FIRE!

Bloody melee

Rampage in Loop

Windows smashed

violent

TASTE THE SWEETNESS OF DESTINY, RACIST PIG!!

when you open it up, THIS PAPER IS A POSTER!
after you read it, put it up on the nearest wall.
On Monday, October 6, 1969, a group of Chicago strikers in the Haymarket to bits. On Tuesday, October 7, the Association said that "SDS has declared from here on in it's kill or be killed the war was on. A white fighting pig city.

500 of us moved through the rich flags in front, smashing luxury apartment ripping apart the Loop, and injuring a was critically injured when the broth and snorting around one of the mob clubs battled armed pigs on a made people were shot, and over 100 were and the pigs knew it

We came to Chicago to join the other fighting with the VC, the Pathet Lao and the Black Liberation struggle, to pig America and all that it's armies, its fat businessmen, and its in the road—in the open—so that opening of a new front, on the to liberation army. We came to attack things to defend in honkie America apartments, the hotels, the TV's—the people of the world. We came to destroy the motherfucker from the

There were only 500 of us, but the Guard, We forced him to withdraw black community and deal with us. We did what we set out to do, at

FROM HERE ON IN IT'S ONE BAD WHITE YOUTH JOINING IN THE NECESSARY RISKS. PIG AMERIKA-GROWING RIGHT IN YOUR GUTS, YOU DOWN.

DID THAT PIG SAY KI
pig statue honoring the murderers of the Iroquois Massacre of 1886 was blown up. The head of the Chicago Pig Sergeants lared war on the Chicago police—killed. On Wednesday, October 8, a new force was born in the streets of the poorest sections of Chicago, with VC apartment windows and storefronts, scores of pigs. An undercover pigs—sisters and brothers found him rooting out movement centers. SDS women with pitchforks to an induction center. Busted. It was war—we knew it was war. We came to Laos, the Tupamaros in Uruguay. We came to do material damage about—its jails, its pig empire. We came to dig that white Amerika could dig on the birth of a new brigade in the world—because we know that the only way to vam off the sweat of the inside.

We forced Pig Daley to call in the some occupation pigs from the north in Evanston and in Lincoln Park, and in the process turned a corner.

LITTLE AFTER ANOTHER—WITH THE FIGHT AND TAKING THE DEATH OF SOME KILLED...OR BE KILLED?
When we used to ask for an end to wars, before we started the fights ourselves, there was a kind of protection we got from the man. When people got busted in actions, or beaten up, the pig held back some. While 30 Panthers were being murdered by pigs this year, the man let us "protest". While Ahmed Evans was being sentenced to burn in the chair, we got slapped on the wrist. While black people were daily being busted by occupation pigs in the street, in the schools, everywhere—nobody in the "white movement" had to do a lot of jail time. Our people haven't gotten offed yet.

But we've changed. We're not trying to end wars, we're starting to fight a war. Bringing the war home. We came back to Chicago to open up a front, to tear the mother-fucker down. We're on the offensive. Not waiting to be vamped on anymore. Taking care of business first and then dealing with the pig when he comes down on us. Sisters and brothers moving together, fighting, digging on survival. Ready.

The pigs know that. They're trying to frame Brian Flanagan on a charge of attempted murder in the paralyzing of Tricky Dick Elrod—Pig Daley's top legal oinker. The pig press reported that Brian had attacked pig Elrod with a club, a brick, a lead pipe, and his fists. What they didn't report was the true story—Pig Elrod living up to his role, trying to attack demonstrators and help finger leadership, saw Brian running through the streets and tried to tackle him, breaking his own neck when he hit the pavement. Elrod is now paralyzed—hopefully for life. He won't be so quick to play pig next time.

In jail, Brian was beaten, told he would get the chair, placed in solitary and fed pig lies about being abandoned by SDS. Like all of the brothers and sisters, he knew that being in jail is part of the struggle—that as we attack harder, the frames are going to be heavier, the bails higher, the risks greater. He came out of jail with a fist raised, ready to go again.

The same understanding is being shown by the 75 sisters and brothers still being held in Cook County jail. The pig press was given a tour of their tiers and freaked over what they saw—organized political meetings, study groups, karate classes, people hanging tough, building themselves into revolutionaries. At the same time, an offensive has been launched in the pig courts. Our people are defending themselves, asking for immediate jury trials, messing up the court schedules and putting pig city up tight. One pig judge was so freaked that he snorted "I feel like there's a mob action going on in this courtroom."

Dig it—the battle goes on: from the streets to the jails to the courts and out again. An army is getting itself together—right under the pig's nose.
by Marion Delgado

Since I ramped on the spy pig in the New York Movement Center during the National Action, I've been forced to spend most of my time in hiding. Though I have managed to bomb a lot of shit (see Page 12) and even direct some struggles over these past six weeks, my life is under the hammer. I've spent a lot of time thinking about the need of our movement coming off of Chicago and now Washington. I've made some decisions and communicated them to the up-front leadership of SDS involved in all of this in the Winter National Council Meeting, which will be held December 30-31, place to be announced. The leaders told me it was very important to explain these decisions to them, so they asked me to write this article. Actually I can't write, but I've gotten my three-year-old sister Elyza Delgado—who's much quicker than I am and whose article appears elsewhere in this publication—to put my thoughts down on paper off of an invisible tape which I am recording at this very moment.

