

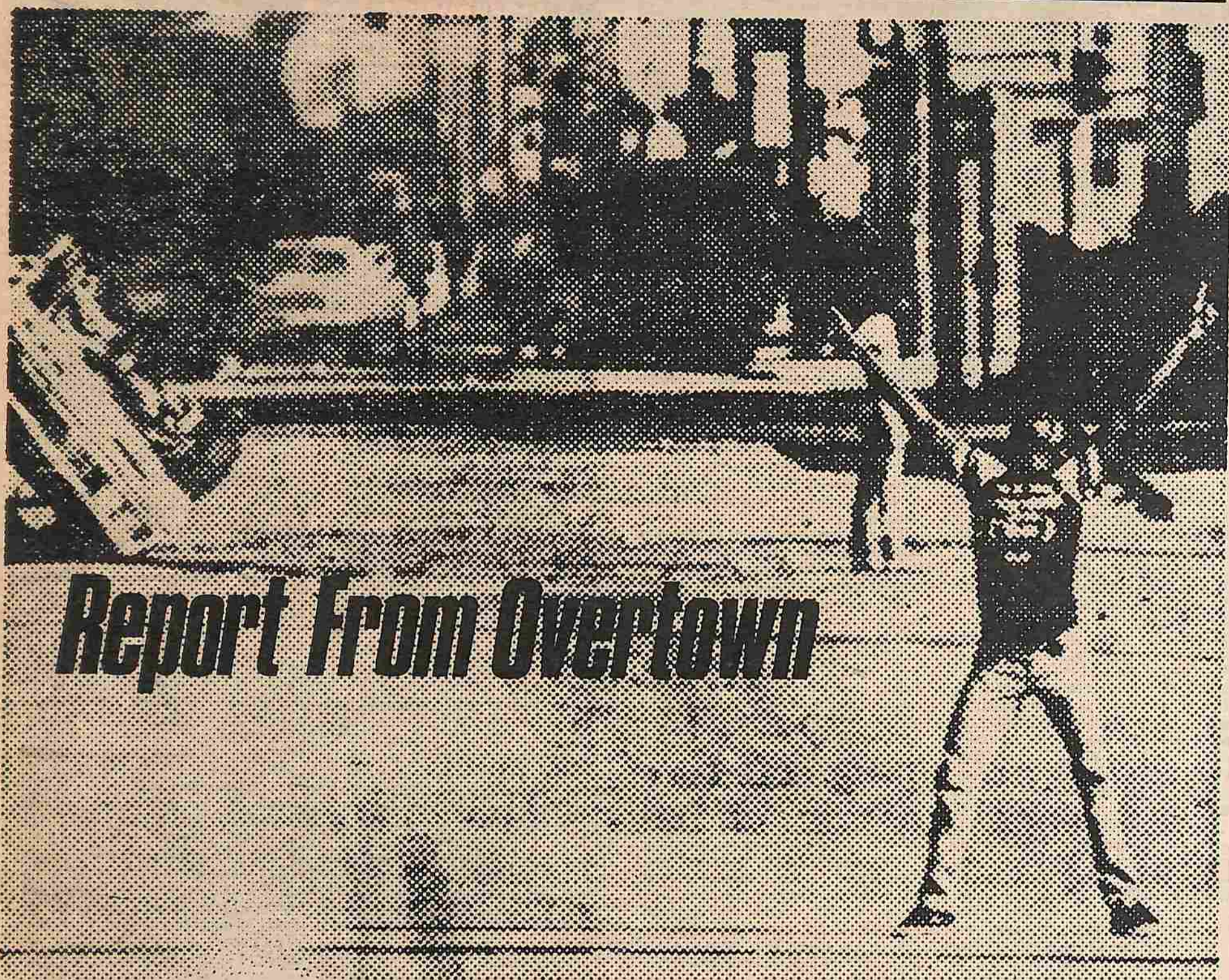


REVOLUTIONARY WORKER

Voice of the
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Report from Overtown

"The officer jumped out of the car with his gun out in his hand. To me, looked like he had murder on his mind from the beginning. OK, he walked in the place, he looked at two other dudes. He didn't stop them, he just looked at them. And he walked straight over to the Eagle machine where the dude was playing on it, right? He walked over there, put the gun to his head and he started searching the dude. He touched him on his side and he shot that man straight in his head.

"The other cop ran to the door and he ran back. He got scared. 'Who got the gun, who got the gun? Somebody got a gun in here. Where the gun at, where the gun at?' And he pointed his gun at all the little children that was in the place. There was children in that place, and teenagers. That's what the place is all about, a recreation center. And he pointed the gun at everybody in there and said, 'Nobody move.' So everybody was running out of there because he was pointing a gun at them."

"The police came in the parlor. I happened to see him when I came out of the bathroom. I heard BLAM! and I seen all the smoke and the police was running around with this pistol. The boy fall on his face and he put a gun in the boy's hand and said something about him shooting."

"See, this little tiny girl stood over there by Nevell. She kept saying, 'Look, Nevell is dead. Nevell is dead.' Why the kids have to see that. We go there to have fun. Then they killed Johnson."

"Everybody that was in there saw him kill that man in cold-blooded murder... that's who is the criminals."

Eyewitness accounts of the murder of Nevell Johnson by Miami cop Luis Alvarez, December 28, 1982 — as told to the RW.

In the Overtown district of Miami, Tuesday evening, December 28th, the street in front of the video arcade began filling up with people, many of whom had heard the shooting and came running. Within minutes more than 200 had jammed into the area. Most of the youth knew 20-year-old Nevell Johnson from school, from the basketball court, from the arcade. He had lived in Overtown his whole life, and now he lay dying. Mixed with the outrage, there was deep sorrow and anguish at the news that Nevell had caught the pig's bullet.

One of Johnson's neighbors described the young man to the RW, "A nice young kid. I mean this kid has never had a traffic ticket. This kid finished school, going to college. He worked for Metro-Dade County. The man was trying to make

something of himself." This murder of Nevell Johnson, like the murder of insurance salesman Arthur McDuffie in 1980, was sharp testimony to the systematic oppression of Black people in this country. It didn't matter how they tried to make it or how respectable and hardworking — McDuffie and Johnson were still Black, and the pigs have a license for national oppression in this "best of all possible" worlds where the only real future for the Black masses lies in proletarian revolution.

One woman who reached the video arcade door in a few short minutes was Nevell Johnson's mother. The Johnson's home is only 3 blocks away. She and many of her relatives had lived around there for years. When she tried to go inside the arcade, the police dragged her back outside, refusing to let her see her own son. She saw enough to note that a sheet had been draped over her son's body, covering his head and all.

As the ambulance pulled up to take Nevell Johnson to the hospital, Mrs. Johnson was again pushed back into the street. The police would not let her ride with her son to the hospital. This outraged the people in the crowd — a crowd that was made up of many of the "best kids" of Overtown, not usually known as the rowdy types. The girls, alongside the boys, and then the men and women surged forward against the police. It was

crystal clear who the enemy was out there that night — a practical lesson which transformed "best kids" into some of Overtown's best "outlaws."

Learning Warfare Through Warfare

The police at the scene were physically pushed out of the area — leaving two of their own still trapped in the arcade. The force of the spontaneous fury was more than these cops could handle at first. Many of the cops ran away as fast as they could, a few of the more gung-ho types kept turning toward the chasing crowd, threatening them with guns drawn. Yet the fleeing cops were forced to retreat to the top of an inter-state highway several blocks away. Several hundred more cops had to be rushed to the area. The governor declared a state of emergency. The National Guard was put on alert. The national news media flew down their hack reporters. It is with much pride that the youth, in the vanguard of the Overtown rebellion, speak of their actions; speak of how the focus of their anger and of their counterattacks aimed mainly at the police — the armed thugs of the state. Much of the so-called "looting" was of a gun store, gas station and liquor stores. They were arming themselves with everything they could find. The scenes on national TV of the youths smashing bottles in one liquor store (portrayed by the commen-

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Andropov

As Poland's military junta ushered in the new year with the ceremonious official announcement that martial law was now indeed "temporarily suspended" and expressed hopes that if things go well it may eventually be "lifted" entirely, it was not exactly an occasion for joyous revelry among Poles.

It was, however, the occasion for a little New Years spat that erupted between the Vatican and the Soviets. It seems that the Soviet news agency TASS (which in the past has generally refrained from severe criticism, at least, of the Catholic Church) suddenly lashed out at Pope John Paul 2 for fomenting "subversive activities" in Poland and other countries and for "a much more conservative and rigid position toward the socialist world." Vatican policies, TASS screamed, were influenced by the "growth of aggressive designs of imperialism and the increased activity of the opponents of detente." "Solidarity...", it noted—with partial, but nothing even approaching complete, justification—"was born not in the wave of disorders that swept the country (i.e., Poland) in the summer of 1980 but in the Catholic Church." A bit less complicated was TASS's indisputable contention that the Pope has been speaking politically "in the language of Christian prayers."

A scurrilous attack, indeed. And, par-

ticularly, at first glance, anyway, downright ungrateful considering the vigorous and well-documented efforts of the Church in recent months to squash any rebellion against the revisionists' martial law regime in Poland.

The outraged and indignant response from the Vatican press agency was not long in coming as it quickly released a terse statement lambasting the TASS accusations for "contrasting with the reality of the facts and the situation that are well known to all, on which world opinion has pronounced a judgment that can hardly be contradicted." Even Soviet officials, it whined, "have recognized on various occasions the high skill and untiring work of Pope John Paul 2 for peace and a just solution of the grave problems that threaten humanity."

The high comedy of this virulent little exchange resides, of course, in the fact that both the aggrieved parties are absolutely correct. Surely the Vatican's wounded cry that its shameless preaching of "acceptance of Christian reality" and acquiescence to the revisionist martial law authorities in recent months is "well known to all" cannot be disputed. Likewise, TASS is quite right that the Church has served as a reliable instrument for "the aggressive designs of imperialism"—i.e., U.S., not Soviet, imperialism. Despite the fact that the

Church's recent tack (culminating in the deal for Walesa's release and the "suspension" of martial law in exchange for churchly restraints on the struggle) has converged quite neatly — for now — with revisionist desires, the Soviets know full well that all this has been precisely for purposes quite opposite from their own and to allow the U.S. to keep its foot in the door under conditions in Poland different than during Solidarity's heyday before Dec. 1981 and the imposition of martial law.

Indeed, in light of the Pope's projected visit to Poland (the announcement of which was part of the aforementioned deal), the revisionists are quite cognizant of the fact that the church can be used to stir, as well as calm, Polish waters. They remember all too well the effect of his last visit on ensuing events. There has been no dearth of heavy-handed hints abounding in the Western press lately about how, with Solidarity dead and buried, the Catholic Church remains the "sole repository" of "Polish hopes." And certainly it is not encouraging to the revisionists that the Pope last week named Poland's Archbishop Glemp as one of eighteen new cardinals along with, for the first time ever, an archbishop in the Soviet Union itself!

They are as hip as anyone to the fact that the Vatican's pious and indignant

cries that the Pontiff has in fact been "keeping mum" are part and parcel of cynical U.S. maneuvering to stick the knife in deeper when circumstances permit. As the *New York Times* ingeniously noted: the Pope is "deeply aware of the power of his words to provoke strong action by Poles that may cause stronger counter actions by the Government... he does not want to compromise the Government's approval of the trip by strong words beforehand."

Yes, the revisionists certainly have *not* failed to take note of the "untiring work of Pope John Paul 2" or in just whose service his "highly skilled" efforts are strenuously devoted. And while allowing the Pope to visit may be eventually permitted as a necessary — if nervously granted — concession in view of Polish particularities, this latest "off the wall" admonishment by TASS can be seen as a most level-headed effort to set the terms on which this visit will take place — as well as indicate certain limits on the operations of the church in Poland generally in the coming period — and a sharp warning that a repeat of 1980 will not be tolerated, either in the pulpit or in the streets. Undoubtedly there are more than a few nagging details to be hashed out before His Holiness receives confirmed booking on the Polish circuit for "Pope John Paul 2 in Poland — The Sequel." □

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The Imperialist System & Proletarian Internationalism

The following is the first in a series of excerpts from an interview with Bob Avakian conducted by Rob Gibson on radio station WRFG in Atlanta. This interview was done in June, 1982, but for various reasons was not aired until Nov. 19. This series of excerpts represents the first part of that interview; more may air in the future. Certain parts of the interview dealt with specific questions and events focused around the Mao Tsetung Defendants case and the victory scored with the dropping of the charges against Bob Avakian and the reduction of all the charges against the other defendants to misdemeanors, which resulted in no jail time for any defendant. But in the main the interview dealt with a number of basic questions concerning the party's political line and outlook. It is these sections which have been excerpted and will be run as a series, beginning with "The Imperialist System and Proletarian Internationalism" in this issue. These excerpts were transcribed from a tape and Bob Avakian's comments have been edited.

Rob Gibson: Three minutes before 4:00, and we'll be legal and tell you we are WRFG Atlanta. The following special was a special that I produced here at WRFG, and I did an interview with Bob Avakian back in June of 1982, where he now resides in Paris, not because he wants to by any means but that is where the interview was done and conducted by phone from Paris. Bob Avakian is the Chairman of the Central Committee of the Revolutionary Communist Party. On this particular program you'll hear some talk about some of the things we've played on this show, as a matter of fact—talk about Nicaragua, and he also talks about the arts, art and revolution and the role art has to play, etc. So I guess without further ado I will go ahead and start the special, and we welcome all comments here at 523-3471.

Rob Gibson: Throughout this century as we all know, the world has been an ever-changing speck in the universe. As we enter the '80s the future in this country and the world is coming up for grabs. It is a time of crisis for hundreds of millions of people who are subjected to daily agony, but mostly it is a time of crisis for the ruling nations, sometimes referred to as imperialists, who are desperately trying to hold their control during the deepening economic and political crisis fast approaching the point of worldwide explosion. The people of the United States are facing immense responsibilities and opportunities during this time. To listen to the words of the current president in this country as he speaks of "rising to the challenge" and "reviving America's position as No. 1 in the world at whatever cost" are not only scary, they threaten the entire existence of the human race. We now live in a world that could be totally destroyed in 20 minutes by just pushing a few buttons. Even though the president probably realizes this, it seems many times that he doesn't realize that less than 3% of the world population actually lives in the United States, and for that percentage of the people to reign as the No. 1 aggregate of the people in the world seems a little absurd even to the average Joe off the street.

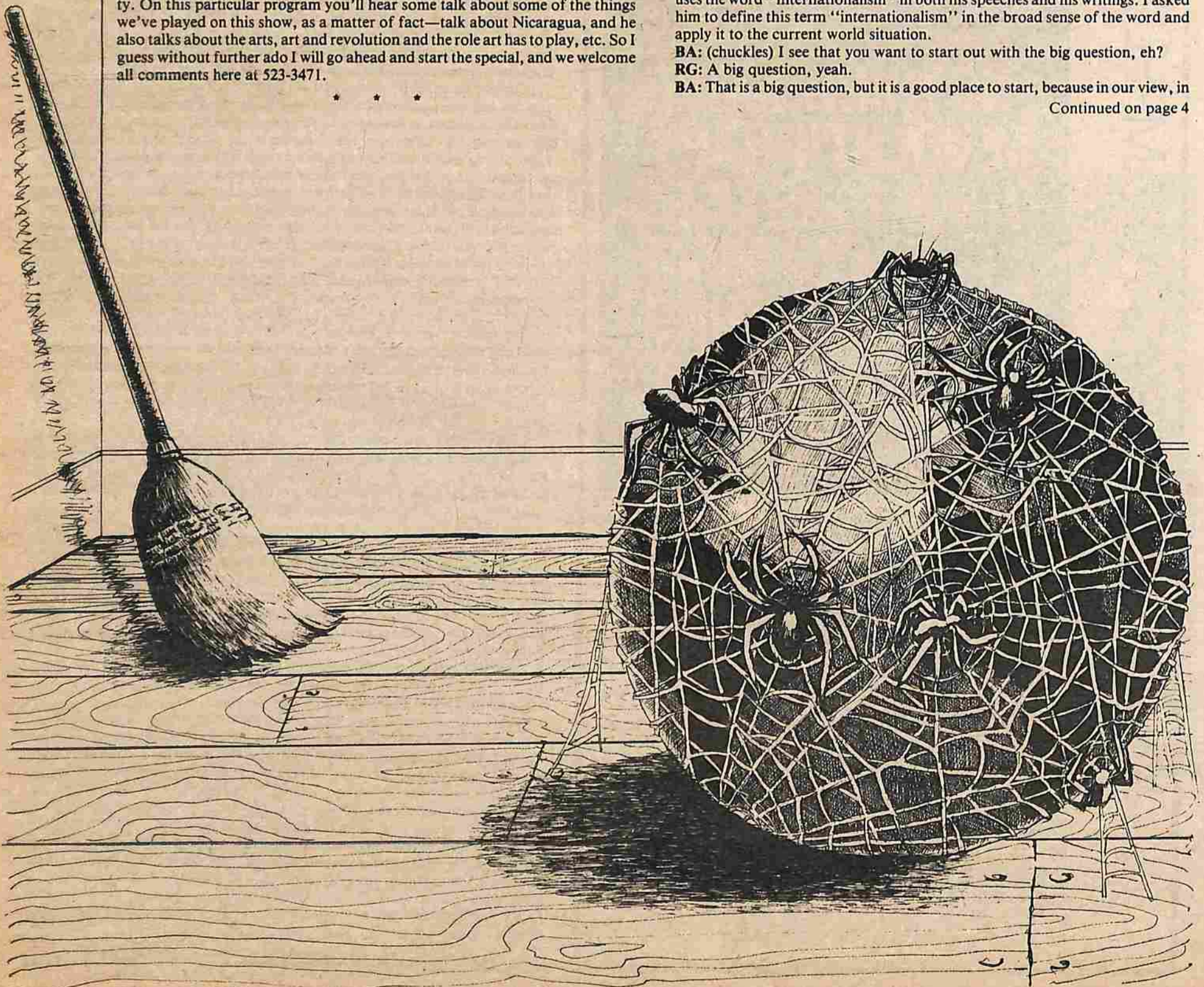
On this program we're going to speak with Bob Avakian, Chairman of the Central Committee of the Revolutionary Communist Party, a man whose views differ radically from those of the people now ruling the world. He does not want to be No. 1 and control the world, he only wants to save it. I talked with Mr. Avakian about everything from nuclear war to art and its role in revolution and his proposals on how to save the world from the current imperialist grip. Mr. Avakian, whose writing is almost as powerful as his speeches, consistently uses the word "internationalism" in both his speeches and his writings. I asked him to define this term "internationalism" in the broad sense of the word and apply it to the current world situation.

