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-FRED HAMPTON MEMORIAL
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On November 15, a quarter of a million people marched in the Moratorium in San Francisco. Even for those cynical about demonstrations, the sheer mass of the crowd was impressive. But before long that impressive crowd became disgustingly piggish. The same people who considered themselves to be apostles of Woodrow Wilson praised the American flag and hooliganized David Hilliard in the name of “Peach.”

The next day Allito called for the arrest of Hilliard for threatening the life of pig Nixon. Even for those cynical about demonstrations Chairman Fred Hampton was murdered in his sleep, Mark Clark was life of pig Nixon. When asked by reporters, what he thought of Hilliard’s wounded and Panther headquarters in Los Angeles were ravaged by pigs. When asked by reporters, what he thought of Hilliard’s wounded and Panther headquarters in Los Angeles were ravaged by pigs. When asked by reporters, what he thought of Hilliard’s wounded and Panther headquarters in Los Angeles were ravaged by pigs. When asked by reporters, what he thought of Hilliard’s wounded and Panther headquarters in Los Angeles were ravaged by pigs. When asked by reporters, what he thought of Hilliard’s wounded and Panther headquarters in Los Angeles were ravaged by pigs. When asked by reporters, what he thought of Hilliard’s wounded and Panther headquarters in Los Angeles were ravaged by pigs.

The point is that we, as revolutionaries, have to recognize that this is not unprecedented. Never before in recent history has a revolutionary organization inside the United States received the blues. The response of the pigs has been an ideological and organizational regression to the imperialist system, from inside the US, is unprecedented.

As a result, the contradictions of imperialism heighten and the Vietnamese people showed up the system for what it is: ruthless, yet weak. The Vietnamese people showed that the pigs are not unbeatable, the Panthers provided an ideology and organization for revolution at home. In a situation where the United States is being defeated in Vietnam, the pigs simply must do everything in their power to crush revolution inside the US. And it is precisely for this reason that we cannot allow them to get away with it.

RACISM IN THE MOVEMENT

The pigs are having an easier time dealing with the Panthers than with the Vietnamese because they have not learned that racism is the mother of all revolutionary forces in this country.

But before Nixon’s plan could go into full swing, the pigs had to be sure that they could draw a wedge between revolutionary organizations and the masses of discontented disadvantaged American people into innocuous forms of the Moratorium. The Moratorium provided the model form. At the same time, too, pigs called for repression against revolutionaries, to make sure nothing spills over the channels the Moratorium so conveniently provided. This process appeared pretty successful. Hilliard sent out “bad vibes” to both piggish and anti-Panther people, and they weren’t raising when he talked about our “demonstration.”

SMASHING THE PIG PLAN

We’re not trying to put down the masses, but to organize them. The masses of working people and poor people, especially youth, were not at the Moratorium. Their discontent has not yet been channeled along middle class lines, and until it is our job, never will be. We must have faith in the people and understand that if they can grasp, more quickly than any of us, the means and full extent of the struggle, and are, in fact, the weapon that ensures our strength.

Here too, the Panthers have pointed the way. Never, even at the most difficult points of struggle, at times when they have been the most isolated, have they lost faith in the people or stopped the programs which concretely serve the people-breakfasts for children, health clinics, political education. Some have mechanically applied the Panther example and set up these programs as a substitute for struggle. We are not talking about that.

Severing the people can never be separated from revolutionary ideology. Theelist politics are not the people’s politics. The people must be consciously launched to meet the needs of poor people, but not in a way that will separate the needs of the third world and who the common enemy is. For example, a day care center for white working class mothers could be used to expand our contact with the people, serve them, and also free oppressed women from the tedious chores that make it impossible for them to spend much time as revolutionaries.

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We have always viewed the function of the newspaper as providing a means by which organizers, participants and sympathizers could learn from each others’ experiences. Our ideal article is one which is written by a participant in some struggle or project that analyzes the struggle in such a way that organizers in other places could apply the lessons of that struggle in their own practices. We have also tried to provide informational and agitational articles that would be useful for organizers to have—And in each issue, we try to have at least one piece that can be used directly in mass work.

For those of you who have been following recent issues of the newspaper, it should be obvious that we are having an increasingly hard time fulfilling this function. This, we think, is mostly due to the political problems that the movement in general faces: fragmentation, the inner directedness and changing priorities of collectives, and correct line (people become afraid to make even tentative evaluations of their struggles for fear of being labelled “nacist” “Economist” etc etc). It seems to us that the newspaper cannot fulfill its purpose (no way to keep printing?), if this situation continues. We recognize that the newspaper can play an important role in communication when organizational communication at a national level has broken down and while repression increases and it’s because of this that we are willing to hang on to the newspaper. But it’s silly to hang on for the sake of tradition.

Maybe a new form is needed to correspond with the changes the movement people, and what we do only indicates how we are going to the fact that circulation of the paper has gone way down. (We get letters like, “We think your newspaper is great, but our group is having so many hassles now, we have no time to distribute the paper.”) What we want to find out is it people would really miss the paper if it weren’t published? Would organizing suffer? Or is the paper just another thing people read?

And, are the answers to these questions based on passing crisis situations or problems that we have to all movement readers to write to us about these questions and tell us who you are, what you’re doing and how you think that relates to the newspaper. We are hoping for 12,000 replies, cause that’s what our newspaper can play an important role in communication when organizational communication at a national level has broken down and while repression increases and it’s because of this that we are willing to hang on to the newspaper. But it’s silly to hang on for the sake of tradition.

The answers to these questions will determine whether or not we continue. We are going to make a trip east as soon as this issue goes to press (Dec. 16) to try to investigate these questions. But obviously, in a three-week trip, it will be impossible to learn the answers. We are asking all movement readers to write to us about these questions and tell us who you are, what you’re doing and how you think that relates to the newspaper. We are hoping for 12,000 replies, cause that’s what our newspaper can play an important role in communication when organizational communication at a national level has broken down and while repression increases and it’s because of this that we are willing to hang on to the newspaper. But it’s silly to hang on for the sake of tradition.

In any case, the February issue may be late because of the investigation trip and because it may be the last and we would need time to make the last issue special.

THIS ISSUE IS DEDICATED TO FRED HAMPTON AND THE TWENTY-SEVEN OTHER PANTHER VICTIMS OF GENOCIDE

**Seize the Time**

The editorial staff of the MOVEMENT and the people close to the newspaper have been discussing a heavy question—that is, whether or not we should continue to publish the newspaper.

We have always viewed the function of the newspaper as providing a means by which organizers, participants and sympathizers could learn from each other's experiences. Our ideal article is one which is written by a participant in some struggle or project that analyzes the struggle in such a way that organizers in other places could apply the lessons of that struggle in their own practices. We have also tried to provide informational and agitational articles that would be useful for organizers to have—And in each issue, we try to have at least one piece that can be used directly in mass work.

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---Fred Hampton

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In Chicago a special squad of Chicago pigs attached to the State Attorney’s office got their orders from the Injustice Department and kicked in the door of an apartment. They murdered Illinois Chairman Fred Hampton in his sleep, murdered People’s Defense Captain Mark Clark. Four brothers and sisters were wounded, three more people arrested. The pigs claim the brothers and sisters opened fire... all the evidence shows otherwise. They jumped in the door, using machineguns. Reaction to the Gestapo attack was immediate. Tear gas and some dynamite at the main headquarters. The next day the building was condemned, but the people broke through the door and began to rebuild. Pigs used tear gas and some dynamite at the main headquarters.

Three days later, in Los Angeles, the kill-all-burn-all-destroy-all mission continued. Pigs raided three Panther offices. At the main headquarters eleven warriors of the people held off 350 pigs for over five hours. Three pigs were wounded, one critically. Three Panthers were less seriously wounded. Tear gas, beatings, shooting (but no wounds) took place at other headquarters. 24 Panthers have been arrested. The pigs claim the office was empty. The evidence shows otherwise. They jumped in the door, the brothers and sisters opened fire... all the evidence shows otherwise.

The murders were the latest in a systematic murder and imprisonment of Panthers in Illinois. Fred must be avenged.

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During the past year, draft boards in many cities were attacked. Bombs brought down electric transmission towers in Colorado and on the West Coast. ROTC buildings on campuses were badly damaged or destroyed. A number of campuses shook with small explosions or shone with fire.

There has been a continuous increase in selective and highly political terrorist activity. The news of an explosion or other planned violence has been a kind of undercover roar beneath the mass movements, sometimes providing encouragement, sometimes doing important or symbolic damage, and usually bringing forth the remark — "sure glad somebody's got their shit together."

The recent bombings in New York evoked that response, and a whole lot more. They marked the first time that the specific acts of violence which had been occurring broke through the nation's consciousness as acts of revolution.

"The Vietnam war is the most obvious source of the kind of explosion that is going to destroy the people. The giant corporations of America have now spread themselves all over the world, forcing entire foreign economies into total dependence on American money and American goods.

"Here at home, these same corporations have made us into useless consumers, devouring increasing quantities of useless credit cards and household appliances. We work at mindless jobs, vast machines pollute our air, water and food.

"Spiro Agnew may be a household word, but it is the rarely seen man like David Rockefeller of Chase Manhattan and James Rockefeller of Standard Oil that run the system behind the scenes.

"The empire is breaking down as people all over the globe are rising to challenge its power. From the inside, black people have been fighting a revolution for years, and finally, from the heart of the empire, white Americans, too, are stirring towards liberation."

The full text of the letter was printed in pig newspapers across the country. The bombings which took place on November 15th, set off a wave of bomb threats in New York City, the nerve center of imperialism. The bomb squad reported itself "exhausted." There was another explosion at the Criminal Courts building the next day. An FBI and police emergency dragnet was established to "cut through the media lies about the bombing and help in pulling threads."

