



Year VII
March 1972

Published in Spanish, English, and French
by the Executive Secretariat of the Organization
of Solidarity of the Peoples
of Africa, Asia and Latin America.

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OSPAAAL P.O.B. 4224
Radiogram OSPAAAL Habana, Cuba

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PANAMA:



CANAL SOCIOLOGICAL EXPERIMENT

by Héctor Danilo

AT one period of its history, Panama and later her canal were the preoccupation of kings, pirates and philosophers.

Some dreamed that one day this little country with a population of one and a half million and an area of 77 000 km² would become the capital of the earth.

But since the end of the 19th century the United States has concentrated its forces on permanently controlling this interoceanic canal plus an area of 1432 km² where commercial operations worth thousands of millions of dollars are carried out.

Thus a sociological laboratory has been set up in the heart of Latin America which has attracted the attention of the most experienced investigators.

The so-called Canal Zone, practically all of which is used for military activity, is symbolic of the clash between two utterly different cultures.

You can see this clash by simply crossing the street, or from the central avenue of the city, the Plaza Cinco de Mayo, where so many popular big-scale demonstrations have taken place to protest the US presence in this section of Panamanian territory.



Many believe it has been definite US policy to eliminate Panamanian culture in order to strengthen American control from a sociological point of view.

In 1902 a policy of cultural assimilation began, its first step being to present Panama as a State artificially created by the United States.

The building of the canal gave the US an opportunity to lay the socio-cultural bases which we see today in the Canal Zone.

In the early years when the canal was being built, the United States was still suffering from the effects of its Civil War. The US Government gave the military from the south — those who had lost the war — the responsibility of building the canal, publicizing it as "the last wonder of the world."

Thus generals, colonels and soldiers, all fine old southern gentlemen, came to Panama, filled with bitterness and firmly convinced that their job was to introduce the American way of life there — especially the southern way of life. Thousands of blacks, mulattoes, mestizos, Jamaicans, Guyanese and Central Americans were contracted to work under extremely harsh conditions, and were organized with military discipline so that every possible ounce of work could be squeezed out of them.

Statistics from the time show that thousands of blacks died during the building of the canal. A French historian says over 30 000 perished.

Along with the construction work, a policy of classes was being built on the basis of racism. The white camps were established in exclusive areas; the tents of the black Caribbean workers were set up elsewhere; while Panamanians were isolated from their fellow workers, in an apparently deliberate attempt to keep the social groups separated.

Thus the socio-political system which had prevailed in the deep south of the US, with its segregation and separatism, was transferred to Panama, and still exists in the Canal Zone.

The Canal Zone is inhabited by "Zonians," descendents of Americans, and "Latins" — Panamanians, Central Americans, blacks, mulattoes and Indians.

There are 50 000 Americans; they pay no taxes, and enjoy free education, electricity, water and medical services, and buy new cars every year.



The "Latins" work as gardeners, street cleaners, cooks, and clean the canal locks. They are not permitted to be treated in the Zone hospitals should they be involved in an accident, nor can they produce certificates signed by Panamanian doctors when they have been off work because of illness.

An important London paper once described the Canal Zone as "a flourishing avenue in the middle of a slum."

The "Zonians'" houses are the most noticeable in the country, and are typically American. Plastic and aluminum rocking chairs make a strong contrast to the wooden containers and packing-boxes which those on the other side of the Peerless fence use for furniture. But the white ranch-type houses cannot hide the rows of miserable huts on the outskirts of the zone, often made with metal Coca-Cola cans or old pieces of wood.

But most outstanding is the Summit, a forest with over 20 000 varieties of tropical flowers, where the "Zonians" go for recreation purposes, and which they do not share





with the inhabitants of Panama City. The only blacks seen there are neatly dressed nurses looking after American children.

Visitors are struck by the aseptic atmosphere of the entire area, which Panamanians try to avoid since they are always under the vigilant eyes of the US military police.

There is also a very clear difference in food, music and dress. Roast beef, folk rock and soft drinks Made in USA have little in common with the rhythm of drums and the showy colorful hooped petticoats Panamanian women wear on feast days.

Finally, the American authorities in the Zone are not in the least interested in publicizing the fact that the Historical and Anthropological Museum of Panama has an excellent collection of ceramics and other exhibits which clearly indicate the homogeneous and national identity of the country.

In the Canal Zone everything is reduced to a simple but very explicit publicity phrase: "Advance and prosper in your work by speaking English."

VIET NAM

ON December 20 the Vietnamese people will commemorate with immense and overwhelming joy the eleventh anniversary of the founding of the NLF of South Viet Nam, victorious organizer and leader of the legendary war of resistance against aggressive Yankee imperialism and its Saigon puppets.

This year the anniversary takes place at a new and most favorable stage in the South Vietnamese people's anti-Yankee struggle for national salvation.

The victories achieved by the people of South Viet Nam in their struggle against the Yankee imperialist aggressor are the victories of the heroic war waged over the last 26 years by the people of Viet Nam, who have confronted all domestic counterrevolutionary forces on the one hand, and almost all the principal aggressive powers in the world on the other, as well as the greatest natural disasters recorded in this part of the globe.

These victories have represented a valuable encouragement and stimulus to the revolutionary movement of Africa, Asia and Latin America and the whole world, including the North American people; at the same time they have frustrated all the maneuvers and the most devilish schemes the enemy has used, thus helping the peoples of the world to understand the true nature and the aggressive and bellicose face of the enemy, as well as further cornering this enemy against the execution wall. At present, the Vietnamese people are firmly headed toward the achievement of final victory.

WILL WIN

The defeat of the Yankee imperialists in Indochina is evident, but they continue to be as stubborn, perfidious and bellicose as ever. President Nixon is not willing to respond seriously to the Seven-Point Initiative proposed by the PRG of the Republic of South Viet Nam. On the contrary, he has frequently ballyhooed his good intentions to withdraw all North American troops from Viet Nam "drop by drop" and end the war quickly — in an effort to deceive public opinion and continue to prolong the war of aggression in Indochina. He has officially stated that he would leave an important number of US troops in South Viet Nam and would continue using the air force and the navy — along with his lackeys — to oppose the peoples of Viet Nam, Laos and Cambodia.

The bellicose and insolent arguments in Nixon's speeches, the continued military aggression of the Saigon puppet army, dispatched by the Yankees to Cambodia, the intensive forced migration to more isolated places of the population in the area south of parallel 17 in order to turn it into a "white region," have once more laid bare US imperialism's policy of prolonging the war in Indochina and its aggressive maneuvers of "using Vietnamese against Vietnamese, Indochinese against Indochinese" and of introducing its neocolonialism in this part of the world.

At present, President Nixon is stuck with no way out. At the very moment when he has reached the height of his escalation of the war, when he is using a maximum of all

kinds of modern weapons with the exception of the atom bomb, the United States is unable to break the iron determination and will of the Vietnamese people to struggle for independence and freedom. The US bayonets, guillotines, prisons, aircraft and cannons have not been and will never be able to save puppet regimes from their inevitable doom, from Ngo Dinh Diem's to the present one, led by Nguyen Van Thieu. The measures adopted by President Nixon to save the crisis of economic decay in the North American nation only bring about greater difficulties in the United States itself and provoke more protests from its capitalist allies. The diplomatic plan worked out by the United States, which moves swiftly from one place to another in order to find a way to escape defeat in Viet Nam, has been frustrated since its inception. Regardless of how devilish and stubborn Nixon might be, he will not find any "recipe" whatsoever capable of changing the course of the logical evolution of the aggressive war. The more stubborn and perfidious the imperialists remain, the greater and more ignominious their defeat.





We reaffirm once again our sympathy and total support for the heroic struggle of the Vietnamese people until they win final victory over the Yankee imperialist aggressor and its puppet gang of sell-out individuals, headed by Nguyen Van Thieu.

We demand that the Nixon Administration give a serious answer to this Seven-Point Peace Initiative; put an immediate end to the war of aggression in Viet Nam, Laos and Cambodia; cease its plan for Vietnamization of the war and the so-called Nixon doctrine; withdraw quickly and unconditionally all US and satellite troops from South Viet Nam; stop all its maneuvers using the sell-out South Vietnamese puppets, led by Nguyen Van Thieu, the Cambodian puppets, and right-wing elements as instruments against the peoples of Indochina, thereby leaving the Indochinese peoples to solve their respective domestic problems by themselves without any foreign intervention.