BA: (chuckles) I see that you want to start out with the big question, eh?

RG: A big question, yeah.

BA: That is a big question, but it is a good place to start, because in our view, in

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The Imperialist System and Proletarian Internationalism

Continued from page 3

the view of the Revolutionary Communist Party of the USA, it is internationalism that must be the foundation and starting point. In particular, proletarian internationalism, the internationalism of the class which, particularly if you look at it on a world scale, really does have nothing to lose but its chains and really does have a world to win. That's not tired old rhetoric, if you look throughout the world you can see how very true that is, in both aspects; that is, both having nothing to lose but their chains and having a world to win. And you can see the ways in which people are struggling toward that goal even if not fully consciously at a given time perhaps, speaking of the majority.

Proletarian internationalism really is founded on a concrete material reality; it's not just a good idea, although it is a very good idea. But the idea, in turn, is founded on the reality that the world today is very highly integrated. Of course there are many different countries in the world, there are many different processes going on in different countries, the societies are different, the levels of development are different, but they really are very much integrated into an overall process on a world scale. There really is a world imperialist system that is the common enemy of people whether they reside in the citadels, the homelands, where the imperialist monster is centered and has its foundations so to speak, or whether they live in the vast areas of what's referred to commonly as the third world, the colonial and dependent countries which are especially the areas of intense exploitation, super-exploitation and plunder by the imperialists. And, again, it's not, this is not just a question of rhetoric or an assertion, this is a fact.

To take just one example: Lebanon is very much in the news again obviously, but I remember a few years ago during the civil war in Lebanon. At that time the news would talk about how the civil war was being fought in and around the Holiday Inn, in Beirut. Now you have to ask yourself, if this is just a bunch of rhetoric, if this imperialism we're talking about isn't real, if it's not really an international system of exploitation and plunder, then what is the Holiday Inn

doing in Beirut, Lebanon? Everybody's used to it being in the small, out-of-the-way towns dotting the U.S., as well as the big cities, but if this is not an imperialist system, what's the Holiday Inn doing in Beirut, what's General Motors doing all over the world, and so on? What is the U.S. 7th Fleet and the 6th Fleet doing all over the world but protecting that system of exploitation and oppression? What is the Soviet army and navy doing—because we regard them as being equally imperialist—and why are Soviet armaments being sold all over the world?

What about all the other imperialists? What, after all, was involved in the Falklands situation (or the Malvinas), what was involved there? Besides the legacy of colonialism, in the immediate situation, the essential thing involved is the tightening up of the Western bloc—of which, Argentina is also a member, but there's a question of tightening up the bloc itself in the appropriate order, if you will. Now Britain might be bled white, might be a parasitic vampire, living in many ways off the blood it sucked in the days gone by, but it still has real teeth and it can still act as a major military power—and not so much Argentina but the Soviets in particular had better beware of that. This is what the imperialists of the Western bloc are concerned about, and enthused about, in regard to the Falklands. And this has even been written about in the *London Economist* and other newspapers of the Western bloc, gloating over the fact that once again even Britain showed teeth and so there's hope for the West yet, that they can perhaps once more drown the world in blood and come out on top, just as their rivals in the Soviet bloc are aiming to do.

This is what we're up against, this is a world system of imperialism. You can go to the far corners of the earth and while there are vast areas that are maintained in a distorted and backward state by this imperialist system and there is a great deal of isolation of one part of these countries from another as well as from other parts of the world, still fundamentally they are tied together by the strands of this imperialist system and the tentacles of this imperialist system are dug into them. So we start from the foundation that we're up against a common enemy, and the material reality is that we're linked together in struggle from this concrete situation that we face.

Capitalism has developed beyond being a system that is more or less based and founded—and not only based and founded but more or less confined to the local market and the particular nation in terms of investment—although of course it was never completely contained there, because there's always been world trade and world plunder under capitalism. Now imperialism, on the other hand, is capitalism when it still has its national foundations—the different bourgeois classes and the different imperialisms that have grown up on this national foundation are in fact rooted in particular countries, whether it's Britain or the United States or the Soviet Union or what have you—but in fact at the same time they can only accumulate and they do accumulate on the basis of international investment, international accumulation—international exploitation and plunder. That's the meaning of the little example I gave—and it is little compared to the scope of this international plunder—when I spoke of the Holiday Inn being in Beirut. So this is the material reality we're up against, it's the foundation, we can't struggle just to change our little neighborhood or our own country or our little corner of the world. Obviously we have to wage this local struggle and give particular attention to the situation where we are, because that is where we are and that's where we can strike the blows most powerfully and most directly if you want to put it that way. But we have to strike them not just for ourselves, not for our little corner of the country or even our corner of the world; we have to strike them at the foundation of this imperialist system, strike them for the advance of revolution on a world scale and move on toward the future of communism on a world scale.

I digressed a little bit because you did raise a big question that has so many aspects. But one central point that's important to emphasize again is that the imperialist system has developed from a national foundation, and while retaining that national foundation has become at the same time an international system of exploitation which can only accumulate by exploiting and plundering on an international plane, and through rivalry between the different imperialists. And through all this, the foundation has in fact been laid for the advance of the whole world beyond the backward state in which previous society and mankind itself historically has been retained, and has not yet been able to advance beyond. The capitalist system, growing into imperialism, has laid the material foundation for doing that, but of course it's done it through plunder, it's done it through exploitation, and it's done it by greatly distorting the development of different countries and the level of development of different parts of the world, so that today a handful of these imperialist countries have monopolized the great bulk of the wealth of the world but more than that the means to wealth, the productive forces of the world. Wrenched out of their suffocating, deforming grip, this can be the basis for creating not wealth for the private interest of a few but social wealth to actually advance mankind and the people of the world broadly, the 4 or 5 billion that there are, to a whole new stage.

So this has to be our foundation, it's been laid for us by previous society up to the present; it's even been laid, though in a distorted way, by imperialism. And at the same time as we fight to advance the world revolution, we have to consciously advance to fight to undo and move beyond the backwardness and what I've called the lopsidedness that exists in the world, where today a small handful of countries and a small minority—the ruling classes—in those countries dominate and monopolize the great bulk of the wealth in the world, control the labor power of the masses of people that produces that wealth, and overall control the means to wealth that have been produced. This is why we talk about internationalism, and this is why it's good to begin with this question, because the struggle to fundamentally change the world has to be based on and begin from that foundation or else it's bound sooner or later to be led into its opposite—to be led back from a revolutionary struggle, from a struggle to advance mankind beyond the bonds of exploitation and oppression—into an effort that in one form or another only serves to perpetuate and even reinforce that system of exploitation and oppression.

This is a lesson that's been paid for by a great deal of experience, bitter experience as well as tremendous experience of advance. It's been paid for through the tremendous strides that have been made by revolutionary masses—most significantly in the Paris Commune going back over a century, in the Russian Revolution, in the Chinese Revolution and the Cultural Revolution there—but also in the defeats and setbacks that have been suffered. This lesson is something very important that has to be drawn out of these experiences—that we have to base ourselves firmly on a view of putting first and foremost the world situation and advancing the world revolution. Even though we have to advance it by fighting particularly where we find ourselves, we still have to fight consciously and toward the goal of subordinating the struggle in any one area to the world advance. So that's kind of a long answer but maybe at least it lays out a general framework.

End part 1

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Bob
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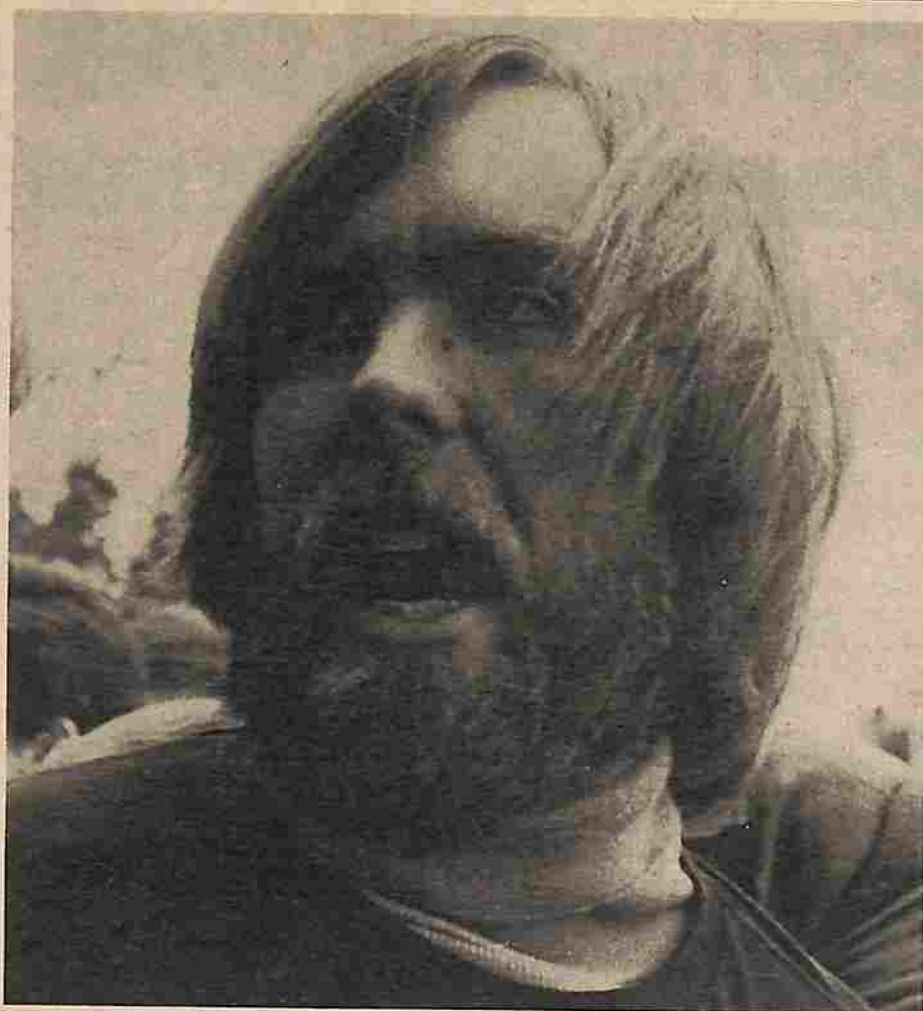
Shortly after the publication of "Conquer the World? The International Proletariat Must and Will" by Bob Avakian, Chairman of the Central Committee of the RCP, USA, Comrade Avakian responded to a number of questions from a comrade who has been involved in the revolutionary struggle throughout the decades of the '60s, '70s, and into the '80s. The answers elaborate on a number of questions raised in "Conquer the World?..." Excerpts from this series of questions and answers were published in the *Revolutionary Worker*. In this pamphlet we reprint those excerpts dealing with anarchism.

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In Memory of Comrade John Kaiser



On January 3rd, 1983, while visiting his family over the holidays, Comrade John Kaiser, member of the Revolutionary Communist Youth Brigade and one of the Yellow Ribbon Defendants, died suddenly and unexpectedly of encephalitis, an inflammation of the brain. He was 26 years old. The circumstances around his death are being investigated by his family and friends.

"Your yellow ribbon — your red, white and blue — your whole stinking system — we spit on you! We stand with the people of Iran!" These words from the lips of Comrade John Kaiser resounded in bold defiance to the packed Erb Memorial Union Auditorium at the University of Oregon as he and Nancy Whitley torched a yellow ribbon during Victor Tomseth's speech at the height of the Iranian hostage-homecoming hoopla. This was one of the proudest moments in the life of Comrade John Kaiser.

Much of his deep sympathies and bonds with the Iranian people developed through the understanding and training he gained with the *Revolutionary Worker*. As with many, however, it also stemmed from struggling shoulder to shoulder with Iranian comrades and being deeply moved by the revolutionary spirit of the Iranian masses which these comrades brought wherever they went. It was all this that fueled his determination to see to it that Victor Tomseth's visit would not pass uneventfully and to arm others with this view. The rest is now a bright page in history.

John Kaiser, known to his friends as JK, came to the University of Oregon in 1975 fresh out of a high school in a small Nevada town far removed from the centers of the revolutionary upsurges of the

'60s. Nonetheless, he had been profoundly affected by the struggles of the Vietnamese people against U.S. imperialism, the urban rebellions in the U.S. and the Great Proletarian Cultural Revolution in China. He chose this school because of its reputation for being a center of student revolt in the '60s. Upon arriving in Eugene, Oregon, he immediately began investigating the entire spectrum of student political organizations and soon thereafter joined the Revolutionary Communist Youth Brigade because "they were the only thoroughly revolutionary group." Through the course of political work in the Brigade guided by the line of the Revolutionary Communist Party, he strived to learn and imbue his life, his actions and his thoughts with the outlook of the international proletariat. Several comrades recall how after a demonstration in the San Francisco Bay area targeting U.S. and Soviet imperialism, John emerged from a local bookstore with a complete set of Lenin's *Collected Works*. In his senior year when he was posed with the question as to which path he would take, he donated money which he had saved for medical school to the party's Million Dollar Fund Drive.

He was well known as a revolutionary and for his outrageous revolutionary politics. He could not go anywhere in Eugene without being recognized and sought out. The bourgeoisie threw a lot at him, hoping he would break — a large number of arrests, beatings, surveillance and slander in the press. This was especially true after the burning of the yellow ribbon when they persistently threw all they thought they could get away with at him. A notable, glaring and despicable

example of this was the break-in where the political police entered his home secretly to conduct a search and stage a photo involving guns crossed over the *Revolutionary Worker* newspaper in an attempt to paint him, the Revolutionary Communist Youth Brigade and the Revolutionary Communist Party with the brush of terrorism. All these things in conjunction with the developments in the world, posed sharp questions which JK grappled with earnestly and deeply. Even in his most difficult moments, he was determined to put the interests of the masses of people of the world first and foremost and to carry out all-around revolutionary work.

Comrade John Kaiser's life was of sig-

nificance to the international proletariat, to the party and to all who seek the advancement of mankind and the elimination of all oppression. It is truly a festal moment to the rare historic moments we are entering and to the historic strength of the international proletariat that such a young life can be part of striking an important blow in behalf of the people of the world. Such is the measure of the depth of our sorrow over his death and such is the measure of the strength we have gained from his life.

A memorial for Comrade John Kaiser is being planned. It will be held in Eugene, Oregon. □

Statement by Phyllis Kaiser

"People Like John Make You Stronger"

John's dad, my husband came from a family with nothing. They were poor. So he understood what that means for people. He became a doctor. When we lived in Idaho he'd treat a baby for a sack of potatoes. We tried to teach all of our kids to stand up for what they believed in.

We never really associated with the doctor community. Our friends were among the nurses and orderlies. We had both come from more that background and we just felt more comfortable. We weren't "going anywhere." John's dad worked at the VA hospital which means he drew a salary. That's better because you're not cutting someone's throat to get ahead.

We feel we tried to live according to

our beliefs. But John did that more than any of us. He lived and died them. Often times as you get older you tend to compromise, go the easier way. But John was strong in his beliefs. That affects other people. I know I've been considering for a while withholding my taxes because of all the things the government is doing. But I haven't. But sitting in the hospital with John on New Year's Eve, I decided to do it! People like John, strong in their beliefs, make you stronger. What can they do to me anyway? — take a grandma to jail? OK if they do. Then at least I won't have to cook anymore!

He always had this feeling of sticking with things. We taught it — living your beliefs — to all our kids, but John did it

the most and also his sister Joanie (who led the way in setting up a battered wives shelter in the Sparks-Reno area). John lived what he believed. There should be more people like that. It encourages other people so much.

Sometimes people can live long lives but they're filled with regrets. But not John.

A lot of people knew John here in his hometown. Many of them would say "Go tell them you're sorry. That you just got carried away and you didn't mean it (burning the yellow ribbon)." I'm glad he never did that. They kept saying he should look out for his future and jobs and all that. But I feel good he never did that.

Making social change is hard, there's

no question about that. I hear that the Appeals Court turned down his appeal; John thought that they might. But our family has a long tradition of not winning many battles. The few times we have we didn't know what to do. But you develop strength from that. You learn how to live.

My daughter and I were talking in the hospital — what can they do to him now? Take him to jail? No. They can't. In fact he left them stuck in it! People will read that he died. But they also have to read about what he did.

Phyllis Kaiser

John's mother; also the head of a program that aids homeless families.