They had to make arrests. They made four and are still looking for one more. Jeff Shaw, the editor of THE GUARDIAN, told the story like this:

"A new logic emerged: if the destruction of Vietnam couldn't be halted by choosing between Nixon or Humphrey, or by staging the largest peace marches in history, then the hour had arrived when the machine must be shut down. As Kenneth O'Neill, Chief of the police bomb squad said, 'There's no doubt in my mind that if the bombings had continued, they would have crippled the economy of New York City. They had to make arrests or watch the collapse of orderly city functioning.'"

The papers and the pigs claim that two men, Sam Melville and George Demmerle, were caught throwing canvas bags of explosives into the back of Army trucks near an Armory. John Hughey and Jane Alpert were busted at their apartment on the Lower East Side and charged with conspiracy. Pat Swinton is still being sought.

All four of those arrested have been movement people in New York. Jane works as a writer and researcher for the RAT. She has done a lot of writing and work on women's liberation, the draft, and high school organizing. John Hughey does art work for THE GUARDIAN. Sam Melville worked for the Free Store and THE GUARDIAN, Pat Swinton, who has not been found, also worked for the RAT, as its Advertising manager. And George Demmerle has been active in various and sundry things, including the Crazies.

The RAT's distributor has been pig pressured into deserting one of the best underground papers in the country but the RAT, though harassed, has continued to publish, to attempt to cut through the media lies about the bombing and help in pulling threads.

Bail for each of the four was originally set at $500,000. The indictment was scheduled to be handed down on November 18th, but on November 21st there was a secret indictment, no evidence presented in public, just the charges. They were charged with conspiracy to destroy government and corporate property (not actually doing so, which indicates a lack of evidence). They pleaded not guilty.

The U.S. Attorney claimed that Sam Melville confessed to all eight bombings, that he was a "willingly informed source" of the evidence. They had not been found, also worked for the RAT, as its Advertising manager. And George Demmerle has been active in various and sundry things, including the Crazies.

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July 27—a United Fruit Co. plier on the Hudson River.
August 20—the Marine Midland Trust Co. in the 7th Avenue building.
September 19—the Federal Office Building in lower Manhattan.
October 7—the Whitehall Selective Service center in lower Manhattan.
November 12—the Standard Oil (of New Jersey) offices in the RCA Building in midtown Manhattan.

The Chase Manhattan Bank Building in the Wall Street area.
November 12—the Criminal Courts Building in lower Manhattan.

The bombs which have shaken New York City for months ripped into the steel and concrete guts of America. They exploded in the office buildings of corporate headquarters where the business of the American empire is carried out.

Each day those buildings suck in human energy and spit it out again in a regular nine-to-five rhythm. Then they stand idle and aloof, empty of human energy. While the rest of Manhattan swells to the point of expansion. During the day, the decisions made there are broad and far-reaching. But in their absence, the place becomes quiet. People are waiting, watching, and listening for the next move.

There are plenty of aspects of this phenomenon that are more obscure than the usual course of corporate culture.
The mass of Americans are powerless and raised to be powerless. They are not meant to understand the workings of Chase Manhattan or General Motors, or even what the meaning of life is. Ideally they are brought up not to care. The bombings were not aimed at the company executives—just at the targets that they believe can make the difference.

The collective consciousness of the corporate world is a legal consciousness. They believe that anything which they call life you must hold on to the death, that's considered tragic. The system can't deal with fraud. The establishment doesn't think of the beginning, they see the end and make the decision to forbid the bombs. United Fruit, the Scotts Corporation, General Foods, the CIA. United Fruit has an absolute monopsony on the banana market.

The bombs are important political acts, am I right? The anger of the people is embodied in the bombings. It's a symbol of what the people can do to stop the system.

As long as people hold on to that definition of life that this system has given them, they are afraid to let go. They're afraid to let the city escalate the repression. They're afraid to let the repression lead to a destruction of the movement. The bombings were important political acts, am I right? The anger of the people is embodied in the bombings.

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The establishment is in for some big surprises and shocks. If this happens, it's important to know that the people are not going to give up. The movement will continue.

The movement may not be the same for the next few years, but we're still hung up on our middle-class意识. We've got plenty to learn from people who've been outside the system for longer than us. All of us were in the House of Detention for the same reason, I never felt like I was out of control up there. I learned a lot from all of us.

The Agency of Amerika is a very powerful thing. The anger of the people is embodied in the bombings. It's a symbol of what the people can do to stop the system.

The people who were bused out and the money, contributions can be sent to THE RAT, 241 East 14th Street, New York, N.Y.
During the 1960's the American government was on trial for crimes against the people of the world.

We now find the government guilty and sentence it to death in the streets.

by Stu Albert

We're gonna make the government's plan boomerang. One of the major reasons that the government has put people on trial is to stop people they consider key to the demonstrations in Chicago. The second thing is that, by punishing them, they think they can intimidate other organizers. On another level, they're trying to force the movement into into categories of the establishment. The court is a ruling class court and its procedures are ruling class procedures. It's a way to break revolutionary spirit. Another thing is to frighten people and attempt to stop large numbers of people from taking to the streets. The government hopes that this trial will be a major move in blocking mass action.

We want to make the government lose on every count, by using the trial to organize mass national political actions. So the government will have to face in the future, the prospect of large national actions whenever they act, which is what they don't want. So by taking the offensive, it's the best way to block the rise of this repression. Within the courtroom there's been good forms and revolutionary spirit. Another thing is to block the rise of this repression. Within the courtroom there's been good forms and revolutionary spirit. Another thing is to block the rise of this repression.

There's never been a trial, as far as we can remember that's been as well followed as this one. People in Chicago greet the defendants on the street, "how are you doing?", it's very friendly and sympathetic. All over the country there's a lot of interest. When the jury goes out we want to organize a National People's Jury Party. We're gonna make the government's plan boomerang. One of the major reasons that the government has put people on trial is to stop people they consider key to the demonstrations in Chicago. The second thing is that, by punishing them, they think they can intimidate other organizers. On another level, they're trying to force the movement into into categories of the establishment. The court is a ruling class court and its procedures are ruling class procedures. It's a way to break revolutionary spirit. Another thing is to frighten people and attempt to stop large numbers of people from taking to the streets. The government hopes that this trial will be a major move in blocking mass action.

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The government has been on trial for crimes against the people of the world.

We now find the government guilty and sentence it to death in the streets.

The Weathermen have taken up on Che's thing, that revolutions have to learn to hate, but they also have to learn to love . . . and they're giving off very good vibes to a lot of people. Perhaps a national Youth International Party, whose symbol would be the White Panther, will be founded, a fusion, in a broad based party. The Weatherman could work within that. It'd be a MOBE of the Crazies, a cultural revolutionary SDS.

The Conspiracy would also like to have SDS itself re-emerge and exist, but not like old times, too many changes have happened. The Youth International Party could appeal to high school kids. If you read the present White Panther Program, or the Berkeley liberation program, or Abby Hoffman's "Woodstock Nation," or the anti-imperialist spirit in FIRE, the Weatherman paper, you could roughly see what a program would look like. It would develop a program and try to organize around it, it won't just be aimless, and also develop a sense of international solidarity backed by actions.

TRIAL ENDS IN THE STREETS

The trial has taken a very healthy turn since the defense began. Allen Ginsburg and Phil Ochs really changed the mood of the courtroom, Ginsburg chanting OM OM, and some of the jurors who seem sympathetic have been responsive. The way the law is written in this case, if the jury follows the judges instructions they can't help but find everybody guilty. So we have to be revolutionary agitators in the courtroom who are trying to get the jury to rebel, to find against the judge. The whole function of the defense is to create a revolutionary spirit, an image in the courtroom, so that some of the jurors can turn on to it, so that they can stand up . . . the courtroom is a microcosm of revolutionary energy . . . maybe the jurors (like there are a lot of older people now go to foreign films, fool around with pot) maybe the jurors might say . . . well I can't do that, but it's different I like it.

People feel a good mood now, they're now on the offensive, and that will generalize over into the streets. People should take responsibilities to see that the people's jurors happen, should keep their areas really informed about the trial, using all the college and high school press, and the underground papers. We'll create a trial consciousness in the base areas, a conspiracy consciousness and a peoples jury consciousness.

This happens to be the end of the decade, and people are always saying, you can see it on TV and the radio . . . the whole bourgeois trip . . . hey what are the 70's gonna be like . . . we had troubles in the 60's. We can say . . . the government's been on trial in the 60's, the people will decide, and this trial will end in the streets. And what this will mean for the 70's. A major national action.

The Conspiracy can help organize. When Fred Hampton was murdered we were able to do some good support activities . . . publicity and press conferences. It's all ad hoc and has some skills to do certain things. We're hoping that for people who haven't known what to do with the breakup of SDS, that this will break through demoralization and help regain a united movement. Maybe a lot of people will get turned on by this and turn it into a major action. It may be like I used to say when I was in PL and quoted Mao all the time . . . Mao said, take a bad thing, like an indictment, and turn it into a good thing. Try to bring forces together for the action, which may turn into something more permanent.
But our coping out on the black liberation struggle is more curious than that. Racism combines with a bourgeois mentality which keeps us from taking risks. We do not see struggle as a necessity for survival. SDS is something we decide to do because we know it's politically correct. We are also bogged down in a lot of other problems that make us too afraid to deal with the basic problems of race and class privilege.

