

GETTING TOGETHER

團結報

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AMERICAN INDIAN LEADER INTERVIEWED

The following is an interview with Wankun New Winini (Vernon Bellecourt) the National Coordinator of the American Indian Movement (AIM). The interview was conducted in New York City by a GETTING TOGETHER correspondent on March 5, 1973, in the midst of the attention created by the Indian seizure of Wounded Knee, South Dakota.

Q: What is the American Indian Movement?

A: The American Indian Movement formed in Minneapolis, Minnesota, in mid-1968. We're in the reservations. We have some 60 chapters now. The growth is phenomenal. On the Wounded Knee issue, we have organizations forming all over the country. We encompass all the way from our elder spiritual leaders, to our traditionalists, to our young people, to conservatives, to our so-called sell-outs. They're all with us. We have the support of 85 to 90 percent of the Indian people in this country. It's just a handful of bureaucrats who have become the white man's kind of Indian versus the Indian — they're the ones who condemn us. But we are advocates of all Indians who are advocates of our people.

Since the American Indian Movement, we have had to deal with very controversial issues. Actually, it shouldn't even be controversial. We're just standing up and asking for justice to be served to us the same way it is served to other people. We, being the sovereign people, should certainly be protected under the Constitution of the United States.

We have situations where we've had Indian men charged with first degree murder, for murder on circumstantial evidence, held without bonds, contrary to the 8th amendment of this constitution. We've had excessive bonds posted. We've had illegal search and seizure. Our rights are completely violated, and this does not come to the attention unless we stand and oppose it. On the other hand, we've had white people accused or arrested for murdering Indian people, and they've been charged with 2nd, 3rd degree manslaughter. . . .

You can understand the history of this country that still allows its children and encourages them to play cowboys and Indians — cowboys always winning and then growing up watching cowboys and Indians in the movies and cowboys always winning and Indians are always discredited and portrayed as subhuman people and this going on in the movies and literature in schools. We find ingrained is racism, and as if the people don't know it exists. But it all surfaces in a situation like that. But in Custer, South Dakota, police officials overreacted and assaulted us. Of course, we assaulted them; and in fact, we knocked the hell out of them. There was an overwhelming victory for Indian people in this country. . . . We were able to deal with Custer again in 1973. Now, there was a little property damage. The whole nation was

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Thousands of Mothers Protest

Elimination of Child Care Centers



Chinese families protesting Nixon's cutbacks

Nixon's plan to eliminate child-care services for tens of thousands of working mothers throughout the country has provoked wide resistance. The following are reports of two of the major protest demonstrations held recently. The articles were submitted by GETTING TOGETHER reporters in New York City and San Francisco.

NEW YORK CITY — On Tuesday, March 6, at Federal Plaza in New York City, over 1,000 Black, Latin, Asian, and white working and welfare mothers and their children united to protest Federal government plans to cut off day care services to 34,000 working mothers in NYC. Working mothers will be cut-off from day care services through a new regulation of the Department of Health, Education, and Welfare, which terminates Federal support for social services to working mothers who earn salaries more than one-third higher than their state's official poverty level. (New York: \$5400)

The real motive for this regulation is the government's attempt to lay off workers and re-employ them for half the pay as is happening already in the Public Works Program (PWP). The PWP puts war veterans and childless men and women to work in the post offices, hospitals, and welfare offices, and pays them an average of .90 - 1.20/hr., far less than the regular workers.

"WORK FARE" PLAN

The government's plan for welfare mothers is the "work fare" plan, which forces them to work for their welfare checks. But in order for the welfare mothers to go to work, the city will have to provide day care services for their children. So the city must eliminate child care for working mothers in order to provide it for the cheap labor pool of welfare mothers.

Welfare mothers will be employed in city jobs and will be non-unionized, receiving no benefits. They will not only be used as a cheap labor pool but also as a scab labor pool to break up unions.

W.I.N.

Another program that will need the

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S.F. Chinatown

International Women's Day Celebration

by a Staff Reporter

On Thursday, March 8th over 300 people attended the Chinese Progressive Association Celebration of International Women's Day. The program consisted of a community dinner, a skit on the exploitation of Women Garment workers, an historical slide show by student women, 3 folk songs sung by a mother, a song and dance routine called the "Flower Drum Dance" performed by two students and a mother of three, and ended with the showing of *Red Detachment of Women*.

For the past few weeks, women from both the campus and community, foreign born and American born — young and old — worked together to put on this significant event. A mother of 9 children commented on how successful the celebration was, because it not only gave her the opportunity "to work and get to know students", but also because the program was "such a hit" in spite of the fact that most of the community women had to work full-time and could only "come together to rehearse two times."

HUSBAND COMMENTS

A husband of one of the performers stated that he enjoyed watching his wife perform. He said he could also strongly identify with the garment women's skit because his wife "has to work under those same kind of oppressive conditions." Overall he felt with the help of the slides that "it was both educational and spirit-lifting."

A student woman was elated to see so

many progressive men and women come out for the event even on a weekday night. She said, "This is my first experience working in the community — it's really exciting." A newly arrived immigrant housewife and mother found it most educational that even here in "Golden Mountain women must still struggle to overcome feudal oppression in the home and on the job." Her husband, who works for a big corporation, added, "liberation of women is only part of a bigger struggle, in the liberation of all oppressed people."

LIBERATION

In all, the event successfully brought continued on pg. 3



Opening scene of the San Francisco Chinatown International Women's Day Celebration on March 8

Editorial

A Struggle for Dignity

The struggle of the American Indian for dignity and basic human rights is inspiring all of us struggling for justice and freedom. Their struggle has gone on for hundreds of years and the fight against the exploitation and oppression they face is an integral part of the rising peoples movement in this country.

We feel a kinship with the American Indians and thus we print and support the following statements recently issued in a larger press release recently issued in New York City by a leader of the American Indian Movement:

Wounded Knee is not longer just part of a bestselling book title. It is where, right now, Native Americans are engaged in a confrontation with the American conscience. The battleground is a community grave where 300 Lakota men, women and children were buried en masse 83 years ago. The enemy remains the same: the United States government, an insensitive society, and its refusal to deal honestly with Indian people everywhere.

Non-Indian America has responded to the book about Wounded Knee by making it a best-seller; now we, the Native people, are making all of those people aware that Wounded Knee exists today; it is not just part of past history. Since 1890 the United States government has repeatedly attacked Indian land holdings — over 60 million acres of land, minerals, water and timber; leaving our people with nothing except a 42 year life expectancy. A seven times the national suicide rate. Three times the national average infant mortality rate. An average income per year for families of \$1500 and in many cases less than \$500 per year. The pushout rate in education is from 60% to 100%. Chronic ill health and respiratory conditions are common with our people. Housing is totally inadequate. And prisons are crammed with Indian people.

In Custer, South Dakota, a few weeks ago, we made you aware of how we feel about the double standards of justice Indian people are faced with. Native Americans will continue to remind the United States government and the Bureau of Indian Affairs and this society that the killing of our people, and the robbing of our people, has to stop.

As a practical show of support and concern, all of you millions of people who have voiced sympathy and sense of shame regarding Native Americans will now have the opportunity to contribute to the Wounded Knee Defense Fund, United Bank of Denver, 17th Street and Broadway, in Denver, Colorado.

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Legal Column

On Income Taxes

In America, from the day we're born to the day we die, taxes surround us: taxes on gasoline, taxes on store purchases, on income, on and on and up. Someone once said there are only two things in life you can't avoid, dying and paying taxes. During this time of year we're confronted with income tax. It's the way the government milks us of our already meager wages and spends them for such things as the \$81.1 billion defense budget, subsidies to Lockheed Corporation, and foreign aid to people like Thieu and Chiang Kai-Shek instead of for such things as better schools or money for our communities.

The major portion of the government's income comes from wage earners, but if you happen to be wealthy, you might get away without paying taxes at all. In 1968 for example, 155 people with incomes over \$200,000 or more paid no taxes at all. There were even 11 people who made over \$1 million and paid nothing. Ronald Reagan, California's governor who squawks about how "taxes should hurt" paid no income tax himself a couple of years back.

Just think of how many hours we have to work just to pay our taxes. Shouldn't the government do something about this grossly unfair taxation system?

The following are hopefully some practical hints on how to get through this difficult tax period.

Questions and Answers about income tax:

Q: What information do I need to have my tax forms filled in?

A: Your W-2 forms (your employer should have sent them to you by Jan. 31) showing your wages for the past year, a record of bank interest, and any other official records of income.

Q: Where do you get your income tax forms and instruction booklets?

A: The income tax forms and instruction booklets are usually sent to you by your local office of the IRS if you have filed an income tax return before. If your local office did not send you the income tax forms and instruction booklet, you can obtain them, free of charge, at your nearest Post Office or bank.

Q: Do you file the short form (1040A) or the regular form (1040)?

A: There are two forms that can be used for individual federal income tax returns. The short form 1040A and the regular form 1040. To use the short form 1040A you must be of legal residence, must not have more than \$200 in dividends or \$200 in interest, and cannot choose to itemize. If you are planning to use the regular form 1040 you should itemize if your adjusted gross income is less than \$8,666.66 and your expenses for items such as medical and dental care, interest, taxes, alimony, child care, etc. total more than \$1,300. There is a possible tax savings if you file form 1040 rather than the short form 1040A. To be safe fill out both forms (1040 and the regular form) and file the form that would benefit you the most.

Q: Who are exemptions?

A: You, your spouse, your dependents, and children are exemptions. The amount allowed for personal exemptions and exemptions for dependents is \$750. However, if you are using the short form 1040A all the calculations, including exemptions, are located in the tax tables. An additional \$750 exemption is allowed if you are partially or totally blind. If you file a joint return, you may claim a \$750 exemption for your wife. If you file separate returns, you may claim an exemption for your wife only if she had no gross income and was not the dependent of another taxpayer.

Q: What is itemization?

A: Itemization is the process of listing specific expenses for further deductions. If you are filing the regular form 1040 you should itemize your expenses so that there is a possibility of lowering your taxes even more. Common itemized deductions are large medical expenses, and childcare costs (if the other party claims it as income). You will need proof of these expenses. If your income is under \$10,000 and you are filing in the short form 1040A, you do not need to itemize.

Q: What are joint returns and separate returns?

A: If you are married, you and your wife or husband may file jointly or separately. You may file a joint return if your spouse has no income or deductions. If you file a joint return your tax usually will be lower. You and your wife, husband, may file separate returns if you both had income. If filing separately, you should report only your own income, exemptions, and deductions on separate and joint return and file the one that would benefit you the most.

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International Women's Day . . .