Yellow Ribbon Appeal Denied

On December 28th, defense lawyers were notified of the Oregon Court of Appeals' decision to uphold the conviction of John Kaiser and Nancy Whitley. The two were convicted of a Class A felony arson for burning a yellow ribbon at the speech of Victor Tomseth, one of the spy-hostages in Iran, in a sharp internationalist statement against the chauvinist will being whipped up by the U.S. rulers in the wake of the "hostage crisis."

In a terse three-line opinion, the court stated, "The defendants appealed their convictions for first degree arson on the basis of errors in the lower court findings and that the appeals court found no such errors except in the procedure used to determine attorneys' fees" (attorneys' fees refer to the defendants being forced to pay for their own railroad to the tune of \$8,000). The court's decision came down in record time for such appeals — two months. The average for such "deliberations" is three to four months.

This is yet a further indication of the state's intentions to make this outrageous conviction stick, attempting to stonewall all legal challenges. Obviously, the appeals court spent little time considering the point-by-point legal challenge of the original ruling in this case. They simply ruled "no error" and that's that. A Class A felony arson conviction for burning a yellow ribbon in a political protest in which, by the state's own admission, there was no damage done to the building or any property and in which admittedly no one was physically hurt — "no error" here. A felony arson conviction in which the prosecution attempted to prove that a burning yellow rag constituted "property of some value" and therefore the case merited felony charges — "no error" here. Clearly, what the Court of Appeals was really saying was that it finds "no error" at all in continuing this straight up political railroad. Along with the decision has come still further lies in the press

about the yellow ribbon burning. The *Eugene Register Guard*, for example, took the liberty in its reportage of the decision to once again print its lies designed to conjure up the image of crazed terrorists. In their article, the yellow ribbon becomes a "piece of yellow, gasoline-soaked cloth", which has now jumped from the floor of the ballroom onto the stage. Supposedly it was "tossed onto the stage," the implication being with the intention of starting a fire or hitting Victor Tomseth. Straight up lies.

But these recent developments are only the latest additions to a long line of sordid political attacks in this case, the most recent in a growing list of overt and covert actions by the government and its political police.

To obtain the conviction in the first place the prosecution sought to portray the powerful internationalist message of the ribbon burning as a "criminal of-

Continued on page 15

Convicted Draft Resister Remains Contemptuous of Court

On December 15th, Edward Hasbrouck became the 6th draft resister to be convicted in federal court for refusing to register for the draft. The court in Boston set sentencing for January 14th. (An appeal is in process.) Hasbrouck, an anarchist pacifist and a founder of MOR (Massachusetts Open Resistance) has been a vocal opponent and an open non-registrant since the beginning of draft registration. In refusing to register he sent a letter to various government officials which read in part: "I announced my intentions not to register and urged others to do likewise. I continued to publicize my non-registration and advocate non-registration at post offices in Chicago, Boston, and Wellesley, Massachusetts throughout the July 1980 and January 1981 mass registrations.... I expect to be prosecuted for writing this letter. There are numerous constitutional, legal, administrative and procedural defects in the registration laws, proclamations and regulations, but I will offer no legal defenses. I do not expect rulemakers to follow their own rules. I have not registered, I have conspired not to, and I have conspired to aid and abet others not to. I owe you no apology. You are not my judges." Since his refusal to register, Hasbrouck has continued his firm stand and taken part in anti-draft activities, including the demonstration to blockade the Selective Service office in Washington D.C. this fall, and has been arrested at the trial of another resister in Connecticut.

The government has put a high priority on prosecuting Hasbrouck because of his open defiance and as a message to others of their seriousness in forcing people to register or face the consequences. Faced with having to carry out a legal railroad in which it was clear that the rebellious victim and intended example was not going to play by the rules of the game, the government adopted a few tactics to put the best possible face on their suppression of opposition to their war preparations and to make sure that it got its point across. First off, they rolled out a liberal judge named Nelson. Nelson piously announced that he had gone out of his way to secure the largest courtroom in the building "so people could come," that the court tapes would be available for perusal, and that "the media from whatever discipline" were welcome, etc. However, when Hasbrouck — who presented his own "defense" and dubbed the proceedings "ridiculous" and "a sick joke" — made a motion that television cameras be allowed into the courtroom, the judge promptly denied it. Apparently the sight of such a defiant non-registrant (who for one thing attended the trial without shoes and openly displayed his disrespect for the court) being broadcast far and wide was a bit too much. Judge Nelson insisted that *he*, of course, was all for TV coverage — but unfortunately, "it's the law."

Throughout the proceedings the time-honored "the law is the law" theme would be played to the hilt. As instructions to the jury commenced, the judge sternly declared that "This is a *criminal* case in which the government alleges that Ed Hasbrouck has failed to register.... Do you have any feelings on this one way or the other? For the draft or against the draft? Any other thing that may be anti-government?" No politics here, just warning the jury that its duty was to go along with the government's political attack by enforcing the letter of the law. "The only thing on which you will base your determination will be the evidence," he noted. "Here is where the law is brilliant in its making...the only thing you will consider is what I do allow in evidence. This is the magic of the system." He then announced that — presto! — none of Ed's anticipated statements exposing the nature of the trial and U.S. war preparations

would be allowed to be considered as evidence.

Having dispensed with this, the court got down to the business of what the selective prosecution of non-registrants is all about anyway — i.e., precisely to go after those like Ed Hasbrouck who dare to challenge their war plans with a strong stand against them and a political defense of their reasons for refusing to register. And not-so-magically up through the trapdoor popped another representative of bourgeois dictatorship, prosecuting Assistant U.S. Attorney Robert Mueller. Mueller is a gung-ho former rifle platoon commander with the Third Marine Division in Vietnam, possessor of two Navy commendation medals, the Vietnam Cross of Gallantry, the Bronze Star, the Purple Heart and who knows what other badges of loyal service to U.S. imperialism and all its crimes. The press dutifully described these medals as "citations which are reserved for the brave, not the Hasbroucks of this country". Mueller openly let out the blatant political nature of this trial and the real crime the government was trying Hasbrouck for: his conviction not only to *not* fight in any imperialist war, but also to do his damndest to win others to do the same. Not only didn't Hasbrouck register, he fumed, but he "aided and abetted others not to register and is part of a conspiracy not to register...he has not registered, will not register and takes some pride in the position he has taken."

Mueller left no doubt what the trial was really all about. Ed Hasbrouck hit at this in his statement in which he reiterated that he *was* in fact quite guilty of not registering and that that was "not the real issue. The case really being brought here today is against the government by those who are not registering. The question is what registration is for." Declaring that the government has committed acts of patriotism and imperialism in violation of the rights of the people and that registration for the draft is in preparation for nuclear war, Hasbrouck shot back at the prosecutor that "Those who do not register find the government guilty and sentence it to irrelevance." Noting that "My purpose is to expose this (i.e., the trial) as a hypocrisy and the government's objective is to salvage a failed system," Ed then stated his refusal to participate in any of the rest of the formal proceedings.

The prosecution then proceeded with its "criminal" case, as the Washington branch chief for Selective Service evaluation and two SS clerks from Illinois who had been flown in for the occasion were called to the stand and revealed that, yes, they had checked Ed Hasbrouck's file and found that he hadn't registered. But while Ed's "criminal guilt" had been sufficiently established beyond a shadow of a doubt, Mueller — apparently in a tizzy over Ed's remarks — hastened to, as he put it, "put in perspective some of the things Ed has raised." With this, he launched into a fitting soliloquy quite worthy of the government's efforts in this case and others to convince potential cannonfodder that where it's at is "The Few and the Proud": "There are three issues. 1) Sacrifice, 2) Freedom and 3) Duty. Is it too much for the government to ask young men to fill out a simple form? Many have sacrificed tremendously and given their lives from the War of Independence to the Vietnam War so that we can have what you're having here today — a jury trial!" Ah yes, yet another wonderful benefit of U.S. domination of the world — the right to be democratically sentenced for opposing it.

All of this was, again, a strictly "non-political" trial. And the jury issued its "non-political" guilty verdict. But apparently there are many who aren't going along with the program. A taste of this broad opposition was given as three peo-

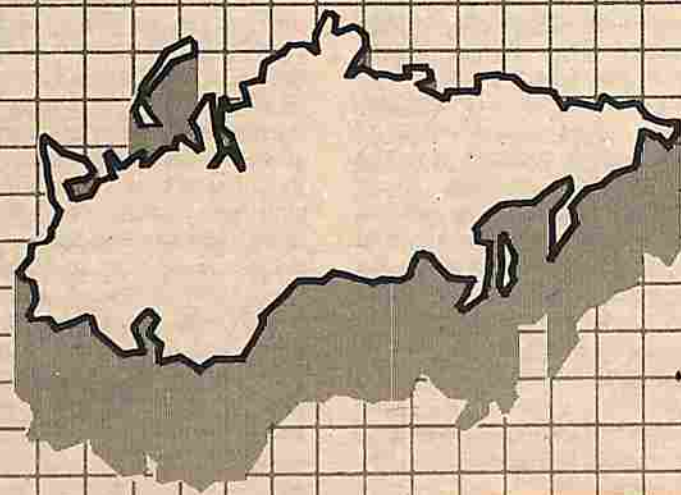
ple chained themselves to the doors of the courthouse after the verdict, symbolically arresting the court system and declaring, "We are all resisters." And the trial was indeed a graphic exposure of the rulers in the eyes of many who are coming into opposition to their war preparations.

In the trial itself and later press coverage there was a concerted effort to hide Ed's stand, or to downplay it. In spite of the fact that the courtroom was teeming with all kinds of press who considered this "the hottest story in town that day," according to one reporter from a major radio station, by the following day coverage was buried in the pages of local papers. And what was never present in any of it was Ed's politics, but instead his court "antics," as they were dubbed. One article that was given fully play on the editorial pages of the *Boston Globe* was a column written by one David Farrell, a regular columnist, entitled "Prosecutor's Real Hero." It began with: "Assistant U.S. Attorney Robert Mueller said it all last Wednesday when he told a jury that millions of Americans have made great sacrifices since the birth of the nation two centuries ago to insure that draft registration dodgers such as Edward Hasbrouck of Wellesley get a fair hearing in our courts," (read: sent straight to jail).

In the same piece, Farrell pointed to one of the deep problems the U.S. is having as it prepares for world war: "His (Hasbrouck's) steady stream of self-serving statements makes one wonder why the Justice Department bothers to go after the Hasbroucks. Who would want them? Certainly not the armed services which are entrusted with the defense of this nation." Of course, it is clear why the Justice Department "bothered" to go after Ed Hasbrouck. But they do indeed have a problem. Some of those opposed to imperialist war can be thrown in jail, but the rulers are being forced to bend every effort to pressgang all the cannonfodder they can into their army and inevitably they are going to bring in many people who will in fact not be very reliable instruments in fighting for imperialism — people who may even be won over to turn the guns around to fighting to get rid of those who ordered them into battle. In the broad opposition to the draft and their war preparations, the government sees great problems not only for today, but for the future as well. All this is clearly in their mind as they seek to carry forward on reinstating the draft and attempt to crush the resistance to it. And they do indeed deeply fear the defiant stands of those like Ed Hasbrouck. □

THE SOVIET UNION

Socialist or Social-Imperialist?



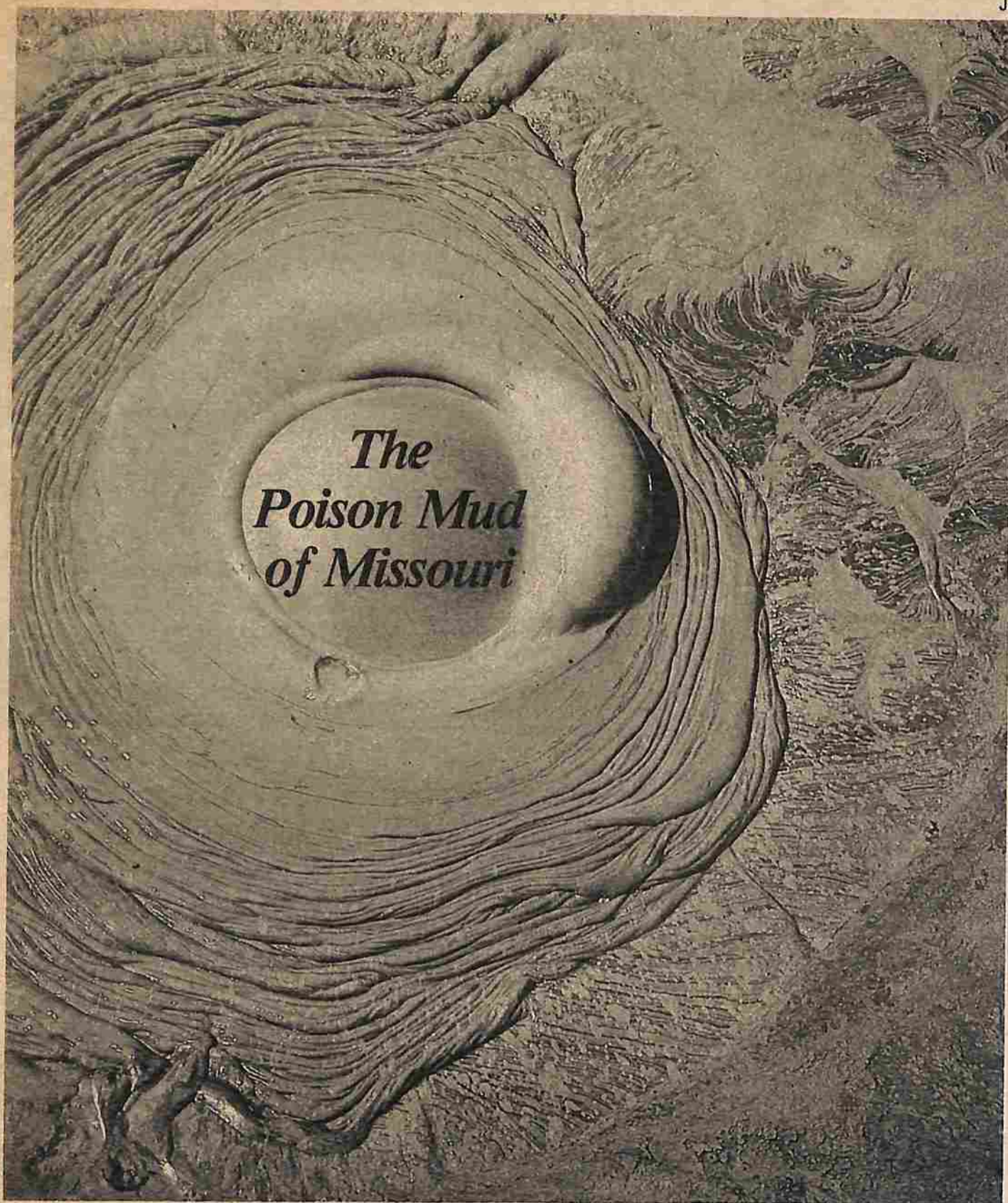
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The Poison Mud of Missouri

In 1974, the Center for Disease Control in Atlanta discovered that scores of horses, cats, dogs and birds inhabiting a 60 mile radius southwest of St. Louis had suddenly dropped dead due to severe poisoning by dioxin, one of the most toxic substances known to man. Now, nearly eight years after this information was revealed, the people of the tiny town of Times Beach have been warned of the dioxin danger and advised to leave their homes. This evacuation of the town's 2,000 residents is the largest ever ordered due to chemical poisoning.

The troubles in the St. Louis vicinity began back in 1971 with Russell Bliss, a chemical waste hauler with a side business of spraying dirt roads and horse arenas to keep dust down. Bliss was subcontracted to dispose of 18,000 gallons of trichlorophenol, containing dioxin among other residues, from the Northeastern Pharmaceutical and Chemical Company in Verona. Bliss may have been a petty entrepreneur, but he was no dummy. "One man's waste," he must have reasoned, "is another's profit." Oil, which he had to buy for his spraying business, was simply cut with the chemicals which he had been hired to dump.

Within 36 hours after he sprayed the Shenandoah Stables in Moscow Mills, sparrows and other birds roosting in the barn rafters dropped from their perches and died. To the amazement of those working in the area, the next few weeks witnessed strange deaths of cats and rodents and hundreds more birds. The first horse died a month after the spraying. Despite the removal of the soil, now suspected to be contaminated, the horses continued to lose weight, turn bald and develop skin lesions, inflamed hooves and other diseases until 1974, 48 more horses had died. Many more animals, including dogs, cats and chickens, also died. People in the area reported illnesses and a six-year-old girl was rushed to the hospital with respiratory problems and a

hemorrhaging bladder.

Not until 1974 did the Center for Disease Control (CDC) identify dioxin as the problem, and by this time contaminated soil removed from the stables had been used to grade area roadways and as residential fill, thereby significantly spreading the poison. The CDC informed the Environmental Protection Agency (EPA) that the oil spraying had poisoned the area causing the animal deaths and human complaints of headaches, stomach cramps and skin rashes.

"Any animal that came in contact with it died in a short period of time," an EPA spokesman later acknowledged. "Some people who lived there were ill. They still have lingering effects today: terrible things — stomach problems, digestive tract problems." Yet the EPA did not attempt to find out what other roads or stables Bliss might have sprayed until 1979, five years later.

In early 1982, the EPA announced very high levels of dioxin had been found at another horse farm, the Bubbling Springs Ranch, and at two residential areas containing six families nearby which used contaminated landfill in the construction process. The ranch was ordered closed and the state suggested that the families relocate until the landfill could be excavated. At this point the EPA was still attempting to cover over the extent of the dioxin poisoning which was revealed when the Environmental Defense Fund leaked an internal EPA memo that detailed the much wider dimensions of the problem. The EPA then admitted that there were 14 more sites known to have high concentrations of dioxin, including Times Beach, and 40 more suspected sites in Missouri.

