is only an ally of imperialism because it is "trying to defend its national interests...under present world circumstances." Under other circumstances, he says, this alliance would be broken by Israel.

How? Not by the Palestinians conducting a national struggle, according to the "socialist" scholar, since such a struggle is destructive to the class interests of Palestinians no less than Israelis. He turns his back on the history of Vietnam, Algeria, Black America, Puerto Rico—and Palestine—where the fight for self-determination has led to the development of class-oriented, revolutionary politics.

## Guerrillas inspire resistance

It is the example of these struggles that inspires feelings of solidarity with the oppressed among the students and workers of the oppressor nations. But Chomsky turns things on their heads, calling guerrilla methods "counter-productive" and urging that struggle be subordinated to seeking "union among the radical forces" of both communities—when it's plain to all that the dissent movement in Israel exists because of the guerrilla struggle.

As we see, however, by his various Zionist apologia, and by the notion that the "human element" in Zionism "leads to the demand for a bi-national socialist society," the professor is actually undercutting the real radical forces in Israel. Those who are willing to assist the Arabs in the effort to re-create Palestine are out to smash the Zionist state, its ideology, and its alliance with imperialism—not to apologize for it.

Finally, Chomsky's formula deliberately adds to the ideological confusion about the respective roles to be played by Israelis and Palestinians in the liberation effort.

The vanguard elements of the oppressor nation can support and agitate on behalf of the struggle of the oppressed nation. They are obliged to. But it is not "up to" them. They cannot determine what form liberation shall take, they cannot presume to act as members of the nation that would be established upon the victory of the oppressed, even if that membership is promised to all by the program of the oppressed.

To do otherwise, as long as the self-determination of one nation is denied by the other, can only mask the true relationship, allowing the oppressing population to "forget" its responsibility. This is as true of Palestine as it is in South Africa, America, or anywhere else where one nation is being squelched by another.

Even some of the best-intentioned and most anti-Zionist Israeli activists seem to have trouble digesting this concept. When Chomsky, with his "progressive" credentials, tells the movement that the Palestinians can't achieve self-determination, that it is up to the "good" Israelis, he does a grave disservice no less to them and to the movement than to the Palestinians—and a service to imperialism which has been duly, if implicitly, acknowledged by that ruling class organ, the New York Times.

# On the organizing

## Chicago

### Oppressed people seize health clinic

By Bob Russell (Chicago YAWF)

CHICAGO, Nov. 7—The people of Chicago have wrested a victory from one of Babylon's most callous institutions—its health industry. Yesterday afternoon people from the red, black, white and brown oppressed communities began an occupation of a temporary "model cities" health clinic on the mid-north side. Having come equipped with four physicians, several nurses and medical students, the people were prepared to keep the clinic operating through the weekend and the night. The people came to claim only what is rightfully theirs: proper, full-time health care.

As the first young people, mothers and children, began entering the clinic around 2 p.m., the pigs were already on hand. Nothing as subversive as children receiving proper medical treatment was going to be allowed as long as they were around.

When closing time came the gestapo moved in, busting 45 of those inside. The pigs then hauled them off to 11th & State, after first booking them in the clinic's pharmacy. But the actions taken last night have forced the clinic's administration to declare that the clinic would begin operating on Saturdays.

This morning a picket line and rally were held on the sidewalk in front of the clinic, which was some 100 yards away behind a 6-foot-high spiked fence. Approximately 200 people marched and chanted. Many of the marchers were those busted the night before and out on bail. With a large number of pigs on the scene, there seemed to be a good chance the sisters and brothers might again see the bars of Daley's concentration camps from the inside looking out. The pigs made no move, however. The people who were engaged in the sit-in the night before had submitted to arrest peacefully, but that wasn't the mood today. On the picket

line people chanted, "Down with Brown!" (Murray C. Brown, Pig City's "health" commissioner). Youth Against War & Fascism participated in the picket line carrying placards affirming the people's right to free, full-time, proper health care.

Following the picketing a rally was held. The spokeswomen and men were diverse, ranging from Jean Robbins of the striking workers at Wesley Memorial Hospital, who declared that the striking workers unconditionally supported the community's demands, to Aaron Hilkevitch, one of the people's doctors busted the night before. Dr. Hilkevitch commented on the class nature of the conflict as evidenced by the fact that he and other "professionals" had been released on their own recognizance, while the poor people had to come up with bail.

Other speakers and groups included: Michael Chosa of the Native Americans, Obed Lopez from the Latin American Defense Organization (LADO), Charles Geary of the Uptown Area People's Planning Coalition, the Young Patriot's Organization (YPO), the Young Lords Organization (YLO) and Norrie Davis, a revolutionary sister from Rising Up Angry. Norrie promised "Angry" would continue to implement their slogan STP—Stop the Pig, Serve the People, and Seize the Power. She also stated that if circumstances dictated that the people again had to move on the clinic, and if the only way to hold it was with guns, well, that could be arranged.

The events of the last two days promise an era of solidarity like Chicago has not seen in a long time. As American Servicemen's Union organizer John Lewis has said, "You can poke a pig with your finger and it might hurt him a little bit. But if you bring those fingers together into a fist, you can smash his face in." ALL POWER TO THE PEOPLE!



Some of the 43 arrested for demanding full-time health care.

## Milwaukee

### Demonstration to free Angela

Nearly one hundred spirited people demonstrated this evening in front of the Federal Building in downtown Milwaukee. The demonstration was called by the Milwaukee Committee to defend Angela Davis.

The coalition of RYM, YIP and YAWF (the Milwaukee Liberation Front) led revolutionary chants such as "Jonathon Jackson live like him, Dare to struggle, Dare to win!"; "Free Angela, Avenge Fred, We'll fight till every pig is dead!"; and "Earl's free, Free Jesse and Booker!" (referring to the Milwaukee Three).

The pigs tried to hassle us by shouting out our names and by making

sexist comments to women and gay people on the demonstration. One RYM woman's camera was knocked to the ground when she tried to take a picture of the plainclothes pigs watching us and taking pictures from the Federal Building steps.

The YAWF Women's caucus carried a banner reading "Free our revolutionary sister Angela Davis!"

This demonstration was part of nationwide demonstrations protesting Angela Davis' extradition hearing in New York.

Lauren Stergar  
Milwaukee YAWF

## Cleveland

### Worker militant on trial

An important political trial for the Cleveland area will open this Monday, November 16. Ted Dostal, singled out by the pigs because of his long record in the struggle here, was arrested in October, 1968 at a huge anti-Wallace demonstration. He is being tried under the vicious Ohio anti-riot law for allegedly assaulting a cop. Many demonstrators were clubbed and several were arrested at the time, but only two persons, Dostal and a member of Youth Against War & Fascism, were charged.

It took two months for the pigs to produce the "assaulted" policeman and a witness—another cop. This obvious frameup has rallied a great many organizations and individuals to defend Dostal and the right of militant political action. The Dostal Defense Committee includes a dozen representatives of the steelworkers' unions in the Youngs-

town area, where Dostal was an active trade union militant for many years.

Ted Dostal has been a fighter for Workers World Party in the Youngstown-Cleveland area since the party's inception and is known throughout the movement as an untiring organizer in the cause of the workers and oppressed everywhere.

The Dostal Defense Committee (Box 2576, E. Cleveland, Ohio 44112) is already raising funds to appeal the case. Among other activities around the defense, the Committee organized a delegation of 35 well-known Cleveland activists to meet with Mayor Carl Stokes, the Safety Director and the Police Chief, demanding that all charges be dropped. When this was denied, Dostal countersued the police and the city under the Federal Civil Rights Act for deprivation of civil rights and liberties.

## Seattle

### Victory to the Third World Brigade

A number of Seattle collectives, including Seattle Youth Against War & Fascism, formed an anti-imperialist "Victory to the Third World" brigade to participate in the October 31 anti-war moratorium. The coalition felt it was absolutely necessary to remind the anti-war marchers that the war being waged by U.S. imperialism against the Vietnamese people is not the only case of brutal aggression that must be countered. It was necessary to advance the theme of the march from a mindless "Bring the troops home" to a militant support for the NLF of South Vietnam, the Palestinian commandos, Black people in this country, and all liberation struggles around the world.

The brigade was promoted by several collectives in Seattle with leaflets and wall posters. Seattle YAWF held a rally at the University of Washington campus and gave a full-page advertisement in its paper, the Puget Sound Partisan.

The Brigade gathered at the Federal Courthouse in Seattle to meet a march coming from the Black community.

YAWF arrived early and set up a banner reading "All Power to the Palestinian Commandos" and several flags, many from the YAWF Women's Caucus.

After two hundred people had gathered, Stan Skjele from YAWF spoke on the struggles for liberation around the world and the significance of such workers' struggles as the GM strike to the revolutionary movements. He was followed by the Radical Women of Seattle who also expressed their solidarity with Third World movements. Nubar Hovsopian from the Arab Students Union talked of the struggles of the Palestinian people. Mike Tiger, lawyer for the Seattle conspiracy defendants, ended the rally with an appeal for support of the Seattle 8.

YAWF banners then led the brigade of the militants into the main march. Throughout the march the YAWF Women's Caucus led chants of "Free Angela Davis," "Big firms get rich, GIs die," "Free Palestine," and "One side right, one side wrong, victory to the Viet Cong." A group of radical Arab students marched with the YAWF banner and carried it half the distance.



# front

## New York

### Frameup of Black P. Stone Nation



NEW YORK, Nov. 2—The New York Chapter of Youth Against War & Fascism held a demonstration today in solidarity with the Black P. Stone Nation of Chicago and in particular with Jeff Fort and Chester Evans, two of the leaders of the organization. The two men were arrested here and are presently incarcerated in the Tombs awaiting extradition to Chicago. Fort and Evans have been charged with the attempted murder of a Chicago policeman who was killed last August.