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out the point that women's liberation is not separate from the liberation of all oppressed Third World People and working people. One of the members of the Chinese Progressive Association said he had a "good feeling watching the women, both young and old, come together for this event." He said that the most important thing that he learned is the necessity of truly recognizing the importance of and actively supporting the efforts of women to organize themselves, for he sees that women "do hold up half the sky."

Top: Chinese dancing enlivened the evening celebration.

Bottom: Young women perform a skit exposing the sweatshop system of Chinatown. In this scene the "boss lady" relaxes while the workers labor away.



China Views

Struggles of American Working Women

March 7, 1973 (Hsinhua). Struggles demonstrating the daily awakening of American women have been continuously waged by the broad masses of women workers in the United States against brutal exploitation and repression by monopoly capitalists.

Out of the 210 million Americans, over 50 percent are women. Women workers now amount to 32 million, and constitute nearly 40 percent of the employed in the U.S. Owing to the discriminatory measures adopted by the U.S. monopolists towards women

workers politically and economically, the women in employment, and those working in factories in particular, are subjected to heavy repression and exploitation. According to U.S. Labor Department, women's average pay is less than men's and the gap is widening. Women's median income was only 64 percent of men's in 1955 and 59 percent in 1970; women in retail sales earned 43 percent of men's salaries. A U.S. paper reported that American employers extract some \$60 to 70 billion of extra profit per year by hiring women in low-pay jobs.

Such circumstances have aroused dissatisfaction among the broad sections of women workers, who are fighting against the discriminatory policy and for equal pay for equal work. In August 1972, working women carried out protest activities in various forms against job discrimination in Washington, New York, Chicago, Houston, Cleveland, Detroit, Philadelphia, San Francisco, and other cities. Over 3,000 women took part in the demonstration in New York.

Hearings on discrimination against women at American Telephone and Telegraph, "the largest oppressor of women workers in the U.S.," were held in New York City last May. The New York Times carried a big poster: "AT&T On Trial for Racism and Sexism." The hearings were attended by close to 200 people, most of whom were young phone workers. Witnesses at the hearings exposed and charged the company's "blatant discrimination" against women in pay, working conditions and job opportunities. Workers staged a demonstration the first day of the week-long hearings.

At the beginning of this year, women workers of the company launched a new campaign against sex discrimination practiced by the capitalists. On January 5, delegates of women workers of the company in New York City demanded \$4 billion in back wages, which represented the extra amount of profit earned by the company through the practice of equal work, unequal pay since 1964.

Similar actions were taken by delegates of women workers of the company in Seattle, Washington D.C., Pittsburgh, Philadelphia, and Des Moines (Iowa) on the same day. Initial successes were won by women workers of Pacific Telephone and Telegraph, the Wheaton

Glass Co., the Daisy Manufacturing Company, and other companies, who compelled the capitalists to repay them back wages.

In the past year, women's conferences have been held by communications, electrical, automobile and other workers to discuss specifically women workers' struggle for their own rights. In a number of areas women workers have organized their own groups and published their own papers to organize and lead their struggle against the monopoly capitalist class. One of such groups has worked out a program of struggle. Conscious of the strength of their unity, female domestic workers have begun to organize themselves in collective struggles against employers.

The struggle waged by the workers of the Farah Manufacturing Co. for their lawful right to form a workers' organization has left a brilliant page in this history of the American workers' struggle. Ninety percent of the workers of the company are women, mostly Chicanos. On May 6 last year, eight women organizers for a union were fired by the capitalists at the San Antonio plant. On that day, 550 workers walked out in protest. The struggle swiftly spread to the company's plants in El Paso and Victoria, Texas, and Albuquerque, New Mexico. Over 3,500 were out. The capitalists and the authorities tried hard to sabotage the strike. Five hundred workers were arrested, with one of them unjustifiably sentenced to 3 years imprisonment. Defying brute force, the workers of the company persisted in struggle for several months. Progressive public opinion in the U.S. pointed out that as workers had been unorganized for long throughout the Southwest, "The Farah strike is an important development for the working class in the Southwest."



Strike at the 24th Street Pacific Telephone Exchange San Francisco, California

NATIONAL BRIEFS



POSSIBLE TUITION AT CUNY

NEW YORK — The City University of New York (CUNY) is the largest multi-campus institute of higher education in New York City. It has operated without tuition for 126 years. However, Governor Rockefeller and the Board of Regents have begun active investigation towards a proposal for tuition at CUNY through a special Governor's task force. Since its appointment, the task force has come out in support of tuition, and in support of financial aid programs for "needy students".

This tuition proposal comes only three years after Third World students organized a successful campus strike for open admissions for all city high school graduates, bringing in many thousands more Black, Puerto Rican and Asian students to CUNY. These and other students from poor and working class families who comprise the majority of students in the CUNY system will be the ones affected by such a tuition. They will be forced to pay for what the government cannot provide, due to the present economic problems and budget cuts all over the country.

Furthermore, it is difficult to see how the government plans to establish financial aid for all of these students, when budget cuts may force them to break a 126-year-old tradition of tuition-free City University. Students who cannot afford to pay will not be able to attend college at all.

At the same time, local unrest and resistance to budget cuts in all areas is growing in New York City. Looking ahead, the government will not have an easy time in implementing their plan for tuition at CUNY at the people's expense.



San Francisco's Japanese community was transformed to serve the needs of the big corporations

AUTOMATIC REPLACEMENTS

SAN FRANCISCO — Pacific Telephone and Telegraph, one of the world's largest corporations, is threatening to replace as many as 200 operators with new automated boards which can handle the job of 6-8 "regular" operators. In addition 900 more women presently working at Yellow Pages may lose their jobs when the project moves to San Jose this summer.

To fight against the increasing company harrassments, threats, and impending layoffs, operators from several San Francisco offices have formed a group and are publishing a bi-weekly newsletter, *Traffic Jam*, to expose the injustice of the company.

WOMEN'S WAGES GETTING WORSE

Women workers in the U.S. have lost ground as compared with men in the past 15 years, according to economists of the Chase Manhattan Bank. The bank study on Sex Discrimination in Business revealed that whereas women were paid about 64 per cent as well as men in 1957, today they earn only 57 percent as much as a man on full-time jobs.

JAPANESE COMMUNITY AGAIN FACES RELOCATION

by
a Staff Correspondent

SAN FRANCISCO — Continuing to piece together their masterplan of transforming San Francisco into Manhattan of the West. The City's Redevelopment Agency along with the US corporate interests are again hitting Third World communities with involuntary dispersal and mass relocation. According to plan, Nihonmachi, or J-town, is destined to become another tourist center like Chinatown with deluxe hotels owned by big corporations such as Kintetsu and National Braemar and apartments starting at \$225 a month for a studio.

In 1958, 1500 mostly Japanese residents were evicted and replaced by the Japan Trade Center, a showcase of Japanese Corporations. Just this month 33 families and 6 businesses were evicted by Redevelopment with no provisions for relocation. As it is, low-income housing is already being delayed by Nixon's freeze. The few now existing are estimated to last only 5-10 more years.

Residents in J-town are uniting to fight against this mass relocation plan. They are planning a strategy to:

1. Stop all evictions until residents know what and when construction goes up.
2. Stop all relocation until residents have commitments as to where they can move back in Nihonmachi.
3. Demand recognition that low-income housing is a right; residents want JARF (Japanese American Religious Federation— low cost housing completed.

All over the city the plans of big business and redevelopment are meeting resistance. South of Market, TOOR (Tenants and Owners Opposed to Redevelopment) has successfully halted the Yerba Buena Center project from destroying their community for the past three years. Other groups have formed in the Mission and the Western Addition. People are beginning to understand that through mass united action, Redevelopment can be forced to work in the interest of the people and not big corporations.

Big Strike Against Shell Oil

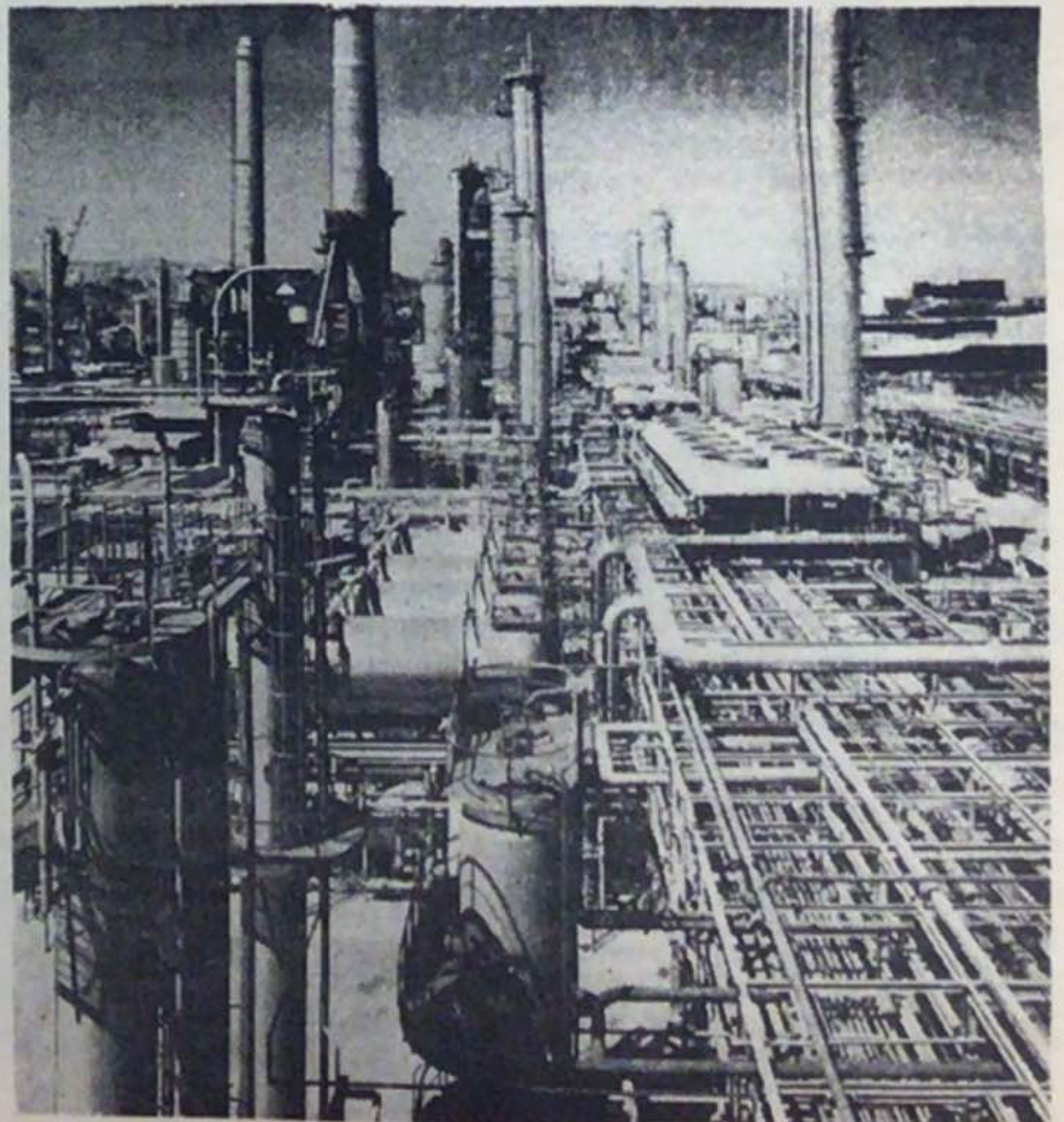
CALIFORNIA — Over 4,000 Gulf, West Coast and Colorado workers in the Oil, Chemical and Atomic Workers Union (OCAW) are striking Shell Oil Company to keep Shell from breaking the union and to force Shell to negotiate on health and safety standards. In the oil industry, long time exposure to poisonous chemicals such as asbestos can cause cancer and fatal lung diseases. The workers are also calling for a boycott of Shell products as a sign of strike support.