The EPA has continued to stall on carrying out tests. In fact, tests were only completed at Times Beach after the residents themselves forced the issue by raising their own funds to hire a firm, Envirodyne, to test the soil in the vicinity of the town. Two of the samples showed

dioxin levels of 100 parts/billion—one hundred times the concentration considered safe by the EPA. These results were confirmed by the EPA in tests taken only a few days before the worst flooding in 67 years hit Times Beach on December 5. The danger of the contaminated soil spreading throughout the town and actually into people's basements and houses is what finally forced the CDC to recommend the total evacuation of Times Beach on December 23.

Although the toxicological effects of dioxin were still not fully known years after it was commonly used in herbicides, the few experts on the subject estimate that, taken internally, three ounces of dioxin would kill one million people. On skin contact, dioxin causes a disfigurement called chloracne which begins with lesions and cysts but, more importantly, can lead to severe internal damage. It was dioxin, between one and eleven pounds of it, that was dispersed over Seveso, Italy in 1976 after an explosion at a trichlorophenol plant. Dead animals littered the streets and more than 300 acres of land were evacuated.

Events around Times Beach, which is more of an Ozark resort than a suburb of St. Louis, led a *New York Times* editorial to observe "a painful gulf in Missouri between governors and governed. . . ." That stands to reason. The "governors", however, were undoubtedly reassured to learn of residents Robert Reed and Cecil Hagen. Reed was pictured, flanked by an American flag, gleefully washing the silt off his kitchen appliances despite warnings to stay away from the contaminated town. Hagen was quoted as saying, "I'm not moving unless they tell me I'm going to die tomorrow. We've been here 14 years. My three boys are in the US Navy and all are very healthy. . . . They say that small animals die because of dioxin, but our biggest problem was trying to get rid of the moles and groundhogs." Hagen's wife added, "We've put too much into this house to leave and this is our home."

And now, one should add, a home with no moles or groundhogs!

On the other hand, as one woman resident told the *RW*, "The town is divided into factions. . . ." She said that since the dioxin threat has come to light, people are deeply disturbed by the growing list of strange ailments and suspicious and resentful of the government. "They covered up Love Canal and they covered up Times Beach. How many places are there like Times Beach that people don't even know about?" Another woman told the press, "We feel betrayed by the American government."

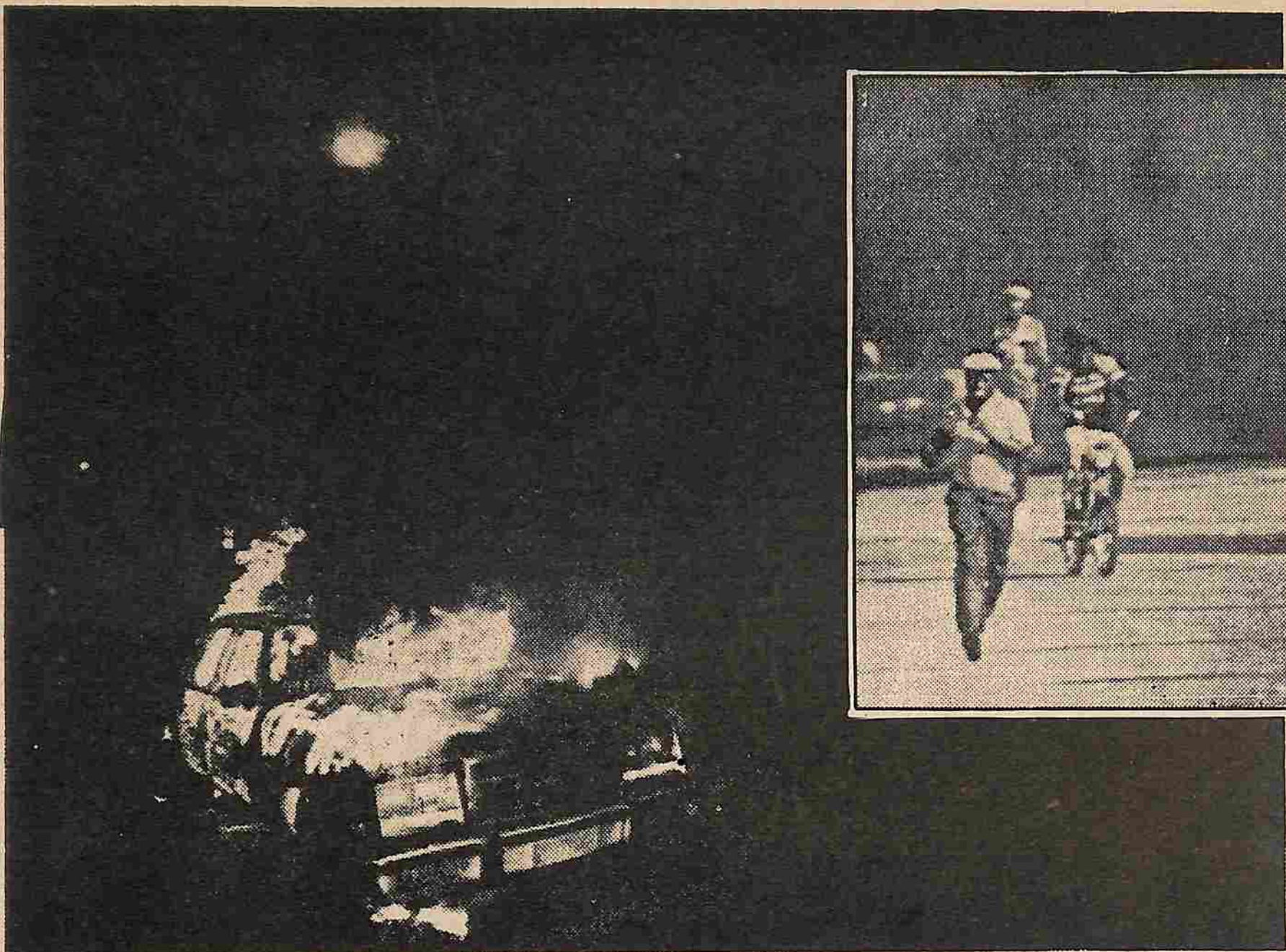
But it is likely that there are those among the "governors" who have assisted in calling attention to the dioxin contamination. We do not know the original source of the aforementioned EPA leak. We do know that more often than not such leaks are a component of inner ruling class spats. It would seem hardly coincidental that the Times Beach revelations — and subsequent press coverage — have occurred shortly before and during the salvo launched in Washington against the Reagan administration for "EPA cover-ups." And into this have been drawn people who are now suspicious, resentful; people who have been poisoned and "feel betrayed" — but still naively trusting that someone "up there", some Congressman or committee, will address the matter and set it straight.

The poisoning, however, remains real enough. At a meeting called by federal and state officials and attended by 1,000 residents, many serious health problems were reported ranging from persistent skin rashes to fatal tumors. Linda Bierman told officials that both of her daughters suffered from a rare disease, neuroblastoma, which causes cancerous tumors to develop in children. Another couple reported that their nine-year-old son suffered from Wardenburg's Syndrome, a rare ailment that causes mental impairment. Others, especially those who lived near roads that were sprayed, reported that they contracted cancer and nervous disorders. Sterility, miscarriages and birth defects, including a baby who died when it was born with its kidneys outside its body, were reported by women. Many residents have also complained of frequent kidney and bladder infections.

A pro forma response to this list of serious and rare illnesses was issued by Dr. Henry Falk, the Center for Disease Control's Dioxin Co-ordinator, who called for "further studies" before any link can be established between the toxic chemical and the diseases.

Times Beach is just one among an untold number of sites across the country that have been contaminated with poisonous chemicals, and such sites are not even included among the 32,000 known toxic waste dumps. In making his excuses for why there was no immediate follow-up on the dioxin poisoning in the St. Louis area in 1975, EPA spokesman Landis stated, "We had no funding, no legislative authority to sample." This is an admission of the fact that, prior to Love Canal, the U.S. government did not even make a pretense of cleaning up the extremely hazardous toxic cesspools that pockmark the entire country despite hundreds of reports in the EPA's possession of contamination of well water and serious fires and explosions at chemical waste dumps.

It was only in the wake of the outrage over Love Canal that the federal government passed a law in 1979 to undertake the cleanup of the most dangerous dump sites. The first action of the EPA was to draw up a list of the known waste dumps. The purpose of this was twofold: first, to give the appearance that something was being done (as noted in last week's *RW*, two years into this five year, \$1.6 billion program, a grand total of three sites have been cleaned up); and secondly, to limit the exposure to waste dumps already publicly known while discouraging EPA investigators from discovering new dump sites. One investigator, who took his job too seriously, later testified that a memo "instructed the regions not to find new problem sites because they might be required to provide this information to Congress and the public." In this light, it is hardly surprising that Times Beach was not even included on the EPA's recently released list of the sites most dangerously polluted with toxic chemicals. □



Report from Overtown

Continued from page 1

tator as "savage") could not hide that some were seen leaving with these broken bottles in their arms while others were dumping the booze on the floor. On some streets barricades were made of dippy-dumpsters, dragged out to block a possible police assault. Some of the barricades were set on fire, to become an impenetrable wall. And while it has been mentioned, but only once or twice, the cops out in the streets of Overtown faced a lot more gunfire than they had expected. And the officials have not yet released information on the types of injuries received by the cops who were hospitalized — an indication that the stakes are going up for the police too, as people learn from their own rebellions.

Some of the youth described the kind of on-the-spot debate that went on in the streets as they learned warfare through warfare, arguing about who was the

enemy and summing up how to aim their blows. Thus, while reactionary newspapers featured pictures of a few white people with bandages on their heads who got caught in the middle of Overtown in a car which was duded-up like the one in "Dukes of Hazard," some of the youth out in the streets fighting the police argued against attacking white people indiscriminately. For one thing, no one saw evidence of carloads of reactionary whites shooting at Black people or in other ways clearly in military unity with the police — all of which occurred back in Liberty City in 1980. In several cases, innocent white motorists were helped out of the way, and in the thinking of some of those who did the helping (in some cases having to go up against their own friends to do it) there was the belief that there are white people who hate the system or can be won to be allies in the fight against oppression. For others it was very simple —

the cops had killed Nevell Johnson and it was the cops who should feel their fury.

The oppressors also demonstrated that they had summed some things up. The City of Miami and Metro-Dade County police brought out their best and newest troops to deal with the situation in Overtown. The "field force," a specially trained "riot-control" battalion made up of 5 teams, had been seen practicing at the Orange Bowl over the past year. It was a force formed in the aftermath of the 1980 rebellion — a police squad strikingly similar to the British cops used against the youth of Brixton in the summer of 1981. Riot-helmeted, gas-masked pigs with plastic shields, marching in row formation down the street, riot batons cracking the shields — supposedly to terrorize the rebel youth. But one horrified city official explained why this field force had to be withdrawn immediately, "It so antagonized the youth that they began stoning them, too." A youth in the street that night laughed long and hard as he told the *RW* what he had seen of these special forces. "Bullets bounce off, but

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Statement by a Haitian Revolutionary from Miami to the Rebels of Overtown

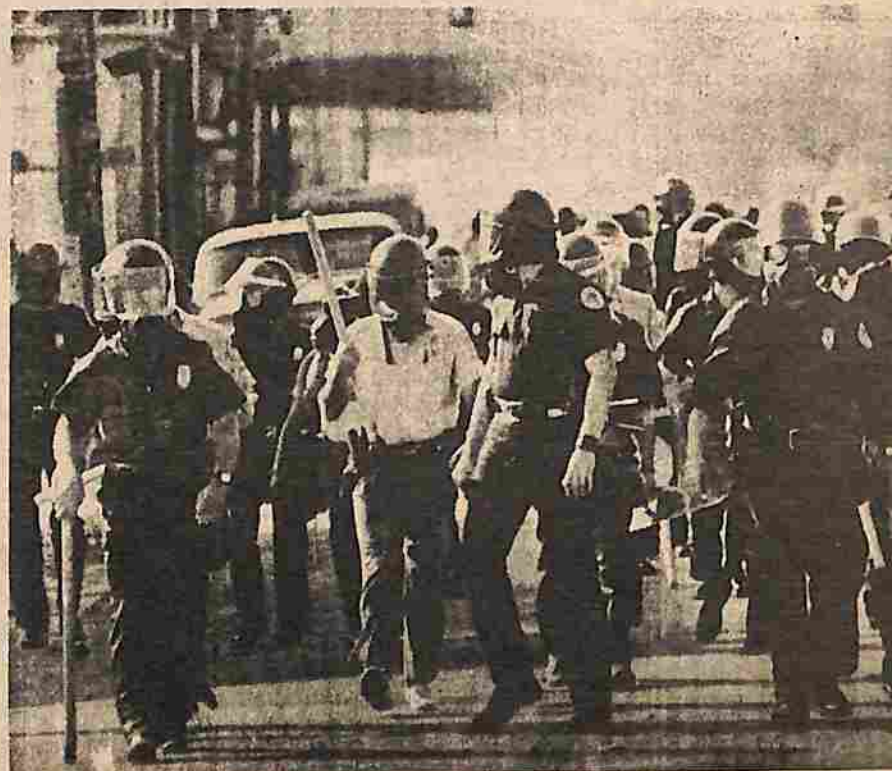
Every time we get something like the killing of Nevell Johnson, we need to emphasize that the struggle of the oppressed must be analyzed and the lessons drawn. Repeatedly we rise up against our enemy, but at the same time those who have sold out to the enemy move to stop our struggle alongside the force of the police.

No class can be victorious if it is not led politically and organized. The struggle must pass from the spontaneous reaction and rebellion of the oppressed to class-conscious action. We cannot stand by and watch what's happening; we must sharpen the contradictions and create a political force that can see through the bourgeoisie's manipulation and prepare for proletarian revolution.

Black men and women in Overtown rebelled. That is great for the oppressed. But still there is a lot to do.

We Haitians have a terrible experience with imperialism. They oppress us in our own country and continue to do it right here in the United States of America, the so-called "land of opportunity." Now we see and understand that we have the same enemy, so unite and win for the future of humanity. We support our brothers and sisters in Overtown, in Liberty City and all over the world in our common struggle for emancipation.

A Haitian Revolutionary from Miami





On the Street in Overtown

From The Roman Empire to What Is To Be Done?

The Overtown section of Miami is normally like many other of the "invisible" inner-city slums of big city life a la USA. In a sense, everyone who's ever driven to the tourist mecca of Miami has gone over Overtown without even knowing it. The streets of this relatively small community of 5,000 people spread eastward from underneath the massive, elevated juncture of interstate highway where 1-95 is crisscrossed by highways going east and west.

It's the kind of place that makes you wonder how many people literally live in the streets. Everywhere you look there are old sofas, mattresses, and car seats dragged out of cars — all outside. The south Florida weather is one of the few areas where people don't freeze outside in the winter. And the massive influx into the Miami area of destitute refugees from U.S. imperialist-dominated Haiti, coupled with the Mariel Cubans (together totaling in the hundreds of thousands) has made housing itself a dream for many in the Miami area. And that does not mean that ever-touted American dream of "owning your own home" either. In all of Overtown, there are only 25 families who own their own homes, according to government statistics. So the

3-story, ancient and dull-yellow adobe projects serve as some of the "better housing"; in fact, in Overtown, the projects serve as most of the available housing of any kind.

Overtown is bordered on one side by railroad tracks lined with rotting, empty buildings. Throughout the area, there is as much rubble from decaying, falling down buildings, as there are still occupied buildings. This is the result of long-standing poverty and neglect, not the result of the rebellions there. One 23-year-old woman with kids who was right in the thick of the rebellion spoke to the depths of the situation in Overtown when she told the *RW*, "I'd like to move to Liberty City but I think the middle class people there would look down on me."

To the east of Overtown only blocks from the arcade where Nevell Johnson was killed, the blue neon lights of the sparkling new Omni Hotel shine over the downtown Miami skyline. Not much further east are the Yacht Club Harbor and the hotels and wealthier sections of Miami Beach. This beach area hit the news big recently in the highly publicized divorce trial of the Pulitzers, the kind of place where the bourgeoisie romps in such opulent decadence.

