

young socialist

YSAer Visits
Hugo Blanco

July-Aug. 1967

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SPECIAL ISSUE

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Young Socialist Notes

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In This Issue

LARRY SEIGLE, is organizer of the Twin Cities YSA and a member of the National Committee of the YSA. He is a former student at Carleton College and the University of Minnesota.

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Wave of Terrorism Hits Lowndes: On two consecutive days, two churches that had been used by the Lowndes County Freedom Party and the Lowndes County Christian Movement were "mysteriously" burned to the ground. A Probate Judge who had opened his books to the LCFP had twenty of his cows poisoned, and Sidney Logan, Freedom Party candidate for sheriff in the last election, paid \$200 for a bull only to find it shot the next day. Robert Logan, also a former candidate for the LCFP, declared "burning churches and killing cows isn't going to do it. Our movement is stronger than ever."

Arabs Focus on U.S. During Mideast Crisis! An important feature of the war in the Middle East was the fact that there was no confusion among Arab students and workers as to who was really responsible. On the first day of fighting the *New York Times* reported that US embassies were attacked, burned or damaged in other ways by huge crowds of demonstrators in Cairo, Tunis, Algiers, Tripoli, Benghazi, Damascus, Baghdad, Khartoum and Sana.

Rigged Elections Spark Student Protests in South Korea: Nearly 30,000 angry students from 18 universities and 15 high schools participated in street demonstrations against the rigging of National Assembly elections on June 8. Ten universities in Seoul and three in Pusan were temporarily closed and the New Democratic party, the leading opposition group, is formally boycotting the proceedings of the new legislature.

Los Angeles High School Students Publish Radical Paper: Through the publication of a lively newspaper called *Insight* a group of Los Angeles high school students have established their own forum for creative and political expression. Information on antiwar activities, discussion of student rights, poetry and art work are often prominent in the journal and its circulation has grown in spite of open hostility by many school administrators. *Insight* can be ordered by writing to: 1620 S. Hi Point St., Los Angeles, Calif. 90035.

* * *

Cover Photo: Che Guevara, Guevara's daughter, and Fidel Castro



Vietnam veterans in Washington, D.C. demonstration on Memorial Day

Vietnam Veterans Organize Against the War

BY SUSAN LIND

Most of us in the antiwar movement today have no way of comparing the social effects of the war in Vietnam with the effects of other wars in which the U.S. has participated. One big difference is in the role of returning war veterans. The *Wall Street Journal*, April 5, 1967, gives the following picture of the World War II veteran:

"In the 1940's everybody on campus knew the veteran was around. He paraded about in his leather Air Force jacket or his Army field jacket or his Navy pea-coat. He huddled with his fellow veterans, often at the nearest off-campus bar, telling tales of fighting days. He was an 'old man'—the average age of the World War II vet was 27—and he scorned his rah, rah, young, never-been-to-war colleagues."

This is clearly not the situation today. The *Wall Street Journal* article continues to quote an official of Columbia University, where there are 600 new veteran students: "You'd never know they're around. There's none of that gung-ho, pack-rat attitude of World War II."

After interviewing many veterans, the *Journal* concluded that: "The new veteran doesn't talk much about his recent past; he usually is neither extraordinarily proud nor ashamed of it, merely glad that it is behind him." One veteran, Kenneth Palm of Brooklyn, told the interviewer, "I was glad to get it over with and get out—and so were all the other guys in my outfit. I'm not sorry I missed Vietnam."

Older veterans notice this difference, however. A lawyer who was a marine in World War II told

the *Journal*, "It's almost as if they [Vietnam veterans] were ashamed of what they did."

This change in attitudes of Vietnam veterans as compared to veterans of World War II reflects the naked brutality of U.S. aggression in Vietnam, and also of the deep and growing antiwar sentiment in the American population as a whole.

For instance, consider Memorial Day, 1967. On this traditional day of patriotism, flag-waving, and "our country, right or wrong," only 7,000-10,000 New Yorkers felt patriotic enough to attend a march in support of the Vietnam war. In Madison, Wisconsin, a bombshell was thrown into the traditional Memorial Day ceremonies when the main speaker, Brig. Gen. Robert L. Hughes, his uniform draped with six medals of honor, lashed out against the Vietnam war to an astonished audience of 500 Madison citizens, many of them veterans.

He stated, "We are prosecuting an immoral war in support of a government that is a dictatorship by design. It represents nothing but a ruling clique and is composed of morally corrupt leaders who adhere to a warlord philosophy."

"In this new era of political unrest, we cannot police the world, we cannot impose our social system on other nations. We stand alone in Vietnam with token forces from some other countries and mercenaries from Korea paid by the United States.

"We are losing the flower of American youth in a war that could stretch into perpetuity. After four years of fighting, we cannot be sure of the security of villages three miles from Saigon, because we can't tell the good guys from the bad guys."



Vietnam
Veterans
Organize
Against
the
War

Vietnam veterans in Washington, D.C. demonstration on Memorial Day

"This is one hell of a war to be fighting. We must disengage from this tragic war. It is the only one in which we have committed troops without first being aggressed against."

The significance of this speech, in addition to the fact that it was made by such a distinguished general, was the response to it from the audience. According to the *Capital Times* of Madison, "A reporter circulating through the audience found general approval of his address, with some reservations."

" . . . We Were the Only Aggressors."

Also on Memorial Day, 1,000 veterans and their families traveled from seven states to participate in a demonstration against the war in Washington, D. C.

One of the speakers was a Vietnam veteran named Jeff Sharlet, who is 25 years old and is attending the University of Indiana under the GI scholarship bill. According to the May 31 *Washington Daily News*, "When he and others in Vietnam asked why they were there, their officers told them, in effect, to shut up and fight.

"'Why were we sent there,' he asked. 'Our government told us we were defending the freedom of the Vietnamese people. After talking to the Vietnamese we saw this was a blatant lie. President Johnson said we were there fighting aggression. But we were the only aggressors. For what are my buddies dying? For nothing.'"

Another Vietnam veteran, Jan Crumb, 24, chairman of the new organization, Vietnam Veterans Against the War, said at the rally, "I am an old man, in a society which has invented sleeping pills and other antidotes for 'upset nerves'—by the fact that no pill, no drug, no prescription can help me sleep at night; can help me stop shaking at every explosion; can help me forget."

Mr. Crumb told how he had come to oppose American foreign policy after 10 months in Vietnam even though he had wanted a military career all his life. After 10 months of the war he resigned as a West Point cadet.

He told how the war had given him an ulcer at the age of 20, and how he was afflicted the debilitating fever of malaria.

Another woman spoke at the rally whose son, a marine, had been listed as missing in action for 16 months. In her message to the antiwar veterans, she said, "If this is still a government of the people, for the people, and by the people,' then a credibility gap most surely does exist—one between the enormous numbers of American families whose lives—like ours—have been shattered and those who supposedly are here in Washington being paid to represent their constituents.

"Must we continue to take away the right of self-determination and the right to life from thousands of Americans under the guise and the ruse of waging war in order that we may give this right to the Vietnamese who may well consider the perpetual ravages of war a high price for any dream?"

As the previous statements illustrate, the Vietnam soldier soon finds that the realities of fighting in Vietnam do not correspond with what he has been told about the war—that the U. S. is fighting with the south Vietnamese, who asked our aid, to repulse aggressors. Bob Wilkinson, a 23-year-old veteran of Vietnam, was opposed to the war before he entered the army, but, he said, "my experiences and general impressions from the war left me even more militant in my antiwar attitudes."



Typical scene for U. S. GI's in Vietnam. This photo taken by GI in 1964

Buddhist Revolt in 1966 Shakes up GIs

According to Wilkinson, "The Buddhist crisis during the spring of 1966 did most to shape my attitudes because it was a blatant example of the U. S. intervening to bolster a puppet regime in Saigon. The demonstrations of thousands of Vietnamese who did not want us in their country had a tremendous effect on the morale of the troops because it made it eminently clear to them that the desires of the Vietnamese were really not considered."

He went on to describe how all U. S. troops in and around Saigon were restricted to base during the height of the uprising, "to protect us from the people we were supposed to be defending." He said, "Nobody would tell us why we were restricted to base, and the armed forces radio omitted all ref-

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erence to the Buddhist situation. Since I worked in my free time for the *Saigon Daily News*, I was able to find out a little more about what was going on, and could tell the other GIs.

"In April there was a mortar attack on our base which killed and wounded over 150 Americans," Wilkinson continued. "Afterwards there was a lot of talk in the barracks about how it seemed to be an 'inside job' — planned by Vietnamese on base who were sympathetic to the NLF. A lot of troops then started asking themselves what they were doing in Vietnam."

Families Want Their Sons Back

Not only Vietnam veterans, but also their families, can become a big asset to the antiwar movement. In the small town of Hemet, California an ad appeared in the May 30, 1967 *Press and Enterprise* called "An Average Casualty." It began: "The Pentagon's computers say that an average casualty, of the over 10,000 boys killed 'assisting' in Vietnam, is most likely to be 20 years old, from California, an E3 in rank. Our son was about as average as a casualty could be."

This ad was run by Al and Virginia Trolstrup, whose son Tom was the first draftee killed in action in Vietnam from Riverside County, California. The ad ends, "He loved life and freedom . . . but he died, denied them and denying them to others, for the whim of a politician who saw a chance to strut the stage of history as a power in Asia.

"10,000 more boys like him will surely die in the next year unless the individuals who do not think this war is in our national interest have the courage to speak out.

The Trolstrups also wrote a letter to the local paper which said: "We were just told that our son Tom was killed in Vietnam. Tom's death, and those of other boys like him, result, we feel, from the timidity of the general public in expressing their true sentiments about the war. We feel sure that the political community would react if it were exposed to the true sentiments of the common people. We are not proud, but ashamed, of what Tom was doing. . . ."

Mr. Trolstrup was not previously a member of the organized antiwar movement. He was a small businessman who rented hospital equipment in Hemet, California. In an interview granted to a Los Angeles radio station KPFFK, Mr. Trolstrup said, "We feel that our son was destroyed by the society in which he lived. We do not feel any resentment toward the Vietnamese. It may seem strange to some people, but by our standards, this boy, 10,000 miles from home, was an aggressor in a situation in which he had no business."

From the statements quoted in this article it should be evident that Vietnam veterans and their families can be a powerful section of the antiwar movement. They are able to speak convincingly to the "average" American because they have gone through common experiences that many Americans have had; and they can speak with undeniable authority. By relating their experiences in Vietnam they tear away the curtain of lies which has confused many Americans.

As this war becomes more and more vicious, more and more Vietnam veterans will be returning with their own version of the fighting and of the dreadful reality of bombed-out villages and cities, and of a hostile population suppressed by a clique of privileged generals and landlords.

In the November 1-15, 1966 *Fifth Estate*, from Detroit, Carl Campbell, a 23-year-old marine veteran of Vietnam gave the following explanation of the attitude of the Vietnamese people to the NLF guerrillas: "When we go into an area the people usually support the VC. They like the VC and the VC are their heroes. When the VC retreat, a great many of the people retreat with them in order to keep away from the American shells and troops that kill so many of them, and they seek refuge with the VC. Whenever we kill large numbers of the VC we killed large numbers of civilians who had sought refuge with them."