Striking since the end of January, workers are fighting for a contract which would form joint union-management health committees that would monitor working conditions in the plants. More specifically, the workers are demanding: periodic surveys by qualified industrial health consultants (who are approved by the union) to determine the existence of workplace hazards; complete results of these surveys to be provided to workers; periodic physical examinations and medical tests at company expense; workers' access to all company information on the morbidity and mortality records of the employees, and, compensa-

tion for workers' time spent on plant inspection walk-around and health committee meetings. Several other oil companies have already agreed to similar demands.

Shell is the 4th biggest oil company in the world and the 2nd largest in the US, and has the full backing of politicians; the same people defending the oil depletion allowance and trying to insure the safety of oil companies' exploitation of South East Asia. Furthermore, other oil companies are supporting Shell by blacklisting Shell strikers looking for work.

Yet support for the strikers is growing. Unions in the Bay Area and around the world endorse the strike and boycott. Unions in Germany, Lebanon, Venezuela and Jamaica have passed resolutions and/or sent money. Eleven national environmental and conservation organizations have endorsed the OCAW's demands on health and safety. The strike is an extremely vital struggle. Every year some 15,000 workers die on the job from industrial accidents, while another 400,000 contract various industrial diseases.



SHELL OIL REFINERY IN MARTINEZ, CALIFORNIA

INTERNATIONAL BRIEFS



PARIS THE INTERNATIONAL CONFERENCE ON VIETNAM

PARIS — In light of the conditions prevailing in Vietnam, i.e., violations of the peace agreement by the Saigon regime and the unwillingness of the U.S. government to act in good faith with regards to the agreement, the International Conference of 12 nations on Vietnam acknowledged the signed ceasefire agreement and declared that the Vietnamese people's fundamental national rights and the South Vietnamese people's right to self-determination must be respected. The guaranteeing of peace in Indochina, as stated in Article 19 of the Cease Fire Agreement, was also reiterated.

In summary, the Conference was merely restating the basic points of the Ceasefire Agreement. If the Saigon and U.S. governments would conduct themselves in the spirit of good will and peace this restatement would not be necessary.

PILIPINO GUERRILLAS SEIZE TEN TOWNS

MANILA — Moslem guerrillas have been reported to have seized 10 towns in the southern province of North Catabato. The Moslem people are victims of the most brutal forms of national oppression by the Manila Marcos government. Fighting resumed between guerrillas and puppet troops February 28, the date for the end of amnesty for guerrillas willing to support the Marcos regime. The Moslems refused to accept amnesty by Marcos for an exchange of loyalty to him. Since the resumption of the fighting, numerous government troops have been reported killed or wounded.



IRISH ELECTIONS

IRELAND — The coalition of the Fine Gael party and the Labor party successfully unseated the majority rule of Jack Lynch's Fianna Fail party. It is important to note that the Fianna Fail party has in the past dominated the Irish Republic parliament for 16 years. The 144 seat parliament shall now consist of 73 members of the new coalition, plus one independent pro-IRA (Irish Republican Army).

ELECTIONS IN FRANCE

PARIS — During the 1st round of French elections, the Socialist-Communist Alliance made a strong show for the French National Assembly against the Gaullist (President Pompidou's party). The Communist and Socialist were able to succeed against the Gaullist by working in harmony with each other. An example of this can be seen whereby the Communist and Socialist would work to swing Socialist voters behind the Communist candidate in districts where the latter ran ahead.

The Alliance took 40.5% of the vote, in comparison to the Gaullist 38.1%.

WHO OWNS MEXICO?

Mexico City (TNS) Of the 1,915 foreign companies operating in Mexico, Mexicans own a part of only 845. The rest are completely owned by foreign

capital, official figures released here show.

In 1960 there were 443 foreign firms operating in the industrial sector. In 1970 this had risen to 1,100. 90% of these firms are based in the U.S.

There is a law on the books which says that Mexican interests must own at least 51% of all businesses. But a government survey showed that of 1,915 companies, 1,080 had no Mexican participation at all.

In the production of food, almost nothing is owned nationally. This is the result of an all-out offensive by U.S. firms who even bought up some European firms that had been "Mexicanized" over the years.

PANAMA FIGHTS FOR NATIONAL CONTROL

The history of the United States' control of the Panama Canal began with the 1903 Treaty which was signed by the Panama and U.S. governments, giving the U.S. operation of the Panama Canal. At that time Panama had just gained its independence from Colombia and needed assistance in developing its newly found independence. But U.S. control of the canal has turned Panama into a "colony" of the U.S. and not Panamanian independence. As such, the Panamanian people have been continually fighting for control of the Panama Canal. Besides U.S. financial investments in the operation of the Panama Canal which is an integral part of U.S. trade routes, billions of dollars have gone into the construction of U.S. military bases in the Canal area.

Major rioting and demonstrations occurred in 1955, 1960 and in 1964 more intensive demonstrations against the U.S. forced President Johnson to comply to renegotiate the 1903 Treaty with the Panamanian government. Since 1964 negotiations have been held between the two parties and to date no agreement has been reached. The U.S. has put forth the position of U.S. control for at least the next 50 years but Panama has firming its position of U.S. control not to exceed a maximum of 20 years.

Despite strong U.S. opposition, a special six-day session of the United Nations Security Council is set to begin in Panama City on March 15, 1973. Panama's ambassador to the U.N. has stated that "a colonial situation divides Panama into two parts, preventing the political, economic and social integration" of the country.



POLITICAL PRISONERS APRESTED IN MONTEVIDEO, URUGUAY

In the past 12 months more than 15,000 people have been arrested. Almost all have been tortured, some have died as a result. Close to 5,000 Uruguayans are now in military prisons. (TNS)

Concluding History of the Red Guard Party



With the QUOTATIONS OF CHAIRMAN MAO in one hand, a Party member engages in political discussion.

The following is the last of a three part article on the history of the Red Guard Party. It was written by several members of the Party. The previous installments appeared in Vol. 4 No. 3 and 4 of GETTING TOGETHER. We hope that these articles have brought about a better understanding of what the Red Guard Party was and has stimulated discussion. We hope to hear the opinions of our readers on this history.

POLITICAL LINE

The Red Guard was subject to make many errors in our practice and in developing our political line. Two main reasons for this were 1) due to our being a very young organization lacking experience and participation in the mass movement, and 2) because we did not actively study or understand the importance of grasping Marxism-Leninism-Mao Tse-tung Thought to guide our overall political work. This weakness showed up in our ultra-military line — our incorrect analysis of the role of armed struggle. Armed struggle is the organized violence of the masses of people against the organized violence of the bourgeoisie — the State. In order to wage successful armed struggle, the support and participation of the masses has to be built step by step. However, the Red Guard leadership made their analysis based only on the street youth and not the broader masses of people and especially the working class. Also, the incorrect "theory" of Regis deBray of a *foco* (a small guerilla band) which could subjectively create material conditions for a revolutionary war had its effect on the Red Guard leadership.

Because of this, the Red Guard Party viewed themselves primarily as an army, rather than a political and ideological vanguard. Mass work was viewed only as a necessary attachment for building a military organization. Revolution was always armed struggle and hardly ever mass political struggle and ideological struggle. The gun, as a tool for liberation, was blown out of proportion to the point of building up a mystique around it. Violence was seen as the only worthwhile form of struggle. This was aggravated by the fact that we had tried, through Leways, to do things within this society's channels and had never gotten the results in terms of improving the lives of the people. Also, almost every step of the way in doing our work, we were met by the violence of the police force against us. Thus, we felt that the only way was to arm ourselves and "off the pig," which ended up to be a very narrow and

incorrect way of approaching socialist revolution.

One of the main weaknesses in the political line of the Red Guard was the failure to grasp the importance of organizing the working class. They are the class which is in sharpest contradiction with the monopoly capitalist class. They work to produce everything in this society but are denied the true benefits of their labor, and precisely because they are the major force in sustaining society, they are in the most powerful position to freeze capitalist society. In the American socialist revolution, the working class will be the most powerful, strategic class which will strike the death blow to U.S. Imperialism.

Due to the fact that we placed our primary emphasis on organizing the military aspects of preparing for revolution, we saw uniting with the workers as hoping to win their support for our military actions in the future without recognizing the importance of developing class-conscious revolutionary forces rooted deeply within the working class (i.e. union caucuses, workers' organizations, etc.).

DISSOLUTION OF THE RED GUARD

Building a revolutionary organization requires a continuing study of Marxism-Leninism-Mao Tse-tung Thought to develop clear overall guidance to political practice and doing dedicated day-to-day mass work. As the primary task of the Red Guard was building a political army, focused in all the technical aspects of military preparation, we neglected to do mass work to deepen our roots among the various sectors of people and win their respect and confidence to the revolutionary cause. Therefore, the Red Guard Party did not develop and expand to incorporate the many ideas and active support of the Chinatown community. The masses of people are the makers of world history and correct ideas only come from social practice, participation in the mass movement and interaction with society. Lacking this, there was no understanding of how to correctly move ahead.

Due to the lack of political clarity as a guide to work, we didn't know how to approach the task of building a strong revolutionary political organization. Struggle within the organization as to direction and political line did not occur, and many times the leadership would make decisions and rank and file members were left to carry out the task. We did not benefit from collective struggle and discussion which is vital in

forging greater unity and understanding within the entire Red Guard to strengthen the organization, but rather someone to just do the work, creating frustration and demoralization of cadre.