PACIFISM

One of these problems is pacifism. Now most people reading this editorial probably don't consider themselves pacifists, but many people reading this editorial probably don't take the idea of white people engaged in armed struggle very seriously. But the 50,000 who marched for dead Dector, allowed the tone of the march to be set by the "beautiful people" giving flowers (lots of them) to the pigs. 300,000 people went to the free Stones concert at Altamont and were more upset by a few accidental deaths than by Harangue and Jagger, Mick Jagger, by the way, refused to make any announcement about what was going down on the Panthers, and went on the road, said if any political announcements were made, the Stones would not play. And if Ali had been forced to face the peaceman's response to Hilliard, the pigs might have been more hesitant to pin another felony rap on the Panthers, coming from a bourgeois ideology. (See Cauldwell's essay in this issue.) It can only help the pigs. It is our responsibility to join the Panthers, the New York bombers (and the weather people) and, all others who take armed struggle seriously, if we haven't already. We are the Weather people have taught us an important lesson. That is, we must move towards strengthening revolutions and helping people to become revolutionaries—not destroying them. All we need do is retread the question of fear and feelings of impotence. But if we moved towards dealing with the problems of pacifism, correct line-ism and fragmentation, the majority of people who consider themselves revolutionaries would be much stronger. We think that the Weather people have taught us an important lesson. That is, we cannot eradicate fear, but if we are determined that we are right, we can suppress it long enough to move and gather strength. (Of course, developing technical skills is also crucial.) In all revolutionary struggles in China, Cuba and Vietnam, defeatism on the part of the revolutionaries was one of the worst possible errors.

Dare to struggle, Dare to win was not meant to be a childish dare. Armed struggle began in the countryside of China when the revolutionary forces were at their weakest point. The Vietnamese decided on armed struggle in 1952 after Dien Bien Phu almost totally annihilated the revolutionaries in the South. Fidel launched armed struggle confidently with the twelve survivors of the Granma landing. It was precisely at these low periods when revolutionaries were forced to go militantly to their Revolutionaries only dare to struggle when they are sure they can win.
BACKGROUND FOR INTERVIEW

In Santa Clara, California, 113 members of Local 4028 of the United Steelworkers of America have been striking the Pittsburgh, Des Moines Steel Company (PDM) since September 1. The main strike demand is for a wage increase that would bring the steel-workers up to local industry standards, but the strikers are also holding out for common contract expiration dates with the fourteen other PDM plants. PDM's home plant in Pittsburgh has been out since August 1 and its Sacramento, California, warehouse was struck November 1. These three plants could now negotiate for a common expiration date. If the strike lasts through the spring, PDM plants at Stockton and Fresno, California, may join in.

The threat of common contract expiration dates has caused PDM to take the Santa Clara strike very seriously. The company has been using imported scab labor—for the first time in the area in recent years, a reporter from the San Jose Maverick (a local radical paper) discovered that about forty scabs were being used to cross the picket line every day and that a court case is being followed closely by other local companies.

Radical involvement in the PDM strike began when a reporter from the San Jose Maverick (a local radical paper) discovered that about forty scabs were crossing the picket line every day and that a court injunction had limited the strikers to four pickets. It was obvious that outside support would be useful. To get student support the reporter arranged for a PDM striker to speak about the strike at a demonstration against the International Industrial Conference in San Francisco in early September. Though the speaker—like all union members—was prohibited from soliciting picket line support, he made the need clear and collected money for the strike fund. Soon afterwards, radicals from Stanford, San Francisco State College, San Jose State and State-Senator—began holding regular weekly demonstrations at the PDM gates to discourage scabs.

The PDM strikers have been militant from the start—they have a "night shift" that takes care of cars that have run into pickets—and the student support demonstrations picked up some of the militant spirit. After one of the demonstrations, the scab cars had flat tires; at another, a freight train was stopped on PDM's railway, blocking traffic for miles. Picketers and students are frequently arrested, and strikers, students and strikers' wives have all been clubbed. The week before Thanksgiving, PDM's scab organizing a counter-strike and jumped the picket line; the union was prepared for this and the free-for-all six scabs had to be hospitalized, while only one union man was seriously hurt.

Striker and student militance eventually led to police reprisals. On October 31, the police, who had been out in force since the students started coming down, took advantage of a phony picket line incident and arrested several strikers, as well as students, and ten people were arrested. The police singled out union militants for arrest. It is clear that part of the reason for the intense police hostility to the strikers, and for the willingness of the local authorities to play PDM's game and let the police loose, is the political coloring the worker-student contact has given to the strike.

The Santa Clara County Workers' Committee, a militant rank-and-file organization that grew (partly) out of the PDM strike, joined the San Francisco Moratorium March in November. At least two of the PDM strikers joined the December 8 vigil outside the San Francisco Black Panther Party office when it looked as if the police were about to hurt the office.

On November 13, two weeks after the police riot, MOVEMENT interviewed PDM strikers and their wives. Most of the men interviewed were from the hard-core "permanent pickets"—the young guys who have been sustaining the strike (and getting busted). One of the men interviewed (Phil) is on the union's negotiating committee. Several of the others and some of their wives have been very active in setting up and working with the Santa Clara Workers' Committee, in contacting other PDM locals and persuading them to strike, and in talking on the Bay Area campus campuses. The names have been changed.

MOVTMENT: There have been a lot of radicals and workers people down here. What do you think of them?

JACK: I think they've done a lot of good. By coming down here they showed that there was some support here other than just 113 men in one union. A lot of their ideas I agree with.

JACK: Yes they have. They've been a great help to us, too. While the other scabs, we didn't have a lot of scabs, We just about kept the company closed down. But since the students haven't been around, in the last two weeks, they have hired about 25 scabs.

PHIL: As far as the union is concerned, it's the students' privilege to come down any time they want. For my part, it's all right; it doesn't bother me, and definitely think it's done some good. They've helped picketed, helped haul up traffic, In general they've helped harass the company.

MOVEMENT: And you've been giving support out there by the Santa Clara police dept.

JACK: By the Santa Clara plant

MOVEMENT: What have they been like?

RON: Pure hell.

VERA: Like mad dogs, that's what they are.

MOVEMENT: What were you expecting from the police?

VERA: To be treated as humans at least, And that they would not, have done.

JACK: We thought the police were always our friends and would be now.

MOVEMENT: Are you sincere?

JACK: We thought that, I don't say we feel that way now.

JIM: The first day a Santa Clara County police captain came to the picket line and gave us his card. He said the company was on Santa Clara property and if there was any trouble the police department was going to be neutral. They proved this by not getting involved between the pickets and the company.

Next day, he asked me to move my car to the other side of the road, and, when the scabs were still coming out, I did, and the next day my car was torn up by a truck coming out of the company, rented by the company to deliberately tear it up.

GOONIGHT COMMIES

JACK: If the police weren't there, we'd have the company closed down. There wouldn't be no one whatever.

MOVEMENT: Is PDM controlling the police?

JIM: Not directly, but because PDM's a corporation with plenty of money, they can control the police chief down at the station and he's telling his police officers what to do.

TERRY: The day the police had their riot, when they singled people out and started beating on them, was two days after we turned down a contract that the company was sure we would take. And it was one day after the Sacramento steelworkers local, with the encouragement of the company, Tim, had asked to go on strike against PDM there. They are out now.

MOVEMENT: Did students being there make the pigs more vicious?

JIM: They'd come down to the picket line at night and call our wives commies. 'Goodnight Commies'. That was because of the students.

JACK: The police department, especially the lieutenants and captains, have spoken to several of the pickets on the line, after students have left, to get out of us why they were there and to try to tell us they were nothing but a bunch of communists and trouble makers. They said the students were just using us and weren't doing what we said. They said the students were an organization who want to take over the government, and they would drop us on us, just like a bunch of slaves.

I told him I didn't know how he could feel we were that stupid to believe him.

JIM: John and I went down to San Jose State College to speak at a SIT meeting and a militant student told me a story that had appeared in a local underground paper, The personnel manager of PDM's Western Division got to hear of it through his daughter, who was there and told the police, So the President of California and some of us went to talk with the Chief of Police. He was sitting in his office with the officer in charge of the county police squad and the officer in charge of the police department, and they told us it wasn't
would like to see the troops leave but they are like me: they want a solution but don't see how it's going to come about. They don't want to go on fighting the war for ever.

JACK: I believe complete withdrawal is what the people over here want, but I don't believe we should have any troops over there. I don't understand what's going on, I don't know nothing about it, but speaking as a worker I think this war is just too costly in lives and money, and causing failures in the US too many hardships.

JIM: I feel something like Jack. I know very little about it, I'm very uninterested on the Vietnamese war. I took very little interest in it. I'm a high school drop out, I don't read the political part of the paper. I read the fashion, I'm a high school drop out and I'm ashamed of it. But first of all, if it's a war it should be won. How much trouble would it be for the United States to blow it right off the map? If they don't want the war to stop, which apparently they don't, there must be a reason for it.

WAR WILL NEVER END

MOVEMENT: Who makes up out of the war?

JIM: Who's making up? I'm making up? The business people and the corporations, everybody knows that.

JACK: The capitalist of the United States.

JIM: I don't know if they're capitalists. I don't know what the definition of capitalism is. But the fact remains, the people making money off this war are the business people and the corporations. That's why the war will never end. There's a lot of money to be made and the U.S. is going to make every penny they can off this war.

JOHN: I believe they aren't trying to stop it.

PHIL: If it's over tomorrow, the day after we'll be involved with the Arab nations. That's the way this country is. It gets involved with other nations.

MURPHY: Anybody going to the Moratorium March?

JIM: The Santa Clara workers Committee is going as a group, including me.

JACK: I'll be there.

JOHN: I was going but I can't, there's one next month, and I'll be there.

WORKERS' COMMITTEE

JIM: The committee was formed by a group of people who were on strike at PDM and General Electric. They decided that people needed help during the strike, and that all working people needed help, even when they were working.

