

詹姆斯，溫納瑞斯

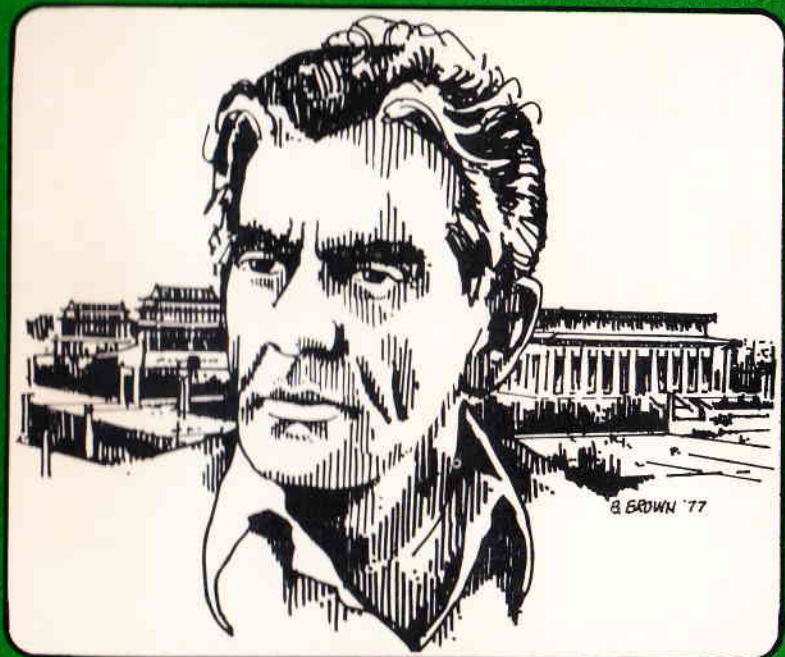
前戰俘

訪問



住在中國
的美國人

AMERICAN LIVING IN CHINA



INTERVIEW WITH EX-POW JIM VENERIS

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Interview with Ex-POW
Jim Veneris

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Jim Veneris and his wife and children in China. (Photo by J. Veneris)



From Interviews in *The Call*

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The Call recently interviewed James Veneris, an American worker who has been living in China for the past 23 years. Veneris is on a six-month visit to the U.S. During the Korean War, Veneris was captured and held as a prisoner of war. After the war ended, he decided to go to China rather than return to the U.S., which is ruled by imperialists who sent him off to die for their expansionist aims.

What was your experience as a prisoner of war, and how did you come to be captured?

Through my experience in Korea I got to know the past and the present. If you know the past and present, then you'll know the future. So I think I'd really have to start out from before I went to Korea. Before then, I was unemployed. I was looking for work everywhere. I worked for a capitalist for \$3.50 a week. I couldn't find any work. So

finally, I graduated from high school and joined the army during World War II.

When I joined the army I was patriotic. I joined as a regular army man, and I fought for my country in the jungles for almost five years — in the Philippines, in New Guinea, all over in the jungles. Then we were fighting a just war. So I was honorably discharged.

After that, I worked in factories; I worked in foundries; I worked in steel mills; I worked in labor gangs; I worked as an usher in a movie house. Sometimes I got laid off and sometimes I didn't, clear up to 1950.

In 1950, the Korean War had already started, and in my mind there was a struggle. Well, here we are, we're being invaded. The reds, they're going to invade America, they're going to rule the world. And I figured I had to protect my country. So I re-enlisted as a patriot.

But after I got to Korea, I saw some strange things. The morale of the U.S.-UN men was not so good. Inside, the men had a question mark: what are we doing in Korea? What are we doing fighting a war so far from home? Is it just?

Then I saw the Koreans fighting against the U.S. — men and women and children. When I saw that, I said, they're supposed to be slaves, how can they fight so good?

Well, we kept going north. We bombed Chinese cities; we bombed China many times. I was thinking about McCarthy and Truman. Why didn't they come down and help us? Finally, we were captured.

