



Soviet missiles on parade in Kabul, the capital of Afghanistan.



Afghan guerrilla using captured Soviet weapon.

Afghanistan Revolution vs. Soviets

Story Told by
Iranian Communists

Afghanistan is being rocked by revolt. The current Soviet-dominated government is seriously threatened by armed struggle involving large sections of Afghani people. Recently, the Union of Iranian Communists (UIC), a leading communist organization in Iran, has made an important analysis of the struggles currently sweeping Afghanistan, which borders Iran. In the mid-June issue of their newspaper Truth, the UIC published an article which analyzes the present situation, as well as the history of events which led to the Soviet-backed coup of Noor-Mohammed Taraki in April of 1978. The article exposes the role of the Soviet Union as well as the lies echoed by the pro-Soviet Tudeh Party in Iran. It condemns the U.S. and Western bloc for attempting to take over the Afghani people's anti-Soviet struggle through

various local reactionaries, but states clearly that the U.S. has not succeeded in its dirty work, and the Afghani people's struggle against the Soviets is a popular, massive and just one. What follows is a slightly edited translation of the article from Truth.

The revolutionary crisis in our neighboring country Afghanistan has drastically limited the rule of the traitorous social-fascist clique of Taraki-Amin. The press recently reported that Noor-Mohammad Taraki, the chief spy and ringleader of the April 27, 1978 coup, has fled from the capital, Kabool, to a military barracks outside the city. He had previously sent his family to his Soviet masters.

The just national struggle and armed uprisings of the Afghani people has engulfed all of Afghanistan, burning the

servant lackies of foreigners and Soviet aggressors in its blazing fire. The workers, peasants, shopkeepers, progressive clergy, Shiite and Sunni (Moslems), all revolutionaries, communists and true patriots are courageously struggling to overthrow the bloodthirsty Taraki and Soviet imperialism in their homeland. The decadent and bloody rule of the Soviet imperialist dependent clique's days are numbered.

The puppet regime of the coup in Kabool, which is deceitfully claiming to be the result of a revolution, is desperately trying to justify its countless crimes and the sellout of the country by portraying the mass uprisings and the armed struggles of the heroic Afghani people as U.S. imperialist intrigues and plots.

The Moscow radio propaganda and

the Soviet newspapers have all focused their attention on twisting the indisputable facts about Afghanistan, spreading lies and fabricating news about the National Liberation movement in Afghanistan. The reason is clear. The expansionist and charlatan Moscow clique, who wear the cloaks of the Russian Tsars and betrayed the working class in the Soviet Union, are today facing the loss of their interests and their puppets.

In Iran, the servants of the Soviet policies like the Tudeh Party have risen up to aid their shameless Afghani cohorts in Kabool by spreading lies about the uprisings of the people of Afghanistan in order to destroy the anti-imperialist and anti-social imperialist solidarity of the Iranian and Afghani peoples.

An article entitled "To Cloud the Relationship Between Iran and Afghanistan Is Not In The Interest of the Iranian Revolution" (*People*, the organ of the Central Committee of the Tudeh Party dated June 10, 1978) stated, "Since the victory of the revolution in Afghanistan a year ago, the government of the Democratic

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Opportunists Run Amuck at MEChA Convention

"Chicanos and police working together." "Love the people but don't hate the enemy." "Chicanos walk for spiritual unity carrying banners of the Virgin of Guadalupe." Are these the latest proposals of the community relations unit of the Houston police department? Perhaps the latest papal encyclical on the solution to the Chicano people's oppression? No, these sentiments represent the latest trends being led and promoted by some pitiful excuses for communists, the Communist Party Marxist-Leninist (CPML) and the League of Revolutionary Struggle within MEChA, a Chicano student organization.

With these revisionists in the center ring, the California MEChA conference at East Los Angeles Community College was turned into an opportunist circus. As proudly proclaimed in the July 27 issue of *Unity* (the League's paper), the conference concluded by passing a resolution condemning the Revolutionary Communist Party for its supposed history of trying to wreck the MEChA's and the Chicano movement. The statewide MEChA organization pledged not to work in any capacity with the RCP or its affiliate groups.