We urge all the peoples of Africa, Asia and Latin America, those of the whole world, and the North American people, to strengthen their solidarity with the peoples of Viet Nam, Laos and Cambodia; to multiply all means of struggle demanding the end of the war, the liquidation of the sell-out puppet gangs and a serious answer by the Nixon Administration to the Seven-Point Peace Initiative of the PRG of the Republic of South Viet Nam.



tricontinental scene



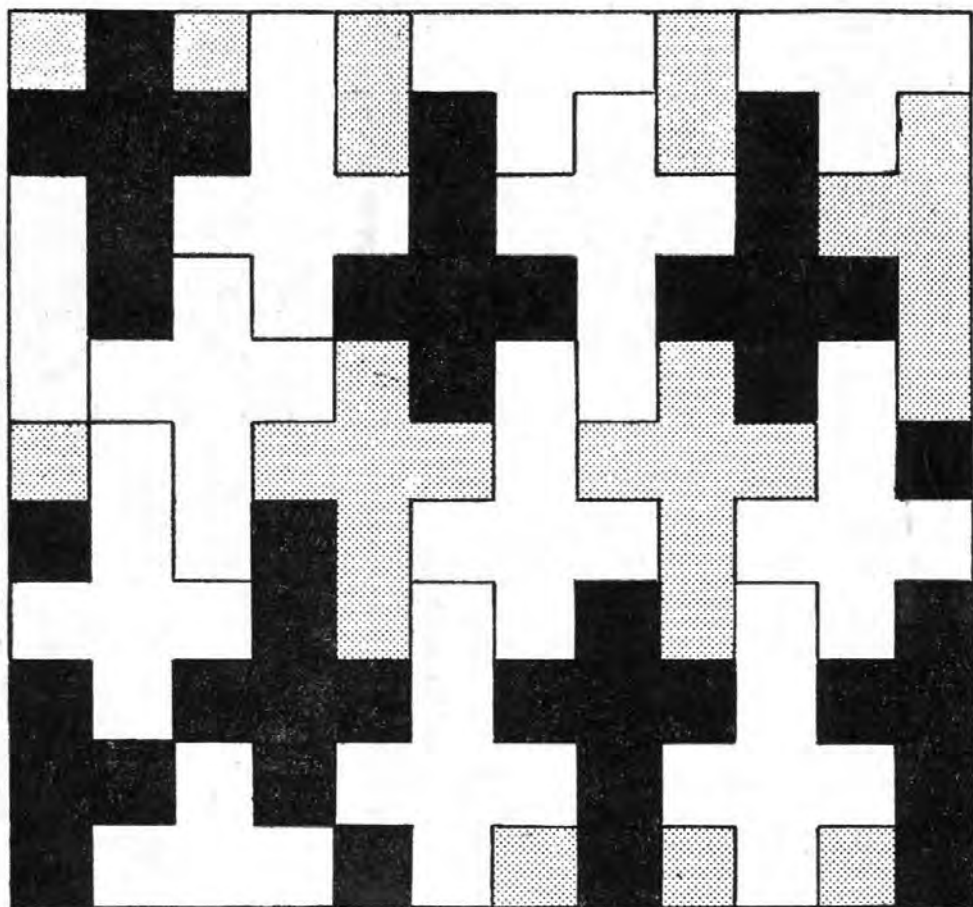
THE CHRISTIAN COMMITMENT

*Christian participation in the struggle for peace.
The subversive Christ of Camilo Torres. The fourth
Christian Assembly for Peace. Christians and US aggression
in Indochina. Position of the churches.
Political maturity of Christianity.
Revolutionary Christians and Marxists seek unity.*

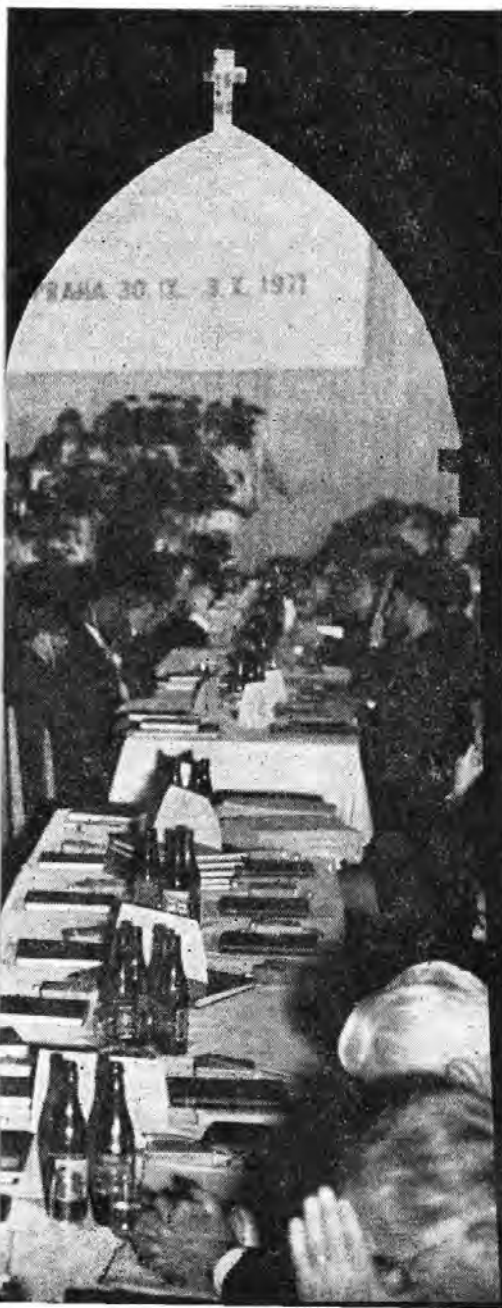
In recent years an accentuated process of incorporating important sectors of religious faith — particularly Christians — into the social struggle, has occurred, and even the religious institutions themselves today approach the socio-political problem of our times with a frequency that has not been customary.

The Struggle for Peace

The struggle for peace has been one of the forms in which Christian participation has been most evident. Christian movements for peace gained strength beginning with the Christian Conferences for Peace (CCP) stimulated by the prestigious







Czech theologian Professor Josef L. Hromádka, through whose initiative the first meeting was held in Prague in 1958 and who was its President up until his death in 1969.

The movement acquired greater significance with the heightening of the arms program launched by US imperialism and, through this, the concern over the so-called German problem which had created a climate of international tension during this period (the end of the 50s) that threatened a world nuclear conflagration.

Later the peace theme was fully dealt with during John XXIII's papacy and the famous sessions of the Second Vatican Council which brought to the bosom of the Roman Catholic Church the discussion of a whole series of current political, social and religious problems and created within it a hitherto unheard of climate for dialogue, both internally and with the world.

In Latin America as in other parts of the so-called Third World, the struggle for peace took on the very characteristics of political, social and economic measures. In 1959, with the ascent to power of the Cuban Revolution, the continental liberation process was accelerated with the increasing participation of the mass of believers who obviously could not stay out of the struggle.

The Christ of Camilo

The process of acquiring consciousness, or the politicalization of the mass of believers and even of the clergy itself, reached a point where, taking stock, the French missionary and distinguished ethnologist Tomás Gerardo Allaz, a resident

in Mexico for the past several years, reached the following conclusion in his essay, "The Church Against the Wall. Hunger or Revolution."

The Latin America of Che Guevara and Camilo Torres, obsession of so many sons of the church, has achieved a high level of maturity. Without any knowledge of the Christ of the Archbishop of Burgos or the primate of Mexico, they give themselves to the Christ of the Colombian martyr; Evangelist Christ that challenges the rich, the oligarchies, the ruling classes, lay and ecclesiastical; a

subversive Christ, a Christ in solidarity with exploited humanity, world spokesman for the starving, an arbitrary Christ between two conflicting universes in the very depths of each of us as well as in public disputes, political differences, in the guerrilla trenches and the repressive armies: universe of the oppressed and universe of the oppressors.

Fourth Christian Assembly for Peace: There Is no Neutrality

"We are not neutral," the Christian leader of the German Federal Republic

The brutal war in Indochina must be stopped now. Millions have been killed or wounded. Millions more have been expelled. Dwellings, fields and woods have been destroyed. Social structures have been undermined. A whole generation has known nothing except war. The people have suffered too much. From all the groups we have talked to — independently of their political position — comes the same agonizing cry: "Stop this slaughter."

Call to a consultative meeting of leaders of various Protestant Churches in the United States, held in Paris, May 20-27, 1971

(GFR), Dr. Herbert Mochalski, stated in the Fourth Christian Assembly for Peace, of which he is a vice-president, and which was held in Prague September 29-October 4, 1971, bringing together more than 200 delegates from 49 countries of the world. Various Heads of State, such as the President of Cuba, Osvaldo Dorticós, the President of Chile, Salvador Allende, and others sent messages of greeting.

Mochalski declared that "for too long, we Christians and our churches, with our

apparent neutrality, have not only accepted but have sanctioned the existing situation" and he reiterated that "we can fulfill our responsibility for a better world only by being partisan."