These internal contradictions within the organization coupled with our incorrect political line, our way of approaching socialist revolution stifled with organization's growth and development. With the mounting contradictions which were not resolved in trying to build a revolutionary organization, the Red Guard began to disintegrate.

CONCLUDING REMARKS

After 20 years of silence in our community, an outcry was heard across the country of the need for revolutionary change in our community. A political force which attacked the exploitation of our labor, degradation, racism and wretched living conditions that the Chinese people have been forced to endure since we set foot in this country. It called out to Chinese people to look towards the homeland . . .

— to learn from China's struggle to overthrow oppression and exploitation of the people by imperialists and the corrupt KMT regime led by Chiang Kai Shek.

— to understand and be proud of the accomplishments of 800 million Chinese people living in a Socialist Society under the leadership of Chairman Mao and the Chinese Communist Party.

The Red Guard put forth an image of Asians in revolutionary struggle which smashed the passive and submissive stereotype which most Americans had. This image spread across the nation inspiring Asian-Americans to struggle for revolutionary change, or replaced previous feelings of isolation with feelings of solidarity among Asian-Americans who were doing political work in their own areas throughout the country.

In the history of the Red Guard's existence we made many serious errors which led to its dissolution, but we also feel it contributed to the overall development of the American revolutionary movement.



Red Guard Party members in San Francisco's Portsmouth Square.

Hop Sing Tong Challenged

by a Staff Reporter

SAN FRANCISCO — On March 1 a leaflet signed by four expelled members of the Hop Sing Tong was posted and distributed throughout Chinatown asserting that they were "innocent" and their expulsion "unfair." This is the most recent example of the declining power of the old Kuomintang forces within the various Chinatown organizations. It is an example of the desperate struggle the KMT is leading to retain its dwindling power.

According to the leaflet, the old bosses in the Hop Sing Tong have long engaged in corrupt dealings. For example, during last year's election of officers, the Tong directors hired four goons to "supervise" their election, thus intimidating the voting members.

Responding to this intimidation, a group of members filed a law suit against the illegal election procedure. Subsequently the YOUNG CHINA newspaper, mouthpiece of the KMT, announced the expulsion of four of the members who had filed the suit. The court's decision on Feb. 26 however, ruled in favor of the suitors against the Tong and designated March 9 as the date for a new election. The Hop Sing Tong bosses thus met with complete failure in their attempt to control the elections.

GEORGE CHINN

It was also reported that George

Chinn, San Francisco's newly appointed supervisor attempted to defend the Tong at the court hearing.

Beneath this surface protest of the illegal election procedure is the members' deep discontent over the Tong bosses' use of the Tong's funds for their personal use, the bosses' use of the Tong for their own benefit and the imbalance in the financial books.

OTHER INCIDENTS

In the past several months, there have been more than one incident in the elections of the Chinatown associations. Last November, the Shiu Hing Benevolent Association barred the Chou Ai Lin Tong from sending a progressive representative to serve as chairman of the association. In mid-January, the Lun Sing Association in New York City attempted to photograph all the voters in their election. This caused strong protest from the ten biggest organizations under it. They stopped the illegal tampering of the election procedure and has resulted in the elections being indefinitely suspended.

The present incident in the Hop Sing Tong further demonstrates to what extremes the "Chinatown spokesmen" will go to retain their power, thus making it prime time for dissenters to come out and challenge them.

Health of Women and Children Protected in China

PEKING — March 8, 1973 (Hsinhua). A medical network throughout China protects the health of women and children.

The government has set up medical institutions and organizations for this purpose in all parts of the country. The general hospitals above the county level and hospitals of industrial enterprises all have departments and wards of gynecology, obstetrics and pediatrics. Most big and medium-sized cities have maternity and children's hospitals. Every rural people's commune has a medical center and all production brigades have women barefoot doctors and midwives.

The institutions pay prime attention to preventing disease and stress raising the physical fitness of women and children. Many places try to treat common and recurrent gynecological diseases in a planned way by giving all women medical check-ups. Lutung County in Kiangsu province gave more than two-thirds of the women — 150,000 adults — a general check-up in 1970. In addition to treating patients, the county medical departments send out medical personnel to spread knowledge about how to prevent disease and also give treatment. The health of China's women has generally improved. Children are given free b.c.g. and inoculations for the prevention of smallpox, diphtheria, whooping cough, measles and infantile paralysis. Smallpox was wiped out in early 1950s and the incidence of infantile paralysis, diphtheria and measles has been greatly reduced.

Before liberation, women peasants had no possibility, due to poverty as well as the shortage of doctors and medicine in the countryside, for pre-natal examinations and advice. Old delivery methods brought the rate of still-births and mortality of the new born as high as 200

per thousand and maternal mortality in difficult labor was 15 per thousand. Pre-natal examinations and new delivery methods are common now in the countryside and guidance is given to protect the health of the mother and the new born.

The rate of still-births and mortality of the new born in Chanan People's Commune of Jutung County in 1971 was 11.5 per thousand and Luwan district of Shanghai reported 9.4 per thousand.

Equality with men in all spheres of political, economic, cultural, social and domestic life has opened all fields of work for women, except jobs injurious to their health. Women working in government offices, industrial enterprises, hospitals, schools and other state-run undertakings get free medical treatment under the state labor insurance regulations. Women staff members and workers in industrial enterprises may retire at age 50 and those in government offices at 55, in each category five years earlier than their male counterparts. Pensions range from 50 to 70 percent of wage, according to the number of years worked. Maternity leave is 56 days with full pay. In case of difficult labor, the leave is 70 days. Nursing mothers do not work night shifts and are given one hour during each shift to nurse their babies. The cooperative medical service set up by many rural people's communes and production brigades rests on the principle of voluntary association and mutual aid. Commune members pay a small fee every year. This is augmented by subsidies from the commune to make up the cooperative medical fund. Common ailments are treated free of charge.

Many nurseries and kindergartens have been set up in China to look after the children well.



The head of the gynecology department of the Shansi Provincial Medical School describes the problems of outer-uterine fetus development to a group of young "barefoot doctors" who will take their skills to serve remote peasant populations.

"Clothes Make the Person?"

But Who Chooses the Clothes?

The following article was translated from the PACIFIC WEEKLY, a Chinese language progressive newspaper in San Francisco. It concerns the personal observations of a recent visitor to China on clothes and fashions. It is a timely article considering that it is that time of year again when the fashion industry in the U.S. brings out its "spring wardrobe."

A Chinese woman, who grew up in Hong Kong and is now teaching in a public school in New York, had once remarked that when she first crossed the border into Hong Kong, she was very excited to see the multitude of colors and styles in women's fashions in Hong Kong. Because, she said, in China everybody dresses more or less uniformly in style, and this did not appeal to her aesthetically, she liked better what she saw in the capitalist society.

Of course this is her personal opinion, and we cannot insist that everybody always think alike. In a way, it is like the few more "conservative" ones among us who, when we see that women in China do not have on those thick layers of eye make-up, we feel very good indeed.

HIP FASHIONS

My own background had been different from this woman teacher in New York. When I was studying at Toy Shan City, I had always admired the school-girls dressed in their school uniforms. The multitude of "hip" fashions are only to be found on the bar girls of the town Si-Nin; and the "hip" styles are considered the big attraction of the town itself. I myself did not find it attractive at all. Because in those days what is admired is simplicity and chastity, while exaggerated appearance and out-

rageous fashions are generally disapproved of. So anyone who grew up in such a culture will of course differ considerably from that woman who now teaches in New York in what each finds acceptable or appealing.

UNIFORMS

There is a difference between students in uniforms and an entire people in the same style of clothing. Using the same kind of material and the same amount of cloth, we might wonder why can't there be variations according to individual tastes? In fact, when we were visiting in China, we found there is just such a creative tendency among the people, in particular with the young girls and the children. And even the adults do not dress exactly alike. For example, the comrade who was our sightseeing guide and companion at Wusih had on a pair of flannel trousers (though it is rather old in style), and the comrade at Soo Chow had on a rather special pair of leather shoes. And if we should go to China again 2 years from now, I am sure we will find even more varieties in the people's clothing.

Whereas, "fashions" in the U.S. have gone to the extremes, with a complete change-around taking place every 2 years. Here, the so-called "fashion designers" exercise even more autocracy than kings used to. When they pronounce one particular style to be "in", your sons and daughters must then take it up obediently, or else run the risk of losing face for not being "in" on fashions and fads. And so the suit which is selling at \$100 this year will be sold next year for one-fourth or one-third less, simply because by next year fashions have been changed. Some people of Chinatown know of a discount store where out-dated

but brand new suits can be had for about \$29 each, which in their "in" days would have cost you \$100 or more. This is an unreasonable and outrageous phenomenon in economic terms. That is why, in China, the autocracy of "fashion designers" has been done away with. That, I think, is a very good thing indeed.

USEFUL CLOTHES

As for myself, since I am no longer in my youth, the clique of "fashion designers" and their bag of tricks have no claim on me whatever. When I shop for clothing I ask only that they fit and are comfortable. Their "value" has no bearing on my choice: that is, I do not like a suit more just because it's an expensive suit. Perhaps in the U.S. today, my views are only shared by a minority. But in China where peasants are 80% of the population, the people value only what is practical and useful. Such a people would never let themselves be dictated by the so-called "fashion designers." Obviously then, the viewpoint of that woman teacher in New York toward "fashions" can be but representative of a very small minority.

When we were in Peking, for example, I saw my daughter's 6-year-old boy wearing a pair of pants that has a big patch on it. It did not strike me as anything odd. I know the family does have sufficient materials around (although I had also brought them several yards of material as presents). Yet this child does not even consider it undesirable to wear pants that have patches on them. Instead, he makes good use of that pair of pants.

Therefore, I feel that only when the clique of "fashion designers" are done away with will all of us here be liberated in the matter of clothing.



Child Care . . .

continued from pg. 1



city day care services is the Work Incentive Program (WIN), a federal job training program. A recently passed amendment, called the Talmadge Amendment, allows big businesses, like Rockefeller's Chase-Manhattan Bank, to hire WIN people and pay only 30% of the salary while the remaining 70% will be covered by the federal taxes. A bonus will be given to the business if they hire a welfare recipient. Neither the business nor the government will have to pay much for the labor.

Thus the present day care centers will no longer be a "lifesaver" for working mothers. Many mothers will be forced to quit their jobs, to stay home with their children, and to go on welfare. This may however lead them back to work, but at half the pay. So the federal regulation to terminate day care for working mothers and "work fare" are just more attempts to exploit the labor of working women.