Sharon Martin, spokeswoman for Youth Against War & Fascism, said, "The demonstration was called in response to the arrest of the two men here and to show YAWF's solidarity with the Black P. Stone Nation. We protest this fascist frameup! The Chicago and Milwaukee chapters of YAWF held a demonstration in August at the Chicago City Hall Building when this

frameup was first fabricated. The Chicago pigs used the frameup at that time to shoot up and raid the Black P. Stone Nation Cultural Center and beat up several members of the organization. They also went into the Black community in Chicago and terrorized the people."

Fifty members of YAWF and supporters from the Iranian Students Association picketed in front of the Tombs on Center Street. They carried signs that read "Free the Black P. Stone Nation Political Prisoners," "Liberal Lindsay and Butcher Daley Frame the Black P. Stone Nation," and "Free the Black P. Stone Nation Brothers and Sisters." The chants continued for an hour: "Liberation for the Black P. Stone Nation," "Bail Is Ransom for the Poor," and "Jail the Rich, Free the Poor." The demonstration ended with chants of "Free the Black P. Stone Nation! Power to the P. Stones!"

## YLP and thousands at UN mark Puerto Rican uprising



LNS Photo

By Emily Hanlon

NEW YORK, Oct. 30—"Free Puerto Rico! Right Now!" rang through the streets of New York City from 125th Street and Lexington Avenue to the UN at 46th Street and First Avenue. The demand was loud and clear as some 10,000 people marched those 82 blocks carrying high the flags of Puerto Rico, "El Grito de Lares," the Nationalist Party of Don Pedro Albizu Campos, the Dominican Republic and Black Liberation.

Today is the twentieth anniversary of the battle at Jayuya, when Blanca Canales and a group of women and men of the Nationalist party freed the town of Jayuya from the U.S. oppressors. The people of Jayuya held the town for two days while Nationalist uprisings took place in ten other Puerto Rican towns.

October 30, 1959 stands in history as a new chapter in the Puerto Rican liberation struggle. Since the 1930's Albizu Campos and the Nationalist Party had stood in the vanguard of the Puerto Rican revolution. By 1950, the Nationalists were being hounded, attacked, framed and murdered in the same way that the U.S. is repressing the Black Panther Party today. The Nationalists decided that it was time to pick up the gun to defend themselves. The U.S. puppet governor of Puerto Rico, Muñoz Marin, used this as an excuse to unleash a vicious wave of attacks on the Nationalist Party.

Albizu Campos and the Nationalist Party decided that they would rather go down fighting than submit to the repression. And so, on October 30, 1950 Blanca Canales led her comrades to liberate Jayuya.

On the same day, two brothers of the Nationalist mission in New York heard about the victorious rebellion—but they also heard the lie that Albizu

Campos had been killed. They decided to retaliate by killing President Truman. Two days later, Griselo Torresola lay dead inside the president's home. Oscar Collazo lay wounded. Four guards were shot, one executed. Oscar Collazo is still in Leavenworth today—a prisoner of war.

The tremendous response by the Puerto Rican community to the call to the streets by the Young Lords Party and the Puerto Rican Student Union, and the tremendous solidarity and support shown by other Third World people, marks more than just the commemoration of an anniversary. Last year, on October 30, the Young Lords had also called for a demonstration and only 100 people turned out. Today's demonstration, therefore, reflects not only the growing consciousness in the Puerto Rican community, but also the degree to which the people of El Barrio relate to the revolutionary programs of the Young Lords.

As indicated by the demands of the demonstration, the militancy grew from the strong nationalist and anti-imperialist sentiment sweeping through Puerto Rico and the Puerto Rican communities in the U.S.: 1) Liberate Puerto Rico now; withdraw all military bases and troops from the island and no more Puerto Ricans forced to serve in the U.S. Army. 2) Free all Puerto Rican political prisoners and prisoners of war. 3) End the genocide of all Third World people. 4) Smash U.S. imperialism.

The demonstration began at 125th Street and Lexington Avenue, where the Third World contingent met, and marched down to 96th Street to join with the revolutionary supporters from the mother country. As the demonstration marched toward 96th

Street, with the flags of struggle, of revolution and liberation flying high, fists shot into the air in revolutionary salute. The chant "Free Puerto Rico! Right Now!" spontaneously burst into cheers of revolutionary solidarity. And as the demonstration turned the corner at 96th Street, banner after banner, block after block of demonstrators passed, chanting, fists raised high, until the front of the march disappeared around Second Avenue.

The spirit and the militancy of the demonstration never lagged; and, in fact, the streets did belong to the people throughout the whole march. Traffic was stopped for blocks. Although we all knew that the cops were massed around the demonstration, they did not dare to make an appearance until the march reached the UN.

A rally was held near the UN, with speakers, mostly in Spanish, from the Young Lords, Movimiento Pro Independencia (MPI), the Federation of University Students Pro-Independence (FUPI), and the Puerto Rican Student Union. Masai Hewitt of the Black Panther Party also spoke as did William Kunstler. The rally ended with a speech by Juan Gonzales, Minister of Defense of the Young Lords.

It is clear from this demonstration that the Puerto Rican community is uniting and organizing. The people of El Barrio know that the oppression from which they tried to escape when they left their homes and families in Puerto Rico has followed them. And so when the Puerto Rican community poured into the streets on October 30, they were not only commemorating the battle of Jayuya—rather, they were putting their oppressors on notice that the future will hold many victorious Jayuyas until Puerto Rico is free!

## 150th Anniversary of Engels' birth

## LENIN ON ENGELS

The following was excerpted from "Lenin on Engels," written on the 40th anniversary of Engels' death.

After his friend Karl Marx (who died in 1883), Engels was the most remarkable scientist and teacher of the modern proletariat in the whole civilized world. Ever since fate brought Karl Marx and Frederick Engels together, the lifework of both friends became their common cause. To understand, therefore, what Frederick Engels has done for the proletariat, one must clearly master the significance of the work and teaching of Marx in the development of the contemporary labor movement.

Marx and Engels were the first to show that the working class with its demands was the necessary outcome of the modern economic order, which together with the bourgeoisie inevitably creates and organizes the proletariat. They have shown that it is not the well-meaning attempts of some noble-minded individuals that will deliver humanity from the ills which now oppress it, but the class struggle of the organized proletariat. Marx and Engels, in their scientific works, were the first to explain that socialism is not the fancy of dreamers but the final aim and the inevitable result of the development of the productive forces of modern society. All recorded history up till now was the history of class struggle, the change of domination and the victory of one social class over another. And this will continue until the bases of the class struggle and class rule—private property and anarchic social production—have ceased to exist. The interests of the proletariat demand the overthrow of these bases, and therefore the conscious class struggle of the organized workers must be directed against them. And every class struggle is a political struggle.

These views of Marx and Engels have now been made their own by the whole proletariat fighting for its emancipation, but when the two friends in the forties took part in the socialist literature and social movements of their time, such opinions were something quite new. At that time there were many people—talented and mediocre, honest and dishonest—who, carried away by the struggle for political freedom and the struggle against the autocracy of

kings, police and priests, did not see the antagonism of interests between the bourgeoisie and the proletariat. These people did not even admit the idea of the workers coming forward as an independent social force.

There were, on the other hand, many dreamers, some of them men of genius, who thought that it was but necessary to convince the rulers and governing classes of the injustice of the modern social order, and it would then be easy to establish peace on earth and general well-being. They dreamt of a socialism without struggle. Finally, almost all the socialists of that day and the friends of the working class generally considered the proletariat only an ulcer and observed with horror how, with the growth of industry, this ulcer was growing too. All of them, therefore, contemplated how to stop the development of industry, together with the proletariat, how to stop the "wheel of history." Contrary to the general fear of the growth of the proletariat, Marx and Engels placed all their hopes on its continuous growth. The greater the number of proletarians, the greater will be their power as a revolutionary class, and the nearer and more possible the coming of socialism.

In a few words, the services rendered by Marx and Engels to the working class may be expressed thus: they taught the working class to know itself and become class conscious and they substituted science for dreaming. This is why the name and life of Engels should be known to every worker....

Unlike Hegel and other Hegelians, Marx and Engels were materialists. Regarding the world and humanity materialistically, they perceived that just as material causes underlie all natural phenomena, so the development of human society is conditioned by the development of material forces, the productive forces. On the development of the productive forces depend the relations into which men enter with one another in the production of the things required for the satisfaction of human needs. And in these relations lies the explanation of all the phenomena of social life, human aspirations, ideas and laws.

The development of the productive forces creates social relations based upon private property, but now we see that this same development of the productive forces deprives the majority of their property and concentrates it in the hands of an insignificant minority. It abolishes property, the basis

of the modern social order, it itself strives towards the very aim which the socialists have set themselves. All the socialists have to do is to realize which social force, owing to its position in modern society, is interested in bringing socialism about, and to impart to this force the consciousness of its interests and of its historical task. This force is the proletariat.

Engels got to know the proletariat in England, in the center of English industry, Manchester, where he settled in 1842, entering the service of a commercial firm of which his father was a shareholder. Here Engels not only sat in the factory office but wandered about the slums in which the workers were cooped up, and saw their poverty and misery with his own eyes. But he did not confine himself to personal observations. He read all that had been revealed before him about the condition of the British working class and carefully studied all the official documents he could lay his hands on.

### *Origin of the Family, Private Property and the State*

## From the writings of Engels

The overthrow of mother-right was the world historical defeat of the female sex. The man took command in the home also; the woman was degraded and reduced to servitude, she became the slave of his lust and a mere instrument for the production of children. This degraded position of the woman, especially conspicuous among the Greeks of the heroic and still more of the classical age, has gradually been palliated and glozed over, and sometimes clothed in a milder form; in no sense has it been abolished.

The establishment of the exclusive supremacy of the man shows its effects first in the patriarchal family, which now emerges as an intermediate form....

Its essential features are the incorporation of unfree persons, and paternal power; hence the perfect type of this form of family is the Roman. The original meaning of the word "family" (familia) is not that compound of sentimentality and domestic strife which forms the ideal of the present-day philistine; among the Romans it did not at first even refer to the married pair and their children, but only to the slaves. Famulus means domestic slave, and familia is the total number of slaves belonging to one man. As late as the time of Gaius, the familia, id est patrimonium (family, that is, the patrimony, the inheritance) was bequeathed by will. The term was invented by the Romans to denote a new social organism, whose head ruled over wife and children and a number of slaves, and was invested under Roman paternal power with rights of life and death over all....