Latin-American Position

The Latin-American delegation (among its members were the Argentine Bishop J. Podestá; the Peruvian theologian and Catholic priest Gustavo Gutiérrez, one of the

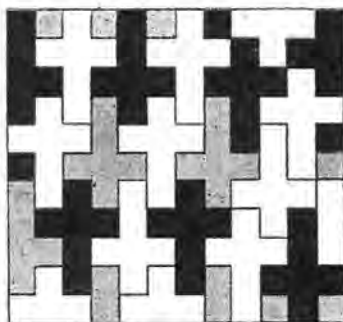


authors of the draft of the Declaration of Medellin; the Chilean priest and sociologist Gonzalo Arroyo, who headed the Christians for Socialism movement; and other representatives of advanced Christian sectors), one of the largest and most vital delegations attending the meeting, issued a declaration which said in summary:

As a part of the Third World, Latin America constitutes one of the most notorious world focuses for exploitation and oppression by US imperialism. But it is also a continent where the peoples' forces have decided, once and for all,

to break the structures of domination and hurl themselves into the struggle to achieve their total liberation by seizing power. We Latin-American participants in the Fourth Christian Conference for Peace know this road is long, but we march down it in the consciousness that it is our common responsibility and our commitment to humanity.

It also condemned the aggressive policy of the United States toward the People's Unity government of Chile, the fascist Bolivian golpe de Estado, US provocations against Peru and the illegal blockade of



Cuba, and expressed solidarity with the progressive forces that confront institutionalized violence in specific Latin-American countries such as Uruguay, Argentina and others; it supported the struggle for the independence of the Puerto Rican people and stressed that "we are for solidarity with all peoples of other parts of the world in their struggle which is similar to ours, especially the peoples of the Indochina peninsula."

The declaration points out, in conclusion, that

...the Christian church traditionally has been allied with the dominant

structures and utilized by the enemies of peace. Nevertheless, we already see — and the proof of this is our presence here in this spot — how little by little Christians are becoming aware of their role in this liberation struggle and are committing themselves for life to its cause.

Christians for Socialism

Stimulated by the thinking and the example of the Colombian guerrilla priest Camilo Torres Restrepo, there has been an acceleration in the process of political maturity of Christianity in Latin America, evident with the appearance at the base of the clergy, of movements with an increasingly advanced socialist orientation, like those of Golconda in Colombia; Third World in Argentina and Bolivia; Christians for Socialism in Chile; ONIS (National Organization of Social Information) in Peru; the Puerto Rican Pro-Liberation Committee of the Clergy; etc. in the profound crisis of the Christian-Democratic parties and in the upsurge of such organizations as the Christian Left of Chile (integrated into People's Unity) which seeks a confluence

Angela Davis is an intellectual who did not hide herself in a library or behind a desk. She transformed her intellectual principles into an active commitment against injustice. And she wasn't afraid to express her political opinions. This finally cost Miss Davis her job, put her in jail and now endangers her life. A racist, oppressive and criminal society is trying to eliminate a militant black woman for her political ideas and her dedication to those ideas.

Dr. R. D. Abernathy, successor to Martin Luther King, in his speech before the Fourth Christian Assembly for Peace

with Marxism and understands Christian inspiration "as a commitment to the struggle for the liberation of the people, for construction of a society of justice and solidarity. The Christian event, in our judgment, contains within it an aspiration toward socialism" (ideological fundamentals of the LC [Left Christians] approved at its constitutional assembly held from October 20-24, 1971) in the radicalization of institutions that have arisen under church patronage such as the Christian Student Movement (MEC), ecumenical in nature and protestant in origin, which in its continental meeting in mid-July of 1971, reached the conclusion that "a true Christian life is not possible today without making clear the option for revolutionary struggle"; in commitments such as those of the Bolivian Catholic ex-seminarist Néstor Paz, who sought to be ordained a priest when he returned from the mountains and who died of starvation at the end of September 1970, sharing his rations with comrades who could go on fighting when, after being wounded, he saw that he was unable to do so. In a letter written to family and friends before he went to the mountains, Néstor Paz expressed his concept of Christianity



and of peace. "Peace is not a casually-encountered objective, it is the product of equality among men, as Isaiah says in his Chapter 58, of love among men, the end of exploitation."

The term "liberation" appeared for the first time in official documents of the Catholic church in Latin America, in the material drawn up in Medellin (Colombia) in August of 1968, during the Second General Conference of the Latin-American Bishopy (CELAM) which reached the point of condemning "institutionalized violence"

Let it not be said of us as it was said of a Protestant minister at the end of the Second World War who, when interviewed by a famous journalist as to how Adolph Hitler could commit so many crimes against humanity, replied: "When Hitler came for the Catholics, I was not a Catholic and didn't intervene in the matter. And so when he came for me, there was no one to intervene in my behalf."

Dr. R. D. Abernathy, in his speech to the Fourth Christian Assembly for Peace

Revolution is not only permissible but obligatory for those Christians who see in it the only effective and broad manner to achieve love for all.

Camilo Torres
Message to Christians

and neocolonialism in all its expressions, opting for a dynamic commitment to the exploited masses. The CELAM agreements have permitted the most radical nuclei to use them to oppose church sectors that continued to hold to the status quo and who, by invoking conservative positions of ideological support for existing structures, tried to utilize religious motives as soporifics for social concerns.

The Principal Enemy

During the debates of the Fourth Christian Assembly for Peace, it was emphasized that

...the centers of crisis and danger on all continents are caused, organized and

inspired by the same forces, the very forces that initiated preventive warfare against Korea, that are destroying the whole of Indochina with napalm and chemical weapons, that, in the Middle East, support the expansionist and militarist forces of Israel, that keep the Latin-American oligarchies in power against the people, that supply arms to South Africa, Portugal and other countries, that directly or indirectly threaten the national States of Africa, that for 20 years prevented the entrance of the People's Republic of China into the United Nations and that cultivate and practice racism.

Throughout the 13 years of its existence which came about in the heat of the struggle against the "cold war" unleashed by imperialism and the capitalist powers after the Second World War, the Christian Conference for Peace has defined peace not as "the absence of struggle" but as the establishment of justice. The very biblical text that served as an inspiration to the Fourth Assembly is eloquent in this respect: "Peace and justice embrace each other."

In the opening speech to the conference, its president, Metropolitan of the Russian Orthodox Church, Nikodim, stated that



Marxism and Christianity should not consider themselves antagonists within the same revolutionary struggle, taking into account that practice and ethics are the revolutionary forces that cause us to be actors for change and instruments for liberation, to destroy the present oppressive system and construct a society without classes.

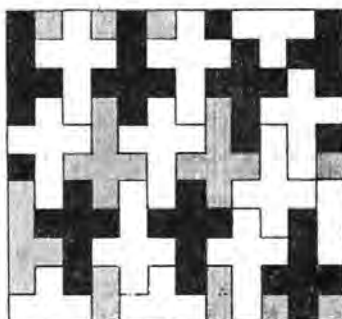
From the conclusions of an ecumenical seminar in which representatives of various Christian denominational groups from almost every Latin-American country participated. Santiago de Chile, July 25 to August 5, 1971

there is little peace in the world today because of the "egotistical interests of the political and economic oppressors who seek to establish or maintain unjust relations with various segments of the population or entire nations," and referring to the development of liberation struggles, maintained that "in numerous cases, circumstances arise that compel the revolutionary forces to take steps that are compulsory and even violent and that sometimes lead to armed conflict," citing as an example of the participation of Christians in the struggle for social changes, the case of the Colombian guerrilla priest Camilo Torres who — Nikodim pointed out — "offered his life to show that the revolutionary struggle for a new socio-political structure can never be considered in opposition to the Gospel and to Christianity."

The Work of the Conference

The Fourth Christian Assembly for Peace took, as its slogan "Our common responsibility for a better world," and divided its work into five commissions in which the attending delegates participated:

- 1) Theological: reconciliation and participation in the anti-imperialist struggle as a theological task.
- 2) International: peaceful coexistence, disarmament, problems of the developing countries and of European security.
- 3) Economic and political: political and economic prerequisites for the noncapitalist path of development and their significance for the peaceful struggle against imperialism.
- 4) Juvenile: the struggle for peace and justice in the face of the danger of counterrevolutions and golpes de Estado.



- 5) Racial: racism and its role in imperialist exploitation.

In the final message directed to all Christians, it was explained that the CCP

...tried to analyze current events from the point of view of Christian faith and political analysis, and to contribute to their solution, since that is indispensable to a life of peace for humanity.

The CCP is a form in which the only requisite is the desire for peace and justice and where different opinions are mutually complemented and sought on this basis, and from which the Christian world is presented with a correct road which also has its risks. The CCP is not an end in itself, it is an instrument of service through reconciliation, for humanity today to create justice and peace.