MEChA's are Chicano student organizations located on a number of college and high school campuses. They gained a reputation in the period of the late '60s and early '70s as militant fighters against the oppression of the Chicano people through their participation in the Los Angeles Chicano Moratorium and the fight for Chicano studies programs and open admissions to colleges and universities. In the mass upsurge of oppressed nationalities and students that characterized the period, MEChA's often played an important role in advancing the struggle.

But today, the CPML and the League, operating largely behind the scenes, are on a mad dash to turn this historically progressive organization into a show-piece for their reformism and counter-revolution. In particular they are hoping that passing this resolution will help them drive a wedge between the struggle of the Chicano people and the revolutionary movement.

Unity With What?

The groundwork for their spectacle had been laid in April when the South Bay San Jose chapter of MEChA, a chapter totally dominated by these revisionists, passed the same resolution. According to the chapter's newsletter, the RCP, as well as the Revolutionary Communist Youth Brigade and the Committee to Defend the Houston Rebellion, "have shown to be in disunity with the work of MEChA..." and "disrupt our activities..." After slandering the Houston Rebellion by portraying it as a peaceful protest, the South Bay newsletter spells out the real "unity" that the RCP is disrupting.

On March 24, these little League revisionists joined with some more self-admitted reformers to organize a "Chicano spiritual walk" under the overall theme of "love the people, don't hate the enemy." Funded by the San Jose city council, this walk featured banners of the Virgin of Guadalupe (who may just be to the left of these so-called "communists" of the CPML and League). There were also scenes of "Chicanos and police working together" (according to the caption under one of the pictures in the newsletter). When revolutionaries appeared on the scene calling on people to fan the flames like those set in the Houston Rebellion and defend the arrested



"Love the people—don't hate the enemy." This was the theme of the March 24th "Chicano spiritual walk" promoted by—would you believe—the League of "Revolutionary Struggle" and the "Communist" Party, M-L!

Houston revolutionaries, the Moody Park 3, the leaders of the walk (including CPML and the League members) were seen directing the police to make sure they didn't get too close. Here were the real touching "working together" scenes.

This love for the enemy is the unity the RCP is accused of disrupting, a charge to which we proudly plead guilty. Ten months before, 3,000 Chicanos had torched the bonds of oppression in Houston, overturning and burning police cars and kicking the police out of the community for two days, consciously rejecting the dead-end illusion of reform. Now, these self-appointed "guardians" of the Chicano people

were promoting this love—in direct and conscious opposition to the advanced stand taken by the masses in Houston.

For those who have been observing the line of the CPML and the League develop from lower to still lower forms of opportunism, this walk and the resolution that followed it should come as no surprise. While they couldn't openly attack the Houston Rebellion, like the ruling class' official politicians did, they covered for them by portraying the masses as downtrodden and helpless people who, due to their oppression, get "out of hand" at times.

Especially, they united with the capitalists in attacking the three revolu-

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Middle East

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willingness to go along with recognition of Israel, as signified by their support for the Kuwait resolution, and a U.S. shift to some willingness to consider a Palestinian mini-state in the West Bank and Gaza. This latter move is still violently opposed by Israel, but the Andy Young negotiations with the PLO—which he was obviously put up to by U.S. policy makers—can certainly be seen as preparing the groundwork for such a move.

This is not to say that the U.S. is now opting for a Palestinian mini-state. Quite the contrary, they are still looking for a way to blackmail the Palestinians into accepting some meaningless "autonomy"—which is the purpose of the current Israel-Egypt negotiations. But the U.S. is also under great pressure, and cannot stake all of its cards on absolute support for Israel's maximum demands, i.e., no Palestinian state and no recognition of the PLO.

This pressure on the U.S. comes from several sources, and was summed up by *Time* magazine this week in the following way: "Beyond the Israeli-Egyptian dispute, the U.S. confronts profound changes in the larger Mideast political scene. Since the fall of the Shah, Iran has become unstable. There is also a simmering Marxist belligerency in

South Yemen. The surrounding turmoil has made Saudi Arabia—a vital source of U.S. oil—increasingly insecure. Thus, argue some State Department officials, the U.S. should recognize that there is a sharp divergence between American and Israeli interests in the Mideast—and that American interests require some progress on the Palestinian question."