MOVEMENT: So the committee grew out of being on strike?

JIM: I believe the committee started because a few of us went to a meeting of the Richmond Workers' Committee, which they started up after the Standard Oil strike. They came down here, then we went up and talked to them and found out what they were doing. The main reason for the committee is strike support, but there are other things. Things like unsafe conditions in the shops - people don't realize how things like that can be taken care of, legally. Or like organizing people working in non-union offices. The office workers at PDM who want to join a union can come to the workers' committee and we can try and help organize unions.

MOVEMENT: What about the political future of the committee?

JIM: I don't know, but I believe what's happening at PDM is becoming a political affair, because of the involvement we have had with the students and the moratorium. Also the strike has caused an awful lot of talk in the Bay Area. I believe the companies have got the idea of waiting to see what PDM does, if they win this strike, they can use it as a club against the other unions when they negotiate.

If we win this strike, which I've got a real good idea we will - I know we'll win it, we can say to other unions, stay out on strike and win yours.

PHIL: The point is, scab labor has never been used before here in Santa Clara County. If it breaks the union, other companies will start doing the same thing.

JOHN: I think the first meeting of the workers committee was a tremendous success. We had the right push from the Richmond Workers' Committee. We saw that we needed a little more support from workers, and that we would have to get together and really find out what was going on before it was too late. Our first meeting, we had people from Fiberglass, PDM, Ford, General Motors, General Electric and Stanford Press. Just by working together we ought to be able to accomplish something and push the workers a little bit, so they can see what's going on.

For example, the companies put out a lot of stuff working one union against the other, working black against whites, Chinese against whites. If you ask

CONTINUED ON PAGE 21
Once there were 10 million American Indians. Now there are 530,000.

According to the Indian Review's annual survey, the Indian who has not received a guaranteed income of $200 a year, less than half the national per capita average of $2000, and the Indian who lives in a house whose value is less than $2000, for a family of four. Two out of every five healthy adults are unemployed, and healthy refers to only a proportion of the population who have food, shelter, and clothing, and who are free from disease and injury. The BIA also points to the increase in college enrollment, from 15,700 in 1957 to 40,000 in 1969. Young militants see this increase as a measure of their independence, and an indication of their growing confidence in their ability to challenge white authority, and those who were imprisoned for the exercise of their traditional rights to the land they have met with Federal resistance. In Washington, where the Indians may not fish to supplement their diet, the state spends $2000 for every salmon to protect the fish for sportmen and commercial fishery.

The focus of Indian resistance has been the BIA as the representative agent of the Federal Government. Technically, the邦mcrlcll for reservations regulation for the Indians to control their own affairs, but all challenges are subject to rule by the Bureau. The Indian youth say the effect of this has been "spiritual emasculation" leading to "apathy, indolence, alcoholism, and disease, which say these trends have been perpetuated to foster the Indian passive so they won't fight against their oppressors.

Meanwhile the Bureau has one employee for every nineteen Indians, which suggests the ineptness of its inadequate budget. (A report on the Oglala Sioux reservation said that there was one BIA employee for each Indian family. The Sioux Indians' median income was $2000 a year and 60 per cent of them were unemployed.) Young militants see little prospect for change through normal channels and are not misled by the illusion that they can appeal to their congressmen. The need dynamic of the recent attempts by young Indians to regain their stolen heritages is taking place on Alcatraz.

We, the native Americans, re-claim the land known as Alcatraz Island in the name of all American Indians by right of discovery. We wish to be fair and honorable in our dealings with the Caucasian inhabitants of this land, and hereby offer the following treaty:

1. We will purchase said Alcatraz Island for twenty-four dollars ($24) in glass beads and red cloth, a precedent set by the white man's purchase of a similar island about 300 years ago. We know that $24 in trade goods for these 16 acres is more than was paid when Manhattan Island was sold, but we know that land values have risen over the years. Our offer of $24 per acre is greater than the 75 cents per acre the white man is now paying the California Indians for their land.

2. We will give to the inhabitants of this island a portion of the land for their own use to be held in trust by the American Indian Affairs and by the bureau of Caucasian Affairs to hold in perpetuity - for as long as the sun shall rise and the rivers go down to the sea. We will further guide the inhabitants in the proper way of living. We will offer them our religion, our education, our life-ways, in order to help them achieve our level of civilization and thus raise them and all their white brothers up from their savage and unhappy way as the sun shall rise and the rivers go down to the sea.

3. We will be traveling universities, managed by Indians, which will go to the Indian Reservations, learning those necessary and relevant materials from the students of this land.

4. An American Indian Spiritual Center which will feature our ancient tribal religious and sacred healing ceremonies, our cultural arts will be featured and our young people trained in music, dance, and healing rituals. The young people will be featured in all aspects of our culture, and the traditional arts and crafts, and an Indian restaurant serving native foods, which will restore American Indian culinary arts.

5. There is no industry in this area and to revitalize sea life which has been threatened by the Indian Blockade. The museum will show the history of this nation. This tiny island would enter the Golden Gate, and thus be reminded of the true history of this nation. This tiny island would be a symbol of the great lands once ruled by free and noble Indians.

What use will we make of this land?

Since the San Francisco Indian Center burned down, there is no place for Indians to assemble and carry on tribal life here in the white man's city. Therefore, we plan to develop on this island several Indian institutions:

1. A CENTER FOR NATIVE AMERICAN STUDIES will be developed to teach our people how to make a living in the world, improve our standard of living, and to end hunger and unemployment. This training school will include a center for Indian arts and crafts, and an Indian restaurant serving native foods, which will restore the Indian culinary arts. It will educate Indians to the skills and knowledge relevant to improving the lives and spirits of all Indian peoples. Attached to this center will be small universities, managed by Indians, which will go to the Indian Reservations, learning those necessary and relevant materials from the students of this island.

2. An American Indian Spiritual Center which will feature our ancient tribal religious and sacred healing ceremonies, our cultural arts will be featured and our young people trained in music, dance, and healing rituals.

3. AN INDIAN CENTER OF ECOLOGY which will train and support our young people in scientific research and practice to restore our lands and waters to their pure and natural state. We will work to desalinate the air and water of the Bay Area. We will seek to restore fish and animal life to the area and to revitalize sea life which has been threatened by the white man's way. We will set up facilities to desalinate sea water for human benefit.

4. A GREAT INDIAN TRAINING SCHOOL will be developed to teach our people how to make a living in the world, improve our standard of living, and to end hunger and unemployment. This training school will include a center for Indian arts and crafts, and an Indian restaurant serving native foods, which will restore the Indian culinary arts. It will educate Indians to the skills and knowledge relevant to improving the lives and spirits of all Indian peoples. Attached to this center will be small universities, managed by Indians, which will go to the Indian Reservations, learning those necessary and relevant materials from the students of this island.

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What use will we make of this land?
moving on the
MORATORIUM

Hayward:

Editorial note: We solicited reports from around the country about how revolutionaries tried to relate to the Moratorium. This is one report we received. We hope other collectives will send in other reports that will help us to move when the next Moratorium comes.

Hayward, California is part of a sprawling suburb, interlaced with industrial parks, located a few miles south of Oakland. In the last ten years, while working people have moved to the area in large numbers to escape from the blacks, the town has a long history of racism, repressive, and anti-communism. In the late summer and early fall, several of us moved here to begin work with various sectors of the working class: men and women in shops, high school, junior college, and street kids, and women in the home.

Like a lot of other brothers and sisters, the Hayward Collective was so involved in internal struggle during the early fall that we were barely aware of the October moratorium; we woke up just in time to issue leaflets at the high schools and shops and held a rally at the local junior college. By November, we were better prepared to move.

THREE FRONTS

Two of our sub-collectives were engaged in concrete work around the moratorium—youth and labor. They worked on three separate fronts: the factories, the high schools, and the junior colleges.

At the J.C., where some of our people are actively involved in SDE, a teach-in followed by a march to the local draft board was planned. The SDS women's caucus also planned to take over the quad for free child care, as part of a child care campaign, and demanded and received free lunches for the kids from the school. Heavy leafleting and impromptu rallies were scheduled for the high schools; leafleting was planned for the factories.

Three huddled together on the 'Stirring Up Anti-racism' article; one called "Fighting Women" with a picture of an armed Vietnamese woman, ran down the material beats of the oppression of women and offered examples of fighting women in the U.S. as well as Vietnam; another talked about Bobby in Chicago. "You can jail a revolutionary but you can't jail the revolution!" and one tried to explain imperialism and national unity.

Almost all the speakers at the rallies, both black and white, were Vietnam veterans and all are active in either the black or white movement. There are so many young vets in the plant that it remained important to have vets speaking to them.

All three rallies, unauthorized by the union, were held at shift changes in the parking lot of the union hall right across the street from the plant. About 100 guys attended in all—a little over half of them white. The speakers ran down the reasons why workers should be opposing the war and supporting the MLC. A speech calling for concrete organization and international working class solidarity was surprisingly well-received.

The leaflets put out at the high schools were good and heavy but much too long. Four were issued: one trustworthy, which drew heavily from the "Stirring Up Anti-racism" article; one called "Fighting Women" with a picture of an armed Vietnamese woman; one ran down the material beats of the oppression of women and offered examples of fighting women in the U.S. as well as Vietnam; and another talked about Bobby in Chicago. "You can jail a revolution but you can't jail the revolution!" and one tried to explain imperialism and people's war.