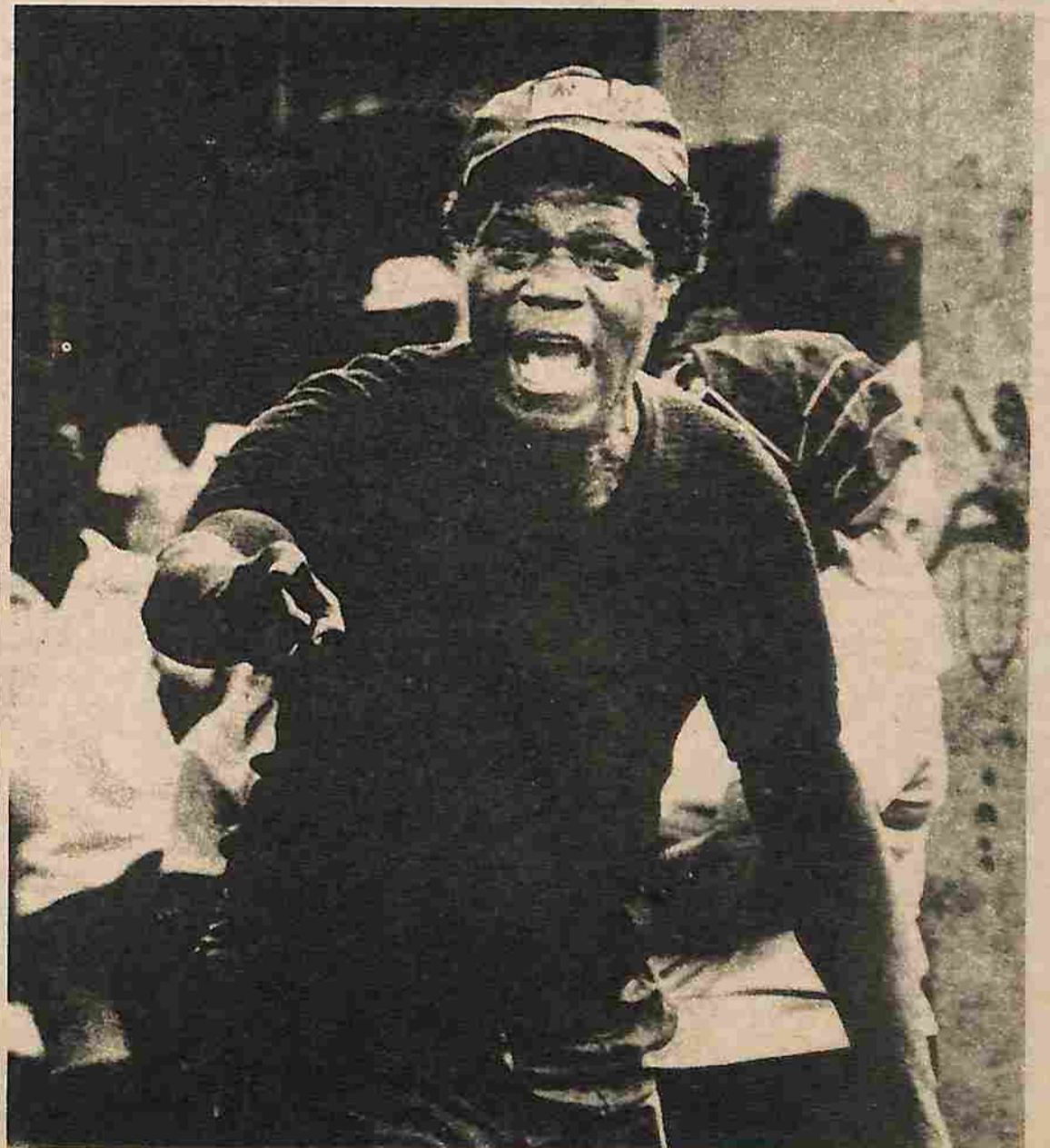
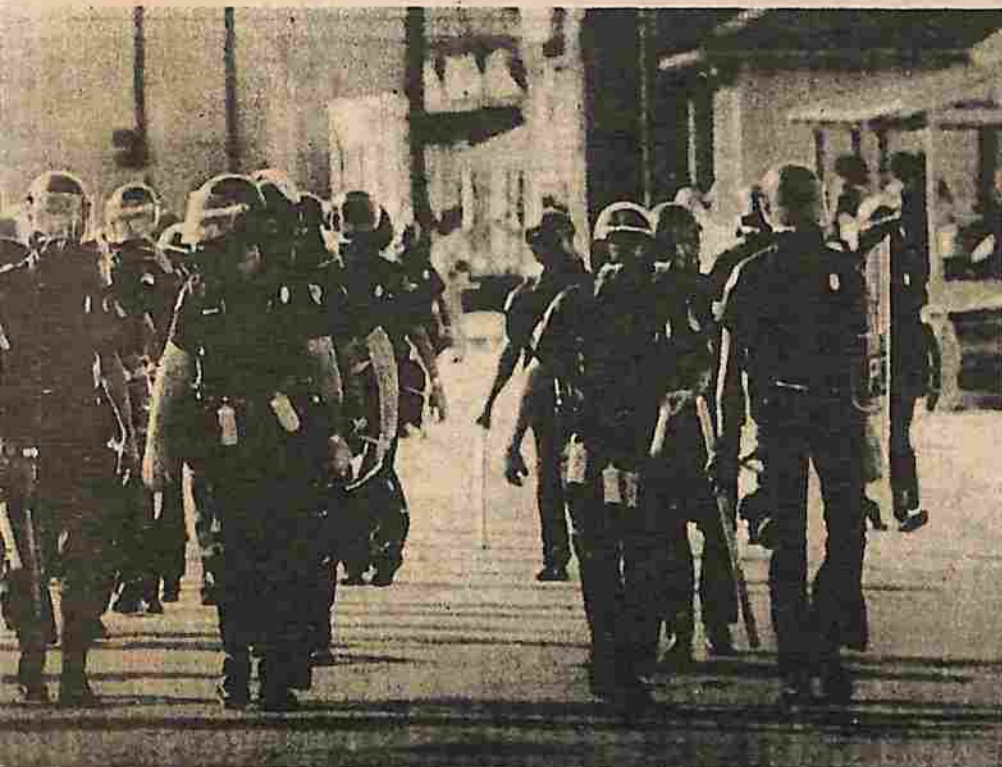
The contrast is stark. Almost like the border towns of Texas and California, where such extremes of wealth and poverty sit side by side. It is a contrast that has not been lost on the many who have been forced to live out their lives in Overtown. It is a contrast that has also not been lost on those who rule over the area, especially since that area was hit with the rebellion in 1980. Since then, the open armed police presence in Overtown has been multiplied, with cops patrolling sometimes four to a car, shotguns pointed out the windows.

So it was in this already tense situation

that cop Luis Alvarez gunned down Nevell Johnson. And that the people took to the streets in rebellion.

Quite a fine situation for the revolutionary communist trend to both learn from and influence future developments. In the middle of the flourishing political debate among the masses in Overtown in the wake of the street fighting, supporters of the RCP took reams of leaflets of the front page article in last week's *RW*, as well as the *RW* itself and revolutionary literature with particular focus on the RCP Programme. Many people were immediately attracted to the title of the *RW*

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Report from Overtown

Continued from page 8

bottles break up... they were scattering... looked like ants just got stepped on!" In other parts of Overtown, caravans of police (up to 15 cars in a row) sped through the streets shooting teargas at anything that moved. Police helicopters buzzing overhead were seen dropping teargas canisters from the air. Almost everyone was affected by the gas, as people poured out of their homes to escape the fumes. By 9:30 p.m. the whole area had erupted in struggle and the officials decided that the only way to try to cool it out was to withdraw the police caravans and to attempt to set up a police perimeter and seal off the area. During that night, the police was forced to move back several blocks, while the late news declared the "minor disturbance" was over.

Sometime later that night, a 16-year-old youth was literally massacred by a SWAT squad. The youth was shot three times in the front, 5 times in the back, in an incident that the police claim was "simple looting." This youth is alleged by police to have been shot near a meat company, but no one who lives near there can remember hearing any shots! This murder has been hushed up so tight that no one from the 5 to 7 various "investigating teams" has even been asking any questions about it.

But then that's not the type of investigation that goes on after a rebellion anyway. Many in Overtown and the rest of Miami are already hip to the type of investigating that goes on, from the events of 1980. Like the story of the taxicab driver who saw the cops kill McDuffie, but who left town shortly afterwards. And few have forgotten that it was a 1980 investigation that led to the bogus and random arrest of 5 Black youth, all charged with killing three whites — and that three of these Black youth now sit in the pen, serving 45 years to life. Yet this same police investigation could never find that carload of whites driving through Liberty City murdering Black people — even though several people got the license plate number. And of course, none of the police murderers of any of the 10 Black people killed in 1980 were ever charged with anything. It is with this in mind that several of the eyewitnesses to the murder of Nevell Johnson went to stay with friends for a time during the rest of the rebellion, at least until the massive police presence was pulled out later in the week.

By Wednesday noon the word of the second murder had spread through the neighborhood. The rumor was out that Nevell Johnson was dead, even though official reports would not proclaim his death until 6:45 p.m. that evening. At noon, the hospital claimed Johnson was in "serious" condition. But at least one hospital employee at Jackson Memorial had told her friends that Johnson had very clearly been dead on arrival, but he was placed on a lung machine to make it look like he was alive! No one, not even his parents, was allowed to see Johnson from early Wednesday until the youth was declared dead.

The so-called calm in Overtown on Wednesday evaporated as quickly as the police lies, as groups of people gathered in the streets. The police began to move in on the people, in response to sporadic rock and bottle throwing. But once again the police had to be pulled back out to a cordon some 135-square blocks wide. By evening the cordon had been expanded again to 250 square blocks, manned by several hundred cops. For a short time, the streets of Overtown were like liberated territory and in the midst of the rebellion the tactical and political debates began to blossom in the hallways, on the porches and in the streets.

Not far to the north of Overtown, the police tactics were somewhat different that night. Liberty City, the center of the 1980 rebellion, is "dangerously close" (in the eyes of the state, that is) to Overtown. In fact, back in 1980, after people seized the Dade County Courthouse when the state acquitted the cops who had murdered McDuffie, the crowd marched through Overtown on its way to Liberty City. Overtown itself was the scene of pitched battles and an integral part of this

Liberty City rebellion. This time around, with Overtown encircled by police, squads of pigs were unleashed to go to Liberty City, to harass, intimidate, beat and arrest people at random, to create a terrorist diversion and keep people from Liberty City out of Overtown. Some of the fiercest fighting Wednesday night went down in Liberty City behind the police attack.

A Feeble Fire Brigade

By this time, the political firefighters had to be called into action. Miami City Manager Howard Gary (one of the few Black officials in Miami, and, not coincidentally, appointed after 1980) and a small company of Black preachers took to the streets and tried unsuccessfully to cool things out. It was an admittedly feeble crew, since, given the way things have developed, in Miami there was not the same effort to develop a strata of Black "Chamber of Commerce" types in the 1970's as in other cities. The virtual absence of such a strata has been the focus of much moaning by bourgeois agents all week. The Rev. Jesse Jackson of Operation Push (who did not come down to Miami himself), was quoted widely comparing Miami to Atlanta, proclaiming that such a thing could never happen in Atlanta. "You have better leadership in Atlanta. In Andy Young people find hope even when they don't find help." Why thank you, Rev. Jackson, for such a candid exposure of the likes of Mayor Andy Young, and, need it be added, yourself. In Miami, there were just not enough such people to do the job, and even Mr. Gary's background — from the projects of Liberty City to City Hall — was little assistance this time.

To many of those in the streets of Overtown, the political weakness of this strata was a welcome relief. It was only "good riddance" when this nasty handful split on Wednesday night. However, though few in numbers, they know their job and several of these "respectable community leaders" who do not have open ties to City Hall including the brother of Congressman Walter Fauntroy (who's most current firefighting achievement was condemning the Black youth in Washington D.C. for their rebellious actions at the recent KKK march) are now attempting to secure a base for themselves and "hold the fort" so to speak. Fauntroy, the SCLC spokesman in Miami, was quoted in the Atlanta newspapers with his prescription that the funeral for Nevell Johnson "is not going to be a gigantic march. We're just calling for folks who understand what we're trying to do to come out and show their solidarity." But there are some folks who do really "understand" what Fauntroy and his ilk are trying to do and they don't like it at all. One man told the *RW*, "You got leaders of this, leaders of that, going up trying to do things. And they try to get everything peaceful. Like Howard Gary. Everybody that's part of this system say we're going to go to any expense to find out the truth. Hey, I heard that too many times — it's all political, just to calm everything down. Now that part I hate!"

By Thursday, the Overtown rebellion had reached the limits of its own spontaneity, but the street fighting had left in its wake a tremendous sense of exhilaration and a tumultuous political atmosphere. It was also a time when even more exposure came out about the hand of the state, and the role of the police as armed enforcers of the state. For days a hue and cry had been raised by official voices about how much the police had "changed" since the 1980 rebellion. The field force and the rampaging caravans in Overtown and Liberty City had demonstrated well that the bottom line of the so-called new police work was straight-up military tactics, calculated to put down uprisings of the oppressed. And the murder of Nevell Johnson was a lesson in point of the outcome of all the myriad of "innovations" that Miami and Dade County authorities have been going on about for months: "sensitivity" training, psychological testing and counseling, seminars on "community-police relations," recruitment of minority police cadets — many of these programs guided

and supervised by top federal agencies. Just what the Miami police and their higher-ups have learned from 1980 all came into play in Overtown in 1982.

A Model Pig

These lessons are well illustrated by the police career of Luis Alvarez, the cop who murdered Nevell Johnson. And in light of the fact that there have been some predictable moanings from the authorities that Alvarez was out of hand and out of his regular turf when he murdered Nevell Johnson, it is worth taking a look at this pig's history, because it is a graphic example of exactly what all these police "innovations" are all about.

Born in Havana, Cuba, Alvarez immigrated to the U.S., becoming a citizen in 1980. He was one of the minority police officers recruited into the police department shortly after the May rebellion in 1980, graduating from the academy in July 1981. Alvarez was assigned patrol in the "Little Havana" section of Miami.

In January 1981, rookie Alvarez was given his first major assignment — crowd control at a demonstration of Cuban exiles in the heart of downtown Miami. The heated march, held in protest of U.S. deportation of a Cuban stowaway, was attacked by the police. Alvarez is one of the police who still face a battery of charges from the attack. His charges range from excessive force, abusive treatment, false arrest to discourtesy.

The details of Alvarez's actions that afternoon are particularly revealing in light of his next police assignment. The white Cuban cop Alvarez had singled out a Black Cuban demonstrator for attack, both physical and verbal. Cop Alvarez was heard screaming "nigger" at the Black Cuban as the cop charged the man. And obviously for police headquarters, cop Alvarez was prime candidate for use against Black people; he had proven himself so well. Of course, there were a few matters to consider, namely the charges still against him, so Alvarez was sent back for more "counseling." Alvarez's police file shows that he responded quite well to this second round of race-related sessions, so well that he was reassigned to Overtown. Alvarez was sent back out to the streets, his new report of commendation tucked away in his growing file.

In the early evening of December 28, 1982, the now exemplary officer Alvarez decided to show his rookie partner just how it is that a seasoned cop shakes down a group of Black youth. To do this the two cops drove several blocks outside their assigned patrol area to the most popular youth hangout in the neighborhood. Alvarez, always the gung-ho, was known to go to the arcade and other places outside his patrol regularly — a fact the police authorities are now trying to hide. So the two cops walked into the video arcade that night and within minutes, Nevell Johnson was shot and killed. Business as usual — that is, until the Black people of Overtown rebelled.

All these new and advanced methods that the Miami Police Department had used in training Alvarez had produced yet another tried and true racist murderer — an "A" student graduate of the Doberman Pincer training school of U.S. imperialism. Murders like that of Nevell Johnson, and the retraining and regrouping of the police like the field force and the caravans to try to better deal with the

rebellious spirit in Miami that keeps boiling over — is really what the police authorities have been up to all these months — and testimony to the old axiom that actions speak louder than words. But all of these tactics, as we have seen from the events in Overtown, didn't work out too well for them after all.

While calls for even more of this police work have topped the airwaves this past week (of course, working the kinks out again) there has been another angle of garbage spewing out all over. Overtown must be "revitalized" the officials proclaimed. A similar refrain to the song sung in 1980. Liberty City had to be "revitalized" as well. And no doubt some money will be found somewhere in these days of the battle of the budget to rebuild parts of Overtown, just like some money was found to rebuild parts of Liberty City. A glimpse at one section of Liberty City in 1982 will help clear the air on just what kind of rebuilding can be expected in Overtown.

For one thing, little palm trees and solid concrete park benches now line the main thoroughfare where the most intense fighting erupted. Intended to pretty up a bit this scarred area. The street itself had a name change to go along with the face lift — it's now Martin Luther King Drive. But far more significant are the changes that were brought into the heart of the Scott projects. It is as if the building contractors hired Pentagon planners to look at aerial photographs and figure out how to block all the alleys that the rebels had used so well in escaping the police. Now, storage rooms, fences, new apartments, etc., have all been strategically (from a military point of view) placed throughout the huge project in an attempt to prevent such a situation again. Yet another lesson in what the real concerns of the state are as they plan for the future.

It is also another lesson for the proletariat and its allies in the necessity to prepare in an all-around way for that future — a future that both Liberty City 1980 and Overtown 1982 have given a glimpse of, not only to the state, but to millions around the world who look with hope on such manifestations that there are those right inside this imperialist monster who can speak in that international language of "nothing to lose but our chains."

In this light, 10 residents of the Charles Village area of Baltimore and 58 from the Pimlico area (where Jamaican and Black people from the U.S. rebelled after the police murdered a Rastafarian brother there) signed statements upholding the Overtown rebellion. And in Atlanta a banner to be sent to the funeral of Nevell Johnson was signed by 90 people including people from Mexico and Africa. The banner was inscribed with a statement by Mao Tsetung: "The struggle of Black people in the United States is bound to merge with the American workers movement, and this will eventually end the criminal rule of the U.S. monopoly capitalist class."

As we go to press, the people of Overtown are preparing for a funeral march for Nevell Johnson, where it is hoped that a strong political message will be sent out to the rulers of this country, a message that nails them once again for the brutal murder of Nevell Johnson, a murder that is sharp testimony to the oppression of Black people overall. □

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A Secret Service Request One Day Before the Murder of Damián García

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The above document is part of a very partial and heavily censored group of intelligence material turned over to Carole García, Damián García's wife, by the Secret Service. It is a request for records from the FBI's National Crime Information Center/Computerized Criminal Histories — not the FBI's main filing system, but a data bank containing records supplied from police agencies all across the country. The signature of the SS official making the request is the same as the signature that appears on nearly all the SS documents turned over.