Now a lot of the *Time* analysis is just plain gobbledygook and b.s. But the point is that the old U.S. strategy of unqualified support for Israeli occupation of Palestinian and Arab land, and the use of the U.S.-supplied Israeli military as a leashed dog—which they were quite willing to unleash to keep the Arab states in line—is seen by the U.S. ruling class as needing some modification, although not fundamental change.

In the past this strategy has allowed the U.S. to maintain its hegemony in the area by proclaiming itself the "mediator" that could talk to both sides. But this sword has another edge to it. The continuing struggle in the Middle East offers opportunities for the Soviets to fish in troubled waters and to make inroads. Secondly, the depth of support for the Palestinians in the Arab states has made it impossible for the Arab rulers, like the Saudis, to openly stab the Palestinians in the back by a recognition of Israel without a settlement acceptable to the Palestinians.

This could lead to even further turmoil and contribute greatly to popular struggle in their own countries that could send them packing to join the Shah in exile. For this reason the other Arab governments have hesitated to go along with Egypt's Sadat in capitulating to Israel and the U.S. and has led them to keep up some pressure on the U.S. to negotiate directly with the Palestinians.

Finally, some of the U.S. allies in Europe are extremely nervous about the current situation and fear that Soviet gains in the Middle East, or Arab use of oil as a weapon to force the kind of solution they see as most acceptable could have much greater negative consequences for them than would be entailed in forcing the Israelis to trim some of their demands. As a result, several western European countries have shown a new openness to the PLO, as was seen in the recent meetings between PLO leader Yasser Arafat and Austrian president Kriesky and West Germany's Willy Brandt in Vienna.

What is at issue here for the rulers of the U.S. and the other capitalist countries of the West, as well as for the Arab feudal lords, is not the rights of the Palestinian people who have been driven from their homeland into the misery and squalor of refugee camps. The key question is which superpower is going to dominate the region, and within that how to deal with the Palesti-

nians, whose struggle they have not been able to crush.

In this light, Andy Young's antics at the UN around the PLO can be seen for what they are. In fact, it is very similar to the role he was assigned to play in Africa. While the U.S. has continued its support for the Smith regime and its puppet Muzorewa in Zimbabwe, Young was given the task of negotiating with and trying to cool out the liberation war being waged by the Patriotic Front. The U.S. imperialists have used "outspoken Andy" as a bridge to the liberation forces in an effort to get them to abandon their revolutionary struggle and as a "progressive" spokesman for U.S. imperialism to counter Soviet influence among the national liberation forces.

The flap around Young and the PLO at the UN has also served the purpose of preparing public opinion and breaking with some of the hegemony of the straight pro-Zionist sentiment the ruling class has long worked to create in this country, steps that they see as necessary to give them more maneuvering room in dealing with the PLO and bringing it under U.S. control. For all of his fiery talk and militant, "independent" dissent from public U.S. policy of not negotiating with the PLO, Young is not diverging one bit from what the U.S. is trying to pull off. In fact he has been doing a very fine job for U.S. imperialism.

One on One

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time, his full life to his instruments or would he have to fit in and do something else?

Bob: I think the question that will confront everybody when you're trying to build a completely different kind of society that doesn't rest on dividing the people into queen bees and drones, the question we'll struggle with everybody to take up is how can they make a contribution to building the new society and pushing the revolution forward. If they have developed certain abilities and skills and practical experience and so on, then the question becomes how can they use those to benefit the revolution. But we want to instill people with the idea that wherever they can make the best contribution is where they should make sacrifices and work.

X: In other words, if a person has talents, he could use that, he wouldn't necessarily have to work as a worker part of his time?

Bob: I think that the artists, too, have to carry on regular productive labor. And also they have to get involved in the political movements that the masses are waging, because they need to change their thinking. Everybody does, but especially the people who have a little bit more privileged position.

In any society some people produce the food and the things that people have, including the instruments you use, and that's the working class. That provides the material basis for you to be a musician. And the question is, since you're being fed and clothed by the working class, why shouldn't you use your abilities to serve the working class? And in order to do that you have to know them. You have to understand their feelings, and you have to know what kind of art and what kind of music will serve them...