Due to my small size (I hardly exist at all), I was able to move freely around Washington November 14-15 without being seen by the pigs. One thing that really blew my mind was the incredible number of kids who were paying no attention at all to the Mobe's march and rally. That's what the Chicago Action was about, what the South Vietnamese Embassy and Justice Department actions in Washington were about, what the wave of bombing over the last month has been about.

People say what's the point of trashng windows—that won't win the revolution. The criticism seems to come from the left, from a struggle angle that we should be doing more. We should be doing more; we will be; and we already are. Two, Three, Many National Actions is not a strategy for state power, but we've got to dig that the criticisms of the Action, of the violence in that the criticisms of the Action, of the violence in Washington, of "terrorism" are coming from the right, because what they're saying—often in so many words—is that we shouldn't be ripping up, trashng rich people's homes, wasting pigs. They're saying it's a bad thing that Hugt Elrod broke his neck. They're saying we shouldn't be moving toward armed struggle.

The highest level of struggle always defines all the others, puts them in perspective. Helps people at the other levels figure out what they're about. When the statue of the Pig in Market Square came down just before the National Action, it set the pace for the whole four days. When I beat up the pig Friday afternoon, it helped define what Saturday was all about. The whole National Action, coming at the beginning of the wave, set the tone for Washington. People were white kids that they didn't have to relate to a system they hate—hate, for ever and ever, reason—by doing, doing, doing of the Mobe. The character of the whole mass movement is being shaped by the existence of white people who are self-consciously internationalist, following the lead of the Black Liberation Struggle and the Vietcong, moving toward armed struggle.

But it's not enough that armed struggle for mass movement exist side by side. They have to dig the same, consciously supporting and building each other. So far this year that hasn't happened. In fact, never picked up on the highest levels of antiwar struggle that have existed in this country into organization, not after the Pentagon, Democratic Convention. We have to begin off of Washington. We can no longer be simple student organization that carries out some good strikes. We have to start seeing ourselves as part of the developing armed struggle in this country. One of the things that hurt the MIT struggle this fall was the lack of consciousness within MIT SDS and the November Action Coalition of how the research labs fit into a national strategy building toward power. As a result, the struggle died out (at least temporarily) shortly after it had begun because the leadership didn't see what point there would be in escalating once the pigs were used to force. Unless SDS consciously identifies with the more violent stuff going on—and begins to move toward it—we will always see our limits defined by the first entrance of the pigs onto the scene.

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Many movement people have been confused by the 1969 SDS national convention and subsequent debates about the organization. It is time to begin clearing up this confusion so that we can look forward to a future struggle against US imperialism. In order to do this, we need to understand what happened in SDS during the past year. Most importantly, we must sharpen our understanding of the SDS leadership and the tactics which are at the base of the struggles within SDS. It will then be possible to discern whether the conflicts between SDS and PL (which are based on inexperience and antagonism which is based on ignorance, opportunism, or mere primitivism) are distinct or are a natural link between revolutionary and reformist evaluations of the current struggle.

PART 1: HISTORY

The past year of struggle has proved great gains, and great confusion. No longer an organization loosely composed of liberals, anarchists, and radicals, it is now two distinct political groups. The SDS movement is divided, and the conflict between them is now the most prominent faction in its own right. Taylor and the RYM movement and the objective conditions in the US, in Austin, people who did not recognize that women are expressed through their women's movements. It is vital also for the youth movement to follow the example of the black and brown, and the youth of all classes, an inevitable right (of self-determination for the brown rebellion). At the present time, the struggle between PL and SDS has developed over a few basic and weighty questions. What is the nature of the US proletariat? What is the nature of the US revolution? What is the relationship between the black and brown section of the proletariat (subject to colonial oppression as well as purely economic exploitation) and white workers? What is the relationship between the black and brown section of the proletariat and that of the proletarian of oppressed nation or imperialism?

That is, what is the significance of nationalism and of wars of national liberation? What is the relationship between the black and brown section of the proletariat (subject to colonial oppression as well as purely economic exploitation) and white workers? What is the relationship between the black and brown section of the proletariat and that of the proletarian of oppressed nation or imperialism? What is the significance of nationalism and of wars of national liberation? What is the relationship between the black and brown section of the proletariat (subject to colonial oppression as well as purely economic exploitation) and white workers? What is the relationship between the black and brown section of the proletariat and that of the proletarian of oppressed nation or imperialism? What is the significance of nationalism and of wars of national liberation?
WEATHERMAN REPLIES
by Howie Machtinger

It is always insightful to point to all the important political questions that confront us. Search for "political principles which are at the base of the struggles within SDS," and then facetiously quote Mao about unity-struggle-unity!! All this avoids what it's all about.