Most of the other dated material in this group seems to be dated after significant events, such as the seizure of the Alamo by Damián and two other revolutionaries, the L.A.P.D. announcement of the "discovery" of his murderer (conveniently deceased himself) and the murder itself. Could this request have been part of the preparation for a significant upcoming event?

The Trouble In Tripoli

The recent reports of bloody fighting in the northern Lebanese port of Tripoli, the key city in Syrian-controlled territory in Lebanon, come at the same time as a rash of news articles spotlighting an alleged "new Syrian military buildup."

The fighting in Tripoli has been portrayed in the press as principally between pro- and anti-Syrian factions. The *New York Times* explained that: "Tripoli is overwhelmingly Sunni Moslem and many of the Sunnis do not regard the Alawite Moslem government of Mr. Assad (Syrian President Hafez al-Assad—*RW*) as genuinely Moslem." The *Times* quotes an unidentified senior political analyst's comment on the situation: "It boils down to the fact that the people of Tripoli don't want the Syrians there anymore."

There are 30,000 Syrian troops in the Tripoli region. A major objective of the United States and Israel continues to be forcing the Syrian military presence out of Lebanon. However, the task is complicated by a number of factors, among them the inability of the Phalangist puppet government in Beirut to fill the security vacuum a Syrian withdrawal would create. In addition, some factions within the Phalangist party, and some bourgeois Moslem groups the Gemayel regime relies upon for support, desire a continued Syrian presence as a counterweight to Israeli *diktat*.

The official program of the Reagan administration is to achieve the simultaneous withdrawal of both Israeli and Syrian forces from Lebanon, while the tripartite multi-national force props up and reinforces a beefed-up Phalangist-dominated Lebanese army. But there are no negotiations involving Syria, and even the U.S.-sponsored "peace talks" between Israel and Lebanon are stagnant.

Although Western news reports described the clashes in Tripoli as between "pro- and anti-Syrian forces," more specific explanations are rare and contradictory. No indication is given of what in particular has sparked the current violence. What are they trying to hide? There is obviously more going on here than a dispute between age-old "tribal rivals," as some suggest. A Sunni Moslem leader in Tripoli, Rashid Karami, is quoted as stating that Israel had "goaded the factions into renewing their violent struggles." An anti-Syrian Moslem, Farouk Mokaddam, is quoted as portraying the violence as a mass insurgency motivated by "a strong urge to rid Tripoli of the Syrian presence, to disarm the city, to install the regular Lebanese army in control and to have Lebanese forces in command of the road to Beirut."

Mr. Mokaddam's program would seem to be in line with U.S. and Israeli desires on these points, and the unnamed "senior analyst" already quoted above appears to echo Mokaddam's depiction of the current strife as a mass insurgency against Syrian domination. Interestingly, the Phalangist radio has reportedly broadcast that PLO Chairman Yassir Arafat has charged that "Syrian soldiers were attacking Palestinian refugees in a camp near Tripoli" — certainly a revoltingly hypocritical attempt by the Phalangists to wax indignant over such "unthinkable" atrocities.

The seeming attempt to paint a picture of rising mass demand for freedom from the Syrian yoke in Lebanon came hand in hand with new "alarming" reports of Syrian military clout. On Tuesday, January 4, Israeli army intelligence announced that it had pinpointed the latest

and gravest threat to peace in the Middle East: two bases for Soviet SAM-5 anti-aircraft missiles being constructed — in Syria. The U.S. State Department promptly added its "regrets regarding these missiles and any measure from either side in the Arab-Israeli conflict that heightens the risk of conflict" (this naturally does not pertain to the armaments the Israelis used to knock down the Syrians' Soviet-built MIG's during last summer's invasion).

The gravity of this "threat to peace" was made a bit clearer when Israeli spokesmen pointed out that last summer "Israel had destroyed 19 Syrian anti-aircraft missile sites in the Bekaa Valley, when its primary concern was the SAM-6 missile, with a range of 22 miles." It was observed that the SAM-5 missile has a range of *almost 200 miles*, the implication being that you can expect similar or even more devastating raids.

The Israeli army communique did not actually spell out what Israel planned to do about the bases; in fact, the missiles have not yet been introduced into Syria. And the Soviets' intentions on this count are not clear. For one thing, it is unlikely that their Syrian clients would be given a free hand with weaponry capable of being lobbed deeply into Israeli territory without Russian consent and "advice." At the same time, the revisionists are undoubtedly gloating over the commotion set off by the mere construction of bases — a subtle reminder that while the "eagle" may be flying high in the region these days, the "bear" is capable of offering up a bit more than was witnessed last summer if — or when — necessary.

In any case, wire service reports reminded that "Israel has pursued an aggressive policy in the past toward Syrian

missiles that threaten the Israeli Air Force's freedom to maneuver." Last summer Israeli security depended on "defensible borders." That problem was solved for the time being. Now it depends on the "freedom to maneuver" — over Lebanon, over Syria, etc...like it one time depended on a similar freedom over Iraq! As the Israeli state radio pointed out, the Syrian missiles "would jeopardize Israeli reconnaissance flights over Syria."

Hirsh Goodman, the defense correspondent for the *Jerusalem Post*, pitches in with a *Post* analysis warning that: "the Syrians have initiated an accelerated reorganization and rebuilding of their armed forces, and experts here predict that by the end of 1983 Israel will be faced with a Syrian army larger than before Operation Peace for Galilee...It is believed that within the next 12 months, the Syrians will achieve a 'strategic balance,' enabling them to sustain a potential Israeli attack defensively, to launch a limited offensive attack against Israel on the Golan Heights with no help from other Arab countries, and to hold on to their gains as did the Egyptians in the Yom Kippur war."

Such talk may be construed as providing Israel with the "urgent necessity" to strike out against Syrian forces once again in order to pre-empt the imminent spectre of a Syrian military colossus. There is no clear indication that such a decision has been made; but the groundwork is already being laid, both militarily and politically, for the contingency of an all-out military push against Syria in the event that the approach of "negotiations" fails to yield fruit. □

Twice As Many Chances In The Ghetto!?!

When it was instituted back in 1974, the Illinois State Lottery was billed as not only a healthy remedy for the state's sickly finances, but a "fun tax" too. The lottery is a big operation. In eight years, it has grossed around \$880 million, given out \$390 million in prizes, and deposited a hefty \$369 million into the state's coffers.

Originally, the lottery ticket terminals were theoretically to be spread evenly and randomly throughout communities in Illinois cities. But as of last year, of the 382 Chicago lottery terminals located outside the downtown Loop area, 45% are in Black neighborhoods, 12% are in Latino communities and only 12% are in white areas. This information has been revealed in the course of a lawsuit filed by the Lottery Ticket Sales Agents Association, which, as an organization mainly of Black businessmen in whose

establishments the lottery machines are located, has its own bone to pick with the state.

This distribution of lottery locations turns out to be far from accidental. In 1979, after a three year decline in lottery ticket sales, the State of Illinois hired the Control Data Corporation which conducted an in-depth study of the "market." According to them, the Black and Latino "markets" were the most accessible to lottery sales. In other words, the desperation of the ghetto and barrio could be transformed into tidy revenue by concentrating lottery sales in these neighborhoods.

Eight weeks after the completion of this study, the new Daily Game was introduced. State sales people flooded the neighborhoods, soliciting vendors for the Daily Game machines. Lottery outlets mushroomed in liquor stores, grocery

stores, used auto parts stores, and so on throughout the ghetto.

Explaining this shift of "markets," Ralph Batch, former Illinois State Lottery Superintendent (presently the director of the Delaware State Lottery), said simply that the Daily Game "is more of a Black man's game." And as one Black Chicago Alderman put it, "It gives the poor something to shoot for."

But the lottery is a form of taxation. Taxation is a form of the extraction of surplus value, and the oppressed nationalities are doubly subjected to this: they are super-exploited.

"It gives the poor something to shoot for"? No one should be overly confident on this count. In the future, along with the thousand and one other material and ideological ways the oppressed nationalities are ground down, it may give them something to shoot at. □

From The Roman Empire to What Is To Be Done?

Continued from page 9

article, a title that so perfectly reflected their lives, "Miami: In the Language of Nothing to Lose." As people read and began discussing it, a group of youth (ages 11-15) distributed hundreds in the heart of the main projects. Over 3,000 leaflets were circulated in Overtown and Liberty City in one afternoon. And, as in the fighting itself, it was the youth who stepped forward to lead this debate. The *RW* conducted several interviews with some of the more far-sighted rebels who had come forward in Overtown, interviews of both the youth in the forefront and some of the older folks — who weren't that far behind!

One 11-year-old, with a sense of world history, who had been distributing the leaflet with his friends, put it to the *RW* like this: "The old people think we can't understand. That this is not our business. But we have to fight back. They have to listen, because maybe we have something to teach them." Responding to the statement by Mr. Rudolph Giuliani of the Justice Department that, "What's at stake here is the way we conduct ourselves as a civilized society...the way barbarians settle it is in the street," this kid thought seriously for one moment and then quietly responded, "Well, the barbarians lived back in Roman times and the Romans were going all over the place ripping off people and the barbarians fought back. If they want to call us barbarians, okay, we'll be barbarians."

"For one thing, the youth today, I don't care what color, they seem to be more outspoken and less to take junk from anybody," a 27-year-oldster said. "I know, I was a teenager back in the '60s and I was outspoken. A lot of people used to get at me about it. But to see it now happening, coming forth from the youth, I'm glad to see it. Really. It was just as many girls as there were boys, throwing bottles and everything else. They weren't taking nothing, either, the younger youth. It took for them to stand up, for even the parents to get into it." Overall, it was quite clear from our discussions with people, as well as pictures of the rebellion itself, that the youth were in the vanguard playing the most visible role. But there was broad support and pride, as well as active participation from others, including their parents. The mother of one youth took some of his leaflets to send off to relatives in Alabama. Reports of frequent and fairly widespread shooting at the police indicated that the influence and training of Vietnam vets was being brought to bear here (a development which authorities noted with horror during the 1980 rebellion in Liberty City — *RW*) — although understandably no one stepped forward to take kudos for this sort of less visible, though keenly felt activity.

It's Right to Rebel Against Reaction

One thing stood out very sharply, as we spoke to different people — it is very

widely held in the Overtown area, as in Liberty City, that the 1980 rebellion and the latest outbreak are the righteous response of the oppressed, and many people are downright proud. The tired preaching that such violence is futile does not seem to have taken a strong hold here, and the fact that throughout the 1970s and even following the 1980 rebellion there has been little effort in Miami to build up a sizable section of Black politicians and community crusaders, may have something to do with it. There is a keen sense among the masses here that national oppression is part and parcel of the American way of

that the police getting away with pure murder, because the system is built around them. It's the system against the people and when the system tries the system, it will prevail. Ain't no way the system gonna convict itself. I can't see no other way of beating the system than constant rebellion."

Speaking to the systematic police terror and grappling with the question of power, another youth told us, "They can kill us, do what they want to do just because they got a badge and they got back-up and ain't nothin' gonna be did about it. But there's something *got* to be did about it! But they're saying the law,

Because it's the system, according to how the system treats the people. The system's geared to the system. The system is also geared for the rich.... Hey, we're definitely going to go to war. But me, I don't plan on going. They gonna have a lot of pain, so much trouble. We ain't got no business being in that kind of war. It's gonna be nuclear. A lot of murder, not gonna be nothin' but murder. Who can stand that? And everybody know who the war's gonna be against — the Soviet Union. The Soviet Union, it's supposed to be communist. No way!.... There's gonna be a war; there's gonna be two wars."

Sometimes the debate got sharp. One Rastafarian youth, who had a very strong opinion that the only way revolution was possible was by the third world countries dominated by U.S. imperialism to knock it down from the outside, hopped a bus headed in the opposite direction of where he wanted to go, so he could continue his argument with a revolutionary youth who held the political line of the RCP.

It was in this context of this deeper delving into such cardinal questions of the day that the political work of an Iranian revolutionary Marxist-Leninist, who helped distribute the *RW* in Overtown, hit a very responsive chord. Groups of people gathered around to listen to what he had to say — no one had ever met an Iranian, even though many had been deeply touched by the Iranian revolution and the seizure of the CIA-spy-hostages. (And we do not mean touched to pick up Old Glory and wave it around.) One Black man from Overtown wanted to find out why the students had released the hostages; he thought they all should have been shot. He also grilled the revolutionaries on why it seemed like the Iranian revolution had fallen short of what the people wanted and had fought for.

Shoots of proletarian internationalism sprouted that afternoon in Overtown in more ways than one. The Iranian revolutionary himself confessed surprised at one encounter which revealed that there might just be people coming out of the Miami rebellions who would seriously take up and apply some revolutionary theory to changing the whole world. In a lengthy discussion with a Black worker from Liberty City who had first come into revolutionary political life after the May 1980 rebellion, this Black worker pulled out a tattered copy of Lenin's *What Is To Be Done?* which he had read about in the *Revolutionary Worker*. Explaining that he wanted to make *sure* that the Iranian comrade knew about this book, he said, "I've only read three-quarters of this book, because it's really hard, but this stuff is wild!" □

Mr. Rudolph Giuliani, Justice Department:

"What's at stake here is the way we conduct ourselves as a civilized society. . . the way barbarians settle it is in the street."

11-year-old youth, Overtown, Florida:

"Well, the barbarians lived back in Roman times and the Romans were going all over the place ripping off people and the barbarians fought back. If they want to call us barbarians, okay, we'll be barbarians."

life. In trying to dig more deeply into the many aspects of this rebellious spirit in Miami and in trying to understand and answer the question asked in other places — why Miami? — it became apparent that the question many in Miami are trying to understand and answer is the mirror opposite — why not everywhere else?

A 17-year-old brother spoke at length to this, "Somebody should have rebelled. They take advantage of us. Why not rebel? Seems like the only way to get respect. The Black people in other parts of the U.S. probably afraid to do what we do, but I think they should rebel. Black people down here got a lot of pride. The Black leaders, they don't do nothin' about it. They talkin' for the white man. Telling us violence is not the way. Well, if violence is not the way, the cops shouldn't have killed like they did... You don't never hear of us rebel off of nothing. Every time we rebel, it's because we have to. You have to rebel. Like the McDuffie case, that wasn't right. I hope we get our justice, to set an example for all Blacks."

The 27-year-old brother spoke along these same lines, "Now everybody is really waiting until the trial to see what's happening. See what's gonna happen to the officers, because we've already had one where the officers got away scott clean. We see the same thing coming back again, saying that they can come and just do anything they want...going to show

go by the law. But people's getting tired of it. They don't even believe in the law anymore. As far as Black people, the way we look at it now, the law is just made for Blacks, to lock Blacks up, to shoot Blacks and to kill Blacks. That's the way it looks like.... We could beat them if we could get the power, but I feel like we'll never get the power to overthrow the white man." This brother was not alone in either his desire or frustration over the state of affairs, and as very brisk sales of Bob Avakian's pamphlet, "Summing Up the Black Panther Party," showed, the questions of power and revolutionary organization were hot ones in Overtown.

While revolutionary nationalist sentiments were a strong current, some profound internationalist sentiments came to light in talk of world war and revolution world-wide. One such debate in which a revolutionary agitator was speaking to the world situation prompted an 11-year-old to respond, "You mean like Palestine with the Palestinians." The same brother who had been so proud of the role of the youth told the *RW*: "That incident over in Poland. Solidarity, hey, that hurt me the way things happened over there, the people getting killed for standing up for their rights." He continued: "I feel this way, if you're Black, white, Cuban, if you're against the system anywhere, about anything that's going down that's wrong, you got to unite.... I think it happens to all minorities. It's a struggle.

Behind the Oroville Incident

September 30, 17-year-old Joe Hoover, a white youth, disappeared; Oct. 13th, his body was found on a deserted dirt road outside of Oroville, California, with 8 .22 bullet holes in the back of his head. Among the youth in the rural northern California town of Oroville, where he grew up, Hoover was known for his association with the local Nazis. He even had a swastika tattoo on his arm. On Nov. 6th, "Red" Warthan, "business manager" of the local Nazis, was arrested for Hoover's murder. According to police, Warthan murdered Hoover because the youth had told police which local Nazis had stuffed racist leaflets into lockers in an Oroville school.

Sources in the Black community in Oroville point to a different version of the story. They say that Hoover did not trust police with his information, and had first gone to a federally funded community organization, where he talked to a Black official who insisted he take his story to the police. Two days after talking to police, Hoover disappeared. The Nazi offensive against the Black people of Oroville continued, and especially after his body was found, the stonewalling of city officials and Nazi calls to Black families threatening the lives of their children prompted a school boycott by many Black children, along with efforts to organize and seek exposure of the reactionary onslaught against Black people in Oroville.

The murder of Hoover was a kind of concentration point for the Nazis, who have long been active in Oroville, and who clearly have big plans for the area. Hoover's "crime", in their eyes was hardly that he talked to the police, who are notorious for being stuffed with Nazis—in Oroville even more than in the U.S. in general. (And in fact, the police are almost the only ones who could have told Warthan that Hoover was trying to blow the whistle on the Nazi offensive.) Hoover's "crime" was that he was freaked out by the Nazi plans, and wavered. His murder was a message to others in the Nazi ranks, of what it means to fall out of line at this point, as well as the broad announcement, a statement of the lengths the Nazis are prepared to go to.