Such a form of family shows the transition of the pairing family to monogamy. In order to make certain of the wife's fidelity and therefore of the paternity of the children, she is delivered over unconditionally into the power of the husband; if he kills her, he is only exercising his rights....

(Monogamy) was not in any way the fruit of individual sex-love, with which it had nothing whatever to do; marriages remained as before marriages of convenience. It was the first form of the family to be based, not on natural, but on economic conditions—on the victory of private property over primitive, natural communal property. The Greeks themselves put the matter quite frankly: the sole exclusive aims of monogamous marriage were to make the man supreme in the family, and to propagate, as the future heirs to his wealth, children indisputably his own. Otherwise, marriage was a burden, a duty which had to be performed, whether one liked it or not, to gods, state, and one's ancestors. In Athens the law exacted from the man not only marriage but also the performance of a minimum of so-called conjugal duties.

Thus when monogamous marriage first makes its appearance in history, it is not as the reconciliation of man and woman, still less as the highest form of such a reconciliation. Quite the contrary. Monogamous marriage comes on the scene as the subjugation of the one sex by the other; it announces a struggle between the sexes unknown throughout the whole previous prehistoric period.... The first class opposition that appears in history coincides with the development of the antagonism between man and woman in monogamous marriage, and the first class oppression coincides with that of the female sex by the male. Monogamous marriage was a great historical step forward; nevertheless, together with slavery and private wealth, it opens the period that has lasted until today in which every step forward is also relatively a step backward, in which prosperity and development for some is won through the misery and frustration of others. It is the cellular form of civilized society, in which the nature of the oppositions and contradictions fully active in that society can be already studied.





## Women meet to plan anti-war actions

## The Baltimore Conference

Reprinted from BATTLE ACTS

(YAWF Women's Newsletter)

At a meeting of women held in Baltimore over the weekend of October 24-25, three North American women who had just returned from a meeting in Budapest with Vietnamese women related some of the stories they were told about the suffering of our South Vietnamese sisters in the war: Women are continually raped and murdered by the U.S. occupation forces; they and their children are tortured in prison for the "crime" of fighting for independence of their country; and masses of women (400,000, that is, almost one to every GI) have been forced to become prostitutes.

To fight these war crimes an organization of women has been formed in Saigon to protect women against the war which is destroying their lives. It is called the Committee of Women's Action for the Right to Live. The name alone speaks volumes about Vietnamese women and the war. It really struck those of us at the meeting with its stark implication—in Vietnam women have to organize just to survive!

We were in Baltimore that weekend precisely because the women of Vietnam, North and South, have raised the great importance for American women to oppose the war as an organized force. Toward this end, three women from the Women's Liberation Movement had travelled to Budapest to meet the Vietnamese to talk about a projected series of three conferences, one in Quebec, Toronto and Vancouver, next March where American, Canadian and Quebecois women could meet delegations from South Vietnam, North Vietnam, Laos and Cambodia to talk about what the war has done to women and how we can help to end U.S. aggression.

The women who attended the Baltimore meeting were gathered together in a hurried way by invitation from Washington Women's Liberation to women's organizations in different cities. Although there were women there from 15 cities including Buffalo, Boston, New York, New Haven, Chicago, Washington, Baltimore and Toronto, the last minute effort to inform women of the meeting, and the limitation of the delegations to two women from each city, obviously left untouched scores of women's organizations and hundreds of unaffiliated women who might be interested in becoming involved in such a project. Represented there were women from Chicago Women's Liberation Union, the Anti-Imperialist women's group from Washington, Bread & Roses, the Leila Khaled Collective (Toronto), women from Youth Against War & Fascism and the Committee of Returned Volunteers.

Most unfortunate of all was the fact that the Baltimore meeting did not include any Third World women. This was a heavy handicap because the Vietnamese women in Budapest had expressed the hope that Third World women, particularly women from the Black Panther Party, would be at the March conferences. To remedy this serious lack, it was decided that a letter would be drafted that would be sent out as widely as possible to Black, Spanish, Asian and all other Third World organizations across the country to transmit

the information from the Vietnamese women about the forthcoming conferences and to convey the deep desire of the Vietnamese to meet with Third World women.

The hope was expressed in Baltimore that no less than half of the delegation from the U.S. to the conferences in March would be Third World women who obviously suffer the greatest oppression of all.

In order to spread the word about the conferences more widely and to get women involved in anti-war activities, a series of actions are being planned as part of a whole anti-imperialist offensive of women. The first proposed action is to be held on December 20, the tenth anniversary of the NLF as an act of solidarity with our Vietnamese sisters who are living under the gun.

In talking about the conferences in Quebec and Canada, everyone was aware of the fact that fascist rule has been imposed by the Canadian Government in an attempt to crush the liberation struggle of the Quebec people. This may make a Quebec conference impossible. However, the women decided to go ahead with the organizing anyway. We were told that the Quebecois women's organization (FLF) was very interested in the conference and hoped to participate.

We, YAWF women, believe that if this struggle includes opposition to all forms of imperialist aggression—whether it be against the Vietnamese people, the Palestinian people or the Black people right here at home—this movement could have the potential of a genuine working alliance between Third World women and white women struggling for liberation.

It is difficult at this time to tell if it will be possible for such a coalition to really develop. But if it does work, it will not only be regarded by our Vietnamese sisters as an important demonstration of solidarity, it will also help us in our struggle here at home.

For too long the Women's Liberation Movement has regarded the struggle of Vietnamese women to be unrelated to the fight for women's liberation. Yet the women who came back from Budapest were particularly struck by the high degree of women's consciousness that the Vietnamese women had. They made a healthy self-criticism of the Women's Movement here for trying to judge other women solely in terms of the level of the struggle in the U.S. For example, attitudes towards children, the family and what forms of organization women relate to were found to be very different from the point of view of an oppressed colonial people. Nevertheless, it was clear to the three women that the Vietnamese women whom they met are consciously fighting for women within the whole context of the life and death struggle against U.S. imperialism.

In private conversation with one of the sisters in Baltimore I heard a story that was a remarkably touching proof of how very conscious the Vietnamese are of the oppression of women. This sister told me that before she was at all involved in the women's struggle, she had gotten a chance to go to North Vietnam in 1967 with a group of anti-war activists. Once in Vietnam their hosts kept asking the women in the group if they wouldn't like to meet separately with their sisters from North Vietnam. The American women could not understand the need for such a meeting and resisted the idea. When they finally gave in, they found that it was a tremendously inspiring experience to meet, as women, with the Vietnamese to discuss the oppression that women suffer and how they were dealing with it.

It was the Vietnamese women who actually raised her woman's consciousness and recruited her to the cause of Women's Liberation!

The report from the Vietnamese women in Budapest gave the women in Baltimore a heightened sense of solidarity with oppressed women struggling in other parts of the world. And this sense adds a profound meaning to the struggle of women here against the male supremacist, capitalist system.

At the same time that we continue to fight against job discrimination, lack of child care, household drudgery and second rate status, among many other things that oppress us as women, we are seeing more and more the essential role we will have to play in any revolutionary upheaval and are moving, as women, on many different fronts to be part of the revolutionary reconstitution of society so that we, who are half of humanity, will be fully represented as an oppressed group fighting for liberation.

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The fruit of these studies and observations was the book which appeared in 1845: *The Condition of the Working Class in England*. We have already mentioned what was the chief service rendered by Engels in writing *The Condition of the Working Class in England*. Even before Engels, many people had described the suffering of the proletariat and had pointed to the necessity of helping it. Engels was the first to say that the proletariat is not only a suffering class; that it is, in fact, the disgraceful economic condition of the proletariat that drives it irresistibly forward and compels it to fight for its ultimate emancipation. And the fighting proletariat will help itself. The political movement of the working class will inevitably lead the workers to realize that their only salvation lies in socialism.

On the other hand, socialism will become a force only when it becomes the aim of the political struggle of the working class. Such are the main ideas of Engels' book on the condition of the working class in England, ideas which have now been adopted by all thinking and fighting proletarians, but which at that time were entirely new. These ideas were set out in a book written in absorbing style and filled with most authentic and shocking pictures of the misery of the English proletariat. The book was a terrible indictment of capitalism and the bourgeoisie and created a profound impression. Engels' book began to be quoted everywhere as presenting the best picture of the condition of the modern proletariat. And, in fact, neither before 1845 nor after has there appeared so striking and truthful a picture of the misery of the working class.





by Ellen Pierce

Between the time Terry Klug joined the Army in 1966 and got out of the Fort Leavenworth stockade last month, he has done a lot to advance the struggle of GIs against the war and the military. He was one of the leaders of RITA—Resisters Inside the Army—after he went AWOL to Paris rather than be sent to Vietnam. From Paris, where he fought on the barricades during the 1968 uprising of French workers and students, he later returned

## Interview with ASU organizer, Terry Klug

# Ex-prisoner of war still fighting

to the U.S. as an organizer for the American Servicemen's Union.

The Army then threw him in the Fort Dix stockade and sentenced him to three years as a "deserter" for refusing to go fight his Vietnamese sisters and brothers. When a rebellion swept the stockade in June 1969, Terry was one of the men the brass tried to get for being a "ringleader." Despite the threats and pressure the army used to get prisoners to testify against Terry, the GIs wouldn't do it, and he was acquitted.

After serving two years on the previous desertion conviction, his sentence was reduced to one year and Terry was released from the stockade at Fort Leavenworth and discharged. He is now working as an ASU organizer in the union's national office in New York City.

WW: How did you feel about the war and the army before you enlisted?

Klug: I didn't have any ideas about the war or the army before I enlisted. I woke up one morning after partying all night and me and my two buddies went down and enlisted together. My negative feelings towards the army began from the instant I went in. The war didn't effect me at all because it was so abstract. I pushed it back. I just never thought about me going. I went to infantry training at Ft. Ord. It was voluntary because it was part of Officers Candidate School. I went to infantry for seven weeks and then I quit. I dropped out. I told them I didn't think I could ever give anyone an order. They thought that was a pretty good reason.