To be Christian is to be in solidarity. To be in solidarity at this moment in Chile, is to participate in the historic project that its people have envisioned.

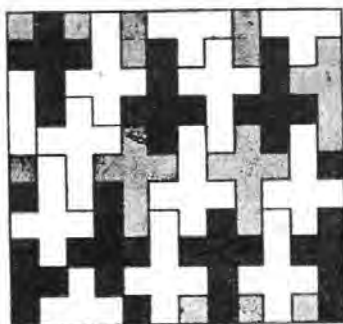
Declaration of 80 Catholic priests in support of the transformations initiated by the People's Unity government in Chile and later subscribed to by more than 300. April 1971

The Aggression Against Indochina

The situation that exists today on the peninsula of Indochina was presented to the assembly by the Vietnamese delegation. The professor and priest Joseph Marie Ho Hue Ba, who headed the delegation of Catholic priests and laymen from South Viet Nam, explained with full details the characteristics of the conflict going on in that area and denounced the genocidal war that imperialism has evolved against the Indochinese peoples, pointing out that

the solution to the Vietnamese problem lies in respect for the seven points put forward by the Provisional Revolutionary Government of South Viet Nam.

Hue Ba explained that the true Vietnamese Catholics were committed to the patriotic struggle against imperialism and he addressed himself to the North American delegation present at the Assembly, to make a special appeal to them to energetically demand that President Nixon's



Administration end the immoral aggression against Indochina.

The Assembly approved a special declaration on Indochina in which emphasis was placed on the fact that there can be no military solution to the conflict. The CCP denounces the North American violation of the most elemental human rights, notes the repeated failures of US policy in the area and reaffirms that the "immediate, total and unconditional withdrawal of North American and allied troops from

Indochina is the first and most urgent step."

Millions of Christians, many churches and many Christian conferences throughout the whole world have repeatedly expressed their condemnation of the ceaseless Indochina blood bath. Many Christians in the United States take an active part in the protests that are organized against the war in Viet Nam. The Christian Conference for Peace sol-

We express our formal rejection of the current capitalist system and its logical consequence, economic and cultural imperialism, and we adhere to the revolutionary process that leads to the coming of the new man. We have taken our option for a Latin-American socialism which necessarily implies the socialization of the means of production, of economic and political power and of culture.

Argentine Movement of Priests for the Third World. Declaration of Santa Fe, 1970



emly repeats in the Fourth Assembly of all Christians for peace, its previously-stated position on this question and assures the peoples of Viet Nam and all Indochina of its support in their just struggle. We call on the Christian churches to increase their activities so that the pressure of public opinion will be stronger and the people of Indo-

china can achieve their long desired and well deserved liberation, independence and peace.

Other Centers of Conflict

In analyzing the European situation in the Fourth Assembly of the CCP, it was considered that "even though we have

recently observed important signs of positive development in Europe such as the treaties between the USSR and the GFR, between the People's Republic of Poland and the GFR, the four-power agreement on West Berlin, the growth of the movement in favor of the recognition of the GDR

on the basis of international law, stable international relations still do not exist."

During the course of various speeches it became clear, as the final message recognized that "there is a high degree of unrest" that impedes the development of the peace that is desired, and stated that

"Our energetic reproach of neocolonial capitalism, incapable of solving the acute problems that afflict our peoples, causes us to direct our actions and efforts toward achieving the installation of a socialist kind of organization which will permit the elimination of all forms of exploitation of man by man and will respond to the historic tendencies of our time and to the particular needs of the man of Colombia.

Golconda Priests Movement, Second Meeting, December 1968. Among the signers was the Spanish priest Domingo Lain, who later joined the guerrillas.





"meanwhile blood continues to flow in Viet Nam, in the Middle East (the Arab-Israel conflict) and the political situation in Europe continues to be disturbed," and it also cited the cases of East Pakistan which has just been the scene of a war, the political and economic blockade against Cuba in Latin America, colonialist exploitation and neocolonialist expansion, events in North Ireland, all of which "remind us with despair of the fact that our world suffers an absence of peace in many areas."

Position of the Churches

In examining the positions taken by the churches, the CCP message pointed out that

...we are pleased to declare that the Christian churches have advanced considerably in recent years in their service to humanity. After having been emersed in internal and particular questions, the churches are more and more becoming aware of the problems that interest all

humanity and of social questions. We can scarcely conceive of an international ecclesiastical meeting that would not advocate peace and social progress.

And following that, as example, the Assembly of the World Council of Churches was cited for its repeated manifestation of extreme clarity in favor of world peace and its condemnation of war as "a crime against God's will," and for its various appeals for the abolition of war as a means of resolving political problems. "We are aware — the CCP also stated — of the efforts of the Roman Catholic Church in the work of building a better world in the spirit of *Pacem in Terris* (1963), the famous encyclical of John XXIII.

It is precisely the Catholic Church that has launched the 1972 slogan: "If you want peace, work for justice." The Second General Assembly of the Synod of Bishops of the Catholic Church, held at the beginning of last October in Rome, centered its attention on two themes, one of which was world justice, and the other the min-

isterial priesthood. Although both documents were less than what had been hoped for, contributing few new elements to the official position of the Catholic Church — which provoked a strongly critical reaction from the most advanced sectors — the treatment of both in a meeting of this type in itself demonstrated the importance that both hold today.

The World Council of Churches, for its part, held a conference on development in Addis Ababa at the beginning of 1971, in which, significantly, it agreed to support financially, the educational and health plans developed by the liberation movements of the Third World, and to support the world campaign in favor of peace in Indochina, at the same time that it con-

The political orientation the country has recently taken reveals certain positive achievements and a favorable attitude toward change. It is urgent to rock the strong resistance of the dominant groups who place their technical capacity and their economic and political power at the service of their own interests and those of international imperialist money. They are the ones responsible for the flight of capital, the interested diversion of banking, credit, and the campaign of discredit abroad.

Declaration of the Peruvian ONIS movement of priests, May 1970

demned all forms of neocolonialism and declared itself against racism. Certain delegates demanded of the Council, which includes the principal Protestant Churches of the world, a clearer position in the face of US imperialism's aggressive policy, as well as on social problems. These proposals provoked a campaign on the part of the rightist sectors that refused to contribute financially along with the churches whose leaders maintained advanced positions.

Maturity of Christian Commitment

The Fourth Assembly of Christians for Peace was one more evidence of the level of consciousness and political maturity that the nuclei of Christians in the world who have entered into political and social evolution have been acquiring, and a series of events that have acted as catalysts for this new conduct; to cite certain of the most relevant examples: the immoral US aggression against the Indochinese

peoples which confronts the honest Christian with an event that violates his Christian sensibility; the revolutionary call of May in France, which brought rebellion to maturity in a strong combative movement that advocates a radical transformation in ecclesiastical structures and an effective commitment to mankind, especially oppressed mankind; the Cuban Revolu-

tion, which implants a new strength to the revolutionary process on the continent with the greatest number of Catholics in the world, according to statistics; the vigorous message written with the blood of the guerrilla priest Camilo Torres and the Camilist movement generated in various Latin-American countries; as well as the papal opening of John XXIII.

The historic role in which Christians in today's world compete includes especially becoming aware of all injustices, overcoming prejudices, going out to meet every positive contribution to the service of the full liberation of man, and contributing effectively with their efforts, inspired by fraternal love to effective realization.

Francis Oves, Archbishop of Havana. Press interview, December 1971

Christian participation, especially in Latin America, is becoming more intense and richer in its revolutionary process each day, as is evidenced in a whole series of events that we see daily in the press. Christianity today incorporated more and more sectors, through the intermediary of revolutionary political parties (including those of Marxist orientation), direct action organization, Christian movements toward the political area, movements that come out of the churches themselves, social and consciousness-raising action programs through syndicates and various other means — and the Christian mass flows toward commitment to the social revolution taking place on the continent.

The Christian, like other honest citizens, cannot be isolated nor distant from the

revolutionary phenomenon. His human sensitivity, stimulated in many cases by his own religious faith, brings him to a confluence with the progressive forces that have begun to carry out the transformation of unjust structures. This attitude is valuable for the revolutionary forces. The leader of the Cuban Revolution, Fidel Castro, during his visit to Chile in mid-November 1971, qualified the revolutionary Christian as a "strategic ally" and did not hesitate to consider the guerrilla priest Camilo Torres as "the complete symbol of the revolutionary unity that must bring about the liberation of the peoples of Latin America," when a school named for him was inaugurated in Socialist Cuba in January 1969.

Precisely on February 15, date of the death of the Colombian priest in a battle

In this critical hour for the history of the people, we reaffirm our conviction that it is necessary to begin, along with the Marxists and other advanced men, the final battle for the poor of the earth; we believe that this is the only valid strategy for realizing our Christian commitment, our true ecumenical dimension in the most correct sense of that word.