Political questions are questions of strategy. Strategy is about winning; about, in this case, smashing US imperialism. The reason white people in this country have to be internationalists is not that it makes us more moral to share our privilege of the world, but it's how we're gonna win, how we will be part of the worldwide revolution of the worldwide contradictions between the oppressed nations and US imperialism. The strategy for winning is "two, three, many of the people of the world."

The way Americans will aid the victory of the people of the world is to materially support these wars of national liberation by helping to create a front in support of black and brown liberation here, and by tearing up in the gut of the monster. Destroying the bureaucracy, the pig army, showing initially that the US not only can't hold together an empire, but can't even hold together white people. So, in America, the central task of the left is the development of a detachment that defines and acts on a coherent strategy for continued struggle as soon as possible. For the world revolution is already happening, and every leap in the development of our struggle hastens the victory of the people of the world.

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The Arab case on Palestine is straightforward and obvious. It is understood and supported by colonial liberation movements everywhere. Few in the West ever think about it, and an extraordinary double standard prevails. It is not difficult to imagine the reaction of Western opinion if in the June 1967 war the roles of Israel and the Arabs had been reversed, if the Arab states had made a blitzkrieg attack on Israel, if Arab armies had forcibly evicted Israelis from homes and land in Israel as the Israeli Army ruthlessly evicted Arabs from their homes and lands in occupied Jordan, Syria, Gaza, and Sinai, and has continued to do ever since.

Let us suppose that Israel was established by agreed decision, that it accepted as final the frontiers laid down by this decision, that the grave injury inflicted on the indigenous Palestine population had been recognized and some compensation offered. This would have been asking of the Palestine Arabs, still more than two thirds the population after half a century of Zionist colonization, an unprecedented sacrifice. Yet perhaps some accommodation could have been reached. At the least the history of the past two decades would have been very different.

For none of these suppositions have a basis in reality.

—Israel was established not by agreed decision but by force, as Israeli leaders are the first to proclaim in boasting that they owe nothing to the UN, and in violating virtually every one of the many UN resolutions applying to the Palestine question.

—Israel has never accepted any frontiers other than those of the Zionist concept of Eretz Israel (Land of Israel). Herzl defined this as extending “from the Brook of Egypt to the Euphrates”, and more significantly asserted: “We will demand the land we need: the more immigrants the more land.” Ben-Gurion explained Israel’s refusal to define its borders in 1948 by reference to the refusal of the original 13 American states to define the US border and its subsequent expansion to 50 states stretching from the Atlantic to the mid-Pacific. Israel’s 1967 conquests still fall short of the minimum territorial goals demanded of the 1919 Peace Conference: these included Southern Lebanon, Southern Syria to the gates of Damascus, Transjordan, and part of Sinai. In January 1967 Premier Eshkol told Le Monde’s Eric Rouleau “there remains to us no more than 20,000 kilometers of ancient Palestine,” thereby indicating, commented Rouleau, that he considers a part of Iraq, a part of Syria, West Jordan, and Transjordan to be part of “ancient Palestine”.

—Israel and the Zionists have never recognized the rights of the indigenous Arab population, have never acknowledged the injustice done to them, and have proved incapable of even one humane gesture in their direction. “What Arabs? They are hardly of any consequence,” replied the “moderate” Zionist leader, Chaim Weitzmann, when Albert Einstein, who opposed the Jewish State, asked him: “What about the Arabs if Palestine were given to the Jews?” This is the typical attitude of a racist settler movement.

In the British Imperial Scheme

The Balfour Declaration, November 2, 1917, expressed Britain’s intention to assist “the establishment in Palestine of a national home for the Jewish people”. At that time, Jews made up 7% of the Palestine population. Most of them were opposed to political Zionism. The intentionally-ambiguous 67-word Declaration, presented as the work of the British Government, had been drafted with elaborate care by the Zionists. It dismissed the indigenous Arab majority—93% of the population owning 97.5% of the land—as “existing non-Jewish communities”. This was done, wrote J. M. N. Jeffries, “to conceal the fact that the Arabs to all intents constituted the population of the country...to conceal the true ratio between Arabs and Jews and thereby to make easier the supersessio

of the former.” The Declaration guaranteed “religious” and so-called “civil” rights to those so-called “non-Jewish communities”, but omitted any mention of...
political rights. In a memorandum to the British Government, August 11, 1919, Balfour was more frank:

"In Palestine we do not propose even to go through the form of consulting the wishes of the present inhabitants of the country."

The "present inhabitants" had occupied Palestine as Arameans continuously for 13 centuries, "a period of time conveying such evident and absolute ownership that anywhere else in the civilized world a kindred title would only be questioned by lunatics and disregarded by rogues." The Zionists claim Palestine on the basis of a promise received directly from God and an alleged Jewish historical connection which reaps mainly on David and Solomon's 73-year rule—some 3,000 years ago—over a part of Palestine. But if remote historical connection is to confer title deeds, these also belong to the Palestine Arabs. A great scholar, Sir James Frazer, asserted that:

"In the opinion of competent judges, the modern fellahin or Arabic-speaking peasants of Palestine are the descendants of pagan tribes which dwelt there before the Israelite invasion, and have clung to the soil ever since, being submerged but never destroyed by each successive wave of conquest which has swept over the land."