SAN FRANCISCO — Two hundred Chinese mothers with their children joined with over 1800 women on March 2 to angrily protest the proposed cuts by the Nixon Administration for the day care centers. The rally was held at the Civic Center followed by a militant shouting around the local HEW offices.

A barrage of speakers attacked the proposed cutbacks followed by city and state officials who attacked the Nixon Administrations' proposed cutbacks and who pledged to see that more child care is provided to the mothers.

CHINATOWN

San Francisco's Chinatown has 10 preschool and day care centers which presently serve 540 children out of 5500 children aged five years and younger according to the 1970 Census. After twenty years of continuous hard work the Chinatown Community Child Care Center opened on November 15, 1972. The Center was intended to serve as a model of a bilingual, bi-cultural preschool education. Forty-four children are presently enrolled for child care with a waiting list of over two hundred fifty children are listed as "in dire need."

This is not the only demonstration planned to support the child care issue, there have been several in the San Francisco area recently, as well as many nationally. A big demonstration is planned for April 7 in San Francisco.

Interview . . . continued from pg. 1

amazed that the savages and renegades were out burning again. I guess we fortified that, didn't we? But we find almost that there is a lunacy which prevails in this society. On one hand, they can tolerate and justify this destruction and genocide against the people in Southeast Asia. They can tolerate and justify the destruction of Indian people in South America who are being herded up like we were a hundred years ago. Genocide is a way of life down there for our people. And yet in this country when it's right in their own backyard, all of a sudden it's all very bad. . . . We don't understand how they can justify on the one hand and the other hand condemn. There is racism. We see this happening.

The issue is not destruction. The issue is not burning down a building in Custer, South Dakota. The issue is not going to the Bureau of Indian Affairs in Washington during election week and the destruction that occurred there. That's not the issue. The issue is the destruction perpetrated on our way of life, our land, our reservation, and our religion . . . that destruction. The fact is there remains only 850,000 of us today. There were 850,000 when Columbus came here. In the 1900s, at the turn of the century, we were diminished to 220,000. So what does this tell you about destruction? It's outright genocide and still goes on. . . . Murders uninvestigated continuing . . . Indians have always loved life, but we are prepared to die if that will bring about the change we need. . . .

Q: What's the situation of Indians in the Eastern part of the country, for example, New York City?

A: We find close to 200 tribes that have been virtually swallowed up in the expansion, the Anglo-white expansion of this country. They are now standing up with new pride, new dignity, and recognize they too can fight. In reality, American Indian Movement has brought about a new awareness not only for our people, but it's brought about a new awareness in the consciousness for White America . . .

We see a new awareness that is genuine, and we hope that is not again a bunch of empty words put down on paper and then walked on. We Indian people have seen that happen on 371 separate occasions where various presidents of this country put their seal and name on a treaty, congressionally ratified, and then totally violated. . . .

We were rejected from the mainstream. We tried that, and it's failed. What has happened is the Indian people came to urban areas. Any services, no

matter how inadequate they were, have been severed; and services ordinarily provided to Indian people protected within the treaty and agreements reached are totally severed. Our people's problems are multiplied. They're supposed to serve us health; education—turned out to be 4th grade education—and to assimilate. They want us to assimilate; but yet they don't give us the proper tools, proper education to equip us to assimilate. . . .

It's a beautiful thing what's happening and the whole awareness has been brought about by "militancy." If you talk about militancy of Indian people, call us radicals, you have to go back 200 years when a whole bunch of radicals were running around this country. . . . They dressed up like a bunch of Indians and threw tea in the harbor and tried to blame it on us. . . . Only 200 years later they completely forgot about how this country was founded. It was founded on violent revolution, and today they're trying to put it down all over the world. They fired the first shot at Concord Bridge and that shot is still heard in other lands. What we are saying today if they continue to deny us our rights as sovereign people is that shot will echo again. We are well prepared to deal with it again. Well, we're not well prepared. They think we're a sophisticated army up there. They're standing out there with M-16s and all these weapons of violence. Well, the stereotypes we're allied with is the stereotype image of savages. They're more afraid of a flaming arrow more than an M-16.

past with promises of tomorrow. We are the warrior class of the century. We are responding to the pound of the drum. Many of our young people have went back to learn the dances and drum to know who you are. We have been responsible for creating Indian programs in colleges, high school, and elementary schools. We have been responsible for changing the curriculum. We have youth programs. We are concerned with alcoholism. We are advocates of programs. We have set up legal systems. We do all these things. But the press never covers it. They want to talk about rampaging Indians again and uprisings . . .

If we can get the Government to sit down and honor their treaties and sign another peace treaty with us—one that's meaningful, end the war here. Of course, we'll be on our way. If 371 treaties were honored, we can restructure our life. We can rebuild. We can start our own alcohol programs. Our own alternative educational system. We can put together effectively a bilingual, bicultural educational program. What we need. Before it's been a European system of education forced on us, telling us that Columbus discovered America. But we discovered Columbus and good thing we did. They would've died. They brought rum and whiskey and forgot to bring medicine and vegetables. . . .

Q: What are examples of other non-Indian movements which have given you courage and ideas?

A: We've never been influenced by any particular movement. There's been a lot

"We're talking about sovereign rights"

Q: Can you recount your own personal history, how your suffering reflects the typical experience of Indian people?

A: I saw poverty, hunger, suffering, mistreatment, abuses. White teachers with their superiority complex telling us what they think we are. I heard the term the "dirty Indian." Indians are lazy and all the stereotypes. Young people are beginning to believe it. That's why there's a strong need for an organization like the AIM. . . . Many of us have returned to the religion of our tribes away from a confused notion of society that has made us slaves of our unguided lives. AIM is attempting to connect the realities of the

of feeling that we have been motivated by the Black movement. For instance, they say, "Why haven't you demonstrated sooner?" Well, we have been demonstrating for 482 years ever since they tried to jam another form of religion down our throat. We've rejected it. We have been demonstrating against an educational system that's stripped us of our pride, dignity, culture, and our way of life. That's why we have a 60 to 90 percent drop-out rate. We have certainly demonstrated against the total society with alcoholism. Our people are burying the frustrations set in — that caused alcoholism. It indirectly or directly affects 85 percent of our people. We have demonstrated at Wounded Knee and Washington Creek in Wyoming, Sand Creek — a violent demonstration where our people died in struggle. Demonstrated for 482 years and no one's taken the time to take a look and ask why we are demonstrating. The Black movement that came along was just coincidental. The Black movement brought a new awareness of disenchantment. Then they look at us and say the Indian people are disenchanted too. But we've been disenchanted. There's really no relation to the Black Power Struggle. We support and understand why Blacks are revolting. They have a right. They stole our country and built it on the backs of the Blacks. Today they put the lettuce on the tables from slavings of the Chicanos. We see it a total struggle. Even though we might be able to align ourselves with 3rd world people, we are not 3rd world people. We, American Indians, are a sovereign people, aboriginal people. We have a treaty problem. We don't have civil rights or constitutional problems. Even though we'd like to see that provided to us too. We're talking about sovereign rights. We're not ethnic. We're not minorities. We're really the landlords of this country. We're the richest people in the world, and yet they stole our wealth. We never put a price on our land. You can't put a price tag on the earth people live and work on. We're going to win. This whole society is surrounded by Indians and they don't even know it. . . .



American Indians hold government agents captive

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華埠婦孺參加大示威



三月二日華埠婦孺在大埠市府參加示威

大埠：三月二日近二千名婦女在市府舉行了一個大示威，強烈反對尼克松當局裁減托兒服務的經費。

參加這次示威的華埠居民有母親和兒童二百名。這次裁減經費影響勞動婦女至大。她們目前多數把孩子交由政府辦理托兒所。照顧，那是免費或者是收費廉宜的。然而這種服務到本年六月底便告終結了。

當日發表講話的人很多，包括州、市官員。他們嚴厲斥責當局的措施。集會後又到「衛生、教育和福利局」的分部叫口號。

華埠政府辦的育嬰和托兒服務共有十所，接受服務的人數是五百四十名兒童。這個數字，根據七〇年的統計，不過是五千五百名五歲以下的兒童中一個很小部份。居民最希望有的，是雙重語言，雙文化的入學前教育。經過二十年不斷的爭取，一九七二年十一月十五日才開放了一所「華埠托兒中心」。該中心目前容納四十四名兒童，候名單二百多人，其中五十名是被列為「非常需要援助」的。情況嚴重可見一斑。(接第二頁)

茵陳起義

美國茵陳(即紅人或印第安人)為抗議種族主義政策和惡劣的生活條件，在二月廿七日深夜佔領了南達科他州的一個小城翁得利，並且同當局派去進行鎮壓的武裝人員展開了激烈的鬥爭。這是茵陳繼續去年大選期在美京大示威以來最龐大門爭的一次。

二月廿七日深夜，約二百名茵陳駕駛着約五十輛汽車，佔領了翁得利。到二十八日，參加這一鬥爭的茵陳已經增加到四百名。

當局派了聯邦法院執行官，聯邦調查局人員和茵陳事務處的警察共約二百五十人，乘坐車輛，攜帶武器，包圍和封鎖了翁得利，並且進行了無理逮捕。

茵陳佔據了城裡高地上的一座天主教堂，拿起武器進行抵抗，聯邦調查局承認，它的幾部車輛受到了槍擊。聯邦航空當局還被迫下令，禁止飛機在茵陳佔領地區的上空低空飛行，以免遭到射擊。

據報導，佔領翁得利的茵陳曾經向政府提出了他們的合理要求，其中包括取消對茵陳的種族歧視，徹底調查茵陳人居住的「保留地」內的生活條件等等。但是美國政府遲遲沒有作出答覆。這次鬥爭的一位領導人說：「我們要佔領這個城直到政府願意同茵陳打交道」，「我們不準備不戰鬥就讓步。」

美國的茵陳幾個世紀以來一直受着殘酷的剝削和壓迫。就在這次茵陳佔領的翁得利小城裡，在一八九〇年十二月，當美國政府強迫一批茵陳遷移到一個新的「保留地」去的時候，有約三百名茵陳包括婦女和兒童遭到了聯邦軍隊的大屠殺，死者的屍體就埋葬在那座天主教堂附近。這次屠殺是聯邦軍隊最後一次和茵陳衝突，美國史上稱為「翁得利之役」。

直至發稿為止，茵陳已經在翁得利堅

不顧鎮壓開除

合勝會員向僑界申訴

大埠：三月一日有人在華埠中心標貼及派送一張傳單，是由四個人聯名簽發的。這四位被「合勝堂」革除堂籍，認為「是屬無辜及不公平」，是故向僑胞鳴冤，求點公道。

照文中大意，合勝堂的當權派騙詐舞弊，去年十二月十五日買通四名警察到場鎮壓，以完成其「民主」的選舉，並隨即舉行由總理委任職員之典禮。其時數十人礙于警察在場，反對無效，只可忍氣吞聲。