From the Message of Cuban Christians to Chilean Christians on the occasion of the visit to Chile of Cuban Prime Minister Fidel Castro, December 1971

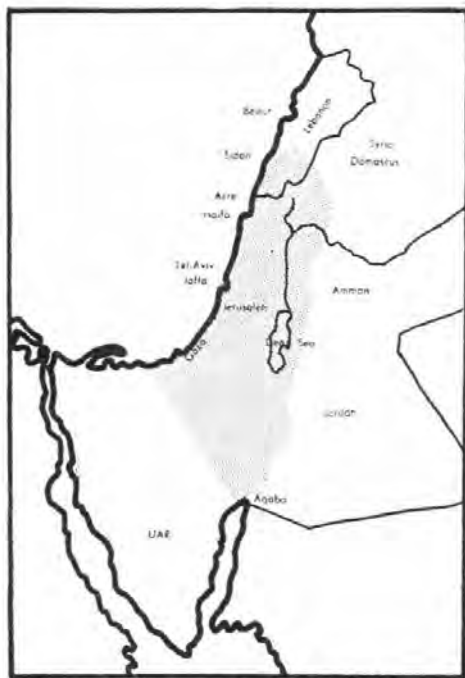
in Patio de Cemento, mountains in Santander, a continental tribute was carried out in his name, convoked by the Continental Organization of Latin-American Students (OCLAE). On that day, groups of Christians and non-Christians, believers and Marxists, in various Latin-American countries, reflected on the example and the teachings of Camilo. These tributes, like Christian conferences for peace on a world level, serve as a starting point for analysis and for the maturity of the Christian commitment.

To search for what unites revolutionary Christians and Marxists — all revolutionaries — is a duty and an obligation, as well as a necessity of the present historic moment in Latin America where, within the framework of the national liberation struggles against US imperialism, there is a battle between the exploitative, individualistic and corrupt philosophy of imperialism and the philosophy of socialism, the search for a new society more in accord with the material and spiritual needs of present-day man.

It is undeniable that relations between Marxists and Christians are acquiring a level never before achieved on the Latin-American continent, a reflection of the political consciousness of our peoples, consequence of a series of their own political and cultural factors. To be Christian today for many in Latin America and in the world, including within the United States itself, is to be in solidarity with the oppressed, to struggle by effective means for their redemption.

"The revolution is a Christian imperative," affirmed Camilo Torres, who called on all his compatriots to establish a United Front, leaving aside ideological, religious and philosophical differences to achieve a total transformation of the economic and social structures of his country and — after the defeat of US imperialism and internal reaction, principal enemies of the peoples — to reach the peace they seek. God's command makes it a Christian duty to support the forces of peace in the present hour of world history. In some places, this can mean supporting the liberation struggle, without which peace would not be a reality.

THE PALESTINE



World Zionist Organization Plan to the Paris Peace Conference, 1919

We'll Deny Them All Right to Work

THEODOR Herzl, founder of Zionist policy, wrote his book *The Jewish State* in 1896. He situated his State either in Argentina or Palestine.

Referring to the indigenous peoples, considered to be poor and unwanted, Herzl wrote in his *Diary*: "We have set ourselves the goal of surreptitiously getting rid of the poor, finding them jobs on the other side of the border, in a transitory country, denying them all right to work on our land."

The Right to Deport the Indigenous Population

In 1901, in Constantinople, Herzl tried to get approval for a charter of rights, duties and privileges for a Jewish-Ottoman

NIAN DRAMA

association for the colonization of Palestine and Syria.

Article 3 of Herzl's project conferred on the Jews the right to deport the indigenous population.

The attempt didn't work, but this article was the incubator of the drama.

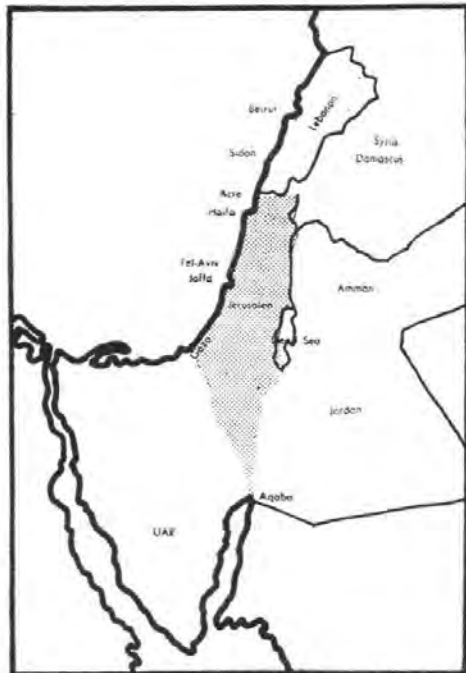
England's Game

En 1902 the Zionists went to England, which offered them Uganda, in Africa. The English offer was accepted in the Sixth Zionist Congress, but in 1905, after Herzl's death, the Seventh Congress rejected it.

In 1915 the Arabs negotiated with England with the intention of liberating themselves from the Ottoman yoke.

In the Hussein-MacMahon agreement, Great Britain declared itself willing to recognize and support the independence of the Arabs, who on July 6, 1916, rose up against the Turks.

At the same time a secret agreement between England and France was signed.



Palestine Under British Mandate

The Sykes-Picot agreement divided the region into English and French protectorate zones.

From Balfour to Rothschild

On November 2, 1917, A. J. Balfour, British Minister of Foreign Affairs, sent to Edmond Rothschild a declaration offering the Jews a national homeland in Palestine, provided there would be no actions against the religious and civil rights of the non-Jewish collectives existing in Palestine.

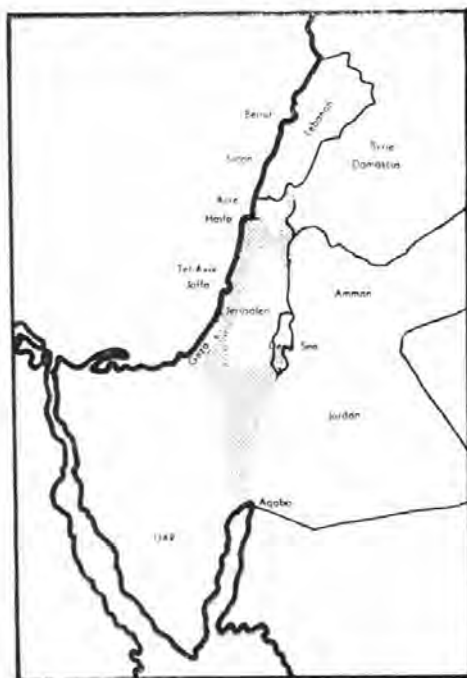
From 1918 on, the Arabs feared the aftermath of the Balfour declaration, but Hogarth, MacMahon's assistant, pacified

Sherif Hussein: "A Jewish colonization in Palestine will be authorized only to the degree that it respects the political and economic freedom of the Arab population."

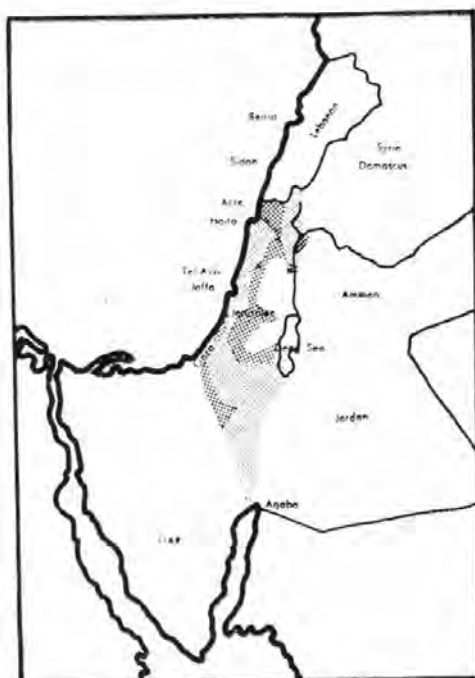
All Will Be Solved in Favor of the Zionists

When the Arabs forced the Turks out of Damascus, in September of 1918, General Allenby entered the city with the British army, which assumed vigilance of the region from October 3, 1918.

During that same year the British Governor sent a Zionist commission to Palestine. Concerning this commission, Gener-



United Nations 1947 Partition Plan for Israel



Areas conquered by Israel in addition to the UN Plan, 1949

al Bols, Palestine's administrator, said: "It [the commission] watches out, not so the occupation army respects justice, but so that any problem in which a Jew is involved, shall be solved in his favor."