The Israelites came to Palestine as invaders; their occupation, never complete, was intermittent and unstable. For centuries before the Romans destroyed the temple in 70 AD—when Zionist mythology pretends all Jews were driven into world exile—the Jews had been emigrating from Palestine of their own choice: influential Jewish settlements flourished in all the great cities of the Roman Empire and Persia, and Jews in Palestine at the beginning of the Christian era numbered but a small fraction of the total Jewish population of the Roman Empire alone. For more than 2,000 years the overwhelming majority of world Jewry lived outside Palestine because it wanted to—and still does. The "longing for Zion" of a part of the Jews was always religious, differing little in character from the attachment of Christians to the Holy Land. The 1881 pogroms in Russia provoked tens of thousands to emigrate annually to the US; a bare few hundred to Palestine. Moreover, Zionist racial theory claiming purity of descent of modern European-American Jews from the ancient Hebrews is demonstrably false.

Initially predisposed to Zionism, the King-Crane Commission in 1919 asserted that the Zionist claim to Palestine could not be taken seriously. But this claim provided a convenient pretext for a British presence in Palestine, as Weizmann frequently underscored. The most stalwart imperialists—Leonard Amery, Philip Kerr (later Lord Lothian), General Smuts of South Africa, et cetera—were the most ardent Zionist enthusiasts. Amery, wrote Weizmann, "realized the importance of a Jewish Palestine in the British imperial scheme of things more than anyone else." With the Balfour Declaration Britain created a problem where there was none, assumed responsibility for it, and so secured British claims in the Ottoman Empire and kept France away from the "strategic corridor" protecting Suez.

Under the cover of the League of Nations, Britain assigned itself the Palestine Mandate, all of whose important terms were written by the Zionists. The Mandate sealed the British-Zionist alliance and in effect established a British World Zionist Organization condominium to rule Palestine. Under the Mandate, Britain assisted the Zionists to build a state within a state, since it was understood between them that the "National Home" was the Jewish State in incubation, granted Jews everywhere a passport to enter Palestine...
at times will mean the existence of separate women's organizations. The struggle for women's liberation is part of the struggle against imperialism, and one which must have proletarian leadership. We understand that the structure of the US imperialist involvement in the world demands that proletarian internationalism be developed within the US working class. Specifically, this means that the US working class must be brought to a position of support for the applied internationalism of wars of national liberation against US imperialism. Following from a class analysis which recognizes more than two classes in US society and which perceives that, as a class, it is mainly the ruling bourgeoius which profits from imperialism, we understand that斗争 must be brought into a united front under proletarian leadership against US imperialism. Finally, we understand that the US is at present in a pre-revolutionary stage. We find the best expression of our politics in the formula: "unity-criticism-unity." In 1942 we worked out the formula "unity-criticism-unity" to describe this democratic method of resolving contradictions among the people. To elaborate, this means to start off with a desire for unity and resolve contradictions through criticism or struggle so as to achieve a new unity on a new basis. This is not easy, but it must be a guiding principle.

"We advocate an active ideological struggle, because it is the weapon for publishing solidarity within the Party and the revolutionary organizations and making them fit to fight. Every Communist and revolutionary should take up this weapon." (Mao Tse-tung, Combat Liberalism, 1937)

The context for ideological struggle must be understood. Our movement needs to develop in practice a way of handling inner-movement differences. We at REP believe an excellent formulation for the proper content of such struggle has been put forward in the "unity-criticism-unity" model. We believe it is necessary to strive for a new unity on a new basis. This is not easy, but it must be a guiding principle.

"In 1942 we worked out the formula "unity-criticism-unity" to describe this democratic method of resolving contradictions among the people. To elaborate, this means to start off with a desire for unity and resolve contradictions through criticism or struggle so as to achieve a new unity on a new basis. Our experience shows that this is a proper method of resolving contradictions among the people. In 1942 we used this method to resolve contradictions inside the Communist Party, namely contradictions between the doctrinaires and the rank-and-file membership, between doctrinaire and Marxist leaders. At one time in waging inner-Party struggle, the left* doctrinaires used the method of " ruthlessness and merciless blows." This method was wrong. In place of it, in criticizing "left* doctrinairism, we used a new one: to start from a desire for unity, and through full and open criticism of right and wrong through criticism or arguments, and so achieve a new unity on a new basis. This was the method used in the rectification campaign" of 1942. A few years later in 1945 when the Chinese Communist Party held its first National Congress, unity was thus achieved throughout the Party. The great victory of the people's revolution was assured. The essential thing is to start with a desire for unity. Without this subjective desire for unity, once the struggle starts it is liable to get out of hand. Wouldn't this then be the same as "ruthless struggle and merciless blows"? Would there be any Party unity left to speak of? It was this experience that led us to the formula: "unity-criticism-unity."