事後這班人向法院起訴，二月廿日審案後，旋有二月廿二日當權派公佈革除其中四位原告之堂籍之事。奈廿六日法院判原告得直，並定三月九日重新選舉。至此當權派宣告徹底失敗云云。

此案還有個插曲。傳審判日嚴泮欣越權要替被告的當權派辯護，為法官斥責，結果沒趣地退下。

根據一些老華僑說，這四名被開除的只是公開的名單，還有一些沒有公開；又說這次反抗是借題發揮而已，主要的是當權派假公濟私，動用公產，數目不清。查連月來華埠社團因選舉引起事故已有數起：

十一月間大埠肇慶會館制止周愛蓮堂派出開明人士出任主席；一月中旬繼有紐約的聯成公所泡制「影相投票」，引起屬下的十大僑團一致聯名反對，遏止了非法舞弊以至選舉一事遙遙無期。今番「合勝」事件更加證明了當權派僑領目空一切，罔然弄權，召致天怒人怨，已到了不值其所為者紛紛起來「撥正之」的時候了。

持了兩星期，情形還未有得到解決。關於這次鬥爭詳情，請看本期聲明和訪問的專文另載。

府提出了他們的合理要求，其中包括取消對茵陳的種族歧視，徹底調查茵陳人居住的「保留地」內的生活條件等等。但是美國政府遲遲沒有作出答覆。這次鬥爭的一位領導人說：「我們要佔領這個城直到政府願意同茵陳打交道」，「我們不準備不戰鬥就讓步。」

美國的茵陳幾個世紀以來一直受着殘酷的剝削和壓迫。就在這次茵陳佔領的翁得利小城裡，在一八九〇年十二月，當美國政府強迫一批茵陳遷移到一個新的「保留地」去的時候，有約三百名茵陳包括婦女和兒童遭到了聯邦軍隊的大屠殺，死者的屍體就埋葬在那座天主教堂附近。這次屠殺是聯邦軍隊最後一次和茵陳衝突，美國史上稱為「翁得利之役」。

直至發稿為止，茵陳已經在翁得利堅

本期要目

- “美洲茵陳運動”的聲明
- 婦女節慶會盛況
- 訪問茵陳領袖
- 胡志明的詩
- 要懷疑、要深思
- 社會風尚

一三四五六七

美洲茵陳運動的聲明

翁得利不再是最暢銷書籍名字的一部分了。它是此刻美洲土人和美國人良心對質的地方。

這個戰場八十三年前變成公墓，三百名拉哥達族的男女老幼在這裡集體被埋。敵人如故：美國政府，無知覺的社會和它那處處拒絕老實地與茵陳人相待的態度。

非茵陳的美國響應了關於翁得利(血戰)那本書，使之成爲最暢銷的：現在我們土人正在使這些人觀覺翁得利今日依然存在；它並非過往歷史的部份。一八九〇年以來，美國政府屢屢侵佔茵陳土地——超過六十萬英畝礦藏，河道、木材、剩下來給我茵陳的除了四十二年壽命率外，什麼也沒有了。自殺率高出全國七倍。嬰孩夭折率三倍。一家人平均每年收入一千五百元，其中不少不足五百元。百分之六十至一百沒有得到普及的教育制度。我們得痼疾和呼吸症候最爲常見。居住全部缺乏，而牢獄却擠滿茵陳人民。

數週前，我們在南達科他州吉士達使大家知道茵陳人民面臨的雙重道德標準(詳見訪問茵陳領袖專文——譯者)。美洲土人會繼續提醒美國政府，茵陳事務處和這個社會：殺害我們人民，屠略我們人民必須終止。...

你們千萬表達了對美洲土人同情和恥辱的人，可以有機會表示實際的支持和關懷，捐助給「保衛翁得利基金會」

(Founded Knee Defense Fund, United Bank of Denver, 17th St. & Broadway, Denver, Colorado)

三月五日



簡訊

英國罷工持續

自從二月廿七日開始，由煤氣工人開展反對凍結工資的鬥爭引起了連連罷工，使英國的經濟生活受到嚴重的影響。

這種現象，是英國政府嫁禍勞動人民來對付惡性發展的通貨膨脹所至。英國政府步美國後塵，去年底實行凍結工資和物價九十天，今年一月中，英國政府又宣佈凍結期延長，至使二月十四日四萬七千名煤氣工人起來鬥爭。

罷工遍延全國，較大规模的包括空運人員，政府僱員，非營務的醫院工人。影響大的有教師罷工，使十一萬名學生不能上課；還有二萬九千名火車滅務員，使全國火車陷于停頓。持續了二十多天的煤氣工人罷工，使很多家庭和學校失去了暖氣供應。

罷工正是方興未艾，繼續發展。

主要的汽油公司均已和工會達成合約，只有全國第二大的蜆壳公司除外。但是工人得到灣區和國際支持，包括德國，黎巴嫩，委內瑞拉和牙買加。

貶值後歐洲美元風暴

美元再度貶值以來不及一個月，又面臨一場危機。二月底西歐各國金融市場出現大量拋售美元的風潮以後，共同市場各國和日本相繼從三月二日起關閉外匯市場。爲了應付這場美元新危機，共市九國財長在布魯塞爾舉行緊急會議，要解決美元危機，「確立共同立場的適當基礎」。

美元虛弱是每次西方貨幣風暴的根源。現在流動在歐洲的美元高達八百億之巨。這些「歐洲美元」到處泛濫成災，給西歐國家和日本很大困難。

至現時止，共市九國三月十二日宣佈德，法，比，荷，丹麥和盧森堡六國彼此相對幣值不變，對美元採取浮動率；英國和愛爾蘭則相互另外浮動；意大利獨立浮動。這實際是美元的變相貶值。

獨立國家教育發展快

兩個以前殖民統治國家，獨立以來，興革教育，有了長足發展。

其一是五八年獨立的幾內亞，現在有學生廿五萬，比以前增加了五倍多。每年教育經費佔國家預算的四分之一，政府並在獨立後創造了本國的文字。

另一則是五七年獨立的突尼斯。以前四分之三成年人和全部婦女是文盲，現在小學生十年來增加兩倍，中學生四倍，大學生達五倍。

三國大選揭曉

智利近二十年來得百分之四十選票的第一個政府。這次普選時國內階級鬥爭比較尖銳。人民聯盟是以社會黨和共產黨爲主的。二、北愛爾蘭的芬精黨與勞工黨聯盟，在大選中擊敗了執政十六年以連治爲首的費安拿飛黨。連治是個反對獨立的保守派。現在議院一百四十四席中聯盟政府佔了七十三席，還有一席是個擁北愛共和軍的獨立競人所得。三、法國上週大選，是戴高樂逝世後的首次。戴高樂派雖然得到勝利，但是遇到了頑強的對手——社會黨和共產黨聯盟。第二輪投票前官方還估計左派佔優勢。

閱 訂 請

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(上續第一頁)

華人是第三世界人民的一部份。在廣大勞動階層的家庭裡，因爲工資低，爲了負擔家計，婦女必需工作。她們工作的地方又沒有照顧孩子的設備。政府一旦取消托兒服務，不少人將找不到解決的出路。因此，連日來大埠還有種種形式的抗議。其實全國各地都發生了抗議裁減托兒經費的示威。大埠還定了下一次示威在四月七日。

另訊：紐約市婦孺一千多名，三月六日在聯邦廣場舉行了同樣的對裁減托兒經費的示威。據報導，裁減將影響市內接受服務的母親三萬四千名。

越南問題國際達成決議

巴黎：經過五日的討論，關於越南問題的國際會議，已于三月二日閉幕。會議通過了「關於越南問題的國際會議決定書」。決議書有九條，表示確切贊成、支持和徹底尊重一月廿七日「關於在越南結束戰爭，恢復和平的協定」和有關的四項議定書，「鄭重承認并徹底尊重越南人民的基本民族權利，即越南的獨立、主權、統一和領土完整以及越南南方人民的自決權」。

參加會議的十二個政府代表團草簽了用越南文、中文、英文、法文和俄文五國文字寫成的決議書。他們是代表越南民主共和國、越南南方共和國、臨時革命政府、中國、加拿大、法國、美國、英國、印尼、匈牙利、波蘭、蘇聯和越南共和國。出席的還有聯合國秘書長瓦爾德海姆。

日埠居民反對迫遷

大埠：近月來大埠重建處肆意拆屋迫遷，引起了日本埠居民強烈的反對。

這種行動是重建處和企業界勾結，要將灣區一帶依照他們的計劃來發展成工商業中心而起的。這個計劃影響第三世界人民社區至大。在日本埠他們計劃要把宅變為遊客區，由旅遊企業界操縱。比如，新建成的單人柏文月租起碼二百廿五元，實非平民所能負擔。

上月一個月內，重建處迫遷了廿三家人和六間小生意，因為沒有得到適當安置，加上尼克松當局把平民樓的建造擱置了，所以不少人生活面臨徬徨。

日本埠居民被迫遷徙，已經有過一五八年商家為了建造目前的「日本貿易中心」，迫遷一千五百人的歷史。

現在日埠居民為了維護自己居住環境，已經組織起來，并且作出三點反重建的戰略：(一)未清楚得知新建安置以前不搬；(二)遷出後保證將來能搬回日本埠；(三)平民樓宇是權利，要求平租樓完成。

三年來大埠反迫遷的事件屢見不鮮，有孖結街以南居民反對尤巴般拿計劃，美慎區外西區和華埠的國際旅店等，可見日本埠居民的鬥爭是整個反重建運動的一部份。

婦女節多姿多采 慶祝會盛況罕見

三月八日是國際婦女節。世界各地婦女紛紛舉行慶祝。大埠華人進步會主辦的慶祝會更是節目豐富，盛況空前。

各界中外婦女，埠內外的、學生的、唐生土生的，老的幼的三百多人把會堂擠得站立無餘地。節目除布斐餐外，有演講、歌唱、啞劇、幻燈片、舞蹈和電影。



全體合唱



花鼓歌舞

這次盛會各界亞裔婦女鼎力合作的結果。不少華埠勞動婦女，在工作在家務百忙之餘，鼓起了冲天干劲，決心把籌備中各大小事情辦好。還有女學生，她們不辭遠道來到華埠一起工作，給工作的熱情融化了。一位工廠女工的丈夫看到了太太的表演，感到非常自豪。他還認為那齣關於車衣女工的啞劇把她們壓迫的真相描寫得很出色呢。

