

INDOCHINA SOLIDARITY COMMITTEE

BOX 'C', OLD CHELSEA STA., NEW YORK, N.Y. 10011 (212)924-9102

Dear Friends:

June 24, 1975

Over the last year, the Indochina Solidarity Committee (ISC) has been involved in an internal struggle which until recently threatened our ability to continue the organization. The three questions which faced us were: 1) the future of ISC, 2) our relationship to the revolutionary movement in the US and particularly the rising worker's movement, and 3) our understanding of the situation in the world today.

Clarity has been reached and the struggle is resolved. As a result, there has been a split and Walter Teague and Martha Chamberlain are no longer members of ISC.

You may have already received letters written by these two and some of their friends, soliciting your support in their efforts to disband ISC, and get us to turn over our resources to the War Resister's League so that they can be divided among different Movement groups in New York city. These letters, mailed out on the mailing list they stole from ISC, are filled with lies and distortions in an intentional effort to cloud the issue and make it impossible for us to function. As the 5 members of ISC, we are writing this letter to clarify our position and inform you of our determination to continue the valuable work we have done.

FIRST A BRIEF HISTORY

It was ten years ago that the U.S. Committee to Aid the National Liberation Front of South Vietnam (USCANLFSVN) was formed. The Committee's primary task at that time was to raise to the anti-war movement the question of support for the just struggle of the Vietnamese people. This was done through literature, film showings, selling buttons which read, "*Bring Peace to Vietnam- Support the NLF*", and by carrying NLF flags and participating in mass demonstrations. The Committee continued to focus on the leading role of the NLF (and later PRG) until 1972 when the work was broadened to include Cambodia and Laos. Several months after the signing of the Paris Peace Agreement, we changed our name to Indochina Solidarity Committee (ISC).

To understand how ISC developed from this point, we have to remind people of the concrete conditions at the time. While the war continued, the "appearance" of peace in Indochina had removed the war from people's minds and the U.S. anti-war movement was dissolving. Yet, coming out of the struggles of the 60's (student and anti-war movement, civil rights and black liberation struggle), an anti-imperialist movement was developing. And by taking up the fight against the rotten conditions of people's lives, this movement exposed the nature of the movement here in the U.S., and began to link up the struggles at home and abroad. Within it, numbers of people began to study and apply Marxism-Leninism to move the struggle forward.

All of this presented ISC with two questions. How were we going to continue work around Indochina and what was our relationship to the growing anti-imperialist movement? During the early summer of 1973, we came up with the following answers. First of all, to combat U.S. propaganda that the war was over, we had to go out among the American people to find out what questions they had, how the war was affecting them, and to begin to explain what was really happening over in Indochina. Our primary tools for doing this would be a monthly Newsletter, as well as leaflets, pamphlets and other literature. But these educational tools weren't enough. ISC had to break out of its isolation and relate to other people and organizations struggling against imperialism inside the U.S.

We joined forces with Indochina Peace Campaign, a national anti-war organization, and initiated and participated in broad coalitions to force the implementation of

the Peace Agreement and link Indochina to other struggles. An example of this was our participation in the Nov. 4th Coalition, which brought together over a dozen groups including the Revolutionary Union, Attica Brigade, Black Worker's Congress, PSP, Puerto Rican Revolutionary Worker's Organization, Guardian, VVAW-WSO, and many others.

The seeds of the recent split were sown in this period. First Walter and then Martha withdrew from the daily practice of ISC because they did not agree with the decision to go out among the masses of people, and the propaganda we were creating to do this with. They argued that ISC should maintain itself as a resource center only, remain "independent", and function only as a mouthpiece for the Indochinese Liberation Forces. This meant ISC would not take positions broader than those addressed by the Indochinese, and not take a stand on crucial questions effecting all of us; we would just support the struggle in Indochina and sit in the grandstands, watching the mass movement inside the U.S. surge forward-- and right by us.

Because we were doing the work, meeting with success and learning a great deal from the struggles people were involved in, we knew that Walter's position was wrong. ISC's "independence" had meant in practice isolation from both the masses and the movement and left us standing still in the midst of great motion. As the internal ISC struggle continued, the unity we had with Walter and Martha became limited to an enthusiasm for the victories in Indochina. However, throughout this period the continuation of the work and the urgency of the situation in Indochina argued for the most strenuous efforts to avoid a split and struggle to win both Walter and Martha away from their "independent" line. The five of us continued the bulk of the bureaucratic and all of the political work of the Committee.