In July of 1920, when the British military administration ended in Palestine, a well-known Zionist, Sir Herbert Samuel, was designated First High Commissioner of the civil administration. Weizmann declared: "I was the principal architect of his designation. . . He's our Samuel."

Zionist Immigration, Arab Demonstrations

In August of 1920, the Jewish immigration to Palestine started, authorized by the British Government.

The Arabs expressed their disagreement and held a series of demonstrations.

In March of 1921 they presented a petition to Churchill. A general strike was declared in Palestine. The Palestine Congress made a formal protest against the Balfour declaration and the Zionist immigration.

The British Mandate, which went into effect on September 29, 1922, was committed to help the Jewish immigration, and at the same time foresaw the creation of a Jewish agency in charge of helping the British administration. This agency was the Zionist Organization itself.

From 1925 to 1928, in spite of the opposition of the Palestinian Arabs, the immigration continued. In 1925 the number of immigrants rose to 33 801, that is, 3% of the population.

Inquiry Commission

In September of 1929, the Shaw commission, in charge of investigating the situation in Palestine, requested that Jewish immigration be controlled.

The Hope-Simpson inquiry commission noted that same year that Jewish immigration had displaced numerous Arabs and there was no suitable land for agricultural colonization left for the new immigrants (the Arabs possessed 96% of the land).

The commission also revealed the discrimination to which the Arab population was subjected.

Six-Month Arab Strike

In 1936 the Palestinian Arabs declared their largest strike and entered into open rebellion. The strike was to continue "until the British Government completely modifies its present policy and begins to interrupt Jewish immigration."

This strike lasted six months and the uprising spread throughout the country.

Referring to these events, Lloyd George declared to Ben Gurion and Weizmann: "So the Arabs are afraid that Palestine might become a Hebrew State; well, it will be a Hebrew State."

Zionists Armed by England

England armed the Zionists against the Arabs. Zionist land units were armed and trained by British officers. Zionist clandestine forces formed terrorist movements, like the Haganah and the Irgun.

The Arab rebellion, which took place with rudimentary weapons in an atmosphere of British benevolence toward Zionist

interests, was practically crushed by the end of 1936.

Number of victims in 1936 alone;
 3112 Arabs dead, 1775 wounded;
 329 Jews dead, 386 wounded;
 5679 Arabs locked in jails;
 110 Arabs hanged.

A *White Book* was published by the English in 1939 to pacify the Arabs. That book incited the anger of the Zionists.

White Book and Zionist Terrorism

The *White Book* of 1939 recognized the Jewish national homeland foreseen by the Balfour declaration. It also recognized that the extension of that homeland against the will of the Arabs was a violation of

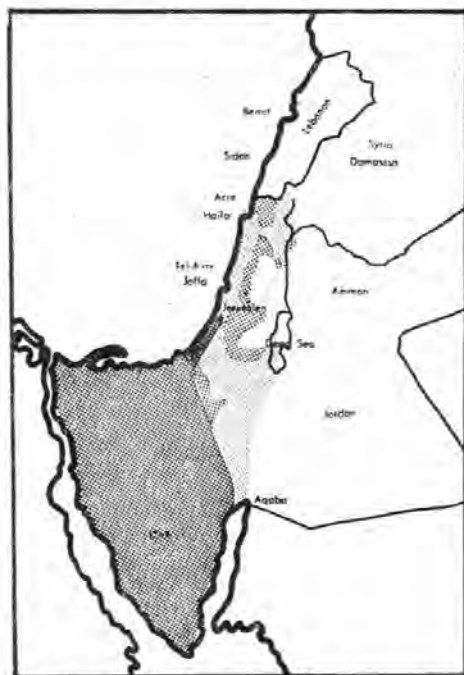
British commitments to them and that such a policy could not be applied without the use of unjustified force.

The Zionist reaction was a series of terroristic actions against the Arabs and English. The Zionists began to turn their eyes toward North America.

Clandestine Immigrations

The clandestine immigrations and the terrorist actions continued. In March of 1942, Churchill reaffirmed his support of a Jewish State.

In August of 1943, Weizmann met Roosevelt and discussed Churchill's plan. The President expressed complete agreement.



Area occupied by Israel in 1958



Area occupied by Israel in 1957 aggression

North America Joins the Game

In 1944 both North American parties, Democratic and Republican, fought for favors from the Zionists. All electoral promises were made on behalf of the Palestinian people.

In November of 1944 Churchill prepared — always in close relation with the North Americans — the postwar partition of Palestine.

In October of 1944, Roosevelt declared himself "in favor of the opening of Palestine to an immigration and colonization without restrictions, favorable to a policy that would lead to the establishment of a free and democratic Jewish State."

Arab Opening in 1944

In the Alexandria Conference in October of 1944, the Arab States proclaimed themselves ready to accept the non-Arab community in a Palestinian State in which each citizen, whatever his religion or belief, enjoyed free exercise of his rights.

In November of 1944 Churchill considered partition. Harry Truman assumed the presidency after Roosevelt's death.

"I regret it, gentlemen," he said to four of his ambassadors in the Arab countries, "but I must answer to hundreds of thousands of people who eagerly await the triumph of Zionism; I do not have hundreds of thousands of Arabs among my electors."

From 1945 Ben Gurion Had Been Preparing War

When he bought at ridiculous prices in the United States, the gun factories which

entered Palestine as harmless industrial material, Ben Gurion, in October of 1945, gave detailed instructions to the Haganah commanders about the terrorist operations which had to be directed against the English.

Anglo-North American inquiry commissions were sent; numerous partition plans were elaborated between 1945 and 1947.

On February 17, 1947, Great Britain handed over its Mandate to the UN.

On November 29, 1947, the General Assembly of the United Nations voted in favor of partition.

Sumner Welles wrote concerning the US position: "By order of the White House itself, the North Americans must exercise all sorts of pressures, directly or indirectly, to assure that the countries undecided or opposed abandon the Moslems."

On December 11, 1947, the British Government set the end of its Mandate for May 15, 1948.

From December of 1947 on the Zionists, using terrorism and slaughter as their only means, sought to grab the territory which the partition plan granted them.

Palestine Resistance

The Palestine resistance became organized, but as is well-known, between 1936 and 1947 the British had taken almost all the arms that the Arabs had.

Between January 4 and February 15 of 1948, Zionist assaults took place in Jaffa,

Jerusalem, Haifa, Sassa and near Safad.

The Security Council was invited in March of 1948 to examine Palestine's situation. On March 20 of that same year, the United States suggested that Palestine should stay under United Nations Trusteeship and that all the regulations relating to partition should be suspended. The Zionists then moved to the application of an even more violent plan of terrorism and assassination. Out of this came the Nachson operation, which was supposed to open a corridor between Tel Aviv and Jerusalem, and the massacre at Deir Yassin on April 9, 1948, carried out prematurely to accelerate the displacement of the Arabs. On April 18 operation Jephthe took place to "empty" eastern Galilee. Haifa was attacked on April 21, and the city was emptied of its entire civilian population in the night of the 22.

Operation Chamtez, on April 27, destroyed all the Arab cities which surrounded Jaffa.

The Palestinians

In all the operations, the Palestinians, equipped with inferior weapons, resisted; the unarmed civilian population emigrated, terrorized or was expelled. On May 3, they were forced out of the cities which united Tiberias with eastern Galilee, by operation Matateh. On May 11, Bisan was occupied, and the Arab cities that surrounded the Negev were destroyed.

On May 12, 1948, the Zionists decided to proclaim the Zionist State, without indicating its boundaries.

On May 14, at nine o'clock in the morning, the British High Commissioner left the country. At four p.m. Ben Gurion pro-

claimed the State of Israel. Sixteen minutes after the proclamation of Israel, the North American Government recognized the new State.

Palestine in 1919

Population

Total:	700 000
Arabs:	642 000, that is, 91.7%
Jews:	58 000, that is, 8.3%

Territory

Total area:	26 320 000 dunums ¹
Arabs:	25 670 000, that is, 97.52%
Jews:	650 000, or 2.48%

Number of Jewish colonies: 17
(Survey of Palestine: pp. 141, 185, 372, 376)

Palestine in 1944

Population

Total:	1 739 624
Arabs:	1 210 922, or 69.5%
Jews:	528 702, or 30.5%

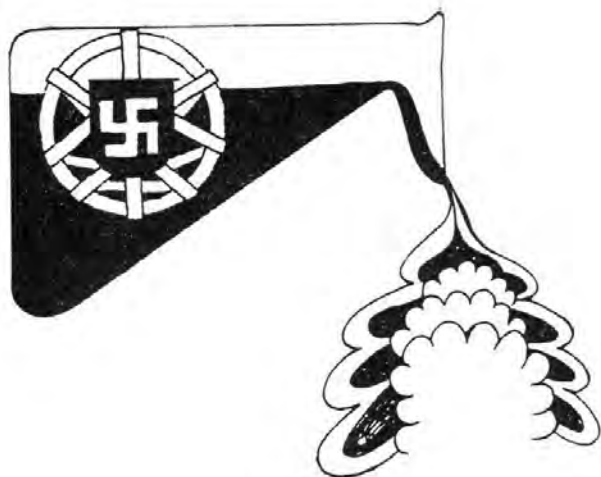
Legal Jewish immigration into Palestine is figured, from 1936 to 1944, at 305 991, that is, more than total the Jewish population already living in Palestine.