Practice within SDS—particularly Weatherman practice—often errs by mistaking "contradictions among the people" for "contradictions with the enemy. Errors have also been made by depending upon coercion or force in the mistaken belief that this is proper struggle. The Great Proletarian Cultural Revolution in China represented one of the most intense struggles (on several levels) anywhere in the history of the socialist movement. We should bear in mind their view on how the struggle should take place: "Correctly Handle Contradictions Among the People."

"A strict distinction must be made between the two different types of contradictions: those among the people and those between ourselves and the enemy. Contradictions among the people must not be made into contradictions between ourselves and the enemy, nor must contradictions between ourselves as participants be regarded as contradictions among the people. It is normal for the masses to hold different views. Contentions between different views is unavoidable, necessary, and beneficial. In the course of conflict and full debate, the masses will affirm what is right, correct what is wrong, and gradually reach unanimity.

"The method to be used in debates is to present the facts, reason things out, and persuade through reasoning."

Any method of forcing a minority holding different views to submit is impermissible. The minority should be protected, because sometimes the truth is with the minority. Even if the minority is wrong, they should still be allowed to argue their case and reserve their views. In other words, a debate should be conducted by reasoning, not by coercion or force.

"In every course of debate, every revolutionary should be good at thinking things through for himself and should develop the communist spirit of daring to think, daring to speak, and daring to act. On the premise that they have the same general orientation, revolutionary comrades should, for the sake of ideological unity, discuss any debate over side issues."

(Point 6, Decision of the Central Committee, CPC, Concerning the Great Proletarian Cultural Revolution, 8 August 1965)

I. NECESSITY

The average American cannot help but read several hundred thousand words per day of pig shit in the form of advertising, slogans on police cars, Revolutionary wall painting effectively combats this totalitarian bombardment of the mass subconscious.

"A dull-witted army cannot defeat the enemy." — Mao

How can people fight if every head is filled with imperialist propaganda like "STOP" and "Supermarket."

II. PRACTICALITY

Revolutionary wall painting doesn't take time away from other movement activities. It can be done on the way to a meeting, on the way home from a meeting, on the way from one meeting to another meeting. It harmonizes well with projects like high school organizing, since schools have walls. Likewise factories. It is not necessary to plan a "wall painting action." Though RWP is carried out most efficiently by small groups, a single person acting alone can accomplish a lot.

III. BASIS IN MARXIST PRINCIPLE

"From the masses to the masses"

Art—RWP—in Chicago was originated by kids who write on walls all over the city. A gang called the "Hoodlums" of the Youth Gang. They were the RWP experts of that period. They had a short slogan "People's War, People's Revolution, People's Power." The slogan "Power to the People" was broken; paint washes off. Short slogans are better than long slogans. We will "kick ass" when dealing with such differences. We at REP do not believe the struggle within the movement is a struggle with class enemies (although bourgeois viewpoints and practices are reflected in certain positions). We do not believe it is necessary to plan a "wall painting action." Though RWP is carried out most efficiently by small groups, a single person acting alone can accomplish a lot.

IV. UNIVERSALITY

RWP is as yet unsullied by sectarianism.

V. MATERIAL

Cans of spray paint are available at a nominal cost from local hardware stores. Or they can be ripped off.

VI. TACTICS

Corners are better than the middle of the block; walking is better than driving; brick or concrete walls are best; sidewalks are okay; windows should be ignored or broken; paint washes off. Short slogans are better than long slogans. There's a lot of unfinished "Bring..." and "Power..." around on the walls....
We are about making white people understand the necessity for armed struggle on the side of the people of the world. To develop this consciousness we have to work with the tensions in white kids. They hate and fear pig Amerika but they also hate and fear the Black Revolution. What we have to get them to dig is that the victory of the national struggles of colonial peoples means the smashing of pig Amerika. And that to win our own liberation we must fight on the side of those national liberation struggles. The place this is becoming real for millions of white kids is in the high schools, where the Black Liberation struggle is moving faster every day. Because that struggle will smash anything that stands in its way, the form it is taking is race war. The question for us is how do we get kids who are being vampord on by blacks to fight on the side of the peoples of the world?

At Lane High School in New York, race war has been going on for awhile now. The blacks are winning. They have slowly taken over the school during the past few years. Last year things reached a high point when a pig teacher was set on fire. The local white racists started to move, the school was occupied by the police, and the administration kicked out 700 black students. But a united front of parents and students pushed through the repression and kept on moving. A few weeks ago, black students in an Afro-American studies class hoisted the red and green, and black flag of the Republic of New Africa (RNA) and pulled kids out of classes all over the school to a meeting in the cafeteria to get things together. The principal busted it up and people moved out and ripped up the whole school. The next day the whites, who saw the blacks as the enemy, came ready to fight with chains and knives. They were easily crushed. The whites relied on outside force to try to regain some control, but as the pig scene became heavier the blacks got less and less into fighting the whites and more and more into smashing pigs. The pig force grew to about 100, the schedule was cut to one session to make it easier to keep "outside agitators" out, and the white community is increasing pressure for more black exclusions. But the struggle intensifies even in the face of Gestapo tactics.