He continued, "To make matters more disgusting, the American authorities go out and count the civilian dead along with the VC to jump up the casualty toll to make the 'kill ratio' more acceptable. It was explained to us when we were being trained for the Vietnam assignment. . . ."

After being honorably discharged from the marines with a good conduct medal and the Vietnam Service medal, Campbell joined the Detroit Veterans Against the War, and is now vice chairman of that group. Campbell testified at the war crimes hearing held at Wayne State University April 12, during Vietnam Week, sponsored by the Detroit Student Mobilization Committee. In his scathing testimony, Campbell told how marines were instructed in guerrilla warfare training school. For example one instructor told the marine trainees, "Well, troops, what happens if you have some civilians in your killing zone when you're going to pull an ambush? What happens if you have children in your killing zone? Kill them."

Campbell also described treatment of prisoners in Vietnam. He told about how his battalion took fifty prisoners in an operation: "Most of them were found hiding in the same cave. We termed them Viet Cong suspects because they were hiding in the caves. We tied their hands. . . they beat them around a little bit. And they hung them. Fifty people—



Street meeting in Minneapolis in defense of GI's rights

hung them. Our officers, Marine corps officers, were in charge of this operation. There was no south Vietnamese—no wait a minute—the south Vietnamese hung them, see; we didn't do it ourselves. We're too good for that. We just turned them over to the south Vietnamese and if they wanted to hang them that was OK. The Marine corps officers didn't say anything. They could have curtailed this. . . . They were in charge."

Vietnam Veterans on the Campus

According to the April 5 *Wall Street Journal*, 50,000 veterans are currently leaving the service every month, many of them having spent time in Vietnam, and 84% are entering universities under the GI bill. The antiwar movement, especially on the campus, can approach these veterans to help in actively fighting against the war.

Detroit Veterans Against the War have been very successful in reaching out to Vietnam soldiers and Vietnam veterans. This group put out a large mailing last Christmas to GIs in Vietnam whose addresses had been listed in a leading Detroit newspaper. The letter to the GIs, worded very carefully, went as follows: ". . . We are a group of veterans in Detroit who are against the war, but we're not against you. We believe in fighting for freedom, but that's not what we're fighting for in Vietnam.

"What would you think of a man who said that his only hero was Hitler. We read in the *Detroit News* that General Ky said 'Hitler is my only hero.' Fighting for a guy like that isn't fighting for freedom. . . .

"We think that you have a right to know about the filthy politics that are involved with this war. We have a lot of clippings from the *Detroit News*, the *Free Press*, the *New York Times*, etc. If you are interested we will send them to you so that you can see for yourself why we are against the war. . . ."

Many GIs wrote back friendly letters and requested the literature offered by the Detroit committee. The Detroit Veterans Against the War now has five Vietnam war veteran members. According to Nick Medvecky, Jr., secretary of the Detroit VAW, Vietnam veterans walk into the committee's office two or three times a month asking for information.

A nucleus of about 30 Vietnam veterans in New York is planning to form a national organization, probably affiliated with other veterans antiwar groups who are also trying to coordinate on a national scale.

The New York grouping has issued the following call for the formation of a national organization of Vietnam veterans:

"We are Vietnam veterans against the war.

"We do now realize that this is a civil war—a civil war like any civil war. As such, we believe no outside power, however great, has the right to intervene.

"We do not want our brothers, nephews, and sons to go through the Vietnam 'conflict'. We were told that the Vietnam war would end in 1963, in 1965, in 1967; we *know* it will never end until the villages of Vietnam have been destroyed or 'resettled' down to the last man, woman, and child.

"We feel responsible for our buddies still in Vietnam. We want them to come home—Now! We want them to come home before anyone else dies in a war the American people did not vote for and do not want."

Inquiries concerning this new organization should be directed to: Vietnam Veterans Against the War, c/o Francis R. Rocks, Sec., Box 28, Old Chelsea Station, New York, N. Y. 10011.

SUPPORT

PFC. HOWARD PETRICK

- make a contribution
- order buttons ("Free Speech for GIs" (25c), pamphlets (10c), or leaflets on the case.

Committee to Defend the Rights of Pfc. Howard Petrick
Box 569, Cooper Station, New York, N. Y. 10003

On May 27, I went to the Cuban pavilion at Expo 67 in Montreal to obtain an interview with Jaime Ponsoda, a young Cuban revolutionary. The meeting had been previously arranged through the head of the Cuban delegation to Expo.

The Cuban pavilion is modest in size and expense but is very modern and attractive. The design was selected from 25 entries in a nation-wide contest. Most of the Cuban exhibit is an artistic, three dimensional photo display of Cuba's history. The photos depict the import of black slaves to Cuba, the imposition of the Platt Amendment by U.S. Congress, the horrors of the Batista regime, and of course the major events of the revolution when as one sign states: "History Begins." Besides Cuban history the display deals with today's world-wide struggle against imperialism, particularly the Vietnamese struggle.

Jaime Ponsoda, 25, is in charge of one of the Cuban stores at Expo. He is from Havana where he is a singer in the National Chorus. He was 18 when the revolution came to power in 1959 and like the overwhelming majority of Cubans has

In what ways do you think that the Cuban revolution has made progress in education, housing, public health, and culture?

Of course, it is one of the main problems we had in Cuba. Now, in Cuba all the education is free, from the most elementary school until the university, and all the students get their books and materials free. You also mentioned housing. That's very important, because now in Cuba, many people don't pay rent for their houses. Most of the people lived in very bad conditions, and now the revolution has given them a decent place to live. That's very important. Regarding health conditions in Cuba, we have campaigns for health and education. We are fighting against all kinds of sickness.

INTERVIEW WITH A CUBAN REVOLUTIONARY

been a fervent supporter of the revolution from the beginning.

He is a very serious person and when I asked him about the U.S. aggression against Vietnam, he visibly expressed a very intense emotional identification with the Vietnamese freedom fighters.

After the interview was over he indicated that he had several questions that he wanted to ask me. He especially was interested in what young people in the United States are doing, what they think of Cuba, and what prospects there are for a mass socialist movement in the U.S. He also asked about what American youth in the army think of the Vietnam war.

After discussing the radicalization of American young people for a while he took me to the bar in the Cuban pavilion and treated me to some Cuban rum, where we talked about the most popular American movie stars. Ed.

* * *

When the revolution took power in 1959 was your first impression that it was something very good, or weren't you too sure?

As you can imagine, all the Cuban people were waiting for the revolutionary troops to arrive in Havana. It was something that you can't describe—it was something wonderful. It can't be explained, really. It was not only a wait of a few days or of a few months—it was a waiting of many years.

What kind of progress has been made in terms of medical care?

One of the main problems we had in Cuba was the problem of medical care. Public hospitals were in very bad condition. There were a lot of private hospitals, but only for the people who could pay for it. They were expensive for the poor people, for the workers, and for almost all the people. At this moment, all the medical care is completely free. We now have several hospitals that are in very good condition and we are building more, because we know our necessities. Before the revolution, in 1959, there were no hospitals in the countryside at all and we had a very high death rate in the rural areas. A lot of people were without any medical attention at all. It was really horrible. Now, the revolution is building a lot of hospitals throughout the country, especially in the rural areas. All the medical students who have finished their studies can receive their diplomas only after they have worked one year in the country. So that is one of the reasons why the Cubans are going to be one of the most healthy peoples in the world, or perhaps they are already.

What advancements do you think have been made in culture in Cuba—that is, arts, literature, and so on?

The revolutionary government is working in every kind of cultural movement. Cuban artists have participated in contests in various countries throughout the world, and we have won very important prizes. We are proud of our artists. We have every kind of school for artistic education. They are completely free for everyone who wants to study any kind of art—music, dance, etc. We are sure that we can have very good artists, in a few years more.

In the United States, the press tries to give the picture that the day-care nursery centers are breaking up the family because children are arbitrarily taken away from mothers and fathers. What is the real truth about the day-care centers and why were they instituted?

Well, that is not true, because the socialist system tries to unify not only all the countries of the world, but all the families. In Cuba, all the Cuban people are like a big family. Also in the individual family many people believe in different ways of life and in some cases the revolution has helped bring them back together, to make the same effort to overcome all difficulties in their personal lives. In the U. S. newspapers, they say that the revolution has taken all the children away from their families. That is not true. We can also say that many families who do not agree with the revolution have many divisions in their families. They send away their own children, and they do not know if they can be re-joined with them. This is not a problem for us. It is those who don't support the revolution who separate themselves from their families.

How is the ordinary Cuban worker or peasant in a city or village able to participate in the national decision-making process? Are there any formalized institutions in which he can do that?

Do you mean how do the Cuban people participate in the discussions of the plans of the government? We have a national trade union organization of all the workers in Cuba. In every factory, in every place where people work, we have unions where everything is discussed among the workers. The workers take the opinions to the national union conferences. Then the national unions discuss all the problems with the Central Committee and with the organizations of the revolutionary government. We can say that in Cuba, the people of Cuba make

the law. Sometimes, the government plans something, and it is sent down through all the organizations, and they have the ability to approve or disapprove of it. Of course, at every level we have the opportunity to discuss anything. Problems are discussed between the people and the government, almost directly. We are agreed with our government, because the Cuban government knows what the necessities of our people are.



I have seen pictures of posters and billboards in Cuba with the slogan: "War Against Bureaucratism." What is the real problem with bureaucratism and how is it being solved?

In any long revolution, we can find things that are not the best. There are things that we would rather not have. They are problems that we have to resolve as time goes by. One of these problems has been bureaucratism, almost since the beginning of the revolution. We have been aware of this important problem throughout the entire revolution, and we realize the necessity of solving it. We have many plans for the organizations, the trade unions, how the factories are going to work, so there is a big program of discussions in all the departments, in every shop and factory, and in every ministry. I am sure that at this moment, the problem is solved, because when we left Cuba for Expo, the people of Cuba were fighting against bureaucratism. It was not a very big problem, but it was important for the progress of all the organizations of the workers in Cuba.

In the most recent issue of Granma, there is a book review of The Autobiography of Malcolm X. I wonder what kind of impact the Afro-American struggle in the United States has had in Cuba and what you think of the black power movement in the United States?

Of course, we are on the side of the black people in this movement. We know that they are up against the very difficult situation of discrimination. We know all that. In Cuba, we had the same problem of discrimination against the black people a few years ago, before the revolution. Now, in Cuba, all the races are the same.

I've always understood that in every block and in every town in Cuba, the people were armed and organized into militias. Is this still true?

Everybody knows, especially the imperialists, that we are very well armed in Cuba. But that in Cuba we have machine guns in every house, and in every block, is ridiculous. Of course, we have revolutionary organizations that guard the security of the nation, and we have a militia. It is a service, but it is not like in the first days of the revolution. It is different. We can say that we don't have any political problems with reactionaries at this moment. If there are any problems, we almost don't pay

attention to them. We keep our eyes on the coast. Armed militia on every street and on every roof—it is silly. We are now in 1967.

Fidel Castro has called this year, 1967, the Year of Heroic Vietnam. What do you think of the American aggression in Vietnam, and what do you think of the international antiwar movement, particularly the antiwar movement that has grown up within the United States itself?