JAILBREAK

The morning of the 15th, we took sound trucks carrying our high school organizers and a couple of outside speakers to two of the high schools—one of them 60 percent Chicano. We played music to draw a crowd and held an impromptu rally. The women in the crowd on a day off on speech running down where they were at and why. Afterwards kids were urged to split to a third school where members of the High School Student Union were holding a sit-in. The SDS is a radical Bay Area high school organization, newly formed and largely middle class.) Sixty or seventy kids from the heavily Chicano school split in cars to the sit-in. Excited by their arrival, the 180 kids, maybe 8 or 10 in all, but over 300 kids inside their school sat out to join them. These second strongest marched to the junior college calling "Power to the People." Along the way, they passed a junior high school and kids cheered over the fences to join them. At the third school, where the sound equipment didn't work, about 25 kids finally jumped into our cars headed for the sit-in.

When the 300 arrived at the JC, the teach-in was still in progress. The leadership group is in forms not together enough to respond to the call of high school kids. On the teach-in went on. Both JC and high school kids split away. By the time of the march, about 50 people were left, about half of them from the high schools.

The march and demonstration were both short and lively, in more the mood of an extended guerrilla skit than real guerrilla fighting. Kids with no political experience, one speech on a given topic by one of the women in the collective which ran down the important connections of various stores and banks. In the shopping center where the draft board is located, they chanted "Hi, Ho, the FBI's a-lost" and "Revaluation has come; it's time to pick up the gun!" and cheered when the American GI, in a guerrilla skit, turned his gun around and shot the flags behind instead of the Vietnamese workers and strikers in front of him. Then everybody split up and leafleted the shopping center.

Evaluating our work, we felt good that the actions that happened but we also understood that we had made a lot of mistakes. In both the J.C. and the high schools, the mistakes centered around lack of authority and the absence of a cohesive leadership cadre. The fact that high school kids joined the J.C., demonstration meant that its level of militancy could have been raised, but there was no group capable of making that decision and carrying it through. In the high schools, even more than the J.C., we underestimated and failed our base. We were also confused about what we should expect to come out of a jailbreak. Too much time before the action was spent on leaflets and too little on cadre development, immediate follow-up was weak. Without heavy political education before and after the action, the message most of the kids got was little more than anti-authoritarianism.

As rank-and-file demonstrators against the war, the GM rallies were significant but here, as in the high schools, we were nowhere near the organizing power. Holding rallies at the plant instead of urging workers to leave was important. Many of the most receptive young people were reached; anti-imperialist pressure continued. No clear organizational pattern was established; and the response inside the plant was good. Unfortunately, we didn't have the foresight to get names and numbers from the guys at the rallies so, with the exception of 4 or 5 faithful, the rest were lost temporarily in the huge, five or six thousand man plant. Similar rallies, though, will be held even in connection with the December moratorium and the GE strikes, hopefully, the core of an ongoing organization can be pulled together in the near future.
ALL POWER TO THE PEOPLE.

What we are trying to do is talk about today is what the pigs are doing to us. They're trying to gag us, to keep us from talking about the repression that they are perpetrating with the Black Panther Party. We are not worried about getting this off—let's try to deal with it.

We go to talk first of all about the main task of the day, and that's the Black Panther Party. The main task of the day is that we're going to talk about what is happening to us, what the pigs are doing to us. We are trying to talk about what we are going to do about the repression that they are perpetrating with the Black Panther Party. We are not worried about getting this off—let's try to deal with it.

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Title: Who is the enemy and why does he fight?

PURPOSE OF LESSON
1. To enable the student to see the war from the perspective of the National Liberation Front (NLF) and the North Vietnamese.
2. To break down feelings of national and racial superiority by getting the students to identify and empathize with people the US government is fighting.
3. To help the students understand why the NLF has so much popular support.
4. To begin to develop an understanding of the connection between American imperialism and the war in Vietnam.
5. To have the students examine and evaluate their sources of information on the war in Vietnam.

MATERIALS & SOURCES
1. Excerpts from the diary of a dead Viet-Cong soldier.
3. Selections from 'Twelve Recommendations', Ho Chi Minh's call to his troops.
4. Excerpts from the Program of Action of the Provisional Revolutionary Government of the Republic of South Vietnam (the program of the NLF and other liberation forces fighting the Americans in Vietnam).

METHODS
1. Introduce the topic. The teacher may do it verbally or write the title on the board.
2. Have the students write a paragraph on why they think the Vietnamese are fighting against the Americans. Allow them about ten minutes to complete this part of the lesson.
3. Discuss with the students their responses. The teacher might want to list on the board some of the students' answers. These answers will probably include:
   - The Vietnamese who fight against us are forced to fight by communist terrorists.
   - The Vietnamese do not understand that we are trying to help them.
   - Most of the people fighting against us are outside forces like the Chinese.
4. The teacher should not debate these responses at this point; but should ask the students where they got their information and should list their sources on the board.
5. Ask the students if they have ever read or heard an NLP or a North Vietnamese account of why they are fighting. Many students will reply no.
6. The teacher at this point should distribute the mimeographed material (cited above), explaining that these are written by the people we are fighting in Vietnam.
7. Ask a student to begin by reading aloud the excerpts from the diary of the dead Viet-Cong soldier.
8. Raise the following questions with the students:
   A. What did the soldier leave the North?
   B. What kinds of hardships did he have to endure?
   C. Why do you think he was willing to make these sacrifices?
9. Read with the class the selections from the Vietnamese Declaration of Independence. Some questions for discussion:
   A. In his diary the Viet-Cong soldier said that this was the third time he was fighting. From the document can you figure out when and why he fought before and why he may have felt it was so important to fight again?
   B. Why might other Vietnamese have fought against the French?
   C. Why do you think the Vietnamese were fighting against the French imperialists?
10. Have the students read the next two documents. After reading, point out to them that the soldier whose diary they read earlier is only one of many Vietnamese who are fighting the US. Ask them if the documents offer an explanation of why the NLF would receive popular support.
   A. Who would support and join the NLF? Compare the probable views of a wealthy landowner and a landless peasant. Who would be more sympathetic to the NLF and why?
   B. Why might the programs of the NLF appeal to the average Vietnamese?
   C. From reading the 'Twelve Recommendations' by Ho Chi Minh, explain why the behavior and the attitudes of the Viet-cong would gain popular support.
11. Now ask the students to rewrite their answers to the original question: Why are the Vietnamese fighting against the Americans?
12. Have the students read the next two documents. After reading, point out to them that the soldier whose diary they read earlier is only one of many Vietnamese who are fighting the US. Ask them if the documents offer an explanation of why the NLF would receive popular support.
   A. Who would support and join the NLF? Compare the probable views of a wealthy landowner and a landless peasant. Who would be more sympathetic to the NLF and why?
   B. Why might the programs of the NLF appeal to the average Vietnamese?
   C. From reading the 'Twelve Recommendations' by Ho Chi Minh, explain why the behavior and the attitudes of the Viet-cong would gain popular support.
13. Have the students research the way in which the American press portrays the NLF. Compare this with what they have read or heard about the NLF. Compare these sources with the NLF. Compare these sources with the NLF.
14. Have the students read the next two documents. After reading, point out to them that the soldier whose diary they read earlier is only one of many Vietnamese who are fighting the US. Ask them if the documents offer an explanation of why the NLF would receive popular support.

BIBLIOGRAPHY
A. Books:
   - Hickey, Gerald. The Villages of Vietnam, Yale U.P.
   - Schall, Jonathan. The Village of Bien Sai, Yale U.P.
   - B. Newsworld Films
   - This film service will provide a projector and a personnel to show and discuss films.

PROJECTS FOR STUDENTS
1. Have the students research the way in which the newspapers and other media present the NLF. Compare this with what the NLF say about themselves and what is said about them by the underground press.
2. Students can begin to research liberation forces in Africa, Latin America (Bolivia, Guatemala, etc.), and the US and compare them with the NLF.
3. Students could study the life and ideas of Ho Chi Minh.
4. Have the students write a letter or a play from the perspective of a member of the NLF.
5. Encourage the students to compare the American Revolution to the Vietnamese Revolution.

TEXTS
1. Excerpts from the diary found in the uniform of a Viet-Lac, a dead Viet-Cong soldier, Sept. 5, 1961, "Leaving temporarily the beloved North to return to my native South to liberate my comrades from the yoke of misery imposed by the malignant Diem.

This has been my ideal for a long time... For the third time my life turned to war again. For the liberation of our comrades in the South, a situation..."
PHAN THI QUYEN
(Widow of Nguyen Van Troi)

Dear Friends,

This letter is coming to you from a young South Vietnamese who is now a prisoner of war. I am writing it on the eve of your Fall Offensive to say that war, now continued and intensified by President Nixon, allows me to send to all of you my warmest regards and best wishes.

I, a worker, so was my late husband, Nguyen Van Troi. Like all other young friends, we did have dreams for the future and happiness. But the aggressive war of the White House and the Pentagon has shattered all these dreams. I have even robbed me of my bearded man right during our honeymoon. His death and my own days in jail have helped us to see more clearly the root cause of all the sufferings and injustices hanging upon my people. As he rightly said to policemen who tortured him then tried to corrupt him under my eyes, "so long as the aggressors remain, nobody can have happiness."

Every time I think of him and us, I cannot help thinking of the millions of other victims of the aggressive war. I think of the raped women and children being humiliated in South Viet Nam. I also think of those who commit the crime — young Americans who kill and get killed everywhere in Viet Nam without even knowing what for. I think of their mothers, their wives, their girl friends and their sisters back at home, who are crying day and night for their return. I think particularly of peace-loving and justice-minded persons in America, young people included, now under repression and persecution for being opposed to the Viet Nam war. And I think of you who laboured your hands and made responsible activities against that war. This sympathy I already had the opportunity to express to American You know, I learned from the Vietnamese people's will, struggle still harder, to put an end to the war of aggression and the presence of aggressors-armed forces. Sure, I believe, to also go the way in ordinary, honest Americans come to free their selves from suffering, longing and anxiety. Therefore, I welcome your efforts for an end to the Viet Nam war and the rapid repatriation of all our GIs from South Viet Nam, as well as your actions against trials of the "Chicago Eight" and other Americans challenging peace and justice. I wish you, wholeheartedly, all the success in this Fall Offensive. Please convey my best regards to your families.