What have white kids been doing? Last year the whites dug the way the blacks were together and could easily get into smashing pigs and tearing up all over town when the racist leaders' strike drew the fine clearly between blacks and the system. But racism in the kids themselves was never confronted head on, and without solid organization and clear political leadership heavy repression allowed the whites to hold a near monopoly of violence. The whites moved to a halt and opened a vacuum for the right to fight on the side of the Black revolution.

We tried to move in a situation that wasn't yet as extreme as Lane. At John Adams High School, the brothers and friends of the white kids at Lane are fighting a losing battle to keep white control of the school. Adams is about 90% white while Lane is about 70% black. The white community is determined that the war won't be lost in Adams the way it was lost at Lane. While the RNA flag incident was happening at Lane, the top leader of the white right wing at Adams attacked a black student for hanging around with a white woman. The fight grew and was taken outside, where the whites had the upper hand temporarily. The next day the blacks organized and attacked in skirmishes with white students and pigs. When we heard about it we decided this was an opportunity for us to deal with white kids on the question of race. Tactical considerations were complicated.

We dug that a few things were crucial: to understand the nationalist aspect of the struggle (by playing "Mighty Whitey to the Rescue"), and not to determine the level of struggle for the blacks (by triggering a situation in which blacks would be forced to deal with the consequences). We also dug that the racist ideology and leadership had to be smashed before we could give these white kids a revolutionary explanation of what they saw and felt. And more than an explanation, we had to show them that there was another direction to turn their anger—against the real cause of It: pig Amerika. If the whites clearly massed for an attack, we would have to attack the whites leadership. The attack would show these kids that there were other white kids just as angry as they were, but fighting in exactly the opposite direction. Once they had seen this, we could talk. As it turned out, the right-wingers couldn't keep up their bullshit and were forced to deal with the consequences. For the kids it's been a stand-off. The main point to remember is that if whites are going to be a relevant fighting force (Chicago and Washington show us it's happening), then they are going to have to be prepared to find concrete ways of smashing racism and materially supporting the black liberation struggle in its concrete manifestations.
Zionist leaders themselves insisted that their first concern was not rescue of the Jews but establishment of a Jewish State in Palestine. In 1943, at the height of the exterminations, Itzhak Greenbaum, head of the Jewish Agency Rescue Committee, declared: “If I am asked could you give from UJA (United Jewish Appeal) moneys to rescue Jews? I say ‘No; and I say again, No.’ In my opinion we have to resist that wave which puts Zionist activities in the second line.”

In line with this policy, the Zionists deliberately sabotaged all rescue efforts not directed to Palestine—among others, Roosevelt’s plan to rescue 500,000 projects for settlements in Alaska, Australia, and Surinam; and a British parliamentary resolution for temporary refuge during the war. “Who can tell how many thousands of Jewish lives might have been saved if these anti-Jewish pressures exerted by Jews had not been effected?” asked the Freeland League. Erskine Childers, writing of this successful Zionist campaign to close the doors of other countries to Jewish refugees, found it “incredible that so great and grim a campaign has received so little attention on the account of the Palestine struggle—it was a campaign that literally shaped all history.”

Behind this grim campaign was Zionist determination to persuade the world, and especially the US—to which Zionism had moved its power base during the war—that there was only one solution to the refugee problem: the creation of a Jewish State. “For while many Americans might not support a Jewish State,” wrote Richard Stevens, “traditional American humanitarianism could be exploited in the service of the Zionist cause through the refugee problem. Indeed, the refugee problem had to remain unsolved in order to secure the creation of a Jewish State in Palestine.” This Zionist campaign linking the refugee problem to the creation of the state was enormously successful in the US.

The Nazi chapter in Zionist state-building suggests answers to crucial questions concerning the effect upon the Jews themselves of Zionist racial and collaboration policies and of overriding Zionist power ambitions in Palestine. First, Zionism contributed to the almost universal collaboration of organized Jewry with the Nazis and to the general absence of resistance can hardly be denied. The late William Zuckerman pointed out: “The heroic men and women who died on the Warsaw barricades belonged to a section of the Jews who held that their home was in the countries where they had been born, had worked, and had contributed to wealth and culture... to them the future of European Jews, after the war, lay in Europe in the homes they had loved and fought for.”

Zionism leaders themselves insisted that their first concern was not rescue of the Jews but establishment of a Jewish State in Palestine. In 1943, at the height of the exterminations, Itzhak Greenbaum, head of the Jewish Agency Rescue Committee, declared: “If I am asked could you give from UJA (United Jewish Appeal) moneys to rescue Jews? I say ‘No; and I say again, No.’ In my opinion we have to resist that wave which puts Zionist activities in the second line.”