Territorial property

Total area:	26 320 000 dunums ¹
Arabs:	24 588 700, that is, 93.5%
Jews:	1 731 300, that is, 6.5%

Number of Jewish colonies: 259
(Taken from Echoes magazine, Damascus)

¹ 4 dunums = 1 acre



THE PEOPLE AGAINST FASCISM

PLUNGED into crisis by the general offensive of the armed revolutionary forces that have inflicted increasingly numerous defeats, and faced with imminent destruction, Portugal is frantically preparing to use in Guinea-Bissau one of the most ignoble forms of warfare, condemned by all peoples: the use of poisonous chemicals, to destroy crops and vegetation, in an evident attempt to crush

the just armed struggle of the valiant people of Guinea-Bissau by means of hunger, since it is impossible to do so in the politico-military field.

The world knows that fascist Portugal, convinced for a long time now of its own impotence face to face with the freedom fighters, has steadily escalated its political and military strategy only to be defeated, thus provoking violent mutinies and spec-



tacular desertions from within its own rank and file troops to join the Guinean combatants or flee to other countries.

As usual, NATO, of which Portuguese fascism is a part, has increased its assistance in the face of that country's imminent defeat, and is providing bombers and high-quality automatic weapons which are used today on a broad scale against Guinea-Bissau and the other peoples of the African Portuguese colonies.

The great failures accumulated have led Yankee and West German imperialists and their allies, sworn and cruel enemies of the peoples, to supply chemical weapons — among them napalm — to Portugal, directly or through NATO, which are being used indiscriminately against the peoples of Angola, Mozambique and Guinea-Bissau. But none of these atrocities has been able to thwart the offensive of our brothers in arms nor their decision to oust with fire those who try to deprive peoples of their most basic and sacred right: to decide freely on their own destiny. Thus, the barbarous armed aggression against the revolutionary people of the Republic of Guinea was cynically contrived, studied and carried out because of that people's unconditional and full support to the strug-

gle of their brothers in arms in Guinea-Bissau. This aggression, one of whose immediate objectives was the annihilation of the rear guard of the PAIGC combatants, was smashed, just as any other that follows will be smashed.

In the face of these barbarous actions which once again lay bare the bloody and cruel character of the inhuman war of the ultrafascists of Lisbon, the Organization of Solidarity of the Peoples of Africa, Asia and Latin America wholeheartedly appeals to all member organizations and to world public opinion, to use every means possible to denounce and condemn these actions to prevent genocide from being carried out. We firmly condemn all States allied with Portugal, members of NATO, for providing their economic, political and military assistance to this dirty war which is universally repudiated, and demand an immediate end to this assistance.

We call on all our organizations and all progressive forces in the world to intensify their assistance to and their solidarity with the peoples of Angola, Mozambique and Guinea-Bissau, in their just struggle against the most cruel and anachronistic colonialism known to Africa: Portuguese colonialism.

THE PENTAGON IN PARAGUAY

IN Paraguay, Yankee imperialism organized the fascist military golpe of May 4, 1954, which brought to power General Alfredo Stroessner, a German descendant and follower of the Nazi ideology, who has enthroned crime and pillage in the Guaranian nation.

Since then, the US has increased its imperialist penetration by means of loans, military missions and an army of "advisers" who intervene and control the armed forces and the most important institutions of the Paraguayan State.

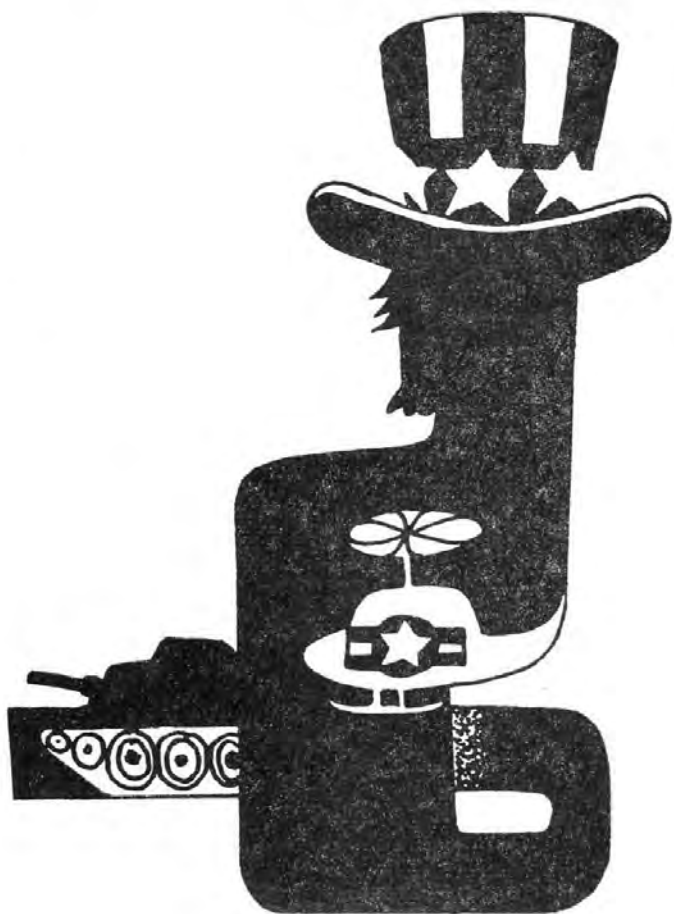
The Washington rulers do not conceal their support of the antinational military dictatorship and try to turn the country into a great military and air base, with atomic missile installations aimed at the socialist countries, and a strategic and

vital communications network for repressive use against the revolutionary struggle inside and outside our boundaries.

The strategic military importance of Paraguay in the bellicose and counterinsurgency plans of the Pentagon is determined by its geographical situation, in the center of South America, and the predominance of a tyrannical regime which defends the interests of the North American monopolies and those of a group of the Paraguayan oligarchy's great latifundists.

The Paraguayan Communist Party has denounced the existence of a secret plan for the construction of a great North American military air base in the Paraguayan Chaco, where the Yankee oil monopolies have concessions for the

AGUAY



exploitation of oil over an area of more than 14 million hectares. That charge has been confirmed by the daily newspaper ABC which reported on the construction of the base around Pozo Colorado (km 250 of the Trans-Chaco route) for several reasons:

- 1) the road under construction from Pozo Colorado to General Díaz, which



The Public Debt

Since 1961 the nation has contracted debts, in loans, amounting to \$150 million. In these years the external debt increased to 167%, from \$33 million in 1960 to \$88 million in 1967. The foreign monopolies have invested more than \$20 million in this period, taking advantage of the privileges granted by Bill No. 246 for foreign investors. Besides, the tyranny received official and private donations for about \$32 million to support the dictatorial regime; meanwhile, the nation lost \$60 million income to the monopolist enterprises and in payment of interests and amortizations. At the same time the commercial balance with the United States has represented a deficit of \$90 million to the national economy over these seven years.

will permit the unity of the wealthy region in the north of Argentina;

2) this road, in the near future, could be extended to Antofagasta (Chile) to provide a Pacific-Atlantic interoceanic route (about 2500 km); Antofagasta-Paranagua (Brazil) with an extension to São Paulo and Rio de Janeiro.

Latin America will then have a Pacific-Atlantic international terrestrial channel.

According to this newspaper (government spokesman), the US military air base

would be surrounded by "a great colony of about one thousand families of Cubans exiled in the US" who would act as a safety belt.

On the other hand, the so-called Bolivian Jungle's Marginal Highway, which runs through Venezuela, Colombia, Ecuador, Peru and Bolivia, would be connected with the Paraguayan "air routes" by means of the Trans-Chaco route. The former Peruvian President Belaúnde Terry, before he was overthrown, declared:

The Trans-Chaco route has the advantage, in the first place, of being an effort carried out over the length of most of Paraguay's territory. If we add the Asuncion-Puerto Presidente Stroessner Highway we can say there is an axis throughout Paraguay from one end to the other. One of the basic

points of the Jungle's Marginal system is the city of Asuncion.

The construction cost of the inter-American highway has been figured at \$530 million dollars, including the pavement of the Trans-Chaco route, calculated at \$30 million and considered to be one of the country's priority road engineering works.