So next they put me in a clerk-typist school. I ran into this Black guy who was named Butch, a really good fellow; he'd been in the stockade a few times for AWOL. He started talking to me about the war. He knew that the war wasn't for him and he thought it wasn't for me either. He wouldn't leave me alone, kept pounding at my brain, until I started accepting the fact that it could be slightly possible for me to be ordered to Vietnam. I promised him that if I ever was put on orders I wouldn't go.

I was put on orders to the 525th Military Intelligence at Ft. Bragg.

I walked in the unit and I found out the first day that we were going to Vietnam. I was shocked. I couldn't believe it. I walked into the barracks and asked, "Hey man, they told me in the orderly room this thing's going to Vietnam." I thought possibly it might be a joke or something.

I had two months to toss it around. I had personal battles with myself. I wasn't quite sure why I didn't want to go except that I didn't have any business over there. I used to lay awake at night, crying, scared. I went to my company commander and asked if he could change my orders. I thought maybe I could slide by.

He talked to me about finking out on the rest of the guys. It meant something to me. I felt for a long while I was finking out on the guys in the unit by not going. But then I went back and told him to put me in the stockade because I wasn't going to go.

## AWOL to Paris

WW: So you went AWOL and left the country?

Klug: I got to Paris. I heard there were other GIs there working against the war, some sort of loose organization. I felt I had taken a position and wanted to do something. I didn't speak the language, didn't know anybody, I just went. I had 10 or 15 dollars. I just contacted people off the street.

WW: Is that where you met Dick Perrin and Resisters Inside the Army (RITA)?

Klug: Perrin had just come from his unit in Germany, and before that he'd been at Ft. Sill with Andy (Stapp, now ASU chairman). He had a lot of press clippings and the whole story of what they were doing. I was real excited about it. In the next six or eight months I did a lot of reading, a lot of work with RITA, and quite a bit of speaking.

WW: What made you decide to come back?

Klug: In April, Perrin mentioned to me that he'd really like to go back to the States, go back into the army. We talked it over for months. I didn't want to go to jail. I would have come back on

the spot if I didn't have to go to jail. It took me so long to hassle it over because I wasn't sure I could do it, a jail term. I wasn't prepared for it, didn't know what they did to you in there. So I kept sitting around Paris working with RITA till I started going nuts. I had to get back here. It was aggravating me, infuriating me, the whole situation.

I felt outside the struggle. If I was advoc-

ating resistance from inside the army it was really contradictory to be over there AWOL. I tried to justify it, explain it, but it just didn't work. So I came back.

WW: Did the knowledge that there was an organization, that the ASU was functioning, make any difference in your actions?

Klug: Yes. I came back as an organizer. That's the reason I came back, so I could work with the union when I got out of prison. I knew I'd be getting time. I figured one or maybe two years, not the three I got for desertion. But I figured it would be well worth it if I could get through the time, to be out on the streets.

WW: How did the Ft. Dix stockade live up to your fears or expectations?

Klug: Perrin had given me a little briefing. He had been in a couple of weeks. I knew I'd be going to solitary confinement, so that wasn't a shock to me. I was never afraid of anything physically, so that was one thing out of the way. I started fighting right away. The minute I got in there I started fighting with the guards and just kept on doing it for the next two years.

I met John Lewis (now ASU National Field Organizer) right when I came in. I started rapping to the guard about the union. The guard threatened to break my fingers when he was fingerprinting me. Then they threw me in the bull pen and told me to sit in there and keep my mouth shut. I saw Lewis there but I didn't know him from Adam, of course. He'd just been thrown in the stockade too. He said to me, "You an ASU member?" I thought, wow, this is all right. They must be pretty strong if the first person I meet in jail is an ASU member.

## In solitary

They shot me out of there into solitary on Code 14—very sensitive person. I fought for four or five days, made a big fuss...I told them I wanted to call my lawyer—but I didn't have a lawyer. Finally they said OK. I had the union number in my shoe and pulled it out and telephoned the union, collect. I got hold of Stapp. He said they'd get someone down there and I said you'd better get someone down here quick, these people are hassling me and I don't know what to do. The lawyer came up about a week or two later.

I raised hell in there (solitary) cause I didn't think I should be in there. You had to fight back and question everything they did.

(Terry was kept in solitary while awaiting trial on charges of desertion.)

They put John in solitary for disrupting a brainwashing class that they had in the stockade. We were in the same cell block but we weren't allowed to talk. So we used to write notes, about ten- or twelve-page notes. It was our only way of communicating. We really went into heavy stuff. It was really beautiful cause we were both helping each other out.

I'd print up little hand-printed leaflets and pass them around the cell block to guys, saying that it was the duty of everyone to overthrow the yoke of oppression. They were received real well. We used to sing songs, anti-war songs. The guards would scream at us to shut up, but we'd keep on singing, the whole cell block. We had a together cell block.

Finally after four and a half months they let me out of maximum. I couldn't believe it. I really didn't want to leave by that time. But I just trotted on out to the pound where the rest of the guys were. I was there two and a half weeks until that revolt broke out.

## The Fort Dix rebellion

WW: How did you feel about your acquittal in your court-martial on the charges from the revolt?

Klug: I was shocked. I didn't believe it could be possible. I was expecting between five and ten years on that. Hank (DiSuvero, Terry's lawyer) told me to expect four or five. I knew I could do five, five more. When I walked up to them, stood up for the verdict, I had no idea they'd acquit me.

WW: What about the guys who testified for you des-



pite the pressure the army put on them to get evidence against you as a "ringleader"?

Klug: The reason for it was that they thought a lot of me and they didn't want me to go away. There were people who testified for the prosecution who refused to help the prosecution case once they got on the stand. Some of them didn't know me; they had made statements without knowing it so they could get out of the stockade. But they realized that it was their revolt. That revolt wasn't my revolt. It wasn't the next guy who was getting court-martialed with me like Brakefield or Rodriguez. It was everybody's revolt. And it took them a while to understand that it was everybody's responsibility what had happened. What had come out of it was their responsibility. In going up there for me they were defending that revolt.

After the trial, the prosecutor, Capt. McNulty, came over and reached his hand out and said good show. Wanted to shake my hand. I was thinking to myself it was a game to him all the time. I could have gotten 40 years and to him it was a game, like playing a good tennis match or a good ball game. He happened to lose that bout but it was no bag and he was willing to say hey and shake hands and come out smiling. I didn't have a fucking thing to smile about. I could of gone away forever for that thing. WW: How did word of the demonstration in October 1969 for the Ft. Dix 38 get in, and what effect did it have on the prisoners?

Klug: It got in a number of ways—through guards, people who were coming from SPD into the stockade. It had a tremendous effect. I was in solitary confinement and we heard rumors that the demonstration was going to come up around the stockade. The guys were enthralled. It had so much effect that they locked all the guys in the solitary confinement cells. They took Brakefield, Russell, myself and Rodriguez (the men facing long sentences after the revolt) to the other side where we faced the compound instead of the street. They threw the cell keys up to the tower guard so the keys wouldn't be in the cell block.

The guys have to know that people out there are aware of what's going on, are aware of their particular battle inside—not only aware, but are behind them. That's what that demo did. It made the GIs realize that there was a movement out there that firmly supported what they were doing in that stockade.

## The American Servicemen's Union

WW: How do you see the struggle developing at this point?

Klug: The ASU developed out of oppression. That's how the union was born and that's how it's been developing. The reason why the union will have to be victorious, will have to work and is working, is because it gives the GIs an alternative. It gives them an organization. And to achieve anything you have to have that organization. It's not enough to go around organizing just for the sake of organizing or organizing in the sense of enlightening people to a certain degree. You have to have a program. That's what the union offers and that's why we're getting places.

WW: How did you feel when your three-year sentence for desertion was reduced after you'd already served most of it?

Klug: I was mad. I made a big stink. I didn't have anything to lose then. I was sad in a way too. I was glad I was getting out but I didn't go out of Ft. Leavenworth kicking my heels up because you leave a lot of guys behind that you know are never going to get out, ever, because they're doing natural life and stuff. You can't walk out really joyful when you realize that. I sure wish that those guys could have come out with me.



## FIST, YAWF protest racist terror in Illinois

# Down with Cairo slavemasters!

Special to Workers World  
By Sharon Sindelar  
FIST Collective

Springfield, the state capitol of Illinois, is labeled "An All American City" by the ruling class, and, true to the rightwing imagery this nickname calls up, it is a citadel of mid-West fascism. Springfield's bourgeoisie and Governor Ogilvie felt their reactionary roots shaken Sunday, November 1, when a group of militant demonstrators, called by FIST and supported by Chicago-Milwaukee YAWF, arrived in the Governor's own backyard to challenge his most recent decision to send additional racist state troopers into the already occupied Black community of Cairo, Illinois.

Cairo, target of white ruling-class oppression of the most vicious Southern variety, has been the scene of intense struggle for years between the Black community, now represented by the United Front of Cairo, and racist city officials, the local pig force, and a local vigilante group called "White Hats." Recently this struggle has reached revolutionary proportions. The bourgeois press has reported squads of Blacks keeping local swine pinned under gunfire inside their own pigsty as well as running gun battles with the pigs.

### Over 100 night raids

In a period of fifteen months, the Black community has experienced 110 consecutive nights of sniper fire from vigilantes, many of whom are known to be local "law enforcement" officers. For years, Illinois state troopers have occupied the small depressed city of Cairo (8,500 population, over half Black) located at the southern tip of Illinois. That occupation has never meant protection of Black lives, however. Rather, it has meant a further propping up of the white-controlled power structure and wealth at the expense of the Black people.

Governor Ogilvie responded to the

new tensions in Cairo with typical ruling class "foresight"; he sent in the troops to put out the fires of rebellion at any cost to Black lives. Understanding the importance of this struggle waged by the United Front and Black people of Cairo, FIST Collective began an intensive educational and fund-raising campaign which climaxed in the militant demonstration on Sunday in Springfield.