X: You can't isolate yourself as an artist.

Bob: Right! You've got to be in the thick of the struggle. And this is true for doctors. For example, doctors in this society—what do they know about what a person working in a factory actually goes through and what their health problems are, if they sit up in the doctor's office. They can prescribe all kinds of medicine, but if they have no sense of what that human body is really going through, how are they going to be able to really treat that person medically.

A lot of doctors fall into pragmatism: "Prescribe this, prescribe that; if this doesn't work, try that." And they kill a lot of people in the process, even if they don't mean to. Or they say, "Listen, why don't you take it easy." And the person's got a family that has to live, they can't take it easy. They've got to work hard. And the doctor says, "Why

don't you get a light job." But the capitalists are not going to let you have a light job. The same thing is true under socialism—people still have to work... the body goes through physical processes, and the doctor can't sit in an office all day.

And the same thing is true of musicians. If you want to produce music that is inspiring to people and that takes the various forms and imbues them with content and even develops forms that take people's highest aspirations and concentrates and directs them toward changing the world and criticizing and challenging things, then you have to know the people.

"Shitwork"

Y (white dude, middle twenties): I just wanted to ask you, after we fight the revolution, after it's all over, how will you choose, how will you put everyone in their class? I mean, how will you choose to have people do the shit jobs? Because everybody will want the good jobs. How will you get people to do the shitwork?

Bob: Well, I think one thing we'll have to do is start breaking down the divisions, so that people aren't just stuck with one job all the time. But there will be things like, for example you might have a sewer system that backs up and runs all over the place. OK. You're going to have to get the communists to step into the forefront and go out and clean that up.

Y: What about the Rockefellers, why not them?

Bob: No, we're going to have to get the communists to do it. You know why? Because otherwise everybody's going to say, "Shit, I'm not gonna do that. Let somebody else do it." And you're going to have to mobilize first the people who have the highest consciousness and can see that this has got to get done. And by them stepping forward, then we'll be able to mobilize other people to say, "Look, we've got to do this job not because we like it but because this society belongs to our class now, and if it's gonna get cleaned up, we're gonna have to clean it up. If it's gonna get changed, we're gonna have to change it."

Of course you can drag some of the old exploiters down and make them do that, but you certainly can't rely on them. A communist has to be willing to go wherever the situation is the most difficult because otherwise you can't break out of the bourgeois thing of, "Well hell, I've had it rough all my life, let somebody else do it." And then you get all the arguments about who's had it harder and you can't resolve that. You're going to have to bring forward the most class-conscious people to go to the forefront. And then people say, "Hey, these communists are different. They don't just sit around and say, 'Let everyone else do the hard work.'" Then people will come forward and see

this really is going to be something different.

The whole task of building the communist society is a long struggle. It involves relying on the masses of people to take up every sphere and to transform it consciously in their interests. But in order to do that the most advanced people are going to have to step to the forefront with the most difficult things.

Under capitalism the capitalists always say "You go out and do that, and we'll give the orders." The people have to see that this really is different and we've got to get in on it because if things are going to get changed, we're gonna have to change them. We're gonna take the places like the slums and other things that are the worst and we'll have to fix them up first. If we don't do that, then we're not going to be able to unite and move forward. People will say, "This revolution is no different than before. I'm still on the bottom where I've always been. And the people that got it a little bit better are still getting more."

Under capitalism it's dog-eat-dog,

MEChA

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tionaries, the Moody Park 3, who had upheld the rebellion as a glorious day in the history of the Chicano people and paid for this stand with heavy charges. These opportunists went so far as to pass around a letter from the *Houston District Attorney* which claimed the three were "isolated" in the community! This letter accused the three of "causing" the rebellion. As thousands nationwide were being won to support the 3 and the stand of the rebellion, the opportunists saw a real threat to their dreams of leading a new Chicano movement down the "safe" reformist road-to-nowhere which was blasted by the rebellion. They lashed out, passing the resolution in San Jose and sending copies to selected chapters all around the state, at the same time as the opening of the trial of the Moody Park 3. Once again these "communists" found themselves in very close unity with the U.S. ruling class and its aims.