Chaco's Oil

Several months ago Stroessner concluded a contract with the firms Penzoil and Pierre Schlumberger, branches of the Standard Oil Company, on the prospecting and exploitation of the oil deposits in El Chaco.

Both North American companies received 1 200 000 hectares of land according to this contract, which will be valid for 40 years, and agreed to pay the Paraguayan State only 17% of their profits. (Presently, Venezuela gets 50% from oil exploitation that North American monopolies carry out in the country.)

The Interamerican Bank for Development granted the Paraguayan dictatorship a loan for \$26 million to construct a highway in El Chaco, while the Pentagon projects the construction of a large military air base in Pozo Colorado; and a helicopter base in Itapua region, where 150 Yankee soldiers are stationed, actually exists.

At the same time, the opening of the so-called Atlantic route, in March of 1971, by the dictators of Brazil and Paraguay marked a step forward toward the creation of military strategic routes in South America which are speedily constructed with North American credits, under the pretext of increasing commercial development among Latin-American countries according to the plan of continental "integration." However, the real objective is

to use those highways for the rapid transport of troops to crush popular rebellion against the domination of imperialism and the native oligarchies.

There is also a Yankee helicopter base located in the department of Itapua. Here eight North American helicopters operate with complete artillery, under the command of Lieutenant Charles T. Colley, a very experienced murderer of the Vietnamese people, who was decorated

several times for crimes committed in Viet Nam.

At this base, there are 150 US military pilots, mechanics, well-trained spies and specialists in the repression of peoples who fight for their national and social liberation.

The helicopters operate with the International Geodetical Service as a front.



The Satrap's Lackeyism

During his visit to the United States in 1968, General Alfredo Stroessner affirmed that he would send Paraguayan soldiers to participate in the US aggressive war against the Vietnamese people. Moreover, his Foreign Minister, Sopena Pastor, declared that they would not establish commercial relations with the socialist countries, although he recognized that "we are losing while other countries benefit from the negotiations with those countries, but we prefer to continue our policy."

Far from taking meteorological observations, they are principally concerned with investigating possible centers of guerrilla action or the infiltration of possible "subversive" elements. They overfly the vast regions of the northern part of high Parana and part of Argentine territory, in Misiones, and Rio Grande do Sul in Brazil.

The existence of this base proves the reactionary and sell-out character of the military dictatorship of General Stroessner and the gorilla dictatorships of Argentina and Brazil, who have not said a word about this flagrant violation of national sovereignty. This makes clear enough the complicity of such dictatorship with the aggressive and criminal plans of the North American imperialists.

The construction of a great North American military base in the Paraguayan Chaco, which in case of nuclear war would be bombarded, also provoked increasing alarm among various political and social sectors. Meanwhile, the country's military strategic highways are presented by official propaganda as great achievements of the present period of the "Second National Reconstruction." But the Paraguayan people do not bank on illusions or let themselves be fooled; they know that their standard of living is continuously worsening and that increasing economic dependency means the increase of misery and hunger, reactionary persecution against the patriots and the submission of the country to Yankee monopolies,



appeals and messages



Comrade Pham Van Dong

Prime Minister

Democratic Republic of Viet Nam

Late this month President Nixon dispatched hundreds of US planes to bomb thickly populated civilian zones in the DRV. These piratic acts again demonstrate how perfidious and deceitful Nixon's allegations were when he talked about withdrawing his troops from South Viet Nam and putting an end to the war. All Nixon's peace statements are nothing but lies and tricks aimed at continuing the war of aggression against the heroic people of Viet Nam and their Indochinese brothers. OSPAAAL energetically condemns these truly criminal acts of the United States against the DRV violating its independence and sovereignty, and categorically demands that Nixon put an end to these criminal acts against the DRV, immediately and forever, that he halt Vietnamization plans in South Viet Nam; withdraw all his troops and those of his satellites from Indochina; and abandon the puppet regime in Saigon headed by Nguyen Van Thieu. OSPAAAL salutes the high spirit of vigilance of the North Vietnamese people who have responded heroically and correctly to these piratic acts by the US imperialists. OSPAAAL calls on all progressive peoples in the world, including the North American people, to condemn President Nixon's aggressive acts most severely and to demand that he immediately and definitively cease these criminal acts and withdraw all his troops from Viet Nam.

*Cable from the OSPAAAL Executive Secretariat to Prince
S. Norodom Sihanouk of Cambodia*

With extraordinary strength and dynamism the Khmer people and their KLAF have been carrying out an intense and heroic offensive against the putschist and puppet forces undermining all their imperialist schemes including operation Chenla 2. As the total and irreversible victory of the Khmers approaches the Yankee imperialists resort to dispatching new contingents of puppet troops in an effort to rectify their failures. We are certain that the encirclement your revolutionary forces have imposed on the reactionaries will gradually tighten until they are ousted from your homeland and an independent and sovereign Cambodia is established. Our organization warmly salutes the constant successes gained through the daily heroism of the Khmer people, their KLAF and the revolutionary government of the National Union of Kampuchea. We reiterate our solidarity and militant support and our conviction that your struggle, like that of Viet Nam and Laos, is an example and a guide to the peoples of our continents.

NORTH AND SOUTH WILL UNITE

On December 6 the Park Chung Hee puppet clique of southern Korea, following US imperialism's directives, proclaimed a so-called "state of national emergency" on the pretext of a "sudden change in the international situation" and the false "threat of northern aggression against the south."

The traitorous Park Chung Hee puppet clique declared, at the same time, that so-called "top priority would be given to state security" and that "no



kind of social unrest contrary to this would be tolerated"; that the press would be restricted and "freedom suppressed"; and it threatened that any measure involving the sacrifice of the south Korean people would be adopted "whenever necessary."

At the same time, by "agreement" with the command of the US imperialist aggressive army which occupies southern Korea, the Park Chung Hee puppet clique took the emergency measure of "ordering" puppet army units "to remain in a state of emergency, suspend leaves and establish full combat readiness."

The "state of emergency" decreed by the Park Chung Hee puppet clique is a desperate criminal act aimed at plunging southern Korea still deeper into a cauldron of military fascism, suppressing the ever-growing desire of the south Korean people for north-south negotiations and the peaceful reunification of the country, and maintaining US imperialism's colonial rule. This is an extremely horrible and treacherous act deliberately designed to aggravate the situation and kindle the flames of fratricidal war to convert Korea into a battlefield again, in open challenge to the peoples of the whole world.

The "state of emergency" decreed by the Park Chung Hee puppet clique at a time when talks between north and south Korean Red Cross organizations are going on in an atmosphere of great interest and expectation on the part of the entire Korean people, is evident proof of its intention to block the peaceful reunification of the country.

The struggle of the popular masses, encouraged by the consistent policy of the government of the Democratic People's Republic of Korea aimed at peaceful reunification, demands the democratization of society and calls for north-south negotiations and the peaceful reunification of the country. Recently it has gained a hitherto unknown momentum in southern Korea and has become an irresistible movement throughout the whole nation. It is rapidly spreading among broad press and political circles in southern Korea.

This has placed the Park Chung Hee puppet clique in a position of continuous uneasiness and dread over its future, shaking it to its depths, while its masters, the North American imperialists, face a serious political, economic and military crisis that is precipitating them toward their final doom.

The Park Chung Hee puppet clique is increasing its war cries and resorting to fascist measures in an attempt to find a way out of this blind alley, at the same time that it noisily ballyhoos "the threat of northern aggression against the south" as a justification for all its criminal acts and in order to make the responsibility for a new war in Korea fall on the DPRK.

The Executive Secretariat of OSPAAAL, together with all progressive peoples and revolutionaries in Africa, Asia and Latin America, resolutely and with rising indignation denounces Park Chung Hee's fascist and bellicose tyranny.

The Executive Secretariat of OSPAAAL fully supports the just stand of the DPRK government that the Koreans themselves should solve the question of independent reunification peacefully, without the intervention of outside forces, after all foreign troops have been withdrawn from southern Korea.

The Executive Secretariat of OSPAAAL strongly demands that the Park Chung Hee puppet clique immediately halt its fascist repression against the south Korean people and its war-provoking machinations.

Should the Park Chung Hee puppet clique persist in provoking a fratricidal war, it will meet its defeat as a result of the struggle of the Korean people supported by the peoples of the three continents and all revolutionary and progressive forces.

The Executive Secretariat of OSPAAAL calls on all member organizations, and on the governments and peoples of all progressive and revolutionary countries to give full attention to the tension created in Korea by the US imperialists and their stooges, the Park Chung Hee puppet clique, and to extend more active and effective assistance to the heroic Korean people in their just struggle to halt and to frustrate all enemy machinations aimed at provoking a new war and to achieve the peaceful reunification of the country.