September 24, 1969

The above mentioned twelve recommendations Are free from all.
We love our country Will never forget them.
Russian habits Are all like one man, with good army men and good people, everything will be crowned with success.

4, Excerpts from the Program of Action of the PCR of 8 of Jly, 1969, published in the "Viet Nam News". The Recommendations indicate vividly the kind of problems war the resistance movement was engaged in.

TWELVE RECOMMENDATIONS
Six Fortresses
1, Not to do what is likely to damage the land or crops or spoil the houses and belongings of the people.
2, Not to detail or borrow anything what the people are not willing to sell or lend.
3, Not to bring burns into mountain people's houses.
4, Never to betray our word.
5, Not to give offense to people's faith and customs (such as to lie down before the altar, to raise feet over the hearth, to play music in the house, etc.)
6, Not to do or speak what is likely to make people believe that we are in contempt.

Six Permanences
1, To help the people in their daily work, to respect the people's customs and the respect taught us.
2, Whenever possible to buy commodities for those who lose from markets (knife, salt, needle, thread, paper, pen, etc.)
3, In square treats to tell amusing, simple, and short stories useful to the Resistance, but not to say secrets.
4, To teach the people the national script and elementary education.
5, To study the customs of each region so as to be acquainted with the people to create an atmosphere of sympathy, then gradually to explain to the people to abate their suspicions.
6, To show the people that we are correct, diligent, and disciplined.

Characteristically, to Cc Minh finished this order to his troops with a poem:

THE MOVEMENT PAGE 15

JANUARY 1970
the only way to secure peace is by a revolutionary change in
I oppose pacifism in this sense to the Communist belief that
ruling classes resist revolution violent­
I
it as such, and he saw nothing inconsistent in calling for the

BOURGEOIS PACIFISM

To understand how bourgeois pacifism arises, we must understand how bourgeois violence arises. It arises, just as does feudal or despotic violence, from the characteristic economy of the system. As was first explained by Marx, the characteristics of bourgeois economy are that the bourgeois, held down and

BOURGEOIS VIOLENCE.

As Hegel, this justification is given quite naively and simply.

THE THING IS MAN

As opposed

ELABORATE AND CRUEL

Thus, after all, the bourgeois dream of liberty cannot be

LIBERALS AND CONSERVATIVES

Thus originated the cleavage between conservatives and

The liberal is the active force. But so far from being revo­

by Christopher Caudwell

Pacifism, always latent in the bourgeois creed, has now
crystallized out as almost the only emotionally charged belief
in Protestant Christianity or in its analogue, bourgeois

 pacifism, always latent in the bourgeois creed, has now crystallized out as almost the only emotionally charged belief in Protestant Christianity or in its analogue, bourgeois "pacifism." I call it a distinctively bourgeois doctrine, because I mean by pacifism not the low form of peace or war to be secured by a

definite form of action, but the belief that any form of social

Combat Pacifism

a man and his property is a relation between man and a thing, and

is therefore no restraint on the liberty of either men.

THE THING IS MAN

This argument was of course fallacious, for there can be no universal relations of this kind as the labor of one human

I oppose pacifism in this sense to the Communist belief that

The justification of bourgeois violence is an important part of bourgeois ethics. The coercive control of social labor by a

men which is a relation between a dominating and a dominated

between men is a restraint on human liberty; but the relation between

property could only be protected by coercion-the
domino-effect that
had to be coerced by the law, after all, just as in feudal society.

The justification of bourgeois violence is an important

The justification of bourgeois violence is an important part of bourgeois ethics. The coercive control of social labor by a

not contain a powerful internal pressure until productive forces

poverty and unemployment grow in the midst of the means of

That same abstract idea of the "bourgeois" nature of

confined, for example, with Eastern pacifism, any more than

the Christian-bourgeois ethic has been equal even to this. Consequent to the bourgeois philosophy of history, there was a lack of belief in the

If one is attacked in one's liberty, one is there­

For instance, in the case of hostility to the social relation of

The justification of bourgeois violence is an important part of bourgeois ethics. The coercive control of social labor by a

Thus, after all, the bourgeois dream of liberty cannot be

in a man and his property is a relation between man and a thing, and

and its outcome gave rise to the bourgeois dream-freedom as

strangely enough, can only be protected by coercion, because it

Distrust the bourgeois to exercise his full liberty without infringing the

Furthermore, there are no natural rights, only

"equal rights for all," "freedom from social restraints," the

THE THING IS MAN

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The Christian-bourgeois ethic has been equal even to this. Consequent to the bourgeois philosophy of history, there was a lack of belief in the

The justification of bourgeois violence is an important part of bourgeois ethics. The coercive control of social labor by a

But so far from being revolutionary, as he thinks, he is evolutionary. In striving for bourgeois freedom and fair competition he produces by this
very action an increase in the social restraints he hates. He builds up the big bourgeoisie in trying to support the little, al­
though his one object is to build up himself. He increases unfreedom by trying to secure fairness. Free trade gives birth to tariffs, imperialism, and monopoly, because it is hastening the development of bourgeois economy, and these things are the necessary end of bourgeois development. He calls into being a system that is bad, because as long as he is in the grip of the bourgeois illusion that freedom equals in­
absence of social planning, he must put himself, not merely to be powerless to stop these things, but to be forced by his own efforts to produce coercion and violence and unfair competition and slavery. He does not merely refrain from opposing bourgeoisie violence, he generates it, by helping on the development of it.

But to abstain from social relations is to abstain from life. To abstain from life is to abstain from social relations. We are concerned with our own category from which man is not merely to be powerless to stop these things, but to be forced by his own efforts to produce coercion and violence and unfair competition and slavery. He does not merely refrain from opposing bourgeoisie violence, he generates it, by helping on the development of it.

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Racism has been heavy at Selfridge Air Force Base, twenty miles north of Detroit, for quite a while. Especially in the last year, there have been numerous incidents and a great deal of harassment and intimidation of black airmen and air women (WAFs).

Colonel Harold Land, the commander at Selfridge, is completely ineffectual in dealing with the problem, although one is not sure whether it is through incompetence or design.

The former generally comes from the brass and NOC (the latter). The latter generally comes from the personnel who know that very little if anything will happen to them as long as they limit the outlets for their aggression to the black GI's.

Other incidents include the assignment of blacks to jobs of lesser responsibility than whites of equal rank, the condoned failure of whites to follow the orders of black NOC's; intimidation of blacks who gather together mentally, physically, socially and culturally in the service's clubs, to form a pattern of life, the black GI's who wear Afro hair styles, both through discipline and physical threats.

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There have been few blocks from the scene of the "spraying." They is completely ineffectual in dealing with the problem, an intimidation of black airmen and air women (WAFs).

Numerous incidents and a great deal of harassment and intimidation of black air force personnel, both through discipline and physical threats.

The former generally comes from the brass and NOC. The latter comes from personnel who know that very little if anything will happen to them as long as they limit the outlets for their aggression to the black GI's.

Racism has been present in the United States' military machine for a long time. Sometimes it's just around, being generally ugly, but it's always there; another reserve force for the pigs to use. When a racist genocidal war comes along or when it's needed to help keep the troops from getting too far out of hand, racism has been seen by some in the military planning to drive over to the servicemen's club. When Morin swung, James caught her with a left hook and Morin went down. Three times Morin tried to charge James and three times James got the better of her.

The prosecution rested its case. The judge gave in half-way on both motions. He allowed a tape recording of a long distance telephone conversation with this witness to be introduced instead of her actual testimony. And we allowed racism to be an issue so long as it related to the defendant, Evelyn James.

Then they went, probably in the company of at least five to ten other WAF's, to the barracks where James, Whitefield and two other friends were in their room.

When Morin swung, James caught her with a left hook and Morin went down. Three times Morin tried to charge James and three times James got the better of her.

They went and cried on the shoulder of their friend, a woman who had been transferred from短时间内限定のため、文章を割り戻していません。
The pigs have incarcerated heroic men and women, leaders of the American revolution, and tried to frame them on murder charges, jailed them on bullshit charges, shot them in the street and in their sleep. The pigs in New Haven have jailed fourteen Panther brothers and sisters. In New Haven they have held women in jail, courageous women who are pregnant with the freedom fighters of the future.

Not enough has been done to expose the lies of the pigs to massively demonstrate support for the people being murdered and brutalized, to fight the pigs until our sisters and brothers are set free; to organize toward freedom. Far too little has been done. One around the injustice they face so that all of us march to New Haven on November 22 to support the five women among the fourteen Panthers currently in jail.

A coalition of women's liberation groups and the Black Panther Party brought more than 5000 people to New Haven on November 22 to support the five women among the fourteen Panthers currently in jail in Connecticut's Niantic State Prison.

Two thousand women from the Panther Party, women's liberation groups, welfare rights groups, the Young Lords Organization led the march through downtown New Haven to the State House. New York Panther Communications Secretary Beth Mitchell made it clear to the men supporting the march that they would have to stay back. "We're stopping this march right here until the brothers go to the back." She warned through a megaphone at one point, "If any of the jailed Panther women were preg­nant at the time of their arrest, on November 21, after thirty hours of labor under heavy armed guard, Panther Peggy Carter gave birth to a boy by Cesarean sec­tion. Two days later she was back in her cell. She is now suffering from an infection which may make her sterile.