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The most important tension in the march on Washington last week wasn’t over the war. Washington was really all about the question of violence. The people who organized the demonstration and the pigs, from Nixon on down to the mobilization pig marshals, built their whole thing on having a peaceful and “reasonable” protest march. Even when the thing was happening, when the richest parts of Washington DC were trashed three days in a row, they fell off their chairs trying to isolate, denounce, and finally ignore what was coming down. A lot of people were saying how important it was that a lot of people stood in the cold all day and that 45,000 kids marched in the parade of death. They said it was “America’s Finest Hour”. But what we dug about Washington was the violence. A lot of the kids who were into the pacifist thing said that they couldn’t get into violence because it was morally wrong, that war itself is a bad thing, and that “fighting fire with fire” would make us just as fucked up as the man. They said that people have to show how well-meaning they are by doing “legitimate” moral acts. But that’s a whole utopian trip. It’s crazy to think that because we walked in front of their gouses with a peace sign, the rich fuckers in power would somehow see how they rip people off, and that the people whose power is staked on imperialist wars and forces like teachers and pigs would destroy their own positions to give it all back.

So 45,000 kids walked five miles single file, not rapping for 36 hours. Each one dropped the name of a dead GI into a coffin. All between two rows of pigs. That was the parade of death. But there were a couple thousand kids who couldn’t dig it. We were the people our parents warned us about. We moved through the streets in groups, marching, dancing, running, chanting, singing, downing jugs of we knew well and trusted a lot. We carried VC flags and used the flagpoles as weapons. Trashing windows and pig cars. Setting fires at streetcorners.

THE VIETNAM WAR ISN’T THE ISSUE ANY MORE. Mainly because the war is over. The Vietnamese people have won a military victory over the most powerful empire in the history of the world. They have regained control of the entire countryside and most of the cities, while the American troops have retreated to a few of their most highly defensible bases (40% of the US troops are now stationed in Saigon). The only thing left is for Nixon to find the American ruling class a diplomatic way of admitting defeat. The Vietnamese didn’t defeat the Americans by staging peaceful demonstrations. They won when their entire population mobilized and fought a People’s War for their freedom. They fought, like we are beginning to, for power. And they won power through armed, violent struggle.

What we say when we demonstrate about the war isn’t that the US should end the suffering or brutality. We tell people about how the VC have won. It’s not so much that we’re against the war; we’re for the Vietnamese people and their victory. And their struggle has shown us and people all over the world that it can be done, the monster can be smashed, the people can win.

Violence by itself is neither good, bad, right, or wrong. The thing to get a handle on is what’s necessary to build a revolution in the world. We’ve got to start looking at things in terms of winning, seeing our actions as part of a strategy for the struggle. We’ve got to see the connection between the sabotage of the imperialist’s office buildings in New York, the SDS riot in Chicago, and the violent motion that came off of Washington. We know that the only way the fat cats who run the country are going to give up anything —the Vietnam war or their whole power to suck off everyone else—is when people take it back from them. The VC dig that; that’s why they’re doing it. Dig it? Do it!
It's moving in the streets, digging sounds, smoking dope, hating schools, downing the army, tearing up, fighting pigs. It's not being caught up in the lies—
it's supporting blacks in their right to freedom,
digging the vietcong, not trying to "make it",
not stepping on everyone else to move on up yourself.

For lots of us our whole life is a defiance of Amerika,
Everything we do and have—our street actions, our friendships, our ideas—all show our contempt for the pig death culture of this country. That's why, when Mick Jagger snarls out Satisfaction—all about our lives—we dig it in a special way.

The Stones are touring Amerika this month. Everywhere they go, kids move with them. In San Diego last week 2,000 buste into the concert moving to the tune of Street Fighting Man. In Denver kids fought their way through security pigs to get in. In Chicago, Mick introduced Street Fighting Man with the words "This is for all of you and what you did to your city." Kids were in the aisles, hassling security pigs, dancing, and smoking dope.

The Stones always close with Street Fighting Man. What they're saying to us is—Revolt! Tear it down! Rip it up! Chicago, Washington, and Your Town USA. The time is right for fighting in the streets! The time is right for violent revolution!
The Vietnamese have won their war against the United States because every person in the whole country fights against Amerika's attempts to run their country. Some of the best fighters are the Vanguard Youth—kids who form up into brigades and leave their home villages to go where they are most needed. Some get special training in shore cannon and anti-aircraft artillery (every village has men's and women's militias to operate heavy artillery—every person in Vietnam has a rifle and knows how to use it). Many brigades repair roads and bridges, even in the middle of bombing raids, so that communication and supplies are never cut off. They break up stones and bricks from the ruins of their old homes, and make new roads to rebuild their country. Other brigades go to teach in schools that have been evacuated from the cities or to work in huge underground factories, working wherever the revolution needs them. They have learned to turn their hatred of the United States into the energy to fight to drive her out and control Vietnam themselves.