A Solidarity Meeting with the United Front and Black People of Cairo was held on the University of Illinois campus. Between 150 and 200 students watched a filmed documentary of economic and racial strife in Cairo and heard two Black speakers from Champaign-Urbana's Black community, the North End, speak on Black oppression.

One of the speakers, Larry "Beano" Williams, summarized his talk by saying that if he had his way, he would take the wealth accumulated by the ruling class and distribute it among the people. When he concluded by saying, "I guess that is socialism," he was greeted with loud applause and shouts of "Right on!"

John Lombardo, of FIST, spoke of the status of Black people as a colony within the mother country. Ellen Wilkerson, of the FIST Women's Caucus, gave an account of recent developments in Cairo, and Jill Wattenberg, also of the Women's Caucus, spoke on the relationship of white women's struggle to the struggles of all oppressed people against imperialism.

Over \$100 was raised for the United Front, \$30.00 of which was raised by Chicago YAWF at the recent Rank-and-File Trade Union Conference in Chicago. The money has been sent to the Front with a letter expressing the solidarity of FIST and YAWF.

On Sunday, forces were mobilized for the action in Springfield. Approximately fifty militant demonstrators picketed and held a rally at the Lincoln statue in front of the Capitol Building, then marched to the Governor's mansion chanting "Ogilvie lives high while Black people die" and "Po-

wer to the United Front, Jail Governor Ogilvie!" This action was held in spite of attempts to intimidate revolutionaries by local ordinances which forbid picketing without a permit, and then allow only four people picketing at a time in a business area.

### Protesters defy injunction

Knowing that this permanent injunction against demonstrations came from the same pigs whose "law-and-order" methods spell genocide for Black people, the motivation to demonstrate our support for the Front—with tactics worked out to guard against pig attacks—was even stronger than ever. The only reaction from the pigs, however, came in the form of undercover FBI (Illinois' state FBI) agents taking pictures; the uniformed goons were waiting in the wings, but never moved. The demonstration was a total success, and

news coverage was extensive.

Meanwhile, the struggle in Cairo continues. So far, an economic boycott, begun a year and a half ago, has closed thirteen white-owned businesses. Militant Black leaders are promising their determination to defend their community, and the strength and revolutionary determination of the Black people grows with every day of struggle.

The struggle in Cairo must not be oversimplified into a purely racial issue. The city's basic problem is one of ruling-class economic control and injustice for Black people as well as for many poor and downtrodden whites. We are confident that Cairo's white laborers will join with their Black brothers and sisters to overthrow the ruling clique propped up by Ogilvie and his cronies. ALL POWER TO THE UNITED FRONT! OVERTHROW THE CAIRO SLAVEMASTERS!



## Champaign, Illinois

# Another Black youth murdered by cops

Special to Workers World  
By John Lombardo  
FIST Collective

CHAMPAIGN, Ill. — Last May, several days before Nixon's aggressive move into Cambodia was made public, the local "occupying army" of Champaign-Urbana's Black community carried out a "search-and-destroy" mission which culminated in the death of Edgar Hoult, a Black youth who lived with his parents in Dunbar Court, Urbana.

Hoult, 22, was in his car when a squad car began chasing him. He would not stop for the pigs when they tried to get him to pull over. While the bourgeois press and other spokesmen for the local bosses have claimed Hoult's attempted escape to be "proof" of his having done something wrong, we know that Hoult had every good reason for trying to elude the racist police.

Last May was a time of intense worry for Champaign-Urbana's ruling clique: University of Illinois students had seized the Electrical Engineering building to protest GE recruiting; continuing the protest against GE, along with the added issue of the refusal of the Board of Trustees to allow Bill Kunstler, Conspiracy 7 lawyer, to speak on campus, some 5,000 students and street people took the streets of the campus town for two nights in a row, forcing the Mayor to call in the National Guard; and many businesses were trashed and firebombed.

In this atmosphere, with the racist pigs hunting like rabid wolves for a scapegoat, it is no wonder that an unarmed Black man would not want to stop for a "routine check" in the early morning hours with no witnesses

to make the pigs think twice about acting like a Klan lynch mob.

Edgar Hoult had every right to try and elude his pursuers; no doubt as the pigs began closing in he thought of John "Cush" Chushingberry and William "Earp" Woods, two Champaign Black men who were brutally murdered in Sheriff Chaney's county jail some months earlier. We will never know what things ran through his mind as he continued his flight on foot through Dunbar Court, for Champaign pig Fred Eastman shot him twice with super-vel .38 bullets which exploded inside Hoult's body and killed him.

Pig Eastman's excuse for the cold-blooded murder was that he was ready to fire a warning shot, but slipped and fell, "accidentally" shooting Hoult once in the back from 50 feet away! Residents of Dunbar Court said otherwise, however. The local ruling elite decided to appease the Black community by going through the motions of a trial. From the arraignment (at which bond was set at only \$5,000!) to Eastman's acquittal by an all-white jury on October 31, the sly maneuverings of the establishment were obvious to anyone not blinded by racism or by a naive belief in bourgeois justice.

FIST, Chicago and Milwaukee YAWF, and several University of Illinois collectives demonstrated in front of the Champaign pig station on Sunday, November 1, after coming back from Springfield where a demonstration was held in support of the United Front of Cairo, Illinois. The demonstration was only a warning to the pigs and to the local bosses that their complicity in the murder of Edgar Hoult and their crimes against the Black community were going to

be put on trial—in the streets.

In preparation for this, FIST and the NUC Collective (New University Conference) held a Protest Meeting on the campus of the University of Illinois on November 5. Phil Meranto of NUC spoke of repression, and Roy Williams of the North End's Black Coalition talked at length on the Hoult murder and the political-economic nature of the bourgeois court system.

A protest march to the Urbana courthouse and county jail was called for Saturday, November 7 at 1:00 pm. FIST Collective began leafleting the Champaign-Urbana community to announce the march and explain how the courts oppress both Black and working-class people.

When November 7 came, 200 people showed up at Carle Park to march to the County courthouse and jail. The demonstrators carried banners with slogans such as "Stop the War Against Black America" and "Avenge Edgar Hoult." The demonstrators chanted much of the way, but when they reached the jail, the chants, directed to the prisoners, were even more spirited and militant: "Chaney's Jails are Concentration Camps," and "Free all Political Prisoners," and "Jail Russell Chaney."

The march then continued to the courthouse where there was a rally. Many pigs and FBI agents were pointed out to the crowd. The speakers, all of whom spoke on the racist nature of the trial, included representatives of the North-End Black community and the FIST Collective and there was a speaker from Urbana High School, Lenore Iverson. The marchers headed back to Carle Park again telling the racist ruling class that they could no longer carry on their murder of Black people unopposed.



## Art and imperialism

# IT IS ALL STOLEN LOOT

By Naomi Cohen

If all the art objects ever stolen from Greece, Italy, Turkey and the Middle East were to be returned to their rightful owners, every so-called great museum in the western world would be emptied. The French would have to return the Mona Lisa, the British the Elgin Marbles and the U.S. all the treasures stolen from Middle Eastern archeological sites. All the museums of the imperialist world would be exposed for what they really are — repositories for the loot stolen from the colonial empires.

But one doesn't have to go back to the time of the British Empire to find evidence of such thievery. In fact, today, the United States has taken over as chief crook in antiquity swindling. The situation has gotten so bad that the Turkish government, along with Italy, Iraq, several South American and Central American nations have asked that the United Nations Educational, Scientific and Cultural Organization (UNESCO) General Conference held in Paris November 3 to 9 draft a convention that would combat the looting of archeological sites and halt the booming international trade in stolen art.

As one Turkish official put it, "Either America does something tough to stop this racket or a lot of your classical archeologists

are going to have to develop an interest in early Navaho culture." The three American institutions named by the Turkish Minister of Education to be among the main culprits are the staid and "respectable" Boston Museum of Fine Arts, the Metropolitan Museum of New York and Dumbarton Oaks Museum.

The Turkish government proposed to UNESCO, according to the New York Times of November 3, that "Signatory nations require certification of origin for all internationally traded items." This provision, however, along with stiff fines and prison terms for those who buy and sell smuggled goods, was stricken from the proposal before the Paris meeting ever took place. Predictably enough, the U.S. State Department opposed any of the workable regulations for controlling art thievery. The UNESCO meeting finally came up with a "compromise" convention that would merely put signers under "moral obligation" to help recover stolen goods — hardly an effective way to deal with thieves.

The fact that a country like Turkey, which is largely under the domination of U.S. imperialism, would be forced to ask for such protection is testimony to the seriousness of the situation. One might wonder why the U.S. would bother fighting for the right to cart off art objects. After all, that is a form of

petty thievery compared to the billions of dollars that U.S. corporations are used to stealing from countries like Turkey. Furthermore, Turkey is an important strategic base for the U.S. military against the USSR and the Arab revolution in the Middle East. You'd think they would have the good sense to let small things go in the interest of keeping their larger claims.

But no. The lust for profit, the greed that impels them to take anything and everything of value from subject nations, make the U.S. businessmen and the financiers of archeological digs (cloaked in respectable scientific mantles) nothing but insatiable marauders. The U.S. ruling class will recognize no limit to their "right" to plunder.

If the billionaires who run this country can't even give in on relatively small things, how can anyone expect them to give in on fundamentals — like exploitation? When they are so avaricious that they can't stop stealing trinkets, what will they do when the workers and oppressed tell the bosses they have no right to steal the fruits of their labor?

Oppressed people all over the world have found that they have had to go to war — as in Vietnam — to keep the U.S. from plundering their land and labor. Can it be otherwise with the workers and oppressed here at home?

## Los Siete acquitted!

After 18 months in jail, 16 weeks of trial and 6 days of jury deliberation, Los Siete de la Raza have been acquitted. But like so many other revolutionary victories, until the final one, it is not complete. The ruling class, in a further attempt to railroad the six Latino brothers into jail, has accused them of being in a stolen car when they were arrested and they are still being held on that phony charge.