Chicano Capitalism?

It is quite appropriate that the same editorial page of this South Bay MEChA newsletter in which the attack on the RCP occurs also contains an article entitled "Moving on Up—Hispanics Gaining Dollar and Cents Power." This article states now that the "anti-establishment movement..." seems to have disappeared, it's time for "striving for economic cohesiveness and bounding forward monetarily." How is this supposed to take place? By patronizing Chicano businesses, building up Chicano capitalists, who will, of

everybody against everybody else, and that reinforces the me-first ideology. Under socialism you start things by taking away the capitalist system of ownership and their ability to force everybody to scramble just to work for them. But you've still got all these differences that are left over, so you've got to bring the communists to the forefront of the struggle, and they'll set an example of self-sacrifice in breaking down this me-first stuff, and fighting for the future.

And there's going to be struggle among the communists, too. Some are going to say, "Man, we fought in the revolution, you know, I got my arm shot off and everything else. Let somebody else, let some of these others who stayed in the back for ten years while I was getting shot at, spit at, cursed and everything else. They were throwing shit at me when I was out selling the paper five years ago—let them go out and dig up the goddam sewers."

And you have to say "no" because if we fall into that, it's just going to be everyone for himself and after a while we'll be right back to capitalism. ■

course, "once business is going strong... (put) people of Latino blood to work."

This theory is given the name "Razanomics" but it's nothing new. The call for Chicano capitalism had its counterpart in the now discredited answer of "Black capitalism," as well as in Houston where various politicians and reformers called for more Chicano judges, more Chicano pigs, rely on the system—all the dead-end solutions the masses rejected with the rebellion in Moody Park.

But it does speak to a certain phenomenon in society, especially within the movements of the oppressed nationalities. Some of those who were able to ride the crest of the people's struggle in the '60s to a more privileged position have taken to outright opposition to the struggle against oppression. Claiming to be "guardians" of the Chicano people, they are in fact dedicated to guarding their own positions. And the ruling class is demanding more and more that they play the role of firemen, put out the flames of rebellion, and keep things cool.

It is these forces that opportunist political groups like the CPML and League latch onto, tail after and promote. Of course revolutionaries, especially the RCP, must be attacked, lest they upset the reformist plans of these condescending saviors to "guard" the Chicano people from getting the idea the capitalist system is rotten and needs to be overthrown.

No Struggle Allowed

At the California conference itself, no debate or discussion on the resolution or the line it represented was allowed.

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Aurora, Illinois

Cops Shield Anti-Black Sniper

Aurora, Illinois. "I think the Black man has become so pacified since the death of Martin Luther King—he's waiting for something to happen to him personally before he gets involved... The police is more like the Gestapo these days... Innocent until proven guilty is more like a comic book or a fairy tale... *We have no rights...*" These ideas were tossed back and forth in casual conversation as six friends sat on the lawn eating pizza and talking in front of the YMCA hotel where four of these Black men were living on August 10.

Suddenly the midnight quiet of the residential neighborhood was broken as a shotgun blast ripped through the group. Before they could take cover a second round tore into the men's faces and chests. Four of the men managed to make their way to shelter in a house down the block. The other two took cover behind a car. The events that followed were like an instant replay of the words just uttered, as the mask of American democracy and justice was torn away by this terroristic attack by racist dogs in sheets and blue uniforms.

The cops were clearly in cahoots with this cold-blooded attack. They were called immediately and told that a sniper was shooting from the YMCA and had already wounded six men. Yet 15 minutes passed before they managed to travel nine blocks from the street to the Y, and even then they parked at the corner and waited—letting the six men bleed while the attacker got away.

From the street the wounded men saw a van pull into the YMCA parking lot and pick up a white man who had exited from a double-locked side door (a door which only Y employees have access to). It was only after the van pulled away that the pigs drove up to the front of the building where the wounded men still crouched behind a car. The cops knew they had nothing to fear from *this* sniper, as they brazenly paraded their backs to the windows where the shots had been fired.