The aggression by the United States is not new, not for us or for anyone. It is not a single action, but part of the foreign policy of an oppressive system for years. Of course, everybody knows how we think about Vietnam, and the aggression of the United States in Vietnam. We are on the side of Vietnam, positively, and we will be with Vietnam, anytime, anywhere, and in any way. We know that Vietnam will overcome, we are sure of that. That is our position about this problem.

I think that these antiwar demonstrations in the United States are very important for all the revolutionary movements in all the countries in which they are fighting for their freedom and liberty. But in the last speeches of our Prime Minister, Fidel Castro, he said we cannot have peace only in one part of the world. An honorable peace, a decent peace, must be for everybody, all over the world. All the protest movements are very important, but it is time to make them effective, not only protests. We have to fight against the horrible sickness which



is damaging all the people, that is, imperialism. We have to fight it, really fight it. We can not only wait for the protests. That is very important, but it is not the main thing, We have to start fighting against the imperialists, wherever they may be.

Have you visited the American pavilion at Expo? If so, what do you think of it?

I haven't seen the American pavilion yet, because I haven't had enough time. We didn't think we were going to receive so many visitors, and we have a lot of work, and not too much time to visit Expo. So, I will wait until my day off to see some things.

I will go to the American pavilion, because everything is interesting for us. We like to know about everything. We know that they are against us, but that doesn't matter—we can go to the American pavilion to see what they are showing there.

I am sure that they are not going to show the bombs of napalm that they drop in Vietnam. But it is a pity that we don't have at the Expo a pavilion for Vietnam. We would like to see what they would show in their pavilion if they could have it here.

The Canadian antiwar movement has projected as one of its slogans "Bring Vietnam to Expo" in order to publicize the fact that the Exposition has not provided for any exhibit from Vietnam or dealt with the question at all. Perhaps you know that on July 1st, the Canadian antiwar movement has planned a national demonstration—that's on their centennial—right here in Montreal, to protest the war and the fact that Vietnam hasn't been brought to Expo. There will be people coming up from New York and other states as well to participate. What do you think of this action?

I didn't know anything about it, but I am glad to hear that there is going to be a demonstration for Vietnam, because we cannot forget Vietnam at this time. It is very important that all the people of the world think of it at this moment. It is very important, because Expo has a meaning. The meaning of Expo is to join all the men in the world, and we are fighting for that. If we come here, it is because we agree with that. And if we agree with that, we cannot forget Vietnam for one moment. So I hope that this movement will be received warmly by everyone who thinks honestly. And everyone who loves liberty and freedom and peace in the world must be in this demonstration.

In Granma, there has been an on-going discussion over the past few months between two general ways of looking at how to approach the problem of social change in Latin America. The position held by Fidel Castro and others is to see the necessity of armed struggle in Latin America, and the other position is to promote the notion of a peaceful transformation, or at least to believe that a peaceful transition from capitalism to socialism is possible in Latin America. What do you think of this discussion?

Well, we can assure you that there will not be any arrangement between capitalism and socialism — not a peaceful one. We know that. So, I agree with the words of our Prime Minister, Fidel Castro. It is impossible to arrive at any arrangement between the capitalists and socialism. We know because we tried to arrange it peacefully several years ago. Not us, really, because we successfully arranged it another way, the correct way. That's why we are free at this moment. But some people don't think this way. We are sure that this kind of arrangement between capitalism and socialism won't do any good. It is impossible, because the capitalists aren't willing to lose everything they have, while at the same time the people want to be free. All South America wants to be free. They want to own, to possess what they have. They don't have to share what they have with anybody, but the capitalists are not going to give them this peacefully. We know that.

Do you think that there has been, within the past year or two, renewed activities in the guerrilla struggles in Latin America?

Yes. Of course. Their activities have been increasing. They know what they are fighting for. They are sure they will overcome. They are sure of that and we are sure too. Besides, I think Cuba will give them everything they need to overcome. I think Cuba won't turn its back on them.

IMPERIALISM WILL NOT FADE AWAY

"It is the duty of every revolutionist to make the revolution. It is known that the revolution will triumph in America and throughout the world, but it is not for revolutionists to sit in the doorways of their houses waiting for the corpse of imperialism to pass by. The role of Job doesn't suit a revolutionist." (from *The Second Declaration of Havana*, Feb. 4, 1962.

WHAT I SAW IN CUBA

BY LARRY SEIGLE

As the Cubana Airlines stewardess announced that we were preparing to land in Cuba, "Territorio libre de las Americas" we cheered—we had successfully defied the State Department's ban on travel to Cuba. And after crossing the Atlantic twice to go "90 miles from home" we felt we were, indeed, in free territory.

We arrived on June 12, 1964. There were 59 of us, mostly students, from the United States; and our trip was the second time in two years that a group of American students had attempted to crack the travel ban.

What struck us first was not Cuba itself, but the view of the entire world as seen from Cuba. It was as if we had gone through a magic looking glass; everything was reversed. Press reports came from Peking, not Hong Kong; from Prensa Latina (Cuban press service) not AP and UPI; from Hanoi instead of Saigon. In the U. S. we were branded as "international criminals;" in Cuba we were representatives of what was decent and honest in the United States.

No matter how "radical" we had been at home, we felt the deep impact of living internationalism in Cuba. Everywhere there were posters reading "Vietnam—we are with you!" (The antiwar movement had not really begun in the U. S. at this time, and the concern with Vietnam was new to many of the students on the trip.) To many of the North Americans there seemed to be a contradiction: how could Cuba be so concerned about Vietnam and other revolutionary movements when Cuba itself was constantly harassed by the blockade, by provocations from Guantanamo, and faced with the ever-present U. S. gunboat, visible from the Malecon drive in Havana? For the Cubans it was simple. They saw it all as one struggle. The revolution in Vietnam and the Latin American guerrillas were fighting the same battle—a struggle that was helping to get the Yanquis off the backs of Cuba, as well as all oppressed people.

We were provided with a tour arranged by the Cuban Institute for Friendship among Peoples (ICAP), but we were free to go anywhere at any time. We frequently found trips on our own to be more enlightening than the official tour.

We visited the internationally known Casa de las Americas, home of the Cuban artists and writers union. In talking with the officials of the union we were made conscious of the independence within the socialist camp that Cuban revolutionaries have fought so hard to maintain. A question was asked one of the Cubans about socialist realism, and whether Cuba would follow the Soviet Union in the area of the arts. He answered:

"No, we think that it is the right of each country to decide for itself the kind of art it wants. It would be just as wrong for Russians to interfere with Cuban art as for us to interfere with Soviet art." On the question of "proletarian culture," the Cubans maintained, "It would be wrong for the revolution to try to create a culture of one class—the proletariat—when what we are trying to do is to abolish classes, to build a classless Cuba. It is natural that a writer should think of readers; during a revolution a writer should think of how to be most useful to the people. But first many Cubans were largely illiterate, and many others were so conditioned to mass media, popular 'art' that they preferred soap operas to Maxim Gorky. The artist must also cultivate the taste of the masses, otherwise he will be writing soap operas." Writers published in Cuba in 1964 included Joyce, Proust, and Kafka. Edgar Allen Poe was the best seller of 1963.

In Havana we had an evening meeting with Blas Roca, former leader of the Partido Socialista Popular (pro-Moscow Communist Party in Cuba) and former editor of the newspaper *Hoy*. One of the students in our group asked him why the PSP had given support to Batista and even helped to put him in power as a "lesser evil" in 1939. He was also asked why the PSP had opposed the July 26th Movement up until it was clear that it was going to take power. Roca appeared to be on the defensive throughout the evening and answered by claiming that, "There was always a united front in opposition to Batista." But then he went on to try to justify the PSP's opposition to the July 26th Movement. In defense of the "two-stage revolution" theory, Roca told us that, "In 1953 the problem for Cuba was not the communist revolution but the overthrow of tyranny. The second problem was to liberate Cuba from imperialist domination. The third problem was one of agrarian reform. The fourth problem was mass unemployment. The fifth problem was racial discrimination."

But when someone asked, "Wasn't it precisely the socialist revolution that was necessary to solve

these problems?" Roca ignored the question and went on to another point.

In contrast to the meeting with Roca was an interview we had with Che Guevara on August 9. Che's approach was one of complete frankness. He spoke of the necessity of basing socialist production on "moral incentives." Although at this time most of us were ignorant of the importance and wide-ranging implications of this discussion then being carried on in Cuba. In shops and factories that we had toured we were always shown the system of "socialist emulation," in which the worker with the highest productivity for the month was awarded the "vanguard worker" banner; and whereby the workers were given bonuses for overfulfilling quotas, or fines for failing to meet quotas, in such a manner as to amount virtually to piece work.

Che maintained that these material incentives, though they might be unavoidable in certain instances, should be relegated to second place, and that the principal incentives should be revolutionary enthusiasm and the examples set by consciously socialist workers.

The Cuban revolution was five and one half years old in the summer of 1964. But its dominant tone was one of youthful enthusiasm. The Cuban masses were learning for the first time to read and write. Two million people (out of a population of 6 million) were studying in one form or another. Almost one-half million adults were going to night school. The number of children in primary school jumped from 600,000 before the revolution to 1,250,000 in 1964.

Learning to read and write was not the only kind of education being carried out. In Camaguey Province we met with the head of a rehabilitation center for prostitutes. The corruption of U. S. domination did not disappear immediately. It will take years for the wounds inflicted on Cuban society by its relationship to the U. S. to heal. But the revolution does everything it can to rehabilitate those individuals, like the prostitutes, who were personally victimized by the system. The rehabilitation center claimed 95% success. The program was centered entirely around work; the majority of the women needed only the opportunity to get a decent job, or learn a skill. The magnitude of the problem facing the revolution in reconstructing Cuban society can be seen by the fact that in addition to an estimated 38,000 prostitutes, nearly 200,000 people were making a living by gambling before the revolution.

The tour took us to Santiago de Cuba for the 11th anniversary of the attack on the Moncada barracks, which is regarded as the starting point of the Cuban revolution. Fidel delivered the main speech. We

sat on the speakers platform, along with visitors from Communist parties of Europe, Asia, and Latin America; but the guests of honor were the relatives of those revolutionaries who fell in the assault on the Moncada Barracks.

Somewhere between 300,000 and 500,000 Cubans attended the rally. Fidel's tone, the attentive posture of the audience, and above all, the content of the speech, completely disproved the charge that Fidel's speeches were nothing but emotional harangues designed to whip up a frenzy of hatred for the U. S. The four-and-five hour speeches of Fidel are simply the most direct means of educating an entire population in the thinking of the revolution. The focal point of the speech was the charge by the Organization of American States that Cuba had intervened in the internal affairs of Venezuela by sending arms to the Venezuelan guerrillas. In answering this attack, Fidel reviewed, one by one, the situation in each of the Latin American countries, ending with Venezuela itself, "a country where hundreds of young students have been assassinated.

Our eight-week tour of Cuba coincided with the first of the "long, hot summers" in the U. S. When we returned to the United States everybody was talking about the Tonkin Gulf incident and the Johnson-Goldwater election campaign. On arriving at the airport, we were notified that our passports were being declared invalid, and three students were handed subpoenas to appear before HUAC.