As yet, just what Hoover did tell of Nazi plans is still mainly between the Nazis and the police. The official Nazi view of the murder, though, has been given wide publicity in northern California and in the news up and down the West Coast. An example was the article in the *San Francisco Examiner* headlined: "Youth Tied to Nazis Paid Price for Being 'Traitor to the Race'." Underneath the headline was a picture of Hoover, subtitled, "'A Snitch is a Snitch'". Broader Nazi plans and ideology have also been widely broadcast, in a series of interviews with "Red" Warthan, in which he spouts a jumble of survivalism, White Power, Hitler and Charlie Manson, a call for reactionaries to prepare for "race war", and talks of military training on Nazi land in the woods.

Warthan's fascist vision of the future is similar to plans being implemented by other organizations — the KKK and Christian Patriot Party, for example. These plans for "race war" and rallying patriotic, politically backward sections of the people against potentially revolutionary sections — immigrants from oppressed nations, the people in the ghettos and barrios of urban centers — are linked by these groups to a military strategy of building base areas in rural areas and some suburbs, to "surround the cities" militarily at a time of deep social crisis and revolutionary possibilities. These efforts generally bear careful watching — especially to the degree they are more systematically linked to the related activities of the government and other arms of U.S. imperialism.

While, not unexpectedly, the press has tried to paint all this as the work of the "lone madman," Warthan, and to separate the Oroville police, city officials, and "mainstream" Oroville from the Nazis, Oroville has a long history of bitter national oppression and wide open reactionary politics. In 1979, Oroville got national publicity when a deaf Black man was shot by white hunters (a murder claimed by the Nazis as their own this summer in the Oroville Dial-A-Nazi phone message). More recently, in May 1982, Oroville again got national publicity — for an ordinance before the city council mandating gun ownership for every resident of Oroville. Though the law did not pass, the city councilman who proposed it blurted out the thinking behind it: "The law has to be written where it doesn't sound mandatory. My intent is to encourage, not to create a police state. We want to let the criminal know it is hazardous to ply his trade in Oroville."

The Nazis were quite encouraged by this law, and passed out a leaflet in support of the proposed ordinance, listing the fire power every responsible citizen should own: a .38 calibre revolver, a .45 automatic, automatic rifles and 12 gauge shotguns. They also suggested a minimum supply of ammunition: 500 rounds for each shotgun, and 1000 rounds for the rest. Beyond that, this law, and the discreet kisses of approval the Nazis have always gotten from the city fathers and police have unleashed further Nazi activity. Especially aimed at the small Black community in Oroville which

has a long legacy of Nazi attacks, including: a cross burning all night near the center of town; Nazi messages left on Blacks' cars when parked downtown; physical attacks and death threats on Black people and inter-racial couples.

Beyond the unleashing of the Nazis, the pigs in Oroville have been on the war-path against Black people. One indication of the extent of this murderous activity are the local lawsuits, some still pending and some finally abandoned in disgust with the legal system, against police brutality and harassment. One of the most recent of these is a \$14 million suit against the Oroville Police, Butte County Sheriffs and California Highway Patrol. In January, a group of 40 cops, supposedly looking for a robbery suspect, pulled over a car of Black people. They were all spread-eagled on the ground, and one cop put a gun to one man's head, and said he was going to kill him. When a woman who was 8 months pregnant objected to this, she was beaten; she miscarried soon after.

According to an NAACP official, the reactionary activity in Oroville fits into a larger pattern. "Oroville fits in a category of a small community where the Nazis and the Klan seem to attack. The pattern seems to be that they go there because there is a small Black population and they are likely to have conservative governments and police forces composed primarily of whites." The official went on to attribute Nazi and Klan vitality in these towns to "police indifference". Indifference is hardly the word.

The small Black community in Oroville

has been there since at least the 1920s. As recently as the 1960s, Black families were still being pulled into Oroville by the overall workings of the U.S. empire — especially to work on major construction projects in the area, including building 3 Titan missile bases in the nearby towns of Chico, Marysville, and Lincoln. Today, not only is there no work in Oroville for Blacks, as a young Black woman told us, "No Black man between 20 and 50 can stay in Oroville without ending up in prison."

It is the police, backed by the courts, who have been the main force in driving Black men out of town, and generally doing everything possible to beat down or break everyone who poses a possible threat to the bourgeois program for Oroville. One woman told us:

"The police are the biggest Nazis in this area. I believe the biggest of them are on the police force, 'cause I've been around them a lot, and I could see where prejudice was. 'Cause me and my son both were beat up by the Highway Patrol and they lied and messed around with it and give me time. The policeman called us niggers and things and wished that he could take us somewhere where he could kill us..."

Her son broke in, "He said he wished it was the south, where he could pull over to the side and blow our so-and-so brains out."

One Black man who spent time in Soledad in the early '70s spoke about the courts:

"This here is a hang system especially
Continued on page 14

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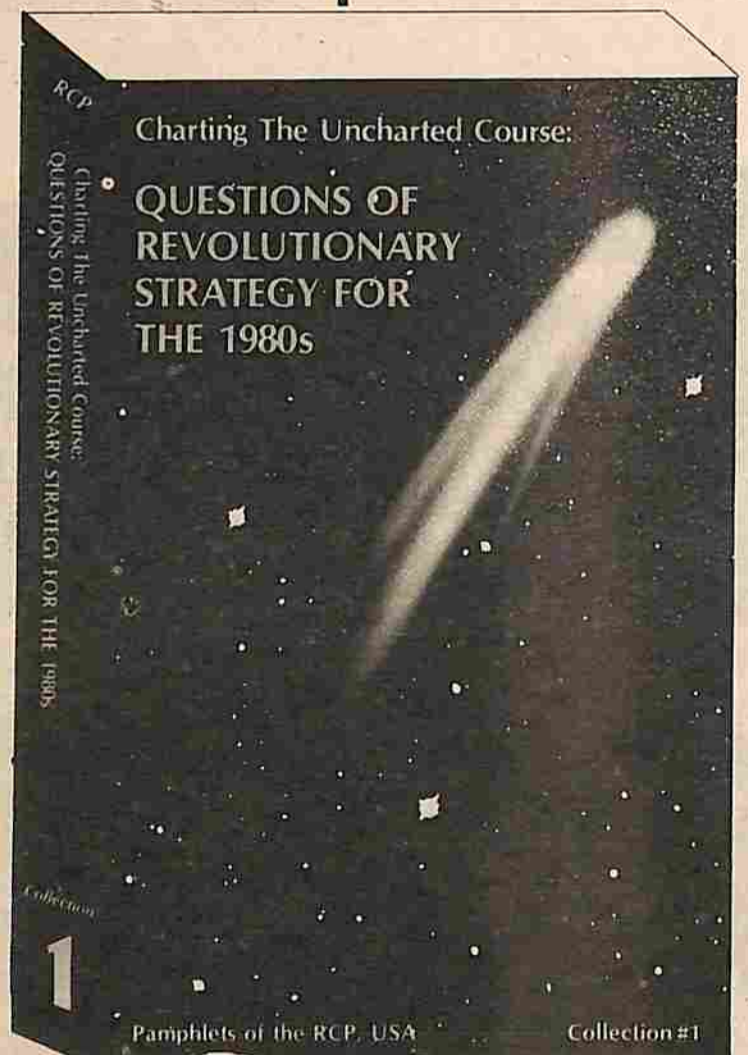
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Behind the Oroville Incident

Continued from page 13

for minorities, and Oroville is out front with it. If you have a case in court you feel defeated from the jump — if you are Black and male it's definitely bad odds. Since I've lived here I've never known a Black to go through the court system and not be found guilty. Once my friends and I were in court and we saw this Mexican guy that was in the process of being put away for 5 years. His lawyer, a public defender, was pleading out and this guy didn't speak English and there was nobody there to translate for him. The judge was asking him if he understood and the guy was shaking his head yes and then no. My friends and I got up and left — it made us sick."

While all of this had had the effect of bludgeoning some into silence and quietly going along, the effect on others has been quite the opposite. One woman told the RW: "You got to be firm with these people, you got to be tough with them, because, if you are soft, they going to run this thing on over you and keep it going. But like me, they all hate to meet me, because when they come up with something, I just come right out and tell them it's like it is. I don't fear about 'em being police or whatever."

Among the youth in Oroville there is widespread subversion of the program as well. The murder of Joe Hoover, at least in part, was aimed at sending out a message to the youth who refuse to bow down to the oppression and the divisions among the people it enforces. A young white woman who lives with a Black man in Oroville told us that she'd been disowned by her father and ignored by old family friends: "My parents' idea of the way things should be is a separate restroom for Black and white they had

way back when. I don't understand it and I never did. As far as I'm concerned people are people. I don't understand this philosophy that white people are supposed to be better." One Black youth related how the brothers of his white girlfriend had used a coathanger on her when they suspected she was pregnant by him and had put her in the hospital.

The collision in Oroville between rebellion and defiance, and those who are trying to "run this thing over" is getting increasingly sharp. This has brought Oroville into national attention, and aroused some into organized action. The Concerned Parents of South Oroville, a group which formed this fall to seek "outside exposure" of the attacks on Black people, advanced a program demanding government protection against the Nazis, and some affirmative action programs, and has been in the main center of organized struggle though with a determined reformist bent.

One result of this recent national attention is the presence of the U.S. Justice Department to assist local authorities in refining their methods of repressing and suppressing Blacks in Oroville. An "official observer" has been involved in various meetings between local authorities and the Concerned Parents, and has stated that there can be no "resolution" to the "problem" in Oroville until the city fathers "make their positions known." One of the glorious fruits of such efforts came out in a November 15th City Council resolution. Their resolution called for the California legislature to pass stricter laws "banning the distribution of hate literature".

One of the most recent developments in Oroville was a December 11 demonstration called by the Concerned Parents of South Oroville together with the All People's Congress. About 1200 people came from as far away as Seattle, southern Oregon, and the Bay Area, and included contingents from AIM, church organizations, trade unions, and at least 100 Black and white residents of Oroville. At least half of those who marched were from Sacramento and small towns throughout the Sacramento Valley.

Despite the reformist politics of the march and its leaders (the main slogan was "Say No to the Nazis and Klan! March for Jobs and Justice," and the banner of the All People's Congress read "Reaganism is Racism, Say No to the Nazis and Klan. Money for Jobs and Services"), for many who turned out, it was

a chance to step forward and make a statement against the Nazis and the general reactionary assault in the area. Some from the rural areas of northern California told the RW that they had seen or experienced an escalation of this reactionary activity in the past couple of years but had felt isolated and suppressed by the backward climate. They felt liberated by the diversity and size of the forces present at the demonstration. A further indication of the political stirring going on among these people came when some of the organizers of the march tried to stop distribution of the RW. People in the march wouldn't stand for it. They wanted to check out everything — including revolution.

There are, of course, a host of political forces pushing reformism on the scene in Oroville. They advance "realistic" programs for "immediate relief" for Black people in Oroville, i.e. calling on the government to rein in its Nazi dogs, pointing to "Reaganism" as the source of the problem, and calling for more jobs and social services. Right along with this are demands for a bigger Black voice in the city government. All of this is supposedly the most "realistic" plan of action and it has gained some popular currency amidst a lot of political controversy and questioning. One of the major champions of the realistic approach in Oroville has been the Communist Party, USA. The CP has been active in Oroville in various guises. In a series of articles in their West Coast weekly, *People's World*, the CP lauded the Justice Dept. activity in Oroville and called for its presence to be increased. In the December 4 issue, in an article entitled "State Urged to Halt Terror," the National Alliance Against Racist and Political Repression (NAARPR), which is co-chaired by CPUSA Central Committee member Angela Davis, is quoted in detail calling for the State Attorney-General and the U.S. Attorney to take "immediate action." The NAARPR's demands include "a full-scale investigation into the Nazi-Klan activity; enforcement of all existing state laws against Nazi-Klan activity; and a special prosecutor in the murder trial against Nazi leader Warthan to ensure a strong prosecutor in the case."

The promotion of this naked and disgusting reformism in this instance fits right in with the CP's overall strategy which in part seeks to narrow down the struggles of the masses and keep them within bounds where they can be utilized

by the revisionists to advance their own interests, particularly in bargaining with sections of the ruling class in pursuit of its aims of some day being in a position to become new bourgeois rulers of the pro-Soviet revisionist variety in alliance with certain sections of the U.S. bourgeoisie including by means of coup d'état if the opportunity presents itself. A hint of this larger strategy was provided at a recent "fête" to raise funds for the *People's World*. Among the "wide spectrum of movements, organizations and individuals who have felt the cutting edge of the administration's policies" who were represented by the figures at the gala affair (a list including members of the Congressional Black Caucus, the mayor of Berkeley, an Alameda County Supervisor, "representatives" of various local politicians, trade union leaders, etc.) was a special delegation from Oroville. Clearly a feather in the cap of the CP — as well as an opportunity to train some folks from Oroville in revisionist politicking.

However, the very nature of what has gone down in Oroville vividly demonstrates the profound unrealism of the reformist path as far as the masses of people are concerned and the treachery of revisionists like the CPUSA. Here the authorities and the Nazis are working hand in hand organizing pogroms against Black people, viciously attacking them and shooting them in cold blood. Here the rulers are getting right down to organizing a reactionary armed force among their backward social base to go along with the official forces of counter-revolution in preparation for civil war. These are the larger terms of what the events in Oroville are part of. And the oppressed certainly have a lot of political preparation to do on their side of the battle lines — preparation for revolutionary struggle. As one brother in Oroville put it, "It can't stay the way it is... like it has been for years. If we're ever going to have any kind of progress, a revolution is going to have to take place." □

Correction

In the article "The Government's War Against Indian Fishing Rights" in RW No. 186, the name David Sohapp, Sr., was inadvertently misspelled "So Happy." Also in the third column on page 11 the sentence, "Six years later Wy-am was underwater," should read "Six hours later Wy-am was underwater."

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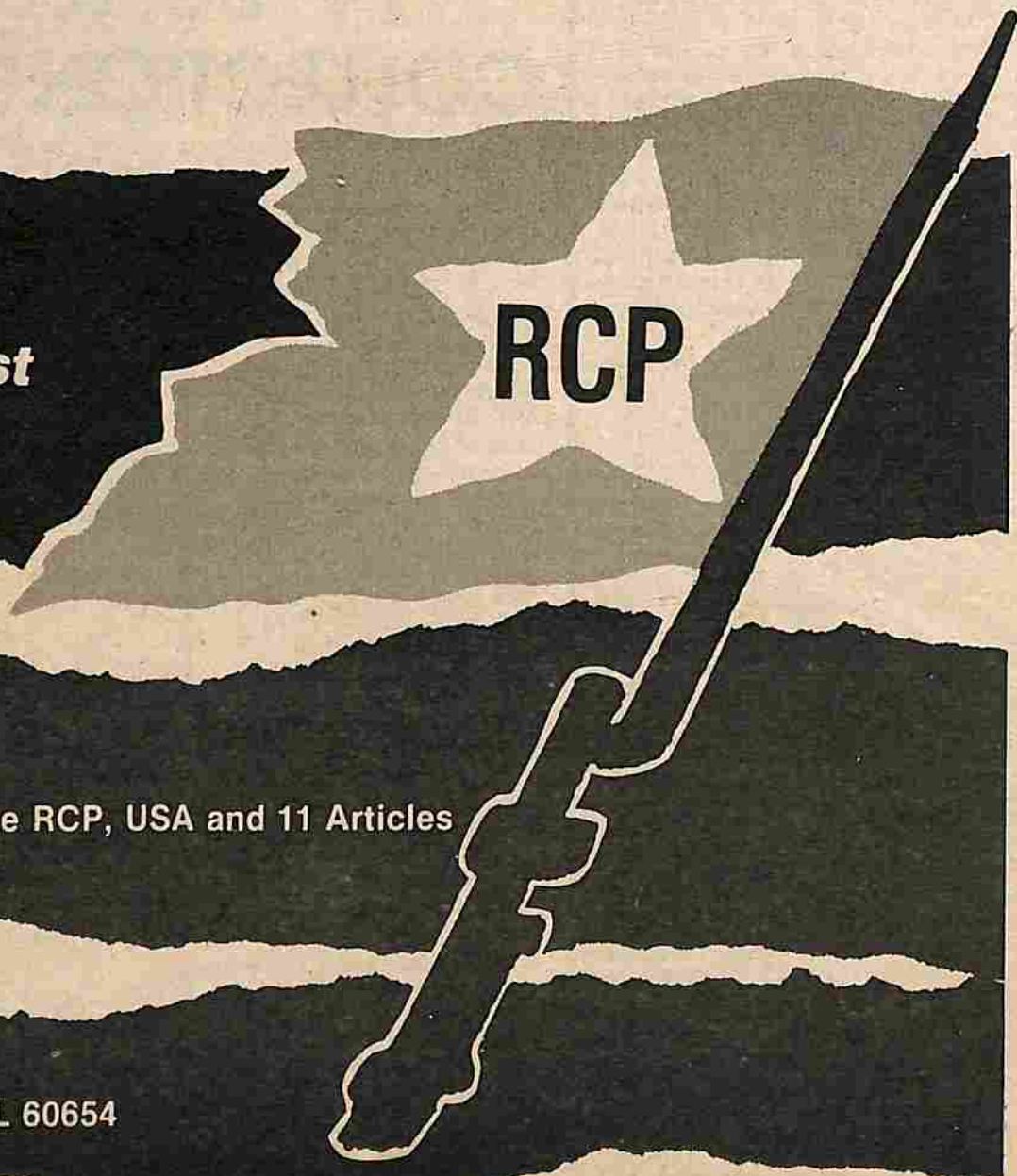
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Ribbon

Continued from page 5

fense," concocting a lurid picture of violence-prone maniacs recklessly endangering hundreds present at the speech. Testimony was elicited from two compliant witnesses to portray the audience as on the edge of panic; the yellow ribbon was ruled to be "valuable property" in order to squeeze the ribbon-burning into the legal definition of arson. Speaking to this ruling, John Kaiser said, "It seems to me that it (the yellow ribbon) had no value at all before it was burned and only afterward was it a valuable political symbol and worth a political trial and possible 20 years in jail." As the trial proceeded, the blatant political nature of the case came out time and again inside and outside the courtroom. In the court, photographs taken by cops in a secret search of John Kaiser's house were introduced by the prosecution, showing two guns (both legal) which the cops had dragged out of the closet and criss-crossed over a copy of the *Revolutionary Worker* newspaper. After this move, the judge as per previous arrangement ruled these photos out of order while stating that "the party is not on trial here, at least not today."