The ISC Newsletter developed into a vital resource with a large circulation. Articles on the liberated zones, Socialism in the Democratic Republic of Vietnam, as well as material linking impeachment, Watergate, inflation and the war to the system of Imperialism became a regular part of the Newsletter. Resources which had grown dusty from sitting on the shelf for years were turned into a photodisplay and used by many groups throughout the city. Our ties with the Indochinese people were strengthened as we continued to raise material aid for reconstruction, send monthly packets of news clippings from major newspapers and magazines in the US and copies of specific publications to Indochina. We built many demonstrations, held celebrations on the anniversaries of the founding of the NLF and the signing of the Peace Agreements and continued to do regular mass work.

From September to November 1974, in conjunction with IPC/NYC we built a campaign which brought together twenty organizations to demand that the Royal Government of National Union be seated in the United Nations. ISC members did presentations on college campuses and to movement organizations and spoke on radio programs. Though the GRUNC was not seated, we viewed the campaign as a great success because so many people took up the work seriously and organized support for the national liberation struggle in Cambodia.

Despite the clear success of our general line of work, the disagreements within ISC intensified. Here are three specific examples:

- 1) As part of the work we were doing around Cambodia, we wrote an article on the role the Soviet Union was playing and characterized it for what it was -- a slap in the face to the Cambodian people and their revolution. Walter, who had reduced his role in the newsletter to that of "political censor," stepped into production of that issue long enough to make sure it didn't say anything he disagreed with. After reading the article he threatened to quit if we printed it. He claimed the issue was too "controversial, unclear, and unnecessary" for us to address. After hours of debate, we agreed to tone the article down, cutting out both facts and analysis. We now realize that this compromise was a serious error. First, it is precisely by withholding the truth -- like

the Soviet Union's continued support for the Lon Nol clique until the final days of the war -- and by not explaining what these facts mean -- that the Soviet Union is no friend, and often an enemy of the struggles of the people of the world for freedom and independence -- that leads to confusion. It is absolutely necessary to analyze the role the Soviet Union plays, as well as the overall situation in the world today, if we are going to be able to determine the best way to fight against imperialism. Without understanding the whole picture, we will never be able to unite our real friends to defeat our real enemies. (It was the question of the Soviet Union that was raised again by Walter in the last of four extended Committee meetings this spring to reevaluate our work and define our responsibilities and organizational structure. In the last session we decided that because of the fragile political unity we shared (support for Indochina), in the final analysis questions of disagreement over work or line would have to be settled democratically by vote, rather than by consensus -- consensus had been used by Walter in the past to block decisions. This was defined specifically: If a question arose around which there was principled political disagreement it would be talked out exhaustively. At that point if agreement had not been reached a vote would resolve the question. Those in the minority would have the option of abiding by the decision or leaving the organization. This decision by ISC was arrived at by focusing in on the last time such a disagreement had arisen, the article on the Soviet Union's role in Cambodia.)

2) At the time of the sweeping victories of the PRG in the South, we entered a coalition called together by VVAW/WSO (Vietnam Veterans Against the War/Winter Soldier Organization) to build for a demonstration March 29, Vietnam Veterans' Day. The demands of the demo were: Implement the Peace Agreement, End All Aid to Thieu and Lon Nol; Jobs or Income for All; We Won't Fight their Imperialist Wars, US Hands Off the Middle East; and Vets Unite and Fight Back. Walter disagreed entirely with the demonstration. He claimed that the only way to bring people out to a demonstration around Indochina was to raise it as the only demand. Raising the other three demands, he said, "narrowed" the demonstration. As usual, his ideas were not based on practice, because he absolutely refused to work to build the action and test out the demands. We drew the opposite conclusions. Each weekend we went out and leafleted, and in talking to hundreds of people we found that unemployment and the threat of war in the Middle East were very much on their minds. By explaining what all that had to do with the truly fantastic headlines about the end of the war in Indochina we attempted concretely to deepen people's understanding of the system and how to fight it. The demonstration was a great success, drawing out 800 people in the rain, many of them people new to the anti-war movement. Not only did we succeed in talking to many people we had never reached before, but this action was the first time we could sum up that our efforts to "link up the struggles" and take out the Indochina work rooted deeply in the reality of the struggle against Imperialism was a success.