The conditions under which Peggy was forced to give birth are consistent with the way the sisters have been treated since their arrest. They are iso­lated from other prisoners, kept awake all night by constant noise and bright lights, denied choice of doc­tors and getting everything from drugs, water or adequate food. None of this is conducive to a healthy pregnancy, said Panther Rose Smith, who weighs 132 pounds when she was jailed; now, after seventh month of pregnancy, she weighs only 135.

Peggy Carter's baby is now with her family but the two other pregnant sisters don't know who will care for their children. Unless they can provide homes considered "suitable" by the State Welfare Department, the courts insist on proof of a "stable family relationship" and income before they will return a child.

"The pigs are carrying the seeds of revolution," said Beth Mitchell when the marchers reached New Haven Correctional Facility, "and we're going to support them." She read a list of six demands: Immediate freedom for the Fourteen and for all political prisoners; an end to the pigs' isolation and deprivation of sleep, diet, exercise and cloth­ing; the right to choose of counseling adequate medical care by doctors of the sisters' choosing and the right of the mothers to arrange for custody of their children.

Meanwhile, the New Haven pig jog power structure continues its repression. The fourteen already in jail without bail, whose reading material is heavily cen­sored and they are denied visitors outside their families and lawyers present at their arraignment— they are unable to talk to other lawyers crucial to their defense. Early in November, the government, through Judge Aaron Parsons, issued a court order designed to strip the fourteen and their supporters of one of their last weapons— politics.

According to the order no public statements may be made by anyone officially connected with the case. No demonstrations may occur within 500 feet of the courtroom. No photography or sketching is allowed in court, no one can enter the courtroom without being searched and no one can enter or leave while the court is in session. This order is designed to prevent the kind of daily press conferences that have exposed what was going on in the courtroom in the Chicago Eight trial.

The demonstration spoke first to the need to stage large demonstrations of militant support for political pris­oners and for basic human rights. It also spoke to the heart of the meaning of revolutionary women's liberation, as opposed to what might be called the bourgeois or cultural feminist forces within the wo­men's movements. That's because it placed women from different classes and races in Babylon on the line in support of four sisters who because of their courage, leadership, and political understanding have suffered intense oppression, as revolutionaries and as black women actively engaged in struggle, it helped catalyze wide support for all 14 of the brothers and sisters, spread a revolutionary understanding of the methods used by the pig to murder freedom.

The pigs have now attempted to implicate the Chair­man of the Black Panther Party, Bobby Seale, re­cently charged and gagged and enclosed in a 'lych' court, now in solitary confinement in a shit and piss filled cell, in the New Haven frame. People say that the movement to Free Huey helped save him from the electric chair . . . the movement to Free Huey, Bobby, David, the Panther 21, the 14 in New Haven, and all the other political prisoners must do more than that—it must bring the struggle to a higher plane, must in fact free the people who are the vanguard of our struggle. 28 Panthers have been murdered, The strength, courage, and revolutionary determination and sacrifice of Bobby Rotton and Fred Hampton give the Panther brothers and sisters now up against the wall a revolutionary spirit to matter what the opposition and danger they face. That is the spirit we must build in our efforts to free all political prisoners.
ABOLISH THE PEACE CORPS

By Rita and Joe Sklar

"None of our goals—self-determination, the equitable distribution of the world's resources, the new society and the new man—will be achieved until the international system of imperialism led by the United States is defeated...we call for the abolition of the United States Peace Corps. We call upon present volunteers to subvert the Peace Corps and all other institutions of United States imperialism."

This sentence is part of a political position paper adopted by acclamation at the first General Assembly of the Committee of Returned Volunteers (CRV) in September, 1969. Another position paper calling for the abolition of the Peace Corps as an instrument of US imperialism was passed at the same gathering. This, in an organization composed primarily of returned Peace Corps volunteers, represents a major break with a liberal past.

An examination of the process of radicalization is important to the development of the movement's and our attempts to radicalize others. Too often we forget our own liberal origins, rejecting people who do not agree with or even understand our position. We expect immediate new-comers to accept our conclusions without bothering to answer the arguments we ourselves raised not long ago. Understanding the evolution of the CRV might provide insights into the process of radicalization in general.

LIBERAL BEGINNINGS

CRV was organized in New York City in late 1965. During the first few months a position paper on the Vietnam War was written, which although it called for immediate withdrawal of US troops tended to view the US involvement in Vietnam as a mistake and read generally like a liberal's critique of the war. Much of this considered quite progressive at the time.

Membership grew rapidly as signatures in support of the position paper were solicited, before it was finally published in RAMPARTS (Sept., 1967) within two years the group in NYC had developed into a national organization with ten chapters and a dues-paying membership of approximately a thousand.

From the very beginning the overwhelming majority of the members were drawn from among returned Peace Corps Volunteers, with perhaps 25 percent from other organizations like American Friends Service Committees, Crossroads Africa, International Voluntary Service, and a limited number from VETS. According to the by-laws, at least 45 percent of a chapter's membership must be returned volunteers from service in Third World countries.

In the original statement of purpose, the CRV spoke out in favor of the right of self-determination for all nations, asserting that revolution is frequently legitimate and necessary, and rejected the traditional argument of charity and volunteerism as the grounds for intervention in the affairs of their nations is not in their best interests. The same reasoning for their autonomy and self-determination should be shown as that demanded by the US when it was an emerging nation:

All in all, despite flashes of radicalness it was a progressive liberal document which implied faith in the system, and in the possibility of educating people to bring about change in US foreign policy.

LEARNING THRU STRUGGLE

Looking back, there seem to have been two outstanding factors working to radicalize the CRV. Firstly, and perhaps most important of all, the imperial nature of the US because increasingly apparent—especially in Vietnam, but in Thailand, Laos, North Korea, Greece, Angola, Mozambique, South Africa, Bolivia, Brazil, Mexico, and Cuba, etc.

The events throughout the Third World, and the struggle here at home of third world people and of white middle class students, became part of our history and our education.

Secondly, one attempts to change US foreign policy and domestic policy as well, and the resulting frustration of our efforts to change anything, changed us. We learned more about Guatemala and Thailand and the difficulty of educating the public when we researched and prepared our kits on these countries. We first wrote letters to our 'Representatives', and even, on several occasions visited them in an effort to influence their votes (see the U.S. boycott of Rhodesia for example).

The peace marches, the demonstration at the Pentagon, and the counter-inaugural all had CRV support and participation. A number of CRV members participated in student rebellions on their respective campuses and had their eyes smarting from tear gas. This was especially true at Columbia in 1968.

The Presidential campaign of 1968 was another crucial point. Some members supported McCarthy, some Kennedy; others worked for the Peace and Freedom Party. Still others repudiated traditional electoral politics. The police riot in Chicago brutally educated our CRV contingent. Fearful and very angry they learned about the powers that be and what they will do to protect themselves. We were defined by our government as a threat to that government. Subsequent encounters with 'agents of repression' on local issues (from welfare rights to the Wallace campaign) for our speeded up the process. Arrests, beatings, and court cases resulting from these encounters persuaded us further.

Court proceedings also played an important role in the radicalization of those members (and their supporters) who chose to refuse to submit themselves to induction. One of the first volunteers to be drafted from the field was Fred Lockerer who was assigned to San Francisco on the day of the first Moratorium, Oct. 15, 1969, to two years in prison. Another important case is that of Bruce Murray who was sent home and drafted because he had written a letter in a Chilean newspaper opposing the US role in the war in Vietnam. He is suing the PC for denying him his constitutional right of free speech.

CUBA

Another major event in the life of CRV was the trip to Cuba made by 40 members this summer. It blew people's minds. Cuba was doing all the things the Peace Corps and other organizations claimed they would do in underdeveloped countries. It exposed the Alliance for Progress, and other US development schemes in general, as shams and mere palliatives to further US penetration and control.

While still in Cuba, CRV members began to work on drafts for policy statements on the Peace Corps and US imperialism; the need for a new statement of purpose for CRV was discussed. Upon returning to the US, the impact of the group on the organization was significant. Most of them attended the general assembly as delegates or observers, constituting almost one third of the participants.

Their influence in support of the positions adopted by the assembly was decisive. Although a statement for the Abolition of the Peace Corps was expected to pass, the strong wording of the final document was a surprise to many. Thenew Statement of Purpose and the position paper on US imperialism were logical extensions of the Cuba trip.

ACTION

The CRV lost little time in putting its new position into practice. As a finale to the assembly, we sponsored a demonstration at the Honeywell plant in Minneapolis, (Honeywell manufactures anti-personnel fragmentation bombs.) A group then went to Washington, D.C., where Richard Nixon was playing host to 70 foreign ministers from around the world. As the directors entered and left the White House they were there to pray with Nixon—they were confronted by guerrilla theatre depicting the hypocrisy of the Peace Corps. Along these same lines, CRV members are taking advantage of every opportunity to challenge PC recruiters and training programs on college campuses.
Continued from page 9

Almost any white man who feels about standing around with that. He gets a feeling on how he shouldn't be associated with those people - his standards of worth.

If the committee should do something on fruit, talk to the people, show the worker, not them.

Jill: Power to the People.

Movement: Jack, you said something like 'bash capitalism.'

JACK: Well, that's what we're doing, unites and workers unite.

PHIL: I don't exactly think we're doing that. The whole economic structure of this country is based on capitalism. If you smash it, what have you got left.

JOIN: I feel that there is a common trending ground, but the unions are behind in what they should be getting and the corporations are getting much more money than they deserve - a few of the taxes ought to be put on the corporations rather than the people, but there is a common ground where the unions and the corporations can get together, to set wages according to profits, so the corporations won't make outstanding sums. It should be spread out to a few more people.

JACK: I think all the people should get part of it.