The contrast between life in Cuba under the revolution and life in the U. S. under capitalism was so glaring, so startling, that it completely altered our perspective. Socialism had been an idea, a desirable goal. For many of us it had been at most an interesting concept. The trip to Cuba made us see that the road to socialism was at the same time both a possibility and a burning necessity. To aid the Cuban revolution, to defeat its enemies, to build a revolutionary movement here in the U. S. — this became the imperative.

The travel ban is still in effect and a person who defies it still loses his passport when he returns. However a recent Supreme Court decision ruled that U. S. citizens cannot be subjected to criminal



charges for traveling "without a valid passport." Unfortunately there was no coordinated attempt to organize meetings, tours, etc., to tell the truth about the Cuba we saw or to organize an effective defense against the government's attack on our right to travel. I spoke on several campuses in Minnesota and I know from the response I received that if all of us who went to Cuba that summer had spoken all over the country that it would have done a lot to help fight the travel ban.

The American government is in a very weak position with regard to freedom of travel. If life in Cuba is so terrible, why not let Americans see for themselves? The simple fact is that LBJ knows full well that nothing would swell the ranks of the revolutionary movement more than thousands of American students traveling to Cuba, seeing the revolution for themselves and returning to this country, as we did, determined to devote their lives to the battle for socialism.

LIFE IN CUBA

BY ROBIN MAISEL

On the front page of the *Chicago Daily News* of May 11, 1967 there was a short story under the headline "Castro Says Let Them Eat Cake." The body of the article, far from revealing a starving population ruled by cruel and heartless commissars, told of how the Cuban government had lifted rationing on flour so that 200,000 cakes and 175,000 boxes of bonbons could be prepared in time for Mother's Day.

Why is that important? This is just one example among many of the attitude of the Cuban Revolutionary leadership on the question of what a socialist revolution should, and should not do. Flour must be rationed in Cuba because of the U.S. imposed blockade. The government of Cuba could have just as easily not lifted the rationing, but instead they chose to make Mother's Day just a bit more of a holiday by making available cakes and bonbons.

For more than a hundred years the capitalist class, world wide, has promoted the myth that socialism means regimentation, lack of variety, and a drab existence of work from dawn to dusk from the cradle to the grave. But our generation now has the opportunity to see a revolution led by revolutionaries who have taken to heart the aims of Marx, Engels, Lenin and Trotsky.

For example, on the question of choice and variety, the Cubans have demonstrated in action the aims of socialism. Fidel Castro spoke on the most

important "ice cream question" at the Cubana Steel plant on February 20th. He said that Cuba now produces 26 different flavors of ice cream, and has attempted to maintain the highest quality for all of them. Now that may be good enough for Howard Johnson's but it certainly is not good enough for the revolution. Fidel said that the Cuban revolution is striving to produce 40 or 42 flavors, in other words to do much better than American capitalism in the field of variety, flavor, and lip-smacking goodness. (The Cubans are selling 54 different flavors at Expo 67. ed.) Why? Because that is what socialism is supposed to do.

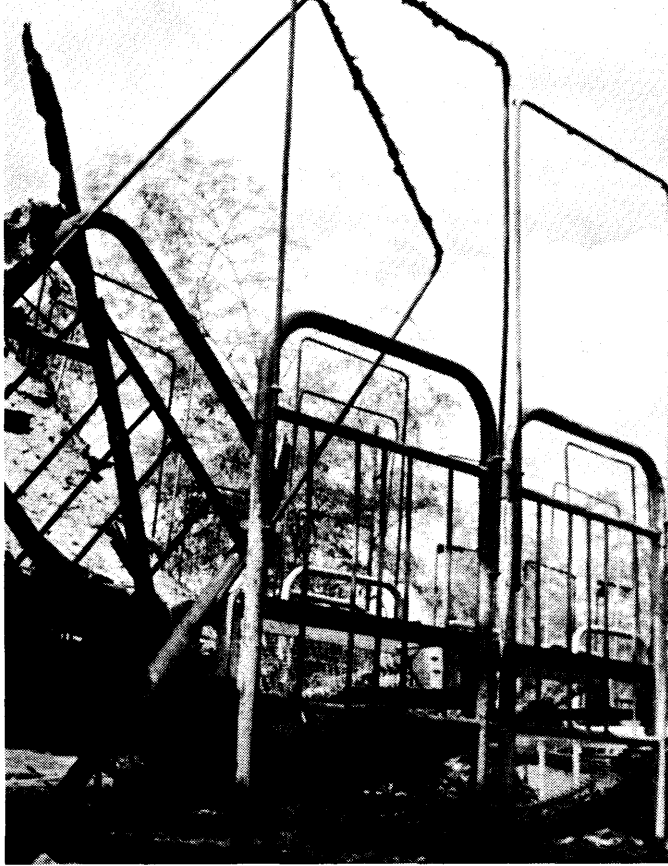
Or take the baseball question, for another example. The Cubans are big baseball fans just like Americans. But to see a game in the U.S. costs a minimum of \$1.50 for the very worst bleacher seats. Not in Cuba. There all sporting events are free. That is big league socialism and Castro league baseball for you.

That "nice to be close to" feeling is just as important to the Cubans as to Americans. When Che Guevara went to Moscow with the first trade mission the Soviet government told them to make up a shopping list. On the list Guevara listed deodorant. The Soviet trade expert asked Che if that was really necessary in the construction of a socialist Cuba. Che told 'em. He said the Cuban people think it is necessary. They got the deodorant.

The American press has created a gruesome image of how prisoners, especially political prisoners, are treated in Cuba. This image would have us believe that prisoners are locked up in damp dungeons and starved to death. However, the facts are quite the opposite. Every month political prisoners are allowed to visit their families, and are given train fare to boot. They are on the honor system to return when the visiting time is up and up to now they always have. Prisoners are urged to read and study and to learn new skills, making the prison experience a genuine rehabilitation and not simply a process of exacting retribution.

Lee Lockwood, in the new book *Castro's Cuba, Cuba's Fidel*, records how through a mixup there was no one to meet Castro's plane at the airport when he returned from Moscow after a visit. Fidel called up President Osvaldo Dorticos and pretended that he was calling from Moscow. He asked that there be no big reception for him when he landed and then told a very surprised President Dorticos that he had already landed in Cuba. But the joke was on Fidel, for when he got into a taxi to go home (imagine L. B. J. riding in a taxi), it turned out the cab driver was a gusano who gave Fidel hell all the way home.

These are just a few of the examples of the humor and solid good sense of the Cuban revolution.



First Hand Report from International War Crimes Tribunal

BY DAVID THORSTAD

After overcoming considerable obstacles, including the last-minute announcement of the decision of the Gaullist regime to ban it from France, the International War Crimes Tribunal held its first session May 2-10 in Stockholm's Folketshus (People's House). The entire session was dedicated to hearing evidence on two of the five questions which the Tribunal had decided to consider:

- "Has the United States government (and the governments of Australia, New Zealand and South Korea) committed acts of aggression according to international law?"
- "Has there been bombardment of targets of a purely civilian character, for example hospitals, schools, sanatoria, dams, etc. . . ?"

To both of these questions, the Tribunal was able, at the conclusion of the session, to unanimously answer in the affirmative.

The remaining three questions (American use of experimental weapons, torture and the execution of hostages, and the question of genocide) will be taken up during a second and final session planned for October 10-25, which will also consider the question of the complicity of Thailand and other countries in the United States war of aggression against Vietnam.

* * *

Above Photo: Hospital on outskirts of Hanoi bombed by U.S. planes on April 25, 1967, killing a number of patients

For seven days the Tribunal heard legal, historical and scientific evidence concerning the questions of aggression and the bombing of the Vietnamese civilian population. This evidence (much of it gathered by the various Investigating Commissions sent to Vietnam by the Tribunal itself) took the following forms: evidence of civilian bombardments, collected on the spot in Vietnam (e.g., photographs and fragmentation bombs); films (by the Japanese Committee for the Investigation of U. S. War Crimes in Vietnam, the Democratic Republic of Vietnam, and Roger Pic, French film-maker and member of a Tribunal Investigating Commission); more than thirty reports, dealing with the history and legality of U. S. intervention in Vietnam, anti-personnel weapons, bombings of churches, pagodas, schools, hospitals, dikes, etc.: testimony and questioning of two north Vietnamese and two south Vietnamese victims of bombing attacks—three of them, including a small boy, victims of napalm, and one a victim of fragmentation bombs.

One of the most impressive aspects of the Tribunal was the seriousness of its approach, and the thoroughness of its documentation and Investigating Commissions. This seriousness even affected the journalists present, because after the first two or three days, they stopped asking the tiresome question "Are you or are you not a Tribunal?" Of the 95 hospitals listed by the north Vietnamese as destroyed, for example, 34 were actually seen and verified by the Tribunal Investigating Commissions. Moreover, this verification was not limited to any particular area in north Vietnam, but was in fact carried out in eight of the twelve provinces affected by the bombings.

The U. S. government, of course, refused to send an official representative to try to defend its war in Vietnam, although it was invited more than once by the Tribunal to do so. The crude explanation offered by Dean Rusk for this refusal was that he had no intention of "playing games with a 94-year-old Englishman." The real reason, as Tribunal President Jean-Paul Sartre pointed out in his reply, was Rusk's inability to publicly confront the overwhelming evidence presented to the Tribunal: "When that old Englishman is Lord Russell, the most famous living British thinker, and when the serious gentleman who refuses to waste his time with him is a mediocre American official, then the reply [of Rusk] I have just quoted is indeed choice. I do not know if Mr. Rusk, confronted with Lord Russell, would play games with him, or if rather it might not be Russell who would play games with the wretched arguments with which Mr. Rusk has the habit of amusing the Press. . . . And I do not know whether he would have had the impression yesterday that he was playing games, after the reports of Dr. Behar and Professor Vigier, when I would have interrogated him before witnesses about the use of pellet bombs in Vietnam. It is of little importance. I would merely like to stress the embarrassment which that off-the-cuff remark betrays. . . . If the American government entrusts its defense to the mediocrity of this poor fellow with his poor arguments, it thereby gives the proof that it is indeed high time to examine its policies, in all impartiality but without indulgence. That is the best way of bringing to their senses those who are still drugged by its propaganda."

Despite the U.S. government's refusal to cooperate, its position, expressed in several official government documents, was carefully studied by the Tribunal. Particular attention was given to the legal memorandum entitled "The Legality of United States Participation in the Defense of Vietnam," presented to the Senate Foreign Relations Committee on March 4, 1966. The main argument of this document is that the purpose of U.S. intervention is merely to aid the Saigon government to defend itself against an alleged aggression from the North.

This argument is both legally and factually indefensible. Legally, it should hardly be necessary to recall, Vietnam is *one* nation. It is difficult to see how it could have committed aggression against itself. Factually, no proof of this alleged aggression has ever been provided. Figures concerning the infiltration of personnel from the North into the South are applied to both armed and unarmed men, are often contradictory, and are in any case quite debatable. Furthermore, it seems to have completely slipped the mind of the legal counsel to the State Department that at the time when these infiltrations were supposed to have begun, the United States had many more troops already engaged in combat in the South, and that therefore this movement from North to South could only have been a response to the American presence.

This presence itself violates the provisions of International Law outlawing the use of force in international relations (Briand-Kellogg Pact of 1928; United Nations Charter, Article 2, & 4). It also violates the Geneva Accords of July, 1954. The result is that in terms of Article 6 of the Nuremberg Statutes, the government of the United States, by its illegal presence in Vietnam, has committed a crime of aggression, a crime against peace.