3) From the beginning of the New York City chapter of the Indochina Peace Campaign, all ISC members joined IPC as individuals. After some fitful attempts to provide leadership in IPC by ISC as a collective in the first months, all discussion of IPC within ISC meetings was discouraged. We joined IPC because it was the national organization where people were coming together to fight against the war. We always agreed with the three points of unity of IPC; Implement the Peace Agreement, End All Aid to Thieu and Lon Nol; Solidarity with Indochina; and Build and Defend the Anti-War Movement. But all ISC members disagreed initially with the IPC strategy of lobbying Congress to end the war. In the past six months Walter and Martha first modified, and then dropped their opposition to the Congressional work, in their own words they are not "antagonistic" to that strategy, supporting instead the bringing of an "anti-imperialist" bent to the Congressional work. Right now that leaves them uniting with Tom Hayden's candidacy for US Senate and his vision of the end of the war as an opportunity to force a change in "foreign policy" by more pressure on Congress. (The last opportunity

that came down the pipe from Hayden was the depression.) We totally disagree with this view. While we will unite with anyone who fights against US aggression, we don't see Congress as anything but an agent of imperialism. Congress is not now going to act in the interest of peace anymore than they did at the time of the Tonkin Gulf resolution or recently when they applauded the taking of the Mayaguez. To suggest otherwise flies in the face of reality. Imperialism is not a foreign policy. It is a system bent on making a handful of people rich by exploiting the vast majority of the world's people, including people in the US. Wars are just one way they try to ensure their "right" to do it. There is no reform that can take the spots off a leopard or end war without destroying imperialism. To teach people to entrust world peace to the Congress only leads them down a dead end and never to any real change.

But it is not good enough to simply cite a few examples of the difference in line and how they were resolved within ISC. The primary reason for the struggle was a profound difference in understanding the concrete contradictions within the world. The incorrect view, once held by all of us, is that the national liberation struggles against US imperialism are the only struggles capable of victory, the only struggles worthy of our energy and support and the only way to defeat imperialism.

While the struggles of the Third World countries and of the national minorities within the US are dealing tremendous blows to US imperialism, the system still exists and is intensifying its oppression and exploitation of working people at home and around the world. The anti-war movement contributed to the victories of the Indochinese people, but neither it nor the Indochinese victory itself could defeat imperialism. It is only revolution in America, lead by the working class, that can put an end to US imperialism and the wars, misery and exploitation it causes around the world.

It was our development as Marxist-Leninists, along with the upsurge of the workers' movement and the struggle to form a new, truly revolutionary Communist Party in the US that lead us to draw new conclusions. However, even these factors by themselves would not have been sufficient if we hadn't been taking the work of the Committee out into the movement and to the people of New York. It was in fact our determination to abandon a sterile "independence" and go out among the people with Indochina work, and regularly sumup our work from that perspective which allowed us to change with the change in the world. While at one point it was correct to focus sharply on Indochina, and solidarity with national liberation struggles is an essential and necessary part of a strategy against imperialism, it was always wrong to stop there. Today, in particular, while we continue our Indochina work, it must be in the context of the growing revolutionary workers' movement here at home.

THE SPLIT

Throughout the past 1 1/2 years of struggle in ISC we had not asked Walter and Martha to leave because it would have been detrimental to the work and there was reason to believe that greater unity could be reached. By May 1975 that situation had changed dramatically. The end of the war called for a serious reevaluation of our work and the fragile unity we had been able to preserve was lost to the realities of history. We had reached a point where it was no longer beneficial to the work of the Committee to strive for unity where there was none. In fact, to continue any longer together would have meant no work at all. The character of the struggle and split in ISC is not unique to us but characterizes the situation facing much of the old "movement." Numbers of independent collectives engaged in the broadest range of work throughout the US are grappling with the same problem: Shall we unite with the masses in the steadily sharpening struggle or will we hold back from them, championing our "independence" and contempt of them?

Although Walter and Martha considered themselves "official" members of ISC, they consistently opposed the work and tried at every turn to hold it back. We had no choice but to ask them to leave. We met on May 21, for the first time in over a month, to discuss the future of ISC. Martha and Walter put forth a proposal stating that since they no longer wanted to work with us, ISC had to fold. They wanted to put out one last Newsletter to announce the end of ISC, and then auction off our equipment and place our resources in a "neutral trust" -- the Washington Square Library for Social Change, a long term project of Walter's which has not opened and which for the last 18 months has been one more place where Teague has accumulated things which only collect dust.