VERA: I think anybody working for any company realized the company has to be able to make some profits, and the people don't have to run around doing more or less nothing and making a hundred thousand dollars a year while one of their workers is making $74 a week.

On Women

Movement: Someone suggested women have played a fairly important role in this strike.

VERA: I don't know that we have done a lot. We have cut down on their food bill since the women have gotten together and organized their group and taken turns bringing food down there.

JACK: The women have done a lot more than feed us better. They've been out on the picket line, showing support. They've been doing many things that the workers just don't think up.

VERA: We have just begun to fight.

MARY: I don't think the women have done enough. I don't think there have been enough women on the picket line, and that's because some of them have children and can't get away. And some of them are working, so when they do come down to the picket line, how are we going to meet them and tell them there are things they can do. We did telephone all the women the one time, and ask them to come to a meeting, and about twenty said they would, but only ten showed up, and they were women we had already met. I don't know if the husbands want them to come or what. There's lots of things the women could do, like picketing the Dove employment agency that's hiring scabs. But with the number of women we've got now it's as much as we can do to have one woman with a movie camera down at the picket line and cook the food, We don't have enough to picket other places.

Movement: Would you do that? Picket the employment agency?

SUE: I can't. I wouldn't mind. But with the baby, it's kind of hard.

Movement: You need someone to look after the baby? SUE: I'm too particular. We have a friend that's the only person I trust to look after the baby.

MARY: A lot of women feel like that. I know a lot of the students have got the idea it would be a good thing to set up day care centers, and it would be a real good thing, but you just can't walk in on someone and say 'Hey, I'm going to take care of your kids.' That's crazy. How's someone going to let you take care of their kids if they don't even know you, and you don't know what the kid is used to and how to treat it.

Weaker Part of the Family

Jack: I don't think that's the only reason. A lot of the men don't want their wives on the picket line because there has been a lot of violence down there. This is in their fight with the family. They don't like having the weaker part of their family come down and do their job as far as picketing or fighting is concerned.

JOIN: I think that's true. The violence that is going on down there - I don't like to see any woman get hit with one of those clubs.

SUE: A lot of the men say they want their wives out there 'cause they say it's making talk to a group of people, but when they are alone they say forget it. They don't want them out there, Mine's done it.

MARY: But today, when there were ten or twelve men on the picket line. It looked as if the police didn't know what to do. They were just standing there and there wasn't any harassment because there were just women there.

VERA: This is one wife that is going to clobber back if she gets upset, and that's one of the girls.

PHIL: But what you get all the students down, and maybe there are ten or twelve women there, the pigs aren't going to look around to see who's a wife and who's not. Anyway the teachers. you've got four of them on you and they start swinging. You could see that happen today when one of the girl students was fighting with a cop.

VERA: The cop was beating her husband.

PHIL: They just cut loose. You're not going to be able to win, if I could see the picket line. I wouldn't even put there. That's great because then they are afraid to push anybody around.

MARY: I don't think the students should get beaten up either. It's not a question of whether they should be out there or not, or whether students should be out there or not. It's a question of whether you've smart about it or stupid about it. Do you do the things the women can do themselves, like being in a small group harassing the scabs, and being the pickets, that's a thing you can get away with, or picketing the employment agency?

Movement: Students have been talking about women's liberation lately.

JOIN: I'm all for women coming out and forming their own unions and getting paid more, getting paid equal pay for equal jobs, all that.

JACK: I'm not for women's liberation, I'm for people's liberation, I'm not going to fight for women's liberation because I don't think the men are liberated.

VERA: I don't think a woman is more suppressed as far as being at home than a man is. And if you call it liberation, think the women are trying to run over the men and the men start saying things they don't even believe in, they don't practice in the first place.

I enjoy being in the house. My husband knows I like it there and he doesn't even want me working. He keeps my services for anything to get me out of the house once in a while. If I don't call this being oppressed, I like being in the house.

SUE: It doesn't bother me too much as long as I have someone to talk to and be bothered, RISING UP ANGRY

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Standard Oil of New Jersey

The company is the successor of the original Standard Oil trust, founded in the 1870's by Nelson A. Rockefeller, Sr. The trust lasted period. It split into several companies, but the Rockefeller family still maintains dominant interests in many of the subsidiaries: Standard Oil companies of New Jersey, Indiana, Pennsylvania, and Ohio.

The standard Oil of New Jersey is a large, diversified company, producing in a wide range of products, including oil, gas, and other petroleum products. It is also involved in the production of coal, iron, and other minerals. The company is headquartered in New York City.

The company's primary source of revenue comes from the sale and distribution of petroleum products. It has a large distribution network, with over 10,000 service stations, and is a major player in the domestic market. It also has a significant presence in the international market, with operations in over 50 countries.

The company is also involved in various other activities, including the production of chemicals, fertilizers, and other products. It is a large investor in the energy sector, and is involved in various renewable energy projects.

The company's largest asset is its oil and gas reserves, which are located in various parts of the world. The company is actively exploring for new reserves, and is investing in various technologies to improve its efficiency.

The company is a major player in the world economy, and its activities have a significant impact on the global market. It is a key player in various industries, including energy, chemicals, and agriculture.

The company is widely recognized for its commitment to environmental sustainability, and is a leader in the development and implementation of various technologies to reduce its environmental impact.

The company is also involved in various social and community programs, and is a major contributor to various charitable organizations.

In summary, the Standard Oil of New Jersey is a large, diversified company, with a significant presence in the domestic and international market. It is a key player in various industries, and is widely recognized for its commitment to environmental sustainability and social responsibility.

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We've been
proposing
an article on Chicago

and weatherman

strategy for two months

but the brothers

and sisters of the

Weather bureau haven't

finished it yet.

Better Luck

next month.
Coming out of the energy of a successful year of low-level agitating on a large university campus, a small number of one-time SL6 members in Seattle are beginning to do “junior college” organizing. We see this as a bridge in reaching out to working people, as a transition for us.

The school is the only technical-vocational training ground in the city; the ratio of technical to academic programs is approximately 65:35. Thus far, working around racism, a police training facility and the Morgue, we have had little effect. We have had almost no impact on the 6500 women and men studying in technical or vocational programs, the majority of whom will fit into Seattle’s main industries, aerospace and transportation. The large commercial production system at Boeing is now laying off some 900-1200 workers per month, and we are beginning to raise the contradiction to students in maintenance and assembly courses.

This is the first attempt by most of us to do full-time political work and our lack of experience shows sadly. We are working together as a group and attempting to draw in working class participants before solidifying ourselves into a collective structure. We badly need to learn from the experiences of other communist organizers in such an environment, as the last three months have been little more than a series of experiments in method, style, and issues. If you or your group has concrete experience in trade school organizing, please contact us.

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III

Man, that cat could talk
Could really lay it down
That's cause he'd been there
Talk about payin' your dues
Had been down so long
Had cut through from the blues
To rapping melodies
That wailed on freedom.

Get into it he said:
"We saying something like this
We sayin' that theory's cool
But theory with no practice ain't shit.
You got to have both of them.
We have a theory about feedin' kids free
What'd we do? Put it into practice
That's how people learns.
A lot of people don't know how serious it is
Maybe think the children we feed ain't hungry.
I don't know no five year olds
That can't act well, but I do know
That if they not hungry we sure got some actors.
We got five year olds that could take
The mother fuckin' academy award.

Last week they had a whole weak
Destined to the hungry in Chicago
Talkin' bout the starvation rate
That went up fifteen percent
Over here where everybody should be eatin'
Why?
Because of capitalism!"

Stay in it he said:
"We say that just as fast
At the people are go
That's just as fast
As we can take it.
We must be sure we ain't missin'
The people in the valley.
In the valley we know that we
Can learn to understand the life of the people
What with all that bullshit out there
You can come to consider yourself
Up on the mountain top.
I may even hear sometimes considered myself
Up on the mountain top
But I know that in the valley
There are people like Henry and Bobby
And that below the valley
Are people like Eldridge and Bobby Hutton.

Going into the valley is a dangerous thing
When you go out to the valley
You got to be serious, you got to be ready.

So I say power to the people
Kill all the pigs and
You get complete satisfaction
I am so revolutionary proletarian intoxicated
That I cannot be gastronomically intimidated.
Right on."

Men, that cat was 21 years old, could talk
Could organize, and fight, and lay it down
That's cause from way down in the valley
Talk about payin' your dues
Been down so long
He'd cut through from the blues
To rapping melodies
That wailed on freedom.

We shall survive
No matter who they kill
The revolution stays alive.

IV

In Chicago
The people come
To see the place
Where a leader
Was murdered.
The people come
To pass the coffee
Crying
With their fist raised high.

Who are they?
They are the mothers
Whose souls are scarred
Who've had to scrub
The Man's floors
And raise their children
Hoping for the sun
While being spit upon.
They know them
And they know them.

They are the men on the street
Who stand around the liquor store
And fill the street
With the laughter of oppression
And sometimes shake their heads
And sing a down home boogie
Hoping for the sun
While being spit upon.
They know them
And they know them.

They are the young, the old
The pimps and prostitutes
The nurses and the mailmen
Welfare and unemployed
The rebels and revolutionists
The children
The whites who have begun.
To act outside their history
The field negros
And some black niggers
Who, seeing through the jive
Have walked into the valley.
All hoping for the sun.
They know them.
And the know them.
Our work has just begun.
We shall survive
The revolution stays alive.

V

How can there be a murder, and yet a life?
How can there be a blues, without no stride?
How can there be a valley, without no heights?
How can there be a revolution, with all their might?

A murder when avenged, it brings forth life
A blues, when it is over, it carries a stride
A valley, when it rises, there are no heights
A revolution, when its needed, it stays alive.

by Lincoln Bergman