這次慶會的意義，使到各界婦女一道上工作，一道來組織，具體地了解到「半月天」的力量。



有關車衣女工的啞劇

蘇修聯邦動亂多

自從修正主義者當國以後，蘇聯已經變成激頭激尾的一個階級社會了。多年來西方報章上登載了令人不能置信的矛盾重重，尤其是與美國政府勾結和搶奪，農業失收和少數民族問題，更是一個腐朽社會的寫照。最近美國報紙還向社會名流介紹蘇聯的時款透明女裝呢！但是，激動的社會中人民對問題的反應報導却很少，這故然是蘇聯當局大力壓抑所致。一份「日常事件與新聞」的地下報紙最近傳到法國。著名的巴黎「世界報」刊出了所報導的立陶宛邦暴動事件，使人對蘇聯國內社會狀況的了解很有幫助：

去年五月，立陶宛邦卡烏納斯市上一名青年工人跑到市執委會前的公園上縱火自焚。遺在自殺現場的字條上寫着抗議立陶宛現狀因此厭世的字句。

這位青年在醫院經救治無效去世。這件事却釀成了群眾示威。

五月十八日出殯後送喪的民衆湧到自焚的現場，途中有節奏地高呼口號，要求釋放犯人，有喊：「自由！」「自由！」「立陶宛要自由！」當日民衆無法控制民衆，衝突直至深夜。

翌日騷亂又起，結果軍隊採取行動，被捕的達四百人，一時關牢房告滿，當局臨時把一些人關在一座博物館裡。

至秋天這份地下報紙截稿時，仍有示威男女受到傳訊。

十月五日，當地的公開報紙「立陶宛蘇維埃報」報導這次暴動中八名被捕者案件，全部「擾亂公共秩序」罪名成立，判苦工監禁一至三年。

「世界報」還透露，在俄羅斯、烏克蘭和波羅的海東岸各邦裡，已經有一千多人被捕。有些人被判了長達十年的徒刑。

訪問茵陳運動領袖比拉哥

二月廿七日發動佔領翁得利事件的是「美洲茵陳運動」組織。

以下是本報駐紐約記者三月五日訪問該組織領袖V·比拉哥的對話：

問：「美洲茵陳運動」是什麼？

答：「美洲茵陳運動」是一九六八年在明尼蘇他州明里亞波里市成立的。我們在保留地（即茵陳的集中營統稱「譯者」裡。目前我們有六十多個支部。這個發展非同小可。我們包括各種人士，由長老祭師到傳統份子、年青人、保守派，甚至所謂出賣者都有。他們和我們一道。我們得有一百百分之八十五到九十的茵陳支持。只是，一小撮官僚，變成了白人那種與茵陳作對的茵陳才譴責我們，但是我們是維護所有維護我民族的。

「美洲人士運動」成立以來就要求公平待遇，和其他民族得到的平等。我們是主權民族，理所當然應得到美國憲法下的保障。但是我們在全國，無論在那裡——在保留地內外，公平待遇一律崩潰。...

問：近來還有其它事件嗎？

答：引起了南達科他州吉士達事件的是一個叫做史密斯的白人。他殺了屋拉拉蘇斯族人拔克，被控二等殺人罪。證據明明是在日前拔克打架，將三人打倒。其時三人曾恐嚇他第二天要報仇。他們事實去了，把拔克殺了。這是有預謀的，而具檢察官只告他殺人。在另一案件裡，一名白婦被殺，現場沒有證據，指證人又是醉酒的，他們却因身在現場附近而控告一名屋拉拉蘇斯族人一等謀殺罪，並且不準保釋。因此「美洲人士運動」對南達科他州採取強硬立場和要求美國主持公道，並在該州號召了「茵陳民權日」。你了解到這個國家還

是德遜兒童玩牛仔打茵陳的。這種根深蒂固的種族主義好像無人知道它的存在，但事情一發生就形現了。吉士達的警員做得很過火，襲擊我們。我們當然回敬，而且老實說，把他們打得落花流水。這是在美國的茵陳一面倒大的勝利。七三年在吉士達我們再有能力對付他們。那裡損了一點兒財產，全國便驚動地說野人和叛徒又來放火了。我想是我們做成的，不是嗎？但是我們認出這個社會上了顛狂。一方面，他們能容忍目前在東南亞和南美，像百多年前那樣滅種屠殺亞洲人和茵陳為合理。然而在本國，就在他們自己的後園裡，忽然間一切都壞透了。我們不明白他們怎麼能一方面認為合理，另一方面却責難。這是種族主義。我們親眼見的。



標貼寫著：一八九〇—一九七三勿忘翁得利

問題不是損毀，不是在吉士達燒樓宇，不是在大選選到美京茵陳事務處去亂一下。這都不是問題所在。問題在於毀壞我們的生活方式、土地、保留地和宗教。這種種毀壞。事實是今日我們仍然只有八十五萬人。哥倫布來這裡時有八十五萬，二十世紀初期我們只有廿二萬。這些告訴你什麼是毀壞啊？是滅種一直下去。繼續隨意殺人。茵陳素來熱愛生命，但為了得到我們需要的改變，我們萬死不辭。這樣茵陳

人在南達科他州和屋拉拉族再次起來反抗暴政，反抗貪污的茵陳事務處仍然控制我們的生命。從政治上的角度看，美萊村大屠殺作風的例子不外是在宇宙的另一部份向另一群有主權的人民進行戰爭吧了。我們的鬥爭大致上相同，雖然我們從來沒有和外國政治上結盟，然而這個社會意識圖責難我們是共產黨。他們就是不肯了解土著基礎上的主權民族。

如果你說茵陳人尚武，說我們激烈，你得回顧二百年前那群激烈份子在這個國家裡走來走去時。他們穿得像是一群茵陳者。按：指美國革命時波士頓茶行爲一譯者，將茶葉倒進港口海裡，企圖嫁禍給我們。只是二百年了他們全部忘記美國是怎樣立國的。它是以暴力立國的，今日它在世上四出鎮壓。他們當日在「和睦橋」上一聲砲響，這聲砲響今日在別的國土依然聽聞。我們今天說，如果他們繼續不認我們主權民族的權利，這聲砲響一定再會共鳴。他們怕燃火的弓箭比M一十六還厲害。

問：你可以講一下翁得利目前的情況和主要要求是什麼嗎？
答：昨天傳說有人潛逃，走了八英里，是有人害病，糧水短缺。士氣却是旺盛。他們認識到在持久應付美國政府。好幾個逃出的被捕去了。目前我們缺乏必需品甚於一切，而不是在體面的條件接受談判。「放下武器做個乖乖的小茵陳」那種條件不必考慮。我們不是那種人。我認為如有需要，最好還是留下來鬥爭。那邊的人要決定的。我在這裡（紐約），我會尊重他們任何決定。我們知道情形再度引起了國內和國際的關注。我們現時可以開始重建了美國的良心，使他們參預。叫所有到美京反戰集會的人和我們站在一起，終結這場史上最長，已有四百八十年的不宣而戰。越戰不算最長的不宣而戰，這場仗已進行了四百八十二年。如果我們能叫政府坐下來和我們守他們的約，和簽訂和平條約

「真正有意義的，這場仗就在這裡結束。當然，我們就走自己的路。如果那三百七十一個條約遵守了，我們就能重建家園，開始自己的戒酒計劃，另立教育制度，雙語言，雙文化的。以前是歐洲教育制度強加給我們的，告訴我們哥倫布發現美洲。但好在我們發現了哥倫布，不然他們要送命。他們帶淋酒和威士忌，却忘了帶藥物和蔬菜。...

問：有什麼非茵陳運動的例子給你們勇氣和思想的呢？
答：我們從不爲任何特別的運動所影響。有很多人感到我們是黑人運動鼓舞的。比如有人說：「爲什麼你們不早點示威？」其實，自從他們把別的宗教塞進我們喉嚨時，我們已經示威，達四百八十二年了。我們不接受。我們示威反對剝奪我們的威嚴，文化和生活方式的教育制度，因此我們有百分之六十到九十輟學。我們實際上用醜酒來向整個社會示威。我們民族把痛苦埋藏起來，造成醜酒。這個直接間接地影響了百分之八十五人。我們在翁得利等各地示威——這些暴力示威在鬥爭中死了。示了四百八十二年威而沒有人花點時間看一下或問一句我們爲什麼示威。黑人運動一道上來不過是巧合。它帶來新的呼喚，然後他們才發覺茵陳也一樣呢！但是我們早已呼喚了，和「黑人權力鬥爭」是沒有什麼關連的。我們支持黑人，了解他們爲什麼反抗。他們有權這樣。他們盜竊我們國土又建築在黑人的血汗上。今日他們搬上桌子的生菜是由奴役墨西哥人來的。我們看到鬥爭的全面，即使我們不是第三世界人民。我們，美洲茵陳是個主權民族是土著。我們有的是條約問題，沒有民權和憲法問題，即使我們也希望得到這些。我們說的是主權，不是人種，不是少數民族。我們是這個國的地主，是世界上最富有的，但財富都被竊去了。我們從來不把土地標價，不能把人民生活和工作業的土地標價。啊！我們必勝。...

胡志明「獄中日記」詩鈔

開洛



Ho Chi Minh

胡志明主席和簽名

越南人民的偉大領袖，傑出的無產階級革命家胡志明主席的詩集「獄中日記」詩鈔，最近由人民文學出版社第三次刊印發行。第一次出版早在一九六〇年，係為慶祝胡主席七十壽辰。

胡志明主席不僅是偉大的革命家，而且是一位淵博的學者，他深通中、法、英、俄、泰國等國文字，對中國語文、書法、歷史尤有精湛研究，他寫得一手好漢字，並喜歡用漢文寫中國舊體詩。他對中國舊體詩造詣極高，對中國舊體詩的創作，有極精當的見解。「詩抄」中就有一首「看千家詩有感」的詩論，主張舊體應賦予新內容。他寫道：

「古詩偏愛天然美，山水烟花雪月風

現代詩中應有鐵，詩家也要會衝鋒。

胡志明主席既是大無畏的革命家，也是善於運筆衝鋒的詩家。「獄中日記」詩抄就充分表現了這種精神，真是詩中有鐵，擲地有聲。

胡主席這卷詩集，是一九四二年到一

九四三年在我國廣西監獄中寫的。一九四二年八月，他爲了中越人民的共同鬥爭，冒着危險從越南來到中國，國民黨反動派竟與日、法帝國主義特務相勾結，當胡主席剛剛越過邊界，就非法地逮捕了他。而且百般折磨他。「解過廣西十三縣，住過十八個監房」，遞來解去，走了八十多天，有時日行超過百里，吃的是「每餐一粥肚空空」，睡的是「深秋無褥亦無氈」。經歷了十四個月暗無天日的牢獄生活，健康受到了嚴重損害。「獄中害大病，全身長癩痧，餓得又黑又瘦。」「獄中日記」便是在這段災難的日子裡寫的，寫出了他詩中有鐵，擲地有聲的豪邁詩語。