There was no argument over not working together but we refused to allow the dissolution of ISC. The question of principled political differences came clear over the very existence of the organization itself. We said that ISC should and would continue to work to support the struggle in Indochina and to oppose all imperialist aggression. That means that the political and material resources necessary to the daily work of the Committee and the continuation of the Newsletter stays with ISC. We agreed to discuss the correct resolution of all the equipment and resources of ISC, exempting nothing from that discussion and set Saturday May 24 for that discussion to begin. Walter and Martha refused to consider our proposal, refused to talk about anything that first meeting, told us to consider their ultimatum and they would see us in a week for our answer, and split the office. From that point on they were no longer members of ISC.

By May 21 Walter had taken some of ISC's most valuable equipment out of the office and secured it elsewhere. This included two film projectors, four walkie-talkie radios and base station, and a megaphone. Many of these items were purchased and all of them maintained with ISC money while we all were members. In the next three days Walter took the ISC mailing list as well.

Saturday May 24, Walter and Martha refused to talk unless Walter's tape recorder, which we had borrowed some weeks earlier, was returned. Walter claimed that everything he had taken from ISC was his personal property. Seeing that Teague was only relating to ISC in term of how much property he could secure, we said we would return his tape recorder (since returned) when he returned the organization's materials he had ripped off. Also it was made crystal clear to both Walter and Martha that they were no longer ISC members and their continued refusal to discuss the disposition of equipment and resources would mean that the decisions would be made without them. Our efforts to talk were met with silence and they continued to have keys to our office.

On the morning of May 26 we removed to a new office the films, Indochinese library, publications, files and other materials used in the production of the Newsletters and which would allow the continuation of ISC. We changed the locks so that we were the only ones who could have access to our old office -- which of course has long been ISC policy, only members have keys. It is this moving of our own resources that has been called the great "midnight rip-off of ISC." We had to leave our old office in Washington Square Methodist Church once we had decided not to work with Walter and Martha because they are sexton and secretary of the church and would make a working office unfeasable. However, our move May 26 was primarily to force the realization of the split onto Walter and Martha so that full negotiations to settle the "property" and resources would happen. We chose not to move the bulk of the office and supplies (which we could easily have done at the same time), which have since been seized by the church and Walter's friends.

When we returned to the church the afternoon of the 26th, Walter was busy using a crowbar to force his way into the office. A two-hour argument ensued, through

which Walter threatened to "track us down and destroy us." It was only at the insistence of the minister that Walter agreed to talk with us and refrain from breaking down the door. We met later that day and again Thursday, May 29 to inventory the office and discuss where everything would go. At both meetings Walter stalled at agreeing to anything and persisted in threatening to "make life impossible" for us. One-half hour after the May 29 meeting Walter was again at the door with a crowbar. Caught red-handed and realizing that he had blown the ballgame, Walter began acting like a mad dog. 40-50 people were called to the church, most from the Prairie Fire Organizing Committee, New York Women's School/Women's Union, and one of three IPC chapters in the city. Walter and his collaborators convinced these people to begin an occupation of the church which lasted for three days, spouting such lies as "an RU army is lurking about outside just waiting to come in and steal away the rest of ISC." A concerted campaign of intimidation, threats and physical harassment began, including spitting on ISC members and their friends and attempting to search us each time we left the church. Friday morning, May 30, six people occupied a day care center in the church where ISC members work. They refused to leave, blocked the doorway to parents and children and screamed at both parents and ISC members. They left only after several parents prepared to call the police to meet the threats to children and staff.

Throughout this occupation, most people threatening us knew very little about the actual situation. People were recruited by three stories. 1) That we were stealing church and personal property. 2) That we were stealing invaluable resources from the Vietnamese and American people and they would never be seen again. 3) And this is what was behind the leadership and the most rabid behavior, that we were the Revolutionary Union and therefore scum of the earth and every effort must be made to destroy ISC rather than let it continue in our hands.

Saturday night, May 31, with 75 people occupying the church, Walter cut the phone lines to our office leaving two ISC members inside with no means of communication. Though we could have easily met them with several hundred people armed with clubs and sticks as they were, we did not. Our fight was a political struggle to see ISC continue as an organization, and therefore spilling blood over the resources left in the office was not worth it.

We agreed to leave that night on the condition that the office be locked and that the church Minister be the only one holding a key for a "cooling off period" for several weeks. Since then, we have been locked out and banned from the church. Thousands of dollars worth of equipment, including desks, shelves, file cabinets, paper, film projectors, hundreds of dollars worth of office supplies, paper, plus a 1250 multilith printing press, used to print our Newsletter and other literature, have been stolen from us by Walter and his lackeys.