After the jury gave its verdict, the six young men and their lawyers were unanimous in stating that they did not receive a fair trial. The fact that they were jailed at all for a year and a half on frameup charges of killing a

cop is testimony to the injustice of the "legal" system to all Third World people. Rudolfo Martinez, one of the six defendants, said "The only victory was a symbolic one since it gave a rallying point to La Raza. We haven't gotten a fair trial. A great injustice has been done to us, our family and our people."

La Raza were found "not guilty" only because of great mass support; that same support will free them finally so that they can go out into the community and finish the work they started — the freeing of all Latin Americans living in the imperialist heartland.

## Report from People's Albania

Reprinted from Albania Report

The steady improvement in the well-being, living standards and health services of the Albanian people is clearly illustrated in the latest population and birth rate figures.

While in 1938 the population of Albania was a little over one million, in 1960 it reached 1,626,000; in 1965 it was 1,865,000; on April 1, 1969 the census showed 2,068,000; and at the beginning of 1970 it passed 2,108,000.

According to these figures, the annual rate of growth of population averaged over the past ten years was 2.9%. The birthrate is given as 3.5% per year.

The death rate has fallen to 60% below the figure for 1938, and it is 28% lower than the figure for 1960. Infant mortality has practically been eliminated. In 1938, the mortality rate was 100 out of every 195 infants born. Today, while the birthrate is four times higher than it was in 1938, infant deaths are very rare.

Much of the credit for this increase in population goes to the excellent health services and medical care which is entirely free to the people. An indicator of this constantly improving

health service is the growing number of doctors and hospital services that are being turned out by the Albanian Government to serve the people. In 1926, there were only 98 physicians in the whole country; in 1938 there were only 102 physicians, averaging one physician for every 10,200 inhabitants. But in 1965 there was one physician in Albania for every 2,100 inhabitants; and in 1969 there was one for every 1,500 people.

As for the growth of hospital care in 1938 there were only 1,020 available beds in all the health institutions of Albania. But in 1965, there were already 11,077 beds, and in 1969 there were 13,410 beds, or one bed for every 155 inhabitants.

Today, a wide network of maternity homes exists throughout Albania — something which was completely unknown before Liberation. Expectant mothers who are working receive a 12-week leave of absence with pay, and there are enough maternity homes throughout the country to furnish excellent care to mother and child, all of which is free of charge.

## Protest fascist trial in Iran

The following letter was sent at the request of the Iranian Students Association by Youth Against War & Fascism to Prime Minister Hovida of Iran.

Prime Minister Hovida  
Prime Minister's Palace  
Teheran, Iran  
November 3, 1970

We protest the fascist frame-ups and torture of the five courageous freedom fighters recently arrested by the gestapo of Iran. We demand the cessation of the military trial and the immediate release of Darisoush Froher, leader of the Iran National Party, Dr. Dgamishidi, Mr. Namazi, Mr. Rasoly and Mr. Mokhber.

We also demand the release of Dgahakir Razavi, of the Iranian Student Association - U.S., from the mental hospital where he is being unjustly held as a political prisoner.

As part of the revolutionary movement of the U.S. we consider their imprisonment as an attack on ourselves and we vow to aid the progressive Iranian people who are struggling against your fascist regime and your imperialist U.S. bosses.

We demand that you immediately free all political prisoners in Iran.

Death to fascism!!!

Key Martin, Chairman  
Youth Against War & Fascism



Albanian people demonstrate against U.S. in Vietnam (Hsinhua).



## Prison Letters from George Jackson

## The making of a revolutionary

Following are excerpts from the very moving letters of George Jackson, one of the Soledad Brothers. They are taken from the book, "Soledad Brother, the Prison Letters of George Jackson." Jackson, who became a revolutionary in jail, has been in for 10 years on a one-year to life sentence.

I am still in isolation....Without plans or forethought, without a hint of uneasiness, I go to bed each night, hoping, trying to avert the storm that is now coming on. I find each morning, as I found this one, freighted with possibilities of my own disaster. I still see the poverty among plenty, feel the curse of total insecurity. I feel cramped within this cloud of ignorance which has been placed about me purposely to make me act against my interests. My bed is just as hard as it was when I went to sleep, my clothing just as coarse and inadequate. Here in the isolation cell the pitifully light breakfasts are just the same. I went supperless to bed the night before. Each morning if I can find or beg a piece of soap I wash myself. This is indeed counted as good fortune.

(May 2, 1965)

My recall is nearly perfect, time has faded nothing. I recall the very first kidnap, I've lived through the passage, died on the passage, lain in the unmarked, shallow graves of the millions who fertilized the Amerikan soil with their corpses; cotton and corn growing out of my chest, "unto the third and fourth generation," the tenth, the hundredth. My mind rages back and forth through the uncounted generations, and I feel all that they ever felt, but double. I can't help it; there are too many things to remind me of the 23 1/2 hours that I'm in this cell. Not ten minutes pass without a reminder. In between, I'm left to speculate on what form the reminder will take.

(April 4, 1970)

The enemy at present is the capitalist system and its supporters. Our prime interest is to destroy them. Anyone else with this same interest must be embraced, we must work with, beside, through, over, under anyone, regardless of their external physical features, whose aim is the same as ours in this. Capitalism must be destroyed, and after it is destroyed, if we find that we still have problems, we'll work them out. That is the nature of life, struggle, permanent revolution; that is the situation we were born into....

The revolutionary of Vietnam, this brother is so tried, so tested, so clearly antifascist, anti-American, that I must be suspicious of the sincerity of any black who claims anti-Americanism and anti-fascism but who cannot embrace the Cong. The Chinese have aided every anticolonial movement that has occurred since they were successful in their own, particularly the ones in Africa. They have offered us in the Amerikan colonies any and all support that we require, from hand grenades to H-bombs. Some of us would deny these wonderful and righteous people. I accept their assistance in my struggle with our mutual enemy. I accept and appreciate any love that we can build out of our relation in crisis. I'll never, never allow my enemy to turn my mind or hand against them....

We must build the true internationalism now. Getting to know people under crisis is the best way to learn them. Crisis situations show up their weakness and strength. They outline our humanity in vivid detail. If there is any basis for a belief in the universality of man then we will find it in this struggle against the enemy of all mankind.

(April 17, 1970)

...when I was accused of robbing a gas station of seventy dollars, I accepted a deal—I agreed to confess and spare the county court costs in return for a light county jail sentence. I confessed but when time came for sentencing, they tossed me into the penitentiary with one to life. That was in 1960.

I was eighteen years old. I've been here ever since. I met Marx, Lenin, Trotsky, Engels, and Mao when I entered prison and they redeemed me. For the first four years I studied nothing but economics and military ideas. I met black guerrillas, George "Big Jake" Lewis, and James Carr, W.L. Nolen, Bill Christmas, Torry Gibson, and many, many others. We attempted to transform the black criminal mentality into a black revolutionary mentality. As a result, each of us has been subjected to years of the most vicious reactionary violence by the state. Our mortality rate is almost what you would expect to find in a history of Dachau. Three of us were murdered several months ago by a pig shooting from thirty feet above their heads with a military rifle.

I am being tried in court right now with two other brothers, John Clutchette and Fleeta Drumgo, for the alleged slaying of a prison guard. This charge carries an automatic death penalty for me. I can't get life. I already have it.

(June 10, 1970)

Most of today's black convicts have come to understand that they are the most abused victims of an unrighteous order. Up until now, the prospect of parole has kept us from confronting our captors with any real determination. But now with the living conditions deteriorating, and with the sure knowledge that we are slated for destruction, we have been transformed into an implacable army of liberation. The shift to the revolutionary anti-establishment position that Huey Newton, Eldridge Cleaver, and Bobby Seale projected as a solution to the problems of Amerika's black colonies has taken firm hold of these brothers' minds. They are now showing great



SOLEDAD  
BROS. FROM  
LEGAL  
NCHING



interest in the thoughts of Mao tse-Tung, Nkrumah, Lenin, Marx, and the achievements of men like Che Guevara, Giap, and Uncle Ho.

Some people are going to get killed out of this situation that is growing. That is not a warning (or wishful thinking). I see it as an "unavoidable consequence" of placing and leaving control of our lives in the hands of men like Reagan.

These prisons have always borne a certain resemblance to Dachau and Buchenwald, places for the bad niggers, Mexicans, and poor whites. But the last ten years have brought an increase in the percentage of blacks for crimes that can clearly be traced to political-economic causes. There are still some blacks here who consider themselves criminals—but not many. Believe me my friend, with the time and incentive that these brothers have to read, study, and think, you will find no class or category more aware, more embittered, desperate, or dedicated to the ultimate remedy—revolution. The most dedicated, the best of our kind—you'll find them in the Folsoms, San Quentins, and Soledads.

(April, 1970)

It all falls into place. I see the whole thing much clearer now, how fascism has taken possession of this country, the interlocking dictatorship from county level on up to the Grand Dragon in Washington, D.C.

The solidarity between the prison here and the court in Salinas, between the judge and the grand jury, the judge and the D.A. and other city officials. The institution has effectively cut me off from any relief. The un-meeek have taken over this whole county, the state, the entire country. They work together, to the same end, effective control.

I knew of these links before this, long before this, but seeing it in operation is pretty frightening. What force binds them together? I'm referring to the intermediary, the physical thing, not the ideal. What is it that really ties that fat rat with a chain of department stores to a uniformed pig? The fat rat wants the country and the world policed, made safe for his business to expand. But how does he sell the ideal to the man who must do the policing? Money is the bond I think. They're in it for the money, these pigs and skinny rats. The fascist ideal doesn't really take hold until one gets into the upper levels of the power pyramid. Then any ideal that preserves becomes attractive.

People's governments would decentralize this power that they hold over us—these men must be stopped.

Power to the People.

(June 12, 1970)

I am still confined to this cell. It is nine by four. I have left it only twice in the month I've been here for ten minutes each time, in which I was allowed to shower....