The thoroughness of the research and investigation which went into the preparation of the first session of the Tribunal allowed it not only to verify that the civilian population and civilian objectives in the Democratic Republic of Vietnam are in fact being bombed, but that they are being bombed systematically and on a massive scale. The Quynh Lap leprosarium is a good example. It is a complex of 160 buildings, and could take up to 2,600 lepers. For obvious medical reasons, the leprosarium was built in an isolated spot, far from any important urban or industrial center. Yet, in all, it has been attacked 39 times by American aircraft, with the clear intention of creating demoralization by forcing the authorities to disperse the lepers among the population.



Vietnamese women inspect U.S. plane shot down over Hanoi

The systematic and intentional character of the bombing of civilian objectives is further revealed by the fact that the air raids are frequently preceded by aerial reconnaissance, and that these objectives (churches, pagodas, schools, hospitals, etc. . .) are all clearly distinguishable from anything which might be considered a military objective.

That civilian bombardments are carried out on a massive scale is clear not only from the innumerable examples and abundant proof submitted to the Tribunal, but also because almost half the bombs used in Vietnam are fragmentation bombs, which are effective only against people and animals.

During the first session of the Tribunal, the Pentagon was forced to admit that the U.S. was using fragmentation bombs in north Vietnam, but it asserted that they were only being used against anti-aircraft defense posts. This assertion is not only false, but crude on the face of it because these defense posts are surrounded by sand bags which cannot be penetrated by the bomb pellets.

The intense and systematic bombing by the U.S. of the civilian population and civilian objectives in the DRV violates the laws and customs of war as set down in The Hague Convention of October 18, 1907, Article 6 of the Nuremberg Statutes, the Geneva Convention of August 2, 1949, and Article 6, Sec. 2 of the U.S. Constitution. This violation undeniably constitutes a war crime.

The Tribunal also heard testimony from members of its Investigating Commissions, as well as from Commandant Khouroudeth of Cambodia, concerning American violation of the neutrality of Cambodia. And, with one abstention, it concluded that "the government of the United States of America is guilty of repeated violations of the sovereignty, neutrality and territorial integrity of Cambodia, and that it is guilty of attacks against the civilian population of a certain number of Cambodian cities and villages."

The most moving moment in the first session came just after the reading of the final declaration of the Tribunal by Jean-Paul Sartre on May 10. The audience—including some journalists—immediately rose to its feet and spontaneously began to applaud the Tribunal. The Vietnamese delegation, moved to tears by this overwhelming expression of solidarity, began to embrace the members of the Tribunal, who in turn embraced each other, while the audience continued its applause for more than 20 minutes.

Now that the first session of the Tribunal is over, and the United States government has been found guilty of war crimes and of waging a war of aggression, the question may be raised as to why so much trouble was taken to be able to say what to many people seemed obvious all along. The answer is that very valuable documentation and information has been collected, and that it will all be made available to the people of the world. A book containing the documents of the Tribunal will be published, and films of the proceedings are being made. The purpose is to inform and influence mass public opinion throughout the world on the most important conflict in the world today. The purpose is to help mobilize mass opposition to American imperialism. The work of the International War Crimes Tribunal has not come to an end. It has only begun.



Single photo and 1/2 page

IN TRIBUTE TO THE CUBAN REVOLUTION



" . . . And that is not all that is happening in Cuba. All children are receiving an education, the majority are being well fed and well cared for, regardless of how poor their parents may be. . . . The Negro and mulatto population, from a quarter to a third of the total, is obtaining genuine equality. The heads of government are free from financial scandal. These aspects are new in the history of Cuba. It would be foolish to make predictions, but to have survived five years is an outstanding fact, the explanation of which cannot be attributed to simple causes."

This favorable account of some of the accomplishments of the Cuban Revolution is not given by a fervent supporter of the revolution but rather comes from an editorial that appeared in the *New York Times* on Jan. 1, 1964. That even the opponents of the Cuban Revolution admit that significant social gains have been made is testimony to the profound impact that the revolution has had.

Fidel Castro elaborated on these gains in detail at a rally held on the occasion of the eighth anniversary of the revolution, January 2, 1967, in Havana. He explained that before the revolution 13 persons per thousand died each year; now the figure is 6.8 per thousand. Before the revolution 60 children per thousand died in their first year; now it has dropped to 37, the lowest of any country in Latin America. The number of hospital beds has risen from 20,000 to 40,000. Illiteracy has been virtually wiped out and all children are guaranteed a free education. 7,000 students begin teacher-training programs each year. Cuba's merchant fleet has increased its tonnage six times since the revolution. In the next two years more equipment will be received for use in water conservation projects, land clearing, and road construction than all the equipment of that type received in Cuba since 1902. 300 million timber-bearing trees have been planted for reforestation. At the present rate Cuba will be using more nitrogen in agriculture in 1971 or 1972 than France uses today.

Along with these impressive gains can be named numerous others that have advanced the material and spiritual well-being of the overwhelming majority of Cuban people.

It is no wonder, then, that the example of the Cuban Revolution has been a tremendous inspiration to all the oppressed peoples of Latin America, Asia and Africa as well as to young people in the United States. The Cuban experience demonstrates that socialism is not an abstract and unrealizable utopia, but rather is the road to freedom for the entire world.

In this issue of the *Young Socialist* we are paying tribute to the achievements of the Cuban Revolution and to its consistent internationalist foreign policy—especially its defense of the Vietnamese revolution.

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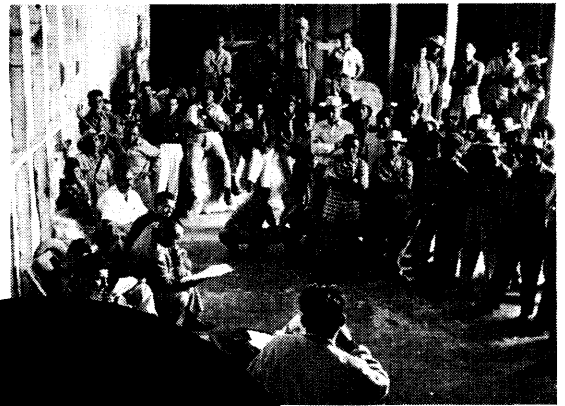


The invaders came to fight for free enterprise! Imagine at this time for an idiot to come here to say that he fought for free enterprise! As if this people did not know what free enterprise is! It was slums, unemployment, begging. One hundred thousand families working the land to turn over 25 per cent of their production to shareholders who never saw that land. How can they come to speak about free enterprise to a country where there was unemployment, illiteracy and where one had to beg to get into a hospital? The people knew that free enterprise was social clubs and bathing in the mud for the children because the beaches were fenced. The beaches were for the wealthy. One could never dream of having a son study law. That was only for the privileged. A workers son could never dream that his son might become a teacher or lawyer. Ninety per cent of the sons of workers, or at least 75 per cent of those who lived in places where there were no secondary schools had no chance to send their children to study. Not even in a dream could the daughters of the peasants dance here or parade here. (Fidel Castro, May 1, 1961)



Revolutionaries
march into Havana,
Jan. 1959

The presence of the sugar latifundium made it absolutely necessary for there to be an anti-imperialist element in the Cuban agrarian revolution. It was not possible to have a true agrarian reform in Cuba without affecting the interests of the imperialist companies. Nor was it possible to wage a thoroughgoing battle against the imperialist domination of Cuba without affecting the vast areas of land included in the Yankee latifundia. Therefore, in the first stage of the Cuban Revolution, its agrarian content and its anti-imperialist content were inseparably linked. (Carlos Rafael Rodriguez, 1963)



Our triumph would never have been feasible if the revolution itself had not been inexorably destined to arise out of existing conditions in our socio-economic reality, a reality which exists to an even greater degree in a good number of Latin-American countries. . . . (Second Declaration of Havana, Feb. 4, 1962)



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"the government was represented by the chief of the army, a black man..."



Juan Almeida, left, in Harlem Cafe, 1960

At the climax of the carnival season in 1959 when the queen was chosen, the government was represented by the chief of the army, a black man who placed the crown upon her head and, as tradition demanded, was honored by the first dance with her.

The upper classes were astonished. But this year when the revolutionaries repeated their bold act, the event passed almost unnoticed. (Julian Mayfield in the *Afro-American*, Oct. 1, 1960)

"the government was represented by the chief of the army, a black man..."

As the Castro government's first move to end segregation in Cuba, Gov. Morales Hernandez ordered the closing of private clubs in the province of Santa Clara unless the premises were opened to Negroes. . . .The action followed a rally protesting continued segregation of Negroes in the city of Santa Clara. . . .For years, the province, considered the most prejudiced area in Cuba had upheld prejudice. . . .Gov. Hernandez ended an age-old segregation policy in the city park. Formerly Negroes were barred from walking in the central section of the city park. (*Jet*, Feb. 12, 1959)



At school even though some child may be the son of one of the soldiers from before, he should be treated as a brother. Any child so unfortunate as to have had a father who committed crimes is not to blame for that. The child is a victim himself.

At school you must not have bitter feelings toward any of your classmates, because all children are innocent. If their families at home speak bad about us and speak against the Cuban Revolutionary Reform you must win them over with friendliness, not with contempt. (Fidel Castro, Sept. 14, 1960, on the occasion of turning the Columbia Military Camp, Cuba's largest fortress, into a school.)

Drawing by a Cuban art student



"come and see how many... fortresses we've converted into schools..."



And I say that toward the people of the United States there is no resentment or hatred in our hearts. And there is proof. How have our people received the young U.S. students everywhere? With friendliness, with true amiability, as brothers, without hatred and without resentment! Because a revolutionary people that marches with the truth, and has a political education, knows how to distinguish between the people and the system which exploits and victimizes them. And so, in every American citizen, in every man and woman of the people, we will always see a victim of the system. (Fidel Castro, July 26, 1963)

You know that we are going to make a big beach so that more than a hundred thousand children from all over our island can go there every year. We want all our children to become acquainted with the ocean and to learn to fish and to enjoy all the beautiful things of Cuba. You all know that Columbus said, "Cuba is the most beautiful land that human eyes have ever seen."

We have the good fortune to live in the most beautiful country in the world but what we have never had was the good fortune for our own people to be able to see and enjoy it. Now we *are* going to have that good fortune. (Fidel Castro, Sept. 14, 1960)

is the fight for peace."

aggression

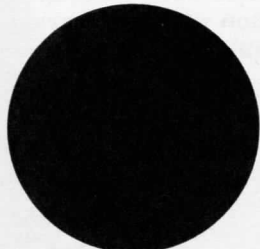


Fidel fires at American ship during invasion of Playa Giron, 1961

"resistance to

. . . And thus today, the Revolution is concerned with creating the greatest possible number of day nurseries, of school cafeterias, with creating the means to allow women to cease being slaves to their kitchens, with creating great numbers of laundries. Of course, the development of several of these institutions, such as the day nurseries, is in some ways limited to our resources. And just as this year we are putting the stress on the creation of workers cafeterias, next year the stress will be on creating school cafeterias.