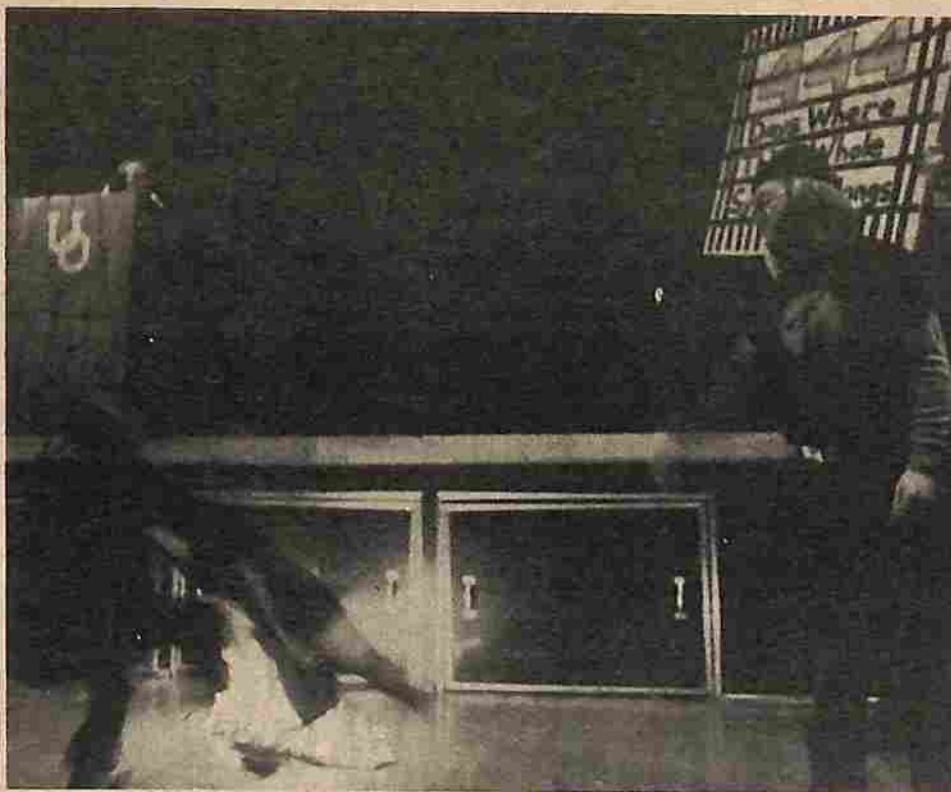
Despite police reports that admitted there was never any fire hazard and despite a wide array of testimony detailing how fire marshalls had allowed literally hundreds of instances of the presence of open flames in the hall, a conviction was gained. All over the press stories were run under headlines about the "Arsonists" trial. In a thinly veiled statement, hot on the heels of the conviction, the prosecutor said that he hoped the case will be a deterrent to others whose actions are politically hazardous to them: "If it serves no other purpose than to prevent other people from doing it in the future, then it was worth it."

A wide range of harassment and intimidation tactics have been used against RCYB members and supporters in

Eugene, with the aim of attacking the revolutionary movement outright and driving a wedge between it and broader sections of the masses. A listing of some of these activities reveals the unmistakable stench of the political police and high level coordination:

- * In addition to the break-in at John Kaiser's house, and beatings of John Kaiser, heavy surveillance of Brigade members and at least one of the defense attorneys; marijuana planted in one Brigade member's car; a "mysterious" rape attempt against defendant Nancy Whitley.
- * A lawyer in another city with whom the defendants had been consulting around the appeal had the trunk of his car broken into. The only thing stolen were transcripts of the yellow ribbon trial, whose cost runs into the hundreds of dollars.
- * A foreign born woman, active in the Committee to Overturn the Conviction and who was instrumental in pulling together a press conference and circulating a statement against the convictions, received a phone call during the Committee's public office hours. The caller said, "Go back to your country or we'll blow your head off."
- * Just days before the arguments are heard in the appeal of the conviction, the latest COINTELPRO-style action occurred. Someone claiming to be the RCYB called in a bomb threat on a University of Oregon classroom (see *RW* No. 178). Since that time two still anonymous students have been convicted and sentenced to one year student probation and community service for the incident in a secret university hearing. Their names have been kept secret "for their own protection." This conviction does nothing to remove the smell of pig breath from this affair.

To add yet another piece to this pattern of political police activity, it has just been learned that four warrants for the arrest of RCP supporters in Portland, Oregon (two hours to the north of Eugene) who were convicted on charges stemming



Comrade John Kaiser (right) throws the burning yellow ribbon to the floor. The blur on left is an Eagle Scout who threw his coat over the ribbon to squelch the fire.

from May Day 1980 have been issued. Interestingly, this case was cited by the prosecution in the yellow ribbon appeal in their rebuttal to the appeal arguments of the defense as an example of a precedent case where "political activity endangered other people", i.e., through blocking traffic. Until the issuance of these warrants, the four people were completely in the dark about where things stood in their case. After their conviction, all four attempted to check on the status of the case and to talk to the court about arranging to serve the jail time due (five days each). At the time they were told that the judge had been kicked off the bench and that the case had essentially been lost in his

paperwork. They were unable even to turn themselves in to serve their time. Now it seems that during the same period that the Court of Appeals was "considering" the yellow ribbon appeal, the judge has returned to the bench, finished his paperwork and ordered the four to jail. Warrants were put out for their arrest on Dec. 16th and no one has received official notification of this. However, three squad cars showed up at each of the addresses of the four and the pigs came with fistfuls of photographs of the four and proceeded to grill neighbors as to their whereabouts, etc. All this was, of course, timed perfectly to coincide with the announcement of the Court of Appeals' decision.

The above provides a clear picture of a well coordinated effort by the government to attack the RCP and proletarian internationalist political activity. It demonstrates the considerable lengths to which the rulers and their political police are willing to go, both in order to get certain kinds of criminal convictions against members and supporters of the RCP as part of the well worn method of trying to brand the party as "terrorist," and to carry out an all-around political assault. And this list of attacks takes on even more significance when viewed in light of other attacks on the RCP and its Chairman, Bob Avakian.

But the events in Eugene are far from settled. In the coming month, the yellow ribbon burners' defense plans to file an appeal with the Oregon Supreme Court. Much strength has been accumulated in the battle to overturn the conviction. This was clearly revealed by the fact that after much struggle the *Eugene Register Guard* was forced to print the Statement of Outrage of the Committee to Overturn the Conviction on November 30th. The statement was signed by many people representing a broad spectrum of support. Endorsers of the ad included political activists from this country and foreign born, students and student organizations, anti-nuke activists, punks, artists, radical Christians, human rights activists, and many more. The latest round of machinations by the state has certainly added fuel to the fire to fan even broader outrage over this railroad. Further it provides ample material for many more to come to deeper conclusions concerning the real purpose and motivations of the state in this case.

The intentions of the RCYB, the Committee to Overturn the Conviction, and supporters in continuing to fight this outrageous conviction were expressed by John Kaiser in a speech after the original court verdict: "So what we are going to continue doing is appealing to people who are being drawn into political life and mobilizing them politically in opposition to the legal arm of the ruling class. This is a political test of strength with implications for the not too far off future." The *RW* will continue to report on the appeal to the Oregon Supreme Court and other developments in this case. □

The Revolutionary Communist Party receives many letters and requests for literature from prisoners in the hell-hole torture chambers from Attica to San Quentin. There are thousands more brothers and sisters behind bars who have refused to be beaten down and corrupted in the dungeons of the capitalist class and who thirst for and need the *Revolutionary Worker* and other revolutionary literature. To help make possible getting the Voice of the Revolutionary Communist Party as well as other Party literature and books on Marxism-Leninism, Mao Tsetung Thought behind the prison walls, the *Revolutionary Worker* has established a special fund. Contributions should be sent to:

Prisoners Revolutionary Literature Fund
Box 3486, Merchandise Mart
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Dear Comrades,

Here is \$20 for the Revolutionary Prisoners Literature Fund. There'll be more coming later. . .

In solidarity
and proletarian internationalism!

12/19/82

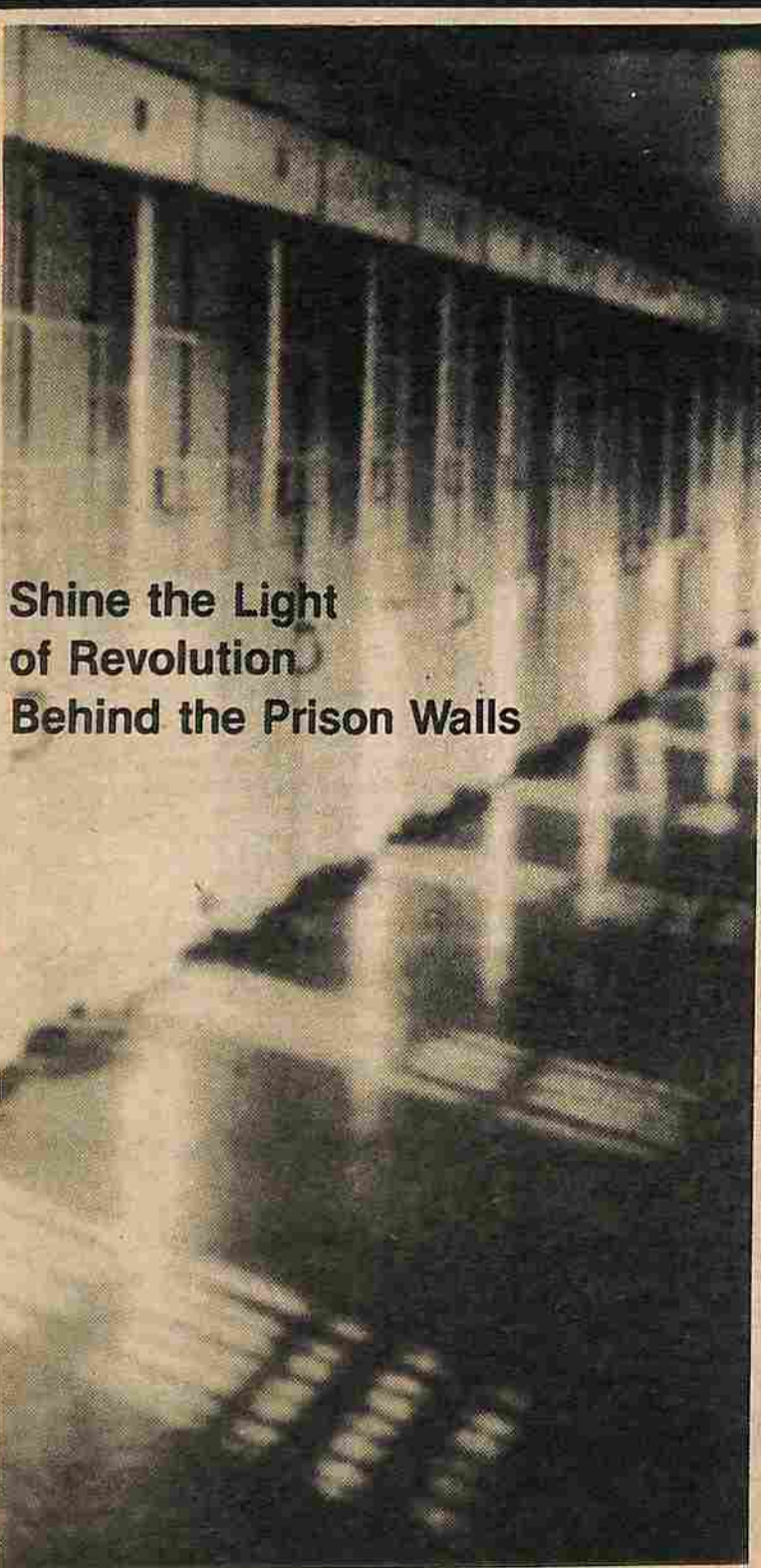
Dear Comrades of the RCPUSA:

Greetings to all the revolutionary compañeros who belong to this great international organization for helping those who need to know the truth of everything in the world, of how much humanity suffers from exploitation. I am a young man now in prison but at the same time I know about the RCP. I was born in a communist society that you all know well. Let me tell you that I just received a pamphlet and I would like to receive many more to help me learn about the many interesting internationalist figures. Furthermore I am interested in books that I can't get any other way 'cause I don't have any money to buy them with (I have no family in this country). As a prisoner, and as Marxist-Leninist, I wholeheartedly thank you for sending me that pamphlet. Thus anything you can send me on international communism from this country and what is happening in the imperialist powers like Communist Russia and Cuba. I like to learn about what is going on the outside world. In the newspaper I see stuff about the evaporation of the Cuban revolution and criticisms of it, I would like to know more about this interesting pawn of the Soviet Union. In that way I could learn things I don't know. Through you all, I am coming to know what's going on with the international proletariat and the exploited classes.

Thank you for your help. With much revolutionary fervor to you. That's all for now.

A comrade
Tennessee Colony Texas

Note: I'd like to get an answer. Thank you. Always
Forwards To Victory—Homeland or Death—We
Will Win



Shine the Light
of Revolution
Behind the Prison Walls

It is with confidence and pride that we are calling on you to participate in a major fund drive for the RCP over the next several months. Many deeds cry out to be done. Large sums of money are needed to help strengthen the revolutionary communist trend internationally; to help build the party and deepen and spread the influence of its line into all the diverse streams of rebellion and protest; to further address the burning questions of our time, including in our party press; to counter the constant attacks by the state — in short, to hasten the process of revolution worldwide.

We are asking you to contribute as much as you can; help publicize the fund drive (including sending letters of support to the *RW* and others); and initiate or be part of special fundraising activities.

MAJOR PARTY FUND DRIVE!



A Challenge to All *Revolutionary Worker* Readers:
Contribute 1 Day's Wages to the R.C.P.!

I am giving \$74.00 — one day's wages — to the R.C.P.

Contributing is not an easy task. I have house payments, my wife is expecting a baby in several months, and utility bills eat up my paycheck.

I am an elementary school teacher. When I look into the faces of the children in my class, I wonder what road lies before them. Will it be the red, white, and blue road of poverty, unemployment, racism, degradation, and war, or will it be the bright red road of revolution, the running of all of society for the benefit of workers and the people, the outburst of science, education and culture, an end to control by the few, and international ties to working people in every country?

We can decide which road they will take.

The *only* party which can and will lead the proletariat in revolution is the Revolutionary Communist Party. The R.C.P. was formed in the midst of the upsurges of the 1960s. It has tempered itself in the 1970s. It is part of the earth-shaking uprisings of the 1980s. The R.C.P. supports and gives leadership wherever people are rising up against oppression.

The rich, through their government, continue to attack the R.C.P., as they know the R.C.P. threatens their rule — imperialism and war — over us.

The R.C.P. is serious and dedicated to revolution. We must support, we must strengthen our Party — the party of the working class.

The decision is yours. I challenge you to give 1 day's wages or more to the Revolutionary Communist Party.

The revolution needs support now!

A supporter

Enclosed is my contribution to the "Major Party Fund Drive" to strengthen the Revolutionary Communist trend internationally.

RW subscriber

Dear *RW*,

We are two revolutionary youth who read the fund drive article. We would like to contribute some money that we got for Christmas (\$20.00). We hope that other youth and people will contribute money to hasten the process of revolution world-wide. We hope that this will help other people to contribute so we could make revolution before World War 3 comes because we hate a lot of stuff that's going on in the world like imperialism.

From two revolutionary youth
ages 11 and 9

Revolutionary Worker,

Please *renew* my yearly sub to the *RW*.

I have enclosed a money order for the sum of \$40.00. The extra \$20.00, is at present, the most I am able to donate to the enormous contribution the R.C.P. continues to make in the struggle to advance all of humankind toward a world free of poverty, ignorance, and war.

Though with limited material resource, I am joined to our struggle with unlimited resolve. Clearly the publication of the *Revolutionary Worker* weekly is an outstanding achievement, and demonstration of the ability of the R.C.P.'s leadership. Long Live the R.C.P.!

Wisconsin

Both as a person who travels and supports himself in the import business and as a performer of classical music, I find that I am interested in giving some financial support to the efforts of the RCP. I know of no other group of people that is raising the entire gamut of questions out of which can emerge a new politics. The need for a new viable politics which can promote the survival and progress of humanity is something which I unabashedly can say concerns me enormously. I would be greatly encouraged and hopeful if these questions were debated vigorously throughout this country. I must say I have been furious with the sometimes simplistic and strident way the RCP and the *Revolutionary Worker* newspaper put forward their positions, as if everything the U.S. does is evil and everything they stand for is good, and under attack. Also, I have rid myself of one religion and I am not about to take up with a new dogma. Nonetheless, I strongly agree that these questions must be asked at this time in human history, and especially at the penetrating level of inquiry which is characteristic of the RCP, and I will support this effort.

Contributions, including anonymous donations, can be addressed to: RCP Publications, P.O. Box 3486, Merchandise Mart, Chicago, IL 60654