You know I had at least \$125 on me when I was arrested in 1960 and they took it. I assume it was to cover the \$70 that was missing as the result of the robbery. So I'm thinking that I shouldn't owe them too much more. You know in fact I'm fast awakening to the idea that I may not owe anyone anything and that they even might owe me. I have given four-and-a-half years of life, during which I have had to accept the unacceptable, for \$70 that I didn't take—I protest, I protest.

(December, 1964)



## Dream of retirement and nightmare of capitalist reality

# Slave labor for aged

By Edward James

Does capitalism have a heart after all?

A recent article in the Wall Street Journal says that workers who are over 65, a group that in the past has been uniformly spurned by employers, are now being avidly sought out by a rapidly increasing number of companies. Are these companies suddenly feeling a tinge of pity for the workers that have been shoved out the door at age 65, often condemned to virtual starvation on a hopelessly inadequate pension?

Hardly. They have simply found that the times have changed, and now in certain jobs old workers often can be exploited more fully than younger ones. In the past, the bosses have discriminated against older workers because they couldn't produce as much as younger workers. But now, with young workers in general being much more militant than older workers, their decreased energy proves to be more a blessing than a hindrance in the bosses' eyes, since much of the younger workers' energy is transformed into rebellion instead of production.

Retirees who have to return to work to stretch their pensions are subjects for exploitation in more ways than this, however. As the Wall Street Journal points out, the rehired retiree "will not only do better on the job than the youngster who replaced him, but he will also complain less, show up more regularly and gladly work for less money and no fringe benefits at all." From

the bosses' viewpoint, the retiree is the ideal worker, particularly for the most boring, dead-end jobs that are becoming more difficult to fill, and which generally are filled by Black or Puerto Rican workers who are the most rebellious of all.

The life-long dream of "retirement" becomes a nightmare for most workers. They are packed off to retirement on a tiny pension that buys progressively less each year as in-

flation takes its cut; the capitalists' government sets up the social security rules so that the money the retired workers get, half of which is money taxed from the workers' own wages, is cut off if he earns more than \$2880 in a year.

So the retired worker, desperately needing additional income just to survive, is forced to work for slave wages in whatever job he can get, because most jobs are not open to him, and because he'll lose his social security benefits if he earns too much.

"Consequently," the article points out, "retirees prefer part-time work and, if they do work full-time, many of them do so for low salaries so as to retain their Social Security benefits.... Butcher & Shererd, a Philadelphia brokerage house, figures it saves about \$25,000 a year by employing four over-65 men as runners." (That works out to \$6,250 a year in extra profits per man!)

Of course, many companies still view older workers in the traditional

light. One executive was quoted as saying, "Sure, some old people are still able to turn out a good day's work, but we have a mandatory retirement age for a reason. By and large, older folks can't cut the mustard anymore."

Either way, the bosses' attitude toward older workers is essentially the same as their attitude toward workers in general. When they need a worker, they do everything possible to make him desperate for a job; succeeding in this, they take advantage of the worker's desperation to exploit him to the hilt. And when they have no more use for him, they dump him out on the street like so much junk, without a moment's hesitation.

Many of the younger workers in this country—those same ones whose militancy convinced the bosses to rehire retired workers in so many cases—understand this very clearly, and the day will come when all the workers take the bosses and the entire capitalist system and dump them in the junkyard of history where both certainly belong.



What will happen to these men now? Will they be super-exploited as older workers or starved on inadequate Social Security?

## Lunchbreak at the sweatshop

# The day after elections we're still on the assembly line

by Zeke Miller

It was the day after Election Day and Shorty was reading the help-wanted ads while he ate his ham and cheese sandwiches, not really looking for another job but wondering like we all do why he couldn't make as much money as those good jobs in the paper, especially the salesman jobs, always offered. And Curly Joe (we call him Curly because he doesn't have any hair) tried to get a rise out of the other guys who were mostly playing pinochle, or something close to it which I won't try to describe to you; Curly Joe said:

"Why is it that the day after election after all those big politicians make all those promises, we got to work eight hours in this dump just the same?"

Well, it's an old joke but a couple of guys laughed anyway.

"What do you mean, eight hours?" said Mack the Knife (he used to use kind of a machete on his job and nearly cut himself to pieces the first week he was here, so we always called him Mack the Knife after that, even though his name isn't Mack). "Some of them guys that got elected would like for us to work ten or twelve hours—maybe twenty-four."

"What are you hollering about?" said Dave Becker. "You got your law and order, didn't you?" As you can guess, Dave is Black and Mack the Knife is white. Mack the Knife never said he wanted law and order, and Dave Becker knows it, but he just wants to see what Mack the Knife will say.

"They can have their law and order and shove it. What I want is law and order in this shop. I don't notice them coming in to inspect the safety equipment. That's supposed to be a law, ain't it? And how come we turn out twice as many parts as that place where my cousin works? Why isn't there a law against that? I break my hump keeping up with that conveyor belt and no traffic cop stops it and lets me go—not even for half a minute."

Which was quite a speech for Mack the Knife. You don't usually talk about the machinery and the work in the place where you work,

because everybody wants to forget it and talk about sports or what was on TV last night. But I guess he was embarrassed by Dave Becker's crack and besides, he meant what he said, anyway.

"Well," said Larry, who was listening pretty sharp to all this, "the real question is do the elections mean anything at all as far as telling what the people really want or really think? For instance, how many of you guys voted?" Nobody raised his hand or said anything. "Come on now, honest, how many voted?" Well, for some reason nobody would admit he voted at all, but somebody must have. I know I didn't. But where did all those millions of votes come from?

"You mean you think they stacked all them votes?" one of the guys said, "and maybe just got into the machines and pulled the lever down a few hundred times? I never trusted the characters I see by the booths, running the election. They look pretty shady to me."

"No," said Larry, "that isn't exactly the idea. The idea is what happens to the people before they get in there and vote. They're all brainwashed, you know that. But most of the people hardly ever vote. Over half of the Black people don't vote at all, ever, because the lynchers don't let them and the other half don't vote because they don't think it's any use."

"I voted once," Dave Becker interrupted. "And if I lived in Harlem and my man ran, I'd vote again."

"Yeah," said Larry. "That's right. But it's mostly people that believe the newspapers and the radio that vote. Of course, they're not all bad. They don't write the newspapers and they don't own the million dollar TV stations. They just get taken, that's all."

"What's the matter with you guys?" said Man Mountain Mike. "You sound like these unpatriotic hippies." He didn't say he had voted, but we could see he really had, but didn't want to admit it.

Everybody's a little bit afraid of Man Mountain—although of course they don't admit it—except that Shorty doesn't have to be afraid because he's so little that Man Mountain doesn't

want to look bad by being tough to him. So Shorty said:

"I figure you got to look at elections this way. Remember the election we had when we wanted to get a union in this place? And remember how we had all the cards signed and we figured we would get about 70 per cent of the vote? And the Labor Board stalled and stalled, and the boss got to some, and some quit, and he bribed some others to quit and by the time we had the election, we only got 47 per cent and we lost? Now there's an election for you. All you guys talk so big about electing some friend of the people when you get washed up and go to the election place, but you couldn't even vote for yourself when we had the union election, so how are you ever going to have an election that means anything at all?"

I think all the guys that were sitting there had voted for the union, but Shorty was mad and sometimes you don't say exactly what you mean. But in a way, he was right, because if you can't win an election to give yourself a raise in pay, how can you win an election where the boss votes and all his relations vote too? And that's what they do in the city elections and national elections—and then some.

It seems to me that if us guys in the shop had had a TV station of our own, we could have won our election at the shop real easy. We did put out leaflets, but the boss put out money.

Maybe that's the way it is with the big elections. Maybe if somebody who was really for the people and really against the bosses and the racist law and order crowd had as many newspapers and radio stations as they have, maybe that somebody would win. But how do you get those newspapers and TV stations? The only people who would be really for the people would never have any money to buy even one of them.

So how can elections mean anything at all? I don't know, maybe they're some use in some way I can't make out. But those people in Cuba and Vietnam and all those other countries where they just kicked the bosses out have got a point.



## Third World demonstration in Harlem

# Oppressed peoples and nations unite!



Photos by Melody

By Sue Higa (Third World YAWF)

New York City, Nov. 1, 1970. A spirited demonstration of Third World people took place in Harlem today. About 700 Third World sisters and brothers united and marched up 7th Avenue from 111th Street to 125th Street. The action was sponsored by the Third World United Front with organizations representing Blacks, Puerto Ricans, Asians, Arabs, Iranians, Chicanos among others. Third World Youth Against War & Fascism participated in the Black, Asian, Puerto Rican and Arab contingents. This was the first demonstration that Third World YAWF attended since its inception. We carried banners in each contingent, including a banner demanding, "Free the Panther 21." Militant chants like, "Long live Chairman Mao," "Go left, go right, now pick up the gun," "Palestine will win," "Long live the peoples war," echoed through the streets of Harlem. Spectators along the way threw their fists into the air to greet us and many joined the march.

At the rally, which was held after the march on 125th Street, representatives from various organizations spoke on the need for unity among national liberation struggles here and abroad. Muhammed Ibrahim, speaking on behalf of the Arab students, talked about the crisis in the Middle East and concluded his speech with, we must "pick up the gun" for our liberation.

Karen Lau from I Wor Kuen spoke as an oppressed Asian woman, oppressed not only racially, but sexually. She drew attention to revolutionary women who have "picked up the gun" or women who have contributed to the movement that is sweeping this country. A Black representative from Third World YAWF announced an upcoming demonstration for two political prisoners, leaders of the Black P. Stone Nation who face frameup charges

of murdering a pig in Chicago. They had just been arrested here and face extradition to Chicago.

Fania Jordan, Angela Davis' sister, also attended the demonstration. "Angela sends her greetings," Fania said. She also asserted that Angela knows that the people will free her. From the enthusiastic response of the audience, Angela can rest assured that the people will free her just as they freed Huey P. Newton.