The development of these institutions will allow women to enter productive work and the life of their country to a greater degree—not only the economic activities, but also political and social activities. (Fidel Castro, Jan. 15, 1963)

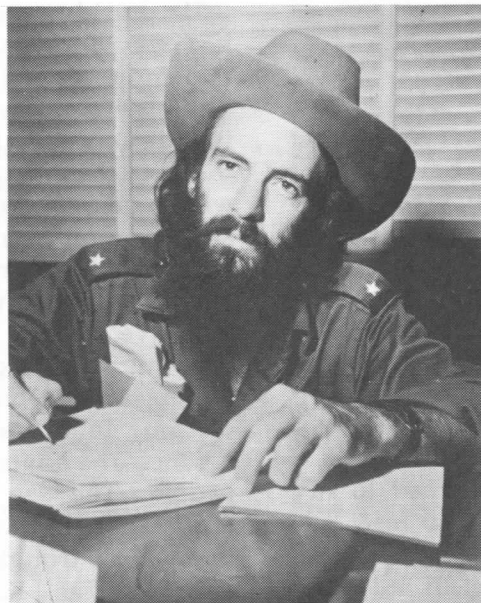




“What we must create is the man of the 21st Century...”

There will be those who say, who may try to insinuate, that we were opposed to a policy of peace. The answer is the same: We want peace with rights, with sovereignty and dignity! We want peace without renouncing our position as revolutionaries, without renouncing the Revolution!

No one will doubt that when we fought the invaders at Playa Giron, when we fought those who bombed us, who attacked us, we were defending peace; no one will deny that when our people became organized and decided to fight to the last man or woman against the imperialists if they attacked, we were defending peace, because resistance to aggression is the fight for peace. Surrendering before the aggressors is the road to war or the subjecting of peoples. When defending our sovereignty and our rights, we are defending peace. (Fidel Castro, Jan. 15, 1963)



Camilo Cienfuegos, hero of the revolutionary war

And one more ally—a most estimable one at that—is arising right there among the people of the United States. It is really interesting from a historic standpoint, from the point of view of the course of events nowadays, that there—right in the heart of New York—hundreds of thousands of citizens joined together under that watchword. The representatives of the movement against racial discrimination were present in considerable numbers with posters saying that the war is being waged by the imperialists against the Vietnamese people is inspired in the same feelings that lead to the oppression of black people in the United States.

That is, the victims of exploitation and discrimination in the United States have realized that their own cause has an ally in the Vietnamese who are fighting and dying for their homeland. It is really impressive to see hundreds of thousands of U.S. citizens marching through New York, some of them with pictures of Ho Chi Minh, among others. And something even more enlightening: along with the picture of Ho Chi Minh and some of the martyrs in the civil rights cause, the news dispatches reported that there were also pictures of Che Guevara. (Fidel Castro, April 19, 1967)

Why then should we try to find the only valid prescription for art in the frozen forms of Socialist Realism? We cannot counterpose the concept of Socialist Realism to that of freedom, because the latter does not yet exist and will not exist until the complete development of the new society. Let us not attempt, from the pontifical throne of realism-at-any-cost, to condemn all the art forms which have evolved since the first half of the 19th Century for we would then fall into the Proudhonian mistake of returning to the past, of putting a straitjacket on the artistic expression of the man who is being born and is in the process of making himself.

What is needed is the development of an ideological cultural mechanism which permits both free inquiry and the uprooting of the weeds which multiply so easily in the fertile soil of state subsidies.

In our country we don't find the error of mechanical realism but rather its opposite, and that is so because the need for the creation of a new man has not been understood, a new man who would represent neither the ideas of the 19th Century nor those of our own decadent and morbid century.

What we must create is the man of the 21st Century. . . although this is still a subjective and not a realized aspiration. It is precisely this man of the next century who is one of the fundamental objectives of our work and, to the extent that we achieve concrete successes on a theoretical plane—or vice versa—to the extent we draw theoretical conclusions of a broad character on the basis of our concrete research we shall have made an important contribution to Marxism-Leninism, to the cause of humanity. . . .

Our task is to prevent the present generation, torn asunder by its conflicts, from becoming perverted and from perverting new generations. We must not bring into being either docile servants of official thought, or scholarship students who live at the expense of the state—practicing "freedom." Already there are revolutionaries coming who will sing the song of the new man in the true voice of the people. This is a process that takes time. (Che Guevara, July 1, 1965)



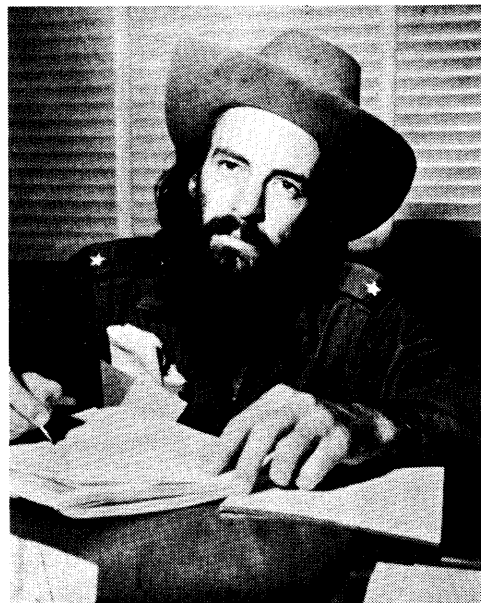
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YSAer Visits Hugo Blanco

The following article was sent to us from Chicago on June 23rd by Karen Wright who is a student and member of the YSA in Illinois. She has recently returned from a trip to Latin America where she became the first North American to visit Hugo Blanco who is imprisoned in Peru's infamous "El Fronton" prison.

Blanco, 33, a well-known peasant leader and leading member of the Trotskyist movement in Peru, is serving a twenty-five year prison term and faces possible execution for his activities in organizing peasants. (See *Young Socialist*, February-March, 1967)

The protest against the injustice of Blanco's imprisonment has become world-wide as hundreds of intellectuals, writers, government officials and trade unions have added their voice to the appeal. The Amnesty International has also intervened on behalf of Blanco.

We received this article after the *YS* was about ready to roll off the press, but we delayed publication because we felt that our readers would be especially interested in this article, especially the encouraging news of Blanco's improved health.

* * *

While in Cuzco, I asked almost everyone I met if they knew of Hugo Blanco and how I might get in touch with him. Invariably they responded indicating respect and support for the cause he was fighting for.

Finally, I met a man who answered my questions in the usual manner, but also indicated he had gone to school with Hugo and knew where his mother lived just outside of Cuzco. He promised to talk to Hugo's mother that evening to see if I could visit her the following day.

Saturday, June 17th, the man returned to say that Hugo's mother would be happy to meet me. On the way to her home in the suburb of San Jeronimo I bought a large bouquet of red roses

to give Hugo's mother as a gesture to show respect and support for her son's cause, and with the hope that he would soon be out of prison.

Hugo's mother, Victoria, came out of the house to talk with me as soon as I arrived. I gave her the flowers and said in my broken Spanish that I represented a lot of North Americans who were in solidarity with Hugo Blanco, who respected him as a great revolutionary fighter, and who hoped he would soon be freed from prison.

She thanked me for the roses saying that Hugo had often brought her flowers when he was free. She said that her son had dedicated his life to fighting the dictators and assassins of Peru and that it had taken them two years to capture Hugo because the peasants had hidden him.

I told her that I had read a great deal about her son in the Trotskyist publications in the United States and wondered if he was allowed to have visitors. Much to my amazement she said it might be possible for me to meet Hugo and gave me the address of a man in Lima who was well acquainted with Hugo's situation and might be able to arrange a meeting between us.

Being winter in Peru, it was quite cold and she had to return to the house. Before saying good-bye, she gave me several pictures of Hugo and wrote an inscription on the back. She also said that she would write Hugo about our visit. I thanked her very much.

Monday, June 19th, I took a taxi to the address in Lima that Victoria had given me only to find that Hugo's associate was sick in bed with the grippe and unable to see me. However, when I told his wife that I was in the Trotskyist youth movement in the United States, she called up to her husband, "Come on down. One of Hugo's North American comrades is here."

He quickly was down the stairs and soon asked if I would like to meet Hugo. Since I had only two more days in Peru I said, "Is that possible?" He answered, "Yes, you are very lucky, tomorrow is ladies' day at the prison." We quickly arranged to meet the next day and go to the launch that would take the prisoners' wives to the prison which stands on an island in the Pacific.

Early in the morning at 6:30 we went to the wharf on Lima's waterfront where the launches were to leave. About 125 women were already there carrying fruits, clothes and small gifts for their fathers and husbands at the prison. We were placed on four launches which then headed out into the Pacific. The boats were very small and packed with people. The sea was extremely choppy and the launch shipped water when caught the wrong way in a wave's trough.

As soon as I landed on the wharf at El Fronton,

Hugo Blanco came running down to meet me. He is quite tall, in his early thirties, extremely handsome, with a full beard topped by a black beret with a red star. I was surprised to see how full of energy he seemed to be, for in early April he had been beaten so badly by the prison guards that he could not eat for several days.

After having my purse checked and hand stamped by these guards, they brought a man to interpret, but we refused, preferring to communicate in extremely broken Spanish. When I indicated that it was quite fortunate that the prison authorities allowed me to visit El Fronton at all, he said that recently the prison had obtained a new warden who was more lenient.

Right away I told him that I was a member of the Trotskyist movement in the United States. He immediately said, "Oh yes, the Socialist Workers Party." I said no, that I'm only a member of the youth group. He smiled and answered, "Yes, the Young Socialist Alliance."

He introduced me to his brother and two other comrades who were with him. In all, there are six Trotskyists at El Fronton and many others in prisons throughout Peru. Hugo's brother-in-law is imprisoned in Lima.

The guards stood a respectful distance away as we talked. The wives and daughters of the other prisoners talked, exchanged small presents, and watched Hugo and I try to communicate in my poor Spanish. On the boat ride back they were to tell me that I was the first North American ever to visit El Fronton.

Hugo was intensely interested in what was happening in the United States. In my broken Spanish I tried to explain the black power movement. He smiled and said, "Oh yes, I know of Malcolm X."

We then discussed the antiwar movement and the part played by the American Trotskyist movement. When I started to describe the Spring Mobilization he said, "Oh yes, I know. You had that huge demonstration against your government in New York in April." When we found that we understood each other we would just sit there and grin. This must have looked funny to the other prisoners and their wives.

I asked him about the Trotskyist movement in Peru, but he only spoke of the tremendous victimizations of its members. The organization is mostly underground and it is extremely difficult to function. He would shake his head and say, "It's a very dangerous business. Yes, a very dangerous business."

I wanted to know about the reports in Lima's papers that the guerrilla's, led by Trotskyists, were stepping up their activities in both Peru and Bolivia. He said that many people in Peru and Bolivia

call themselves Trotskyists for prestige value.

Hugo wanted to write a note to the Young Socialist Alliance, and after the guard looked it over he handed it to me. It said, "A warm greeting to the youth of the Young Socialist Alliance who act so valiantly. Hugo Blanco, El Fronton, June 20, 1967." Then he asked that I write a message that he could show to his other comrades. I jotted down a quick message, "The Young Socialist Alliance wants to express its solidarity with your struggle. We hope you will soon be freed from prison, and that the socialist revolution will come to Peru very quickly," signed "Karen Wright, YSA, USA". When I told him that I went around Cuzco and Lima writing "Free Hugo Blanco" on walls, he thought it was very funny.