The only pretense of an investigation by these cops was to single out one "suspect" and search his car and room—the Black man who had called the police to report the shooting! But they refused to search the rest of the rooms, saying it would "disturb" the tenants at that hour of the morning.

Their concern did not carry over to the victims of the shooting, however, as these uniformed dogs flatly refused to transport the wounded men to the hospital, even though one man was wounded seriously enough to require surgery.

Another man may lose an eye because Copley Hospital refused to do more than give tetanus shots to five of the victims, telling them to see their family doctor if they wanted the pellets removed.

This callous disregard for six Black men gunned down did not end there. The local *Beacon News* did not see fit to report the shooting at all until the story was picked up by the Chicago papers. The following Sunday they ran an insignificant and factually incorrect 2-paragraph article on the *obituary* page—a gesture interpreted by the victims as either wishful thinking or a threat by the reactionaries who own and run the paper. The front page that weekend was reserved for banner headlines and pictures of the KKK marching in Alabama.

But it should come as no surprise that these editors found promoting the Klan more newsworthy than exposing how these racist scum unleash terror against

Black people. Aurora, a highly industrialized city of 85,000, located 40 miles from Chicago, has a history of Klan activity that undoubtedly extends into the highest circles of the city fathers. Only two years ago the KKK launched an open recruiting drive, distributing membership cards in downtown restaurants. Protests by Blacks were answered with burning crosses in front of their churches. Mexican-Americans, who make up one-third of the population, have also received hate mail and threats from the Klan, who posted signs at the city limits saying "Welcome to wetback city."

In the weeks following this shotgun attack, harassment and threats against the victims have continued. Several have received phone calls and knocks on the door of their rooms at the Y, followed by shouts of, "We're going to get you again." One victim found spent shotgun shells in front of his door and "KKK" scrawled on the walls.

But as events show, it's not just the Klan rearing its redneck in Aurora; it's the whole power structure working to terrorize Blacks and keep them in "their place." The Klan-hearted scum in blue uniforms are stepping up their systematic brutality in Aurora's Black community. Only three months ago a 26-year-old Black man, Lewis Jones, was riddled with six police bullets during a scuffle with his own brother. Later the murdering pig was publicly praised for "saving the life" of Lewis' brother! Recent harassment prompted a Baptist minister to comment, "When a Black man walks down the street, the police cars slow down and the cops start talking into their radios."

In the face of this, the men who were shot have no illusions that the dog who sprayed them with shotgun pellets will be apprehended by the authorities. As one victim said, "How can you expect the pigs to solve the problem? They are the problem." ■

N.Y. Police Murder

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are—"cold blooded murderers" and "perverted oppressors." Listeners constantly called in to express their anger and these calls were taped and replayed throughout the next couple of days.

On Friday morning, the NYPD announced that the killing of Luis Baez was *justified!* The cops involved would not be suspended nor taken off the streets. A demonstration was held in front of the police station and about a hundred people tried to storm the front door of the station. After a brief fight with club swinging cops, the demonstrators were repelled but hundreds continued to come down to the precinct after hearing about the action on the radio. A massive demonstration was called for on Monday night at 6:00 p.m.

Throughout the weekend, the tension and anger continued to build up. By Monday afternoon, the sentiment of the masses was clear. As one Black man said, "Too many people have been killed—it never stops, it just gets worse. I'm ready to go down with these bastards." By 3:00 p.m., there were already 300 people gathered in front of the police station. As 200 riot equipped cops stood guard, chants echoed in the street, "Luis Baez Dead, Cops Go Free. That's What the Rich Call Democracy." An effigy of a cop draped in an American flag burnt in the street.



RAGE! Hundreds storm 79th Precinct station in Brooklyn after the brutal killing of Luis Baez, shot 24 times by 5 N.Y. pigs.

By 5:00 p.m. the crowd had swelled to over a thousand people, mainly Black and Puerto Rican. When the hearse bearing Luis Baez's casket pulled up in front of the police station, a tremendous roar of anger arose out of the crowd. As the hearse pulled out, people lined up behind it and marched through the neighborhood. A banner which said, "Pigs—the murder of Luis Baez will be paid for in blood," brought by the RCP and RCYB (Revolutionary Communist Youth Brigade), was taken by the people to the head of the march.