THE "THIEF CRIES THIEF"

In an attempt to cover up their reactionary maneuvers, Walter and Martha have recently issued a letter "dissolving" ISC, which you might have already received. But they know we haven't closed up shop and have no intention of doing so. The best they can hope for is to convince you through lies and slanders to break all ties with ISC.

One of the biggest slanders being spread around is that ISC members have in the past year or so "transferred our political allegiance" from Indochina to the Revolutionary Union (RU), a national communist organization dedicated to the overthrow of Imperialism and the establishment of socialism in the U.S.

The present members of ISC came to agree with the political line of the RU based on that organization's concrete practice around ending the war and supporting the

just struggle of the Indochinese people. The RU built anti-imperialist contingents at many of the major mobilizations against the war in 1971 and 1972. Out of these efforts it initiated the Attica Brigade, a coalition of anti-imperialist groups and individuals whose major demand was "Support the PRG 7 Point Peace Plan," and "Attica Vietnam, Same Struggle, many Fronts." After the signing of the Peace Agreement when most groups dropped the issue of Indochina like a hot potato, the RU continued to initiate demonstrations against U.S. violations and support the Indochinese people's struggle through its newspapers and other literature.

Through struggle with friends in the RU, ISC members stopped seeing the world through Indochina, and started seeing our Indochina work as part of the overall struggle for revolution here in the U.S.. This played an important role in our organizational growth and direction. While Walter and Martha raise our relationship to the RU as a slander, we don't see it that way at all. We are proud to work with them and will continue to do so in the future.

Another slander they raise is that we have become "sectarian" and our resources are no longer available to "feminist groups, or groups associated with Prairie Fire, Trotskyists, or supporters of the Soviet Union." Our past practice completely contradicts this trash. We have never denied our resources to anyone who truly supports the struggle in Indochina. In fact, during the past year (when we were supposedly "taken over" by the RU) The NY Women's school (certainly a feminist group) and Prairie Fire, to name just a few, were given total access to ISC's resources, including hundreds of free Newsletters, books, Vietnamese newspapers and other pieces of literature.

Of course now that Walter wants control over the resources, he claims that they were not really ISC's to begin with, and that we only "held them in trust for both the American and Vietnamese people." This is ridiculous. If those films weren't ISC's, what the hell was Walter doing charging rent on them all these years? What's more, if we have learned anything from the Vietnamese and their program of 'Land to the Tillar' (the land belongs to those who work it), it is clear that the resources belong to ISC because we've collected them, maintained them and put them to their best possible use.

In a further attempt to convince people that we are "sectarian" and "inhuman", they quote the following passage from the RU's draft program for the new Party of the Working class completely out of context:

...the proletariat [i.e. - the RU, their addition] takes a ruthless stand against those petit-bourgeois hustlers who refuse to take the stand of the working class...the leaders of these groups are deadly enemies of the working class... These various agents of imperialism, in and of themselves, amount to nothing more than cockroaches which the working class could squash under its feet. But these types to pose a greater potential danger-- they can act as 'shock troops' for a phony socialist or 'progressive' movement.

Walter and Martha would like you to believe that this describes our attitude towards the anti-war movement as a whole. But that simply isn't true. It does, however, describe people like Tom Hayden who, as a 'leader' of the anti-war movement, now turns people from fighters against U.S. Imperialism into supporters of the U.S. Government in his effort to become U.S. Senator. Forces like that do nothing but harm to the revolutionary movement and deserve the "ruthless" stand they will get from the working class and all those who want revolution. As for the RU's position on the thousands of sincere people in the anti-war movement, the program says,

"The working class extends the hand of unity to these forces and calls on them to fight more consistently and thoroughly against the ruling class."

ISC will continue to unite with anyone who genuinely opposes imperialism, while taking a clear stand against those "leaders" who hold us back or side track the struggle. This includes those people who try to make "careers" off of their former relationship to the anti-war movement.

THE FUTURE- WHY DO WE BOTHER?

There are two futures proposed by people doing anti-war work today. One says abandon it, because the end of the Indochina war is the end of a period of "mistaken foreign policy" and we can now get America back on the right track. Even today, these people tell us to pull the blankets over our heads and hope. This line turns to Congress and social reform and refuses to hear that war again is on the horizon. In opposition to this "pipe dream" of reform, ISC has developed a program for consolidating our victories to move steadily forward to revolution -- the only road to long-lasting peace.