Finally, I asked him about life in the prison colony. They all live in tents. They can have visitors quite regularly. Wives can visit for a few hours, but must return to the mainland the same day. Children can visit only on Christmas. Most of the prisoners spend their time making little handicrafts which their wives take back to sell in Lima. Judging from what their wives carried back with them, most make woven straw baskets, hats, etc.

Hugo paints small paintings of Peruvian peasants and humorous animals cut out of thin boards. They are really very good. Mostly, he does wood carvings. While he was explaining the prisoners' work, he presented me with a large turtle he had carved which has a hinged shell that opens up and becomes a jewelry box. Later when I remarked to one of Hugo's friends that he was a very good artist, he replied, "Yes, for Hugo nothing is difficult."

We had talked for an hour and one-half before it was time for the launches to return to Lima. The women were getting together the small woven baskets their husbands had made, and were lining up for the return trip.

Throughout our conversation Hugo was smiling and clearly delighted to speak with someone from North America. At night when he does all his reading and writing he reads English with the aid of a dictionary. However, he has not learned to speak the language since he isn't in contact with any English speaking people.

I was really amazed at his vitality and forcefulness. He appeared to be in very good spirits and extremely optimistic. We quickly said good-by and I returned to the launches.

The women all wanted to know who I was and how I knew of Hugo Blanco. When I told them I was a comrade from North America and had read a great deal about Hugo in the newspapers they were all very friendly and interested.

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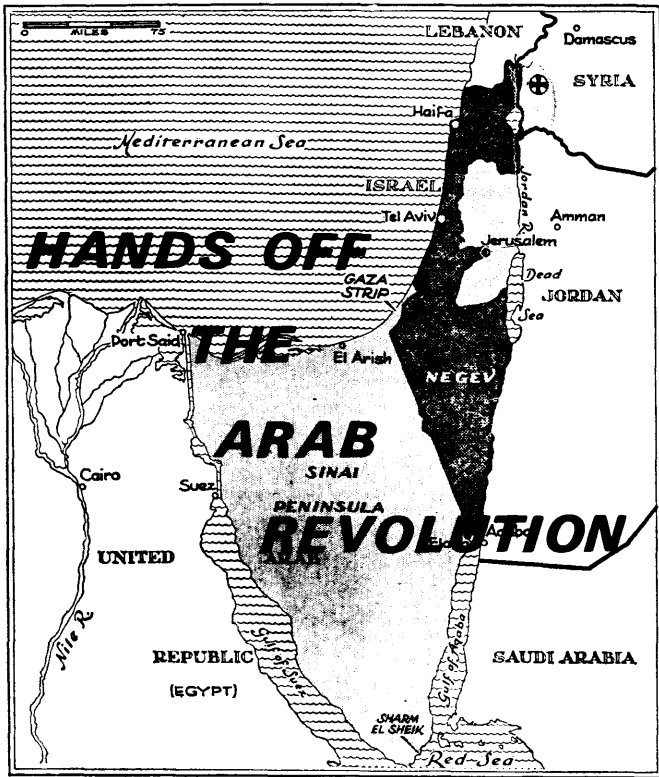
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BY LES EVANS

Israel's surprise attack and blitzkrieg victory have done nothing to solve the question of peace in the Middle East. The opposite is the case. By launching an aggression carried through with the most ruthless contempt for the lives of her Arab victims, civilian as well as military, the Israeli government is sowing to reap the whirlwind.

As the events and consequences of the five-day war become known they constitute a steadily lengthening indictment of Israel:

Israel struck first with a sneak air attack. More than 15,000 are dead in Jordan, most of them incinerated by napalm. Twenty thousand are dead in Egypt, with 30,000 more wounded—half of these are so badly burned by napalm that they are expected to die. United Nations camps near Jericho housing 60,000 Arab civilian refugees were bombed by Israel on the second day of the war.

More than 200,000 refugees have fled or been forced out of the western part of Jordan. There are 40-50,000 more in Syria. What will happen to them?

Israel, who began by claiming she had no territorial ambitions, is now insisting on keeping part or all of her conquests as payment for the lives of the 600-odd Israeli soldiers killed in the business of killing so many more on the Arab side.

Of course much larger interests than those of Israel are involved. Standing in the wings calculating the results are the cold computer brains of the Pentagon and the White House.

From Johnson's viewpoint the victory of Israel marks a major advance for imperialism. Not only were the most radical and anti-imperialist of the Arab countries given a beating, but there was relatively little resistance from the Soviet Union.

The Middle East war cannot be abstracted from the context of the worldwide struggle against imperialism which puts its stamp on every major world event. In the current crisis we found on the side of Israel, Lyndon Johnson, Chiang Kai-shek, Premier Ky, and arch-conservative William Buckley.

On the side of the Arab revolution stood Cuba, north Vietnam, China, the Soviet Union, and the colonial people of the world.

Western imperialists have traditionally exploited the rich oil resources of the Mideast. They are continually scared that these will be closed to them by the nationalist movements or even worse in their eyes, by socialist revolutions like China and Cuba. The truth is that Israel has acted as a beachhead for imperialism in the Middle East. It was created by artificial colonization of Palestine by the Zionist parties after World War II. Such masses of Arabs were driven from their homes and lands that to this day there are more than 1.3 million Arab refugees of the 1948 war in camps throughout the Middle East.

The only long-term hope for the Jewish masses in Israel is the repudiation of Zionism as a political system. This means declaring Israel a state of all the people who live there, not only Jews. It means accepting responsibility for the Arab refugees and accepting their right to repatriation. It means renouncing the territorial conquests in the recent war. It means breaking with imperialism, first and foremost, the United States. In this context the establishment of a socialist union of the whole Middle East would be a realizable possibility. (See statement of Israeli Socialist Organization, the *Militant*, June 5, 1967).

The alternative is to turn Israel into a death trap for the Jews, because unless they reject it in time they will reap the fruit being sown by Zionism.

The Jewish Question

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BY
A. LEON

A MARXIST ANALYSIS OF ZIONISM

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DEFEND VICTIMS OF RACIST FRAME-UP

BY PETE SEIDMAN

A defense campaign is being organized for five students at Texas Southern University, an all black college in Houston, who are being framed on a charge of murdering a Houston cop. The charges against Trazawell Franklin, Jr., Charles Freeman, Floyd Nicholas, John Parker and Douglas Waller are the result of a bloody attack by the Houston police on the student dormitories at TSU. The attack on May 17 resulted in the death of Patrolman Luis Kuba.

Although 488 students were initially arrested by the police on May 17 and at least 52 civil rights activists have been expelled from TSU, these five were singled out on charges of violating the Texas Felonious Rioting Act. This law holds that if the students can be charged with the offense of "starting the riot" they can also be charged with secondary offenses that occurred during the "riot" such as the death of the cop.

Although the events which took place at TSU were described in the press as a "riot," it is clear that in fact it was an attempt by the Houston police to crush the growing protest movement on the TSU campus. Since late March, TSU has been the scene of demonstrations and protests against racism in Houston and against racist restrictions placed on the educational and social life of TSU students.

The protest movement during March and April centered around the refusal of the university to recognize the Friends of SNCC chapter as a student organization. In addition, the university refused to renew the contract of SNCC faculty advisor, Mack Jones, a Woodrow Wilson fellow, on the grounds that they were overstaffed in his speciality. A boycott movement was begun to force the university to recognize Friends of SNCC and reinstate Jones.

Two other issues attracted the attention of activists at TSU. The first was the drowning of a child in a garbage dump in a black neighborhood in southeast Houston. Students from TSU participated in a peaceful demonstration on May 17 that was organized by SNCC and enraged people from the neighborhood. Hecklers from the Ku Klux Klan and the police advanced on the peaceful picket line with their night sticks and rifle butts swinging. The second issue arose out of the suspension of some black students at Norwood Junior High School for fighting. White students were given lighter sentences for the same offense.

At a demonstration at the Norwood School on May 17, nineteen TSU students were arrested by the Houston police, who came equipped with guns and dogs. The cops roughed up the students and made them promise they would not return. That night, students held a rally on the TSU campus to organize more people to come to a night demonstration at the dump.

A policeman observing the rally made a remark that caused one student to throw a watermelon which burst on a police car. The cops seemed to be waiting for something like this and arrested the student, claiming that he was armed. At that point police claim that someone in

Lanier Hall, a freshman dormitory, fired a shot and wounded one of the policemen. About three hundred policemen moved onto the scene like an army while the uneasiness on campus built up even further. Finally, about 2 a.m., some students built a bonfire on Wheeler Street to keep any traffic from approaching the school. At that point, Police Chief Short ordered his men to go in and "clean up the mess."

The cops construed this to mean they should start firing on the freshmen dormitory where shots had come from earlier. In the reign of terror which followed, between two and three thousand rounds were fired into the building. Later, the police found only three weapons, one shotgun, one rifle and one pistol, in the dormitory. During this time, Patrolman Luis Kuba was fatally wounded. It is his death the Houston authorities are trying to pin on the five indicted students. There is no evidence to suggest that the shot which killed Kuba was fired from the dorm as the police claim. In fact, the fatal bullet was larger than those any of the weapons found in the dorm could fire. It is most probable that Kuba was killed by a ricochet from a shot fired by a policeman.

After about forty minutes of firing, the cops rushed the dorm and began a brutally racist assault on the students and their property.

It is absurd enough to accuse TSU students of "starting the riot" and it is even more absurd to single out five men in particular for starting it; but to accuse these five students, several of whom were outside the dormitories during the shooting and one of whom was in jail at the time, of murdering Patrolman Kuba can only be categorized as a blatant frame-up comparable to the infamous frame-up of the Scottsboro Boys in the 1930's.

Think what the reaction would be in the nation if hundreds of cops attacked a dormitory at Northwestern University, firing thousands of bullets into it, destroying all the personal belongings of the students, beating many of them and herding hundreds of them in their pajamas into paddy wagons. The outrage would be so loud that it would resound throughout the country.

However, the students at TSU are black and therefore the blame for the "riot" and the murder of the policeman are placed on them.

If the Houston authorities succeed in their attempt to frame these young men with their patently false accusations, it will be a severe defeat for black students and for black people all over the country.

Up until now the five students have been confined in jail. They have been refused bond on the basis that they are "too dangerous to be loose."

A defense committee has been set up to raise funds, to provide legal aid, and to publicize the case. Funds for the defense of the five students are desperately needed. Mail all contributions to:

THE HOUSTON DEFENSE AND FREEDOM FUND
BOX 88012, HOUSTON, TEXAS, 77004.

R.F.K. and Carmichael At Tougaloo

The following article appeared as an editorial by Frances Jones in the **Tougaloo Nitty Gritty** (April 15, 1967). The **Nitty Gritty** is the official organ of the Political Action Committee (PAC) at Tougaloo University in Mississippi. PAC is a group of students who commit themselves to part time involvement in the Freedom struggle and has as one of its primary purposes the election of black candidates in Mississippi.

We are printing this editorial because it reflects some of the discussions that are taking place among black students all over the country.