At the end of the march, a rally called by the Black United Front (BUF), a reformist organization, was held in the park across the street from the police station. But as the rally went on, it became clear to many that the BUF was unwilling to and incapable of leading people anywhere but back in the same old direction. Speaker after speaker called for Black voting power, more Black politicians and more investigations. In opposition to this, a contingent of 50 Black youth marched through the park chanting, "No more rapping, let's get scrapping!"

Throughout the rally, a sharp struggle took place over whether or not to take the rally across the street to the police station. As the rally ended, the BUF let loose with a pathetic speech designed to scare people into going home and not back to the station. They said that the police were too powerful and the people too weak to do anything else. But many people had come forward to stand with the RCP and others in arguing for a march back to the precinct. By the time the rally had ended, more than 200 people had returned to the police station. The BUF-led march went "safely" away in another

direction—safely, that is, until cops attacked it too, as people marched arm-in-arm.

The atmosphere in front of the station was tense. Everyone knew that something was going to break. Groups of youth stood in the street taunting the pigs, daring them to cross the barricades. The 200 cops were nervous and scared. Suddenly a bottle crashed at their feet, then another and another. A few minutes later 10 bottles crashed in their midst, some cops getting hit. Then it broke. The pigs started picking up bottles and throwing them back at the people. For a while a full scale battle raged as hundreds of people threw bottles, rocks and bricks at the cops. Finally the cops were able to charge the crowd and disperse them by clubbing anyone they could reach and arresting five people. Most people disappeared into the neighborhood but returned within 15 minutes. People broke up into little groups and continued throwing bottles and rocks at the cops until well after midnight. The cops brought in reinforcements, but every time a patrol car stopped to attack someone, it was met with a hail of bricks and cinder blocks from the rooftops of different buildings. Several patrol cars were trashed and five cops were injured. As the battle wound down, people vowed to continue the fight. The murder of Luis Baez would never be forgotten. As one youth shouted after firing off a bottle at the pigs, "We'll be back motherfuckers. This is just the beginning. We're gonna revolutionize this situation."

Flash—As we go to press, another night of street fighting has broken out in Bedford-Stuyvesant. This time, Molotov cocktails flew at cops and garbage lining the ghetto streets was set afire.

MEChA

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ed. The only literature permitted, aside from MEChA newsletters, were the *Call* and *Unity*. Members of the RCP, RCYB and Committee (including one of the Moody Park 3, Travis Morales) came to the site of the conference to distribute *both* the South Bay MEChA newsletter and a reply from the three organizations. They came to struggle with the students there over the two opposing lines, an action called trying to "force its way in and disrupt the conference" in the *Unity* article.

Apparently any political struggle would disrupt their tidy little schemes for the conference. A MEChA security force—consisting almost entirely of members of the League—blocked their path and forbade them from passing out any literature, including MEChA's own newsletter. When the revolutionaries pointed out these people had united with the ruling class to attack the struggle of the Chicano people, and were walking arm and arm with the pigs, one of their little tin soldiers cried, "We didn't do that." These four words represented too much political struggle for the leaders of this operation to allow; in true pig fashion, they tried to end it by amassing force and ordering an attack. These politically beleaguered and oh-so "open and above board" opportunists then covered all this up in

their *Unity* article, reporting simply: RCP disruption.

Meanwhile inside the conference the 300 students who had shown up were told the RCP were police agents who had tried to bust in with baseball bats. Of course, some might ask, if they were police why were they attacked rather than invited in to "work together"?

Sparse Crowd Votes

By the time the South Bay resolution came up for a vote of the conference as a whole, 85% of the delegates to the conference had left. Disgusted with the bureaucratic infighting and lack of serious attempt to deal with the political issues dealing with the Chicano people's struggle, most of the MEChistas packed up and headed home, allowing the CPML and the League to adopt the resolution with no discussion.

While the fact that most of the people left the conference undoubtedly did not please the opportunists, still their main goals were achieved. Now they can parade around under the cover of "representatives of Chicano students" while they join the ruling class' attacks on the RCP. ■