The energy they have freed has changed their whole lives—everything they do is part of their struggle. They sing songs all the time—in the fields, after they shoot down American bombers, in underground tunnels and factories during bombing raids—one of their favorite sayings is: "Our songs will ring louder than the sound of all of America's bombs!" As they rebuild roads and bridges they make up music about the beauty of Vietnam and how much more beautiful it will be when America is driven out. Their music is strong and joyful, because they know that the United States could never have won the war. They chuckle when they speak of American war strategy, and their songs mock the stupidity of Nixon and his generals.

Every village has a number of different cultural groups where young Vietnamese make up and perform their own music and poetry and plays for the rest of the village. During the bombing raids they put on shows in the tunnels and schools underground, reading poetry and newspapers aloud, drowning out the sound of bombs with news of Vietnamese victory.

The Vietnamese people have created a revolutionary culture out of their struggle to survive and defeat Amerika. They are fighting for their own freedom against the same enemy as the rest of the world, transforming their lives and culture through the fight. Like them, we can change our hatred of Amerika and the way of "life" offered to us into the energy to fight to change that Amerikan system, winning our own freedom and an end to Amerika's murder and oppression of the rest of the world.

HATRED INTO ENERGY!

OUR SONGS WILL RING LOUDER THAN THE SOUND OF ALL OF AMERICA'S BOMBS!
There were those who came to Washington to protest the war, in the tradition of the past 10 years of peaceful demonstrations.

Then there's us, the Revolutionary Contingent, white youth who know what has to be done. Digging and lunging every second of being part of the winning people's war going on all over this world. The Viet Cong, Cubans and Koreans, have shown us the only way to beat big Amerika - violence and armed struggle.

Friday night we rallied at Dupont Circle, for a few short speeches.
Then we moved out on the Saigon and other pig embassies. It was a great feeling moving out. Our people were chanting, singing and laughing with the thought of what was to come. The pace was fast. Everybody was anxious for what was to happen.

The pigs were in position when we got there. We started thrashing windows in the embassies and the pigs attacked with tear gas. We moved up Massachusetts Ave. on the way burning a pig motorcycle, thrashing pig cars and a pig van.
We moved on to Connecticut Avenue, trashin' pig Washington.

Later we did all those things the pig says are bad.
After a relaxing sleep, we moved on the Injustice Department.

We trashed windows, exploded red smoke, and stoned note marshal pigs. The pigs attacked with gas. We dispersed, regrouped and launched another attack. This time along with the trashing, we lowered the American flag and raised the N.I.L.F. flag. The pigs attacked again with gas. We moved out into the city trashing, barricading and setting fires as we went.
New York — Three simultaneous explosions rocked the offices of three of America's major imperialist corporations on the morning of November 12. These bombings are the latest in a series of terrorist activities that have been increasing and will continue to do so. Other targets have included guard armories and federal buildings in cities across the country, banks, munitions factories, and transportation and communications facilities. In brief, all the apparatus the monster needs to feed his face. Following is the text of a letter received by the pig media in New York shortly following the three bombings:

During this week of anti-war protest, we set off explosives in the offices of Chase Manhattan, Standard Oil, and General Motors. Guards at all three buildings and news offices throughout the city were telephoned 30 to 60 minutes in advance to ensure that the buildings would be clear of people.

The Vietnam war is only the most obvious evidence of the way this country's power destroys people. The giant corporations of America have now spread themselves all over the world, forcing entire foreign economies into total dependence on American money and goods.

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

Spiro Agnew may be a household word, but it is the rarely-seen men like David Rockefeller of Chase Manhattan, James Roche of General Motors, and Michael Haiden of Standard Oil who run the system behind the scenes.

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

Hanover Fire
On November 11, a munitions plant in Hanover, Massachusetts was destroyed by a fire set by saboteurs. The fire released an undetermined quantity of the tear gas produced at the plant. Several firemen were overcome by the gas and hospitalized.

Boston
On Tuesday, November 4, shitting on the man's court injunction, close to a thousand students, faculty members, and supporters joined together in the November Action Coalition, marched behind NLF flags to shut down the Imperialist Center for International Studies and the administration offices at MIT. On the next day they also forced work to stop on the Missle Guidance System in the Instrumentation Lab. In the face of over 700 riot pigs, folks learned to fight back when attacked. The slogans heard most were Ho Ho Ho Chi Minh, the NLF Is-Gonna Win. Live on Jesse!

Boston
The man totally blew his cool last week in Boston with raids on three of the Weatherman houses. They managed to pick up 18 of the 26 brothers and sisters they were looking for. They are charged with conspiracy to murder, attempted murder, criminal anarchy, sedition, and a bunch of other trumped-up charges.

Pigs say that the 26 had been part of a plot to blow up a Boston pig station. But the 8 who were not caught reminded us that it is complete bullshit to think that it takes all of 26 people to rip off a pig station! The pigs don't want to admit that there are people in Boston who have had it with all the shit that comes down from the man. They'd rather try to pin everything on the Weathermen, just like they did with the Jesse James Gang! Live on Jesse!