Third World people, some from as far away as the West Coast, attended today's demonstration to show their solidarity with and support for the different national struggles for liberation in the U.S. as well as for oppressed nations outside the U.S. There were no educational speeches in terms of political direction that Third World people should take, but the need for unity was deeply felt. This feeling was also brought out at the Constitutional Convention in Philadelphia. Although the Convention was not all Third World people, the need for oppressed people to get together was similarly stressed.

Power to the People

Sue Higa

Third World Youth Against War & Fascism

## Defend Angela Davis

NEW YORK — On Saturday November 7, 1970 at the YWCA on 125th Street, "Black Women for the Freedom of Angela Davis" held a reception to welcome Mrs. Sally Davis, Angela's mother. About 400 to 500 enthusiastic supporters of Angela were in attendance.

Afeni Shakur, one of the New York Panther 21 defendants, spoke about the bad conditions in the prisons. She herself spent almost a year in the Women's House of Detention where Angela Davis is now being held. Even though I have never met Angela, she said, as revolutionary women we had a lot in common. Throughout her speech Afeni expressed great love for and solidarity with Angela. At the close of her talk she and Joan Bird, another member of the New York 21 sang soul-stirring songs written by Joan while she was in prison. It was really right-on!

Angela's sister delivered Angela's greetings from prison and made a few comments on Angela's situation there. In typical fascist style, she has been denied some of the books and letters sent to her, had to eat the slop they call food (she went on a hunger strike for 13 days) and, of course, she was kept in solitary confinement until a short while ago when she was finally placed with the general prison population. All in all, she said, Angela was in good spirits and knew that she had tremendous support all over the nation. That knowledge is what keeps her going.

Last on the agenda was Angela's mother who came here from Alabama. Her statement was very short and expressed her heart-felt thanks to Angela's many supporters for all they are doing to free her.

# The people will free Bobby and Ericka

NEW HAVEN, Nov. 3—The revolutionary Black Panther Party spoke to the people here today and made a powerful, irresistible appeal to free the political prisoners of this country. And the 1,500 or so people who assembled on the Village Green for the rally to free Bobby Seale and Ericka Huggins responded with constant applause and cheers.

Big Man, editor of the Black Panther paper, asserted his commitment to his brothers and sisters in the Panthers and spoke of the possibility of his, or any other Black Panther's, meeting the same fate as Fred Hampton. It was particularly inspiring that he ended with the wonderful old battle cry: "Workers of the world, unite!"

It took all the more political courage and foresight to utter this cry—in the face of solemn college professors and FBI men ringing the back of the crowd and the apparent absence of the workers themselves. It took an understanding of class forces as well as a revolutionary faith in the oppressed of all races.

He ran it down about the trial and told how unjust it was, outlining the farcical procedure of choosing the jury, and appealed to the audience with a class appeal (as did all the speakers) showing the conspiracy of the ruling class against the poor, the persecuted and the toilers.

Elaine Brown, the originator and singer of "Seize the Time," gave a terrific report from the quarter of humanity whom she had just visited in People's China, the Democratic People's Republic of Korea, and the Democratic Republic of Vietnam. She

brought back their unanimous solidarity with the Black Panthers. On the question of the trial itself she declared:

"To talk about a fair trial in this country is madness. To talk about a fair trial in the state of Connecticut is madness.... When we say Free Bobby Seale and Ericka Huggins, that means we've got to free them.... The old degenerate dogs that rule this country, old dogs like J. Paul Getty and H. L. Hunt aren't going to give us a fair

trial. It's all a farce, it's a game. They're trying to put our people in the electric chair to scare all the rest of the people. But it's not going to happen because the people are going to stop it! We're going to stop it!"

"The laws of the land are not the laws of the people," she said. "We don't see anything wrong with doing what has to be done. The only kind of justice we could have is if we could execute the laws and we could implement them."

Dave Dellinger of the Chicago Conspiracy Eight summed up a lot when he said, "A judge whose children have never been bitten by rats is incapable of giving a fair trial to people who are trying to get out of the ghetto.... Even if the whole trial were 'fair,' it would still be unfair, because they should never have been indicted in the first place."

And as far as ever showing that the Black people are fundamentally acting in their own self-defense whatever they do, he asked, "Do you think this court across the street would listen to the plea that people are defending themselves

from 400 years of bloody violence against them?"

Michael Tabor concluded the program with a ringing appeal to free all the prisoners by any and every means necessary.

"None of the Black political prisoners will ever be freed until we go into the jails and free them," he asserted. "The firmest hope of the Black Panther Party is that this is the last rally. We firmly hope that after this day we won't just say free them, we'll just take up some guns and go to the jails and free them.... When you think of a political prisoner, you think of Jonathan Jackson!"

Tabor, it is important to note, is charged with fake crimes almost as horrendous in the minds of the racist ruling class, as Bobby and Ericka are. He was less at liberty to speak—in a sense—in the framework of bourgeois legal procedure, than anyone else. But he made the boldest appeal for revolutionaries to have contempt for bourgeois law and to enforce revolutionary law.

## Revolutionary People's Constitutional Convention

Howard University  
Washington, D.C.

Nov 27, 28 & 29

## Buffalo pigs arrest RPCC organizer

BUFFALO, Nov. 12—In a fascist attempt to stop the Revolutionary People's Constitutional Convention from happening, the local FBI gestapo busted into the headquarters of the Buffalo chapter of the National Committee to Combat Fascism with drawn guns and arrested Sherry Brown, the local coordinator for the People's Constitutional Convention. Sherry was charged with "assault with intent to commit murder" in Maryland and with "illegal flight to avoid prosecution."

In the process of the raid, the pigs ripped up the office and stole all of the technical equipment as well as some guns, which they claim were in the office.

Sherry has been the target for the local ruling class since she arrived in Buffalo; she was ripped off and charged with "criminal anarchy" while selling the Black Panther Party newspaper a few weeks ago. This latest repression is clearly a signal to the movement by the pigs that they are going to try to smash the Revolutionary People's Constitutional Convention.

It is the start of another East Coast pig offensive against the Panther Party. We must support Sherry in this struggle against the pigs. One of the best ways to do this is to redouble our efforts to make the Revolutionary People's Constitutional Convention a success.

New York 21

# PANTHER PARTY ON TRIAL

By Shirley Jolls

"Do you feel that it's your patriotic duty...to assist in (the) elimination of the Black Panther Party and its members?" asked Panther defendant Michael Tabor of State's witness Detective Joseph Coffey.

"It's my duty to common decency, sir," replied the pig who had participated in the night-time raids last April in which 21 Black Panthers were sought out by a small army of New York City cops, BOSS (Bureau of Special Services) secret police and other assorted errand boys of the U.S. ruling class.

That is where it's at in the trial of the 13 Black revolutionaries in New York's Supreme Court. In spite of attempts to keep some veneer of the "impartiality" and "justice" supposedly required by their law, Pig Coffey makes it very clear that the Panther Party is on trial for its life.

### Judge works with prosecutor

The trial proper began in mid-October, after months of imprisonment, weeks of pre-trial hearings in the Spring, and a lengthy voir dire of prospective jurors this fall.

Each day the 13 revolutionaries are compelled to show up for the travesty that Judge Murtagh conducts in his court; four of them on the conditions of their \$100,000 ransom; while the others are delivered to the court from the various jails in which they have been held for 18 months.

During three weeks of the State's case, D.A. Phillips has presented only his witnesses to the dragnet arrests of Dharuba and Robert Collier.

Phillips' case is as full of holes as an old pan, but, of course, that doesn't stop the fraudulent trial.

Murtagh, who was hand-picked to direct this

important effort to break the Black Panther Party, is continuing to do his very best for his bosses. He has shown his willingness not only to push ahead with this frameup, but to try to swing the court system further to the right. This was made very clear by his attack on the voir dire system of jury selection, which allows the questioning of prospective jurors and a certain amount of defense choice in which jurors are chosen (the State has its peremptory challenges, too, of course).

Murtagh thinks the voir dire a waste of time, and in an address to the newly impanelled jury, termed it an "anachronism" which should be abolished. The jury could have been chosen in a few hours, declared Murtagh; and he then proceeded to apologize to the jury for any "embarrassment" or "humiliation" caused them by the questioning. The Panther prisoners face years in the ruling class concentration camp jails; their brothers and sisters are being ripped off and shot down every day from Detroit to Florida; but Judge Murtagh professes to be concerned about the possible "humiliation" caused a juror under questioning as to his or her racism!

There are countless examples of Murtagh's efforts to keep everything going right for his side; he often prompts D.A. Phillips to object to defense questions, and he has repeatedly cited the defense attorneys for contempt, piling up the threats of jail terms such as those slapped on attorneys in the Chicago Conspiracy trial.

### The Black nation

Last week, three of the prisoners wore a special head-dress in observance of the Islamic fast of Ramadan. They tried through their attorneys to explain this, but all attempts were denied by Murtagh,



Afeni Shakur



Michael Tabor



Joan Bird

who curtly declared that the jury was not interested in what the defendants wear.

The prisoners were making the point that they are of a different nation, a people and a culture distinct from that of Phillips and Murtagh. They were demonstrating their break with the whole superstructure, the religion and the culture, of the oppressor country, as they have so many times exposed the class nature of the "mother country" which super-exploits the internal Black colony.

The court and police officials are ready enough to make a distinction when it suits them: when they feel they can make use of the racism of any of the jurors, or whip up racist hysteria among the white population at large. But they won't allow any evidence of the Black nation's existence which helps to explain the defendants' case.

Indeed, they don't dare grant this formal recognition, for it would be one more proof that Murtagh's court has no right to try these Black revolutionaries at all.

Afeni Shakur, who, like Michael Tabor, is acting as her own lawyer, summed up the real issue of the trial in her opening statement to the jury. "Why would the Panther Party, which has sworn to defend the rights of Black people, want to bomb the very stores that Black people shop in?"

And that expresses the real truth in the whole vicious frame-up. The Panthers are on trial not for anything having to do with Bloomingdale's department store or the Bronx Botanical Gardens—the Black Panther Party is under attack in the courts and on the streets and in the jails precisely because it is working to lead its people to liberation from the oppression of the racist U.S. rulers.