他以這樣樸實沉毅的四句冠於卷首：「身體在獄中，精神在獄外，欲成大事業，精神更要大。」

這種至大至剛的氣魄，沉毅勇壯的精神，正是一位革命家的偉大之處。他把橫逆之來，當作一種磨煉來堅定鬥志，增強戰力。正如他在「自勉」中所說的：

「災殃把我來鍛煉，使我精神更健強。」

他頂住橫逆，不屈不撓，把困難踩在脚下，進而把困難吃掉，這樣「大馬金刀」式的豪放詩句，在「詩抄」中到處可見。

比如，他在遞解途中，脛臂被麻繩緊綁着，又要翻山越嶺趕路，甚至被迫日行一百多里，受盡國民黨反動派的折磨，但是，他毫無懼畏，更且顧盼自豪。他在詩集中寫道：

「重山登到高峰後，萬里與圖顧盼間

「東方白色已成紅，幽晴殘餘掃一空

暖氣包羅全宇宙，行人詩興忽加濃。

他胸懷萬里，縱目全球，已經預見到

人民的革命烽火，熱氣騰騰，包羅了整個宇宙。他雖然被關押在暗無天日的牢獄裡，却欣然唱出報曉的歌聲：

「籠裡現時還黑暗，光明却已面前來

胡志明主席是一個偉大愛國者，他的本來姓名，就叫做阮愛國。他身在獄中，胸懷祖國，時刻想念着祖國苦難的人民，關注着祖國人民的反侵略鬥爭。他在詩集中，寫下許多憂國憂民的詩句：

「心懷故國千塘路，夢繞新愁萬縷絲

「一更二更又三更，輾轉徘徊睡不成

四更五更才合眼，夢魂環繞五尖星。

「寧死不甘奴隸苦，義旗到處又飄揚

可憐余做囚中客，未得親躬上戰場。」

詩集中有相當多部分揭露了國民黨反動派的貪污腐敗與殘酷野蠻。詩人不怕搜查，在獄中也要衝鋒，就把詩句當作匕首，他善於運用唐詩，用辛辣的幽默詞句，

曉不著

一更...二更...三更...
四更...五更...
曉不著
昔君送承至江濱，問我歸期指谷新。
現在新田已拜好，他鄉承作獄中人。
替誰友們寫報告，替友編修報告書。
同升平濟義難詳，替友編修報告書。
奉此等因今始學，多多博得感恩詞。

(上接第六頁)



我重讀「獄中日記」詩抄，深深地受到感染，受到教育。這一百首詩，表現了一個偉大共產主義者的愛國熱情，閃爍着革命的大無畏精神，神采奕奕地反映出充滿革命樂觀的英雄氣概。

向反動派衝刺。例如詩集中的「清明」一章寫道：「清明時節雨紛紛，籠裡囚人欲斷魂。借問自由何處有，衛兵遙指辦公門。」反動派的辦公門就是專門扼殺老百姓自由的屠門，這是詩人對反動派的一種嘲弄。

胡主席說：「古詩偏愛天然美」，其實，胡主席的詩不但有血有鐵，而且有天然樸質之美。蘇東坡曾批評李端叔詩作太雕琢：「暫將好詩消永夜，每逢佳句輒參禪。」詩意若隱晦到像參禪那樣，縱是「好詩」，也難消永夜。胡主席的詩，不雕飾，不用典，不做作。他的一首「元宵泛舟」詩寫得美極了：「今夜元宵月正圓，春江春水接春天，烟波深處談軍事，夜半歸來月滿船。」一面泛舟賞月，一面開軍事會議，半夜歸來，明月滿船，可以想見這位偉大的革命家是如何運籌攻守，從容對敵。

總之，從任何角度來看，當權派一無是處，反他們是應該的。現在社團中不少人質問當權派。合勝堂的四位勇士更起了帶頭作用。各種先兆給人一個印象：變革在所不免。

胡志明詩抄手跡

胡志明詩抄手跡

中國近事錄

蔣官員棄暗投明

蔣幫最近被逐出澳洲，原駐澳「大使館」的商務專員宋偉斌乘機擺脫蔣幫，回到中國，一行四人，三月三日晚上飛抵北京，宋受熱烈歡迎，他說：「我早有決心要回祖國。今天，我高興地回到了祖國。」

死黨棄僵屍

台灣的死黨西班牙政府三月九日晚宣佈與中國建交，同時與台灣蔣幫斷絕關係。

全國排球賽在開平舉行

四邑是中國著名排球之鄉，尤其是台山縣。今年的全國排球邀請賽由二月二十二日至三月十七日在廣東開平縣舉行，可見普及運動的熱烈。參加的男女子共十六隊。男的是：北京，上海，天津，山東，遼寧，浙江，福建，廣東；女的則減了上海，浙江，加上四川和江蘇。

「二·二八」談中國統一

中國人民政治協商會議全國委員會二月廿八日舉行座談會，紀念台灣人民「二·二八」起義二十六周年。廖承志和傅作義在會上分別講了話，促進中國統一，望台灣方面及早商談。

中日針灸象棋交流

日本針灸醫師會理事會最近通過決議，要同中國加強經驗交流，促進東方醫學。

另訊：日本五十多名中國象棋愛好者在東京召開大會，成立了日中象棋協會。

北京的婦女節

北京用茶會紀念「國際婦女節」，路透社列為是世界最大型的。參加的有千多名中國婦女，還有外交官和記者的夫人。此外又首次舉行女子環城接力賽跑。這一個賽跑全程一萬一千米，共分七段，起點和終點都在天安門。參加人數有一千六百名。

社會風尚

「基督教科學箴言報」最近選登了V所沙寫的一篇文章。這篇以「中國人到華盛頓指南」為題目，假借中國人的眼光發表對美國所見，現摘譯如下：

「到中國的美國人說我們的男女一般模樣，因兩性衣着相同也。其實美國青年人才是兩性衣着和髮式都一樣，其程度簡直有時男女難分。這種一般性顯然是專制的美國資本制度加諸社會的。」

「時裝款式是時髦雜誌強加的一種無情專制。如果有人越乎常軌，就遭社會排斥或免職，使愛自由者不是隨流就只有餓死。在美國，你很快就能從衣着中認出政府官員，又很快從他辦公室的傢私中看出他的官階。此外，商人、工人、農人等等都各有各的衣着。這有助於保持他們之間的界限以控制民衆。」

「有些美國人硬說在中國人民都給街上角上不停的播音筒所洗腦。你會發現美國的洗腦更為陰險。凡有人聚集的地方就有各種音樂，如餐館、飛機、電梯、工作地方等。這是務使群眾心靈麻醉，看環境要他們馴、靈、閉、勤。」

「在中國我們用毛主席語錄的小紅書來引導人的德性，因為我們是個主觀念的社會。在美國，群眾宣傳是以刺激購買慾來作廣告的，因為他們是個消費者社會，美國人要擺脫新聞和廣告宣傳，就非把自己關在如潮如湧的公衆報導之外不可。」

「美國制度建築在消費道德之上。美

國只能不斷生產，否則企業帝國將一敗塗地，致使社會和政治結構肢離破碎。因此美國人要猛做猛花猛做。這就是工作道德。

「通過電視消息強加給公民消費者的重慶繼續增長。電視等子從前美國社會上的教堂。舉個例，家中的電視機即如中國家庭中的神主牌，電視中的大法師比美國任何知名人物還要著名。他們能容易地擺動國內群眾心理。」

「白宮埋怨電視機構，而新聞界又反對政府這無非是宣傳界和行政界爲了迷惑民衆，玩弄的複雜把戲的一部份。事實上，他們攜手合作來塑造民意。尼克松訪華以前，對我國沒有一句好話；但自從他拼棄那硬崩崩的反華立場後，宣傳界大造對我國好感的消息，達到泛濫程度。」

交易之外

賣屋給中國駐聯合國代表團二三事

中華人民共和國駐聯合國代表團初到紐約時，先居羅斯福酒店，後購了原來「林肯廣場汽車旅店」，定爲代表團團址。這段時期裡，幫忙安排購買團址的是P·西門納提。此君係紐約市一名法科學生，課餘在某地產公司當散工，做推銷員。雖然在地產生意上只有八個月的經驗，因爲說一口流利的華語，所以被公司派去和中國代表團做生意。

西門先生最近談到做這單生意的一些軼事。他寫着當時經常出入羅斯福酒店代表團下榻之處，往往爲新聞記者群所追逼。這是西方記者慣見的怪現象——後來還是警員出來幫「西門同志」手，才抵住了他們的纏擾。但是，中央情報局偷偷拍照或調查入檔等等，則不在話下。

一次，西門告訴何理良（黃華大使的愛人）說政府在越南打這場仗，使美國青年感到國家丟臉之至。何女士說：「你應

該爲國家驕傲才對，因爲美國人民有光輝的革命歷史，是個偉大的人民。」

去年三月，購買館址成交，代表團在伯多祿日（指三月十七日愛爾蘭人的節日——譯者）在舊邸設宴招待各方有關人士，不外是些地產界和法律界。西門說當日席上八味，有紫菜、魚翅和北京鴨等，大快朵頤。到會的美國女人，穿着大紅大綠，塗脂抹粉，各樣髮式與樸實無華的中國婦女映成強烈的對照。在那裡的中國人，不用說素素無外交儀表，何況中國人是最講禮的；但是無論如何，談吐間總有多少窘境。比如，同桌一位中國代表，他有資歷深厚，學識淵博的外表，以前還是留學加省，現在聯合國國際海洋委員會工作的。他和美國朋友傾談，說到兒女方面，平淡又自豪地說：「我的女兒在上海汽車廠裡整汽車。」此語一出，當場的美國人全部失色，大有問了一句不該問似的。這個文化上的差別使當時頓成冷場。中國代表感到這般反應，也低下頭來，不知所措。

餐後兩日，賣主和老板竟食言，拒絕付給西門做這單生意的佣金。西門徬徨已極，百施無計，到代表團找中國朋友們商量。中國代表們馬上答應盡力幫忙，並派他的律師來爲西門處理這事，真是「唔話得」到極。

經過這次教訓，西門對做生意所存的幻想，被商業世界這種兇殺手段破碎了，對中國社會的興趣却大增，最後把自己的積蓄作旅費，首途前往被業廿三年之久的中國去看個究竟。回來後說：「去中國不是一般美國人到海灘和夜總會渡假，其實是含教育性的一次經驗。」