The victories in Indochina are a great step forward for humanity and a constant inspiration to all those struggling against imperialism. Part of consolidating those victories lies in strengthening the ties of friendship between the American and Indochinese people. To this end ISC will be part of initiating and building a national campaign to raise material aid for the rebuilding of Indochina. In addition, we hope to organize cultural exchanges, work brigades and aid in seeing the PRG and GRUNC seated in the United Nations.

But we must also build an anti-war movement, strong enough to defend the peace and prevent future wars. As we look around the world today we can see that there are great forces moving us towards war again. We are barraged daily by threats of war in the Middle East and elsewhere, military buildups and great contention between the US and the Soviet Union. Kissinger is touring the US to try to rebuild a "national consensus" about foreign policy in the post-Indochina period, saying about the situation in the Middle East that we face an immediate crisis that must be resolved between Israel and the Arab people and that the US will, repeat, will act to defend all its interests in that area. Part of building a movement to oppose war will involve teaching the lessons we've learned from Indochina. In the next few months the Newsletter will begin to take up this task. We are studying the question of where war comes from -- what concrete conditions in the world today lead to war -- where it might break out next and what we can do about it. We will continue as well to report and analyze the developments in Indochina and all efforts on the part of the imperialists to steal back the hard won victories.

All of the resources we have gathered and shared with you in the past will remain available as we develop our work in the future. ISC will make a tremendous effort to break out of the isolation that characterized too much of our past. We have set up a new office where people will be free to visit and study documents and materials, buy books and periodicals, rent films, use the photodisplay and whatever other materials people need for their work. We view the question of public access to these materials as very important and will access them with great care and reasonable security to prevent their loss or dispersal. There are still forces, Walter and Martha and their friends among them, who would like to own the materials and deny their utilization and working on a daily basis which is a key aspect of the Committee's work. ISC will continue because we are convinced that the people who have worked with us in the past, as well as people and organizations we have never met, will continue to do so on the basis of the service and focus we provide and genuine respect for our work.

Events of the last weeks have cost ISC much money, time and energy. We have been forced to respond in depth to an organized campaign of lies and slander. This has had a hidden benefit of making us in a very disciplined fashion review and sum up exhaus-

tively the last two years of our work. That review has resulted in a great deal of clarity and enthusiasm for the future.

In Summation: what has happened in ISC is the result of many years of political growth and struggle. The split, unpleasant as it has been, was absolutely necessary and we defend our right to continue the organization we founded and built and the steps we took to secure the continuation of ISC as equally necessary. The question is clearly not one of tactics since the core of the people out for our heads in New York participated in and continue to defend the stripping of the Guardian office by the "Liberated" Guardian staff in 1970. The question is two-fold. Do you support the work of ISC the past two years, which has been primarily the work of the five of us, and which direction do you think that work should go? We will struggle to root both our feet in the mass revolutionary upsurge in America and welcome your criticisms and suggestions about our work, past and future. If you have any questions that are left unanswered we urge you to write and ask them, call us or visit.

At this time we ask you to:

Support ISC by contributing money or supplies to help us establish a functioning office and continue the Newsletter.

Write us to indicate your support, questions and to tell us your thoughts on the building of solidarity with Indochina, on a campaign for material aid for reconstruction, and on the continuation of anti-war work in this period.

Write Walter Teague, 103 Mac Dougal Street, Apt 5, New York, New York 10012; or call him at (212) 982-7162 urging that he return to ISC the equipment and resources he has seized for his personal aggrandizement.

SOLIDARITY WITH REVOLUTIONARY INDOCHINA

BUILD THE FRIENDSHIP OF THE AMERICAN AND INDOCHINESE PEOPLE

BUILD AND DEFEND A MOVEMENT TO OPPOSE ALL IMPERIALIST WAR

In Solidarity,

Chris Galanos
Gary Hansjergen
Gina Harman
Mike Stout
Felice Weintraub

Chris Galanos

Gary Hansjergen

Gina Harman

Mike Stout

Felice Weintraub

Gary Hansjergen

Due to a mail dispute over our Post Office Box with two former members of ISC we have temporarily changed our mailing address. We hope this dispute is settled soon,

until then please address all correspondence to: ISC c/o Mike Stout
126 MacDougal Street # 1D

Other change of address notices have been sent New York, N.Y. 10012

out by the two former ISC members, please ignore them. Any further changes or developments will be published in the next Newsletter only.

We also have a new telephone number: (212) 924-9102. Please call or write for any further information.
982-0068