* * *

This week has been quite an exciting week for Tougalooians; we had two national figures on our campus. Monday, Robert Kennedy, Senator from New York, visited our campus after a Senate hearing in Jackson. Mr. Kennedy was received warmly by the Tougaloo audience. His speech, like most of the other speeches he delivered, was directed to the youth of tomorrow. His speech was uncontroversial and left much to be desired by the black students looking for the answer. You may have noticed that you could not pin him down on any one of his points.

I was appalled by many of the students here. It seems some of them went berserk over the New York Senator. This fact can be explained, I think, because the students saw an image of Kennedy—the brother of the great president. As one of our fellow students said, "I don't believe that the students acted as they did because they really got something out of Kennedy's speech, but because he was in a sense a celebrity; I think that they would act the same way if Roy Rogers' horse Trigger came on campus." Literally, the content of Kennedy's speech was scarce and left out any important things that could be related to us black students.

"He is slated to be one of tomorrow's liberal leaders. The day for the conservatives," as one of our instructors said, "is fading." He, Kennedy, appeals to the heart of many a Negro but he still represents the white power structure, and when he says, "We must sacrifice," what will *he* sacrifice? I wonder?

Tuesday, April 11th quite a different speaker set foot on campus and spoke to us. He was Stokely Carmichael, chairman of the Student Non-violent Coordinating Committee. Where Kennedy is a lib-

eral, Carmichael is very much a radical. His speech which lasted all of two hours left the crowd full of questions, glazy-eyed and wanting more. "I could have listened to him for hours," said one student. Carmichael is just that type of man; he is described as a very controversial speaker; he has a great sense of humor; he demands your attention and gets it; he thinks well on his feet; and he leaves you crying for more. As he stood on the platform, his shirt soaking from perspiration and his black face shining to his audience, he was the most beautiful creature alive.

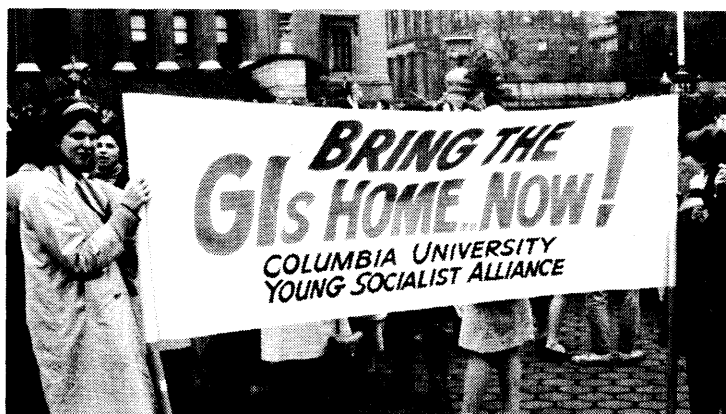
The same fellow student said of Carmichael's speech: "It was the truth, the students didn't yell and scream and get excited because he was a celebrity but because he was telling the truth, brothers and sisters." Funny, many disagree with him and more agreed with him but they all got something from our soulful brother. It must be noted that Stokely Carmichael is not a celebrity but a common man working for the liberation of all black people although many of us see him in a different light, including myself. It was noted by an observer that some of the same students that applauded so warmly for Bobby Kennedy also jumped and yelled for Stokely. As one student who applauded for both said: "I applauded for Kennedy because it was natural and the thing that was expected of us. I yelled for Stokely because I couldn't help myself." But we must realize that there is no in between; you cannot believe half of what Carmichael says and then say you agree with Robert Kennedy. They are so genuinely different that one can readily see the difference.

We have discussed in most of our classes both speakers; it is interesting that one left the campus leaving the memory of a great man who took the time to come to Tougaloo and the other left campus as one of the greatest men who has ever spoken on campus. Stokely Carmichael is by all means a great man—because he represents us—the black people of America.

As black Americans, now is the time to awaken and see that the need is for you—my black brothers and sisters to start working for the cause of all black oppressed people. Only we can do it. Don't stop here; the road is long and the cause is truly great!

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...Notes

(continued from p. 2)

High School Principal Defends Natural Law: Three antiwar college students passing out literature on the draft were knocked down and kicked repeatedly by high school youths in Albuquerque, New Mexico. Fortunately, there were no serious injuries, but the principal of the school remarked, "Like any group of people, high school students become quizzical. What they did was perfectly natural."

Capitalist Training Program for Youth: A recent article in the *Los Angeles Sunday Times* gave the startling information that, "Six out of every ten boys now growing up in American cities will be arrested some time in their lives if present arrest rates continue. For urban Negro boys, the figure will be 9 out of 10."

Louisville Cardinal Speaks for Right of Dissent: The University of Louisville newspaper published an editorial, following the right-wing pro war march in New York, condemning attacks on dissent against the Vietnam war. The editorial also referred to Texas Democrat Rep. Joe Poole's call for a declaration of war so that protesters could be put "in concentration camps" as deplorable. The pro-war marchers were called to order by the Kentucky newspaper as the result of several physical attacks and the tar and feathering of a bearded youth during the parade.

"Awesome" Klan Parade in Atlanta: As the result of a South-wide call for a demonstration to "Support Our Boys in Vietnam," the Klu Klux Klan rallied 300 to 400 of its hooded wonders as an answer to the April 15th antiwar marches in New York and San Francisco. On the theory that 400 Klansmen are worth a half a million "peaceniks" the "massive" mobilization was declared a success by its organizers. A substantial picket against the racist, right wing march was organized by the Committee on Social Issues of Georgia State and the Atlanta Committee to End the War in Vietnam.

Ex-Labor Leader Calls for Honors for Muhammad Ali: Nat Eihorn, the former executive director of the New York Newspaper Guild, and a former sports writer for the *Brooklyn Times*, has vigorously condemned the attack focussed on Muhammad Ali by the New York State Athletic Commission. Eihorn, who lashed out at the war in Vietnam, asked in a letter to the Commission, "Where do you find

the right to license views on politics, the war and the draft? I would think that there are many Americans who would think that Muhammad's decision reflects well on boxing." Muhammad Ali's stand on the war and the draft, which has received support from all over the world, has been used in many states to deprive him of the championship title.

U. S. Product at Budapest Fair: The United States pavilion at an international fair in Budapest, Hungary, has received widespread attention, and a picture of President Johnson has proved to be a central feature of the display. The Hungarians seemed to be unable to contain their emotions after seeing the portrait, and as a result an around-the-clock guard has been set up in front of the painting.

The Ugly in Art: Sherman Pearl, Los Angeles Angry Arts coordinator, explained the "Paint Your President" contest to be held in front of the Los Angeles County Museum on Thursday, June 22, by saying that: "Johnson once said that the official portrait of him was the ugliest thing he'd ever seen, but he may not have had a fair sampling."

The best entries will be offered to L. B. J., who will be visiting L. A. on June 23, by a delegation from the angry arts group, while the remainder will be displayed to him as picket signs by an estimated 20,000 antiwar demonstrators who are expected to show up also.

C'mon, It Only Takes Nine People . . . As a part of a slightly different sort of Spring mobilization, the New York YSA challenged the New York Communist Party Youth to a softball game and picnic. The Communist Party Youth, however, declined. The offer still stands.



The YSA played softball anyway. Carole Seidman, Columbia U. warms up. Pete Seidman guards third.

Medical Fund for Detroit Victims Grows: The Emergency Medical Fund for Bernard, Garrett and Graham is making a widespread appeal for funds on the anniversary of the shooting at Debs Hall. The fund appeal is being made in an attempt to cover the enormous medical bills that have resulted from last year's shooting. Contributions can be sent to the Emergency Medical Fund for Bernard, Garrett and Graham, c/o English Dept., Wayne State University, Detroit, Michigan, 48202.

Fort Sill Antiwar G. I. Jailed: Private Andrew Stapp, a 23-year-old former student at Pennsylvania State University has been sentenced to 45 days hard labor for refusing to hand over his "reading material" to his commanding officer. Stapp, who describes himself as an independent "revolutionary socialist" was defended by the Emergency Civil Liberties Union on the basis of a GI's right to form and express opinions in the Army. Private Paul Ilg, who said that the commanding officer of the battery lied during the court martial of Private Stapp has been ordered to appear before a summary court martial. Privates Stapp, Ilg and four other GI's from Ft. Sill had sent a telegram of support to Capt. Howard Levy during his court martial in Columbia, South Carolina.

Well, No, Not Exactly. . . . At a regional conference of the Spring Mobilization Committee held recently in Cleveland a Detroit member of Women's Strike for Peace brought down the house by referring to the Michigan State Democratic Party as the "Michigan State Communist. . ." It took the chairman ten minutes to restore order.

N. Y. Times Notes Change for Better in Greece: *The New York Times* published a jubilant editorial when it was revealed that the Greek military Junta's ban on tourists' beards would be rescinded. The *Times* apparently took the tolerance of beards and mini-skirts as a sign that democracy was on the rise in Greece—notwithstanding another story in the same issue that reported that anyone caught writing anti-government slogans on the walls would be shot.

Japan—Twenty Years of Struggle: Zengakuren, the militant socialist organization of over 300,000 Japanese students, has published a history of its twenty years of struggle in Japan. The magazine was published to give students in other countries an understanding of the development of Japanese student politics, and the massive actions against the Japan—U. S. Security Treaty, the political history of the organization and its links to the radical sections of the Japanese working class are valuable

reading for any antiwar or socialist youth. Zengakuren has been in the leadership of the fight against the war in Vietnam, and because of its determined efforts has occasionally been labeled "provocative Trotskyist and ultraleftist" by the Japanese Communist Party. The pamphlet can be obtained through the Secretariat of Zengakuren, Hirota Building, 2-10 Kandajimbocho Chiyoda-ku, Tokyo, Japan.

Soviet Writer's Congress Scene of Protest: Information that has become available from the Fourth National Congress of Soviet Writers has indicated that there was not the expected consensus on guidelines for future censorship. The Congress, the first of its kind in eight years, was postponed three times because of disputes between the many liberal members of the writers group and its conservative leadership. Yevtushenko and Ilya Ehrenburg were conspicuously absent during the congress, and Louis Aragon and Jean-Paul Sartre refused to attend because of the labor camp sentences imposed on Andrei Sinyavsky and Yuli Daniel in 1966.

In spite of all these facts, the single most striking voice at the conference was that of Aleksandr Solzhenitsyn, author of "One Day in the Life of Ivan Denisovitch." Solzhenitsyn, who is reportedly hospitalized with a serious illness, wrote an urgent and outspoken plea to the congress asking it to oppose all forms of censorship over fiction. Citing the imprisonment of 600 Soviet writers as a horrible scar on the Russian Revolution, he said, "The losers are both our country in world public opinion, and world literature itself." Solzhenitsyn closed his powerful appeal by saying, "No one can bar the road to the truth, and to advance its cause I am prepared to accept even death."

Demonstrations Hit Spanish Campuses: Over 600 students recently held a sit-in at Madrid University and called a strike as a result of the arrest of the leaders of a student political organization. The arrests occurred as a part of a general government attempt to crush the radical student organizations that have been responsible for the antiwar and political demonstrations that have taken place all over Spain. The day following the sit-in at Madrid University, the University of Barcelona was forced to close by demonstrations against the war in Vietnam. The organization under attack in Madrid, the Democratic Students Syndicate, has announced plans for a campus wide general strike to continue until the leaders are freed.

—SYD STAPLETON

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