The Chinese volunteers and the Korean people, with little red arm bands, said: "We want you to know that we don't ill-treat captives. That is a policy. You'll be fed, kept in warm houses in the rear, and when the war is over, we want you to go home. You are not responsible for the war, and it's the common people who suffer. Who suffers in the war? It's the people, your father and mother. Who profits from the war? The money bags."

I got to see the Chinese and Korean people who were trying to help us. We had medicine, food, clothes. We had inter-camp olympics. I remember one guy, a POW who couldn't read or write English. The Chinese gave us paper and pens to write home. But he couldn't write home. So, the Chinese taught him how to read and write English in five months. Boy, was he happy! Even in a POW camp, they treated the Americans real good.

One time, a driver was bringing us prisoners grain and vegetables. We saw the cart coming. But when he got to the POWs to give them his food, he was dead. He was strafed by an American plane. He sacrificed his life so we could eat.

A lot of times when I think of that I think of my dearest father, Chairman Mao. He was human. He loved the people, the whole

people. And his own son was killed in Korea. His son was working to transport supplies, and the American bombers killed him. After the war, when POWs were given their release, I chose to go to China.

What happened when you got to China?

When I first went to China, we had some studies. You have to know the history of a country. We studied ancient China, modern China, how the Chinese people struggled for hundreds of years.

Then we had a choice: go to work in a factory, go to work in the countryside, or go to university. Of course we didn't have to work. But everyone's working in China. You'd stick out like a sore thumb. Everyone's working to build up a socialist society. You're going to sit and watch everyone else working?

So I took the opportunity to go to the factory. And I think that choice is very correct. Some people say you can't get along with the Chinese people. Well, there I was, right in the grass roots. And I got along very good with the Chinese people. That's been going on every day for 23 years.

What is it like in China under socialism?

It's a heaven. The Chinese people overthrew the chains that bound them for years. They overthrew the three mountains of imperialism, bureaucrat-capitalism and feudalism. Chinese society could not move forward because of those three mountains. The great leader Chairman Mao called upon the people and said that communists are only a minority of society. We only make up one percent of the population. We must rely on the millions of Chinese people. And the millions of Chinese people together started to dig out these mountains. And they persisted and they dug them out.

And today, they're starting to build up the country. And people are learning a new ideology where people are starting to first consider the country and other people, and in the end, considering yourself. When you consider yourself, you are also included in the whole.

Do you feel that the cause of U.S.-China friendship is advancing, and how can this be furthered?

It is advancing. But here you have the unity of opposites. Here you have the U.S. people and the people of China who want friendship. That's one side. But too, there's always a force that somehow or other throws monkey wrenches in there and does not want friendship. And the force that wants friendship has to struggle against the force that

does not want friendship. And the struggle between the two is absolute. But because we represent truth and justice, and it's in the interest of all people, and there is no conflicting interest between all of us, that truth will march forward. And the ones that don't want it, they will be crushed. That's history.

What do you feel is the significance of the Cultural Revolution for the Chinese people and for yourself?

The significance of the Cultural Revolution is which way China is going. I think the first thing is that you should have faith in the masses, rely on the masses and mobilize the masses. It's the masses that will do the things. What road was China going to take? Was it going to go back like the Soviet revolution? They had the revolution of 1917 and then there were some mistakes made. Also there were people that snuck into the party and waved red flags, waiting for the opportunity to knock down the red flag and put up the white flag.

Chairman Mao saw through all this and so he called on the people. Who again would straighten out the affairs of the people? Just a couple of people? That's impossible. So he rose up the masses. He mobilized the masses. He had absolute faith in the people, let the people educate themselves, let the people see what is and then the people will know what to do.

So Chairman Mao mobilized the people and turned China upside down. That's right, it was turned upside down. But when you turn everything upside down, all the crap comes out of there, too. Just like if you have a carpet. Some guys sweep it out and wash it clean. But some guys sweep the dirt under the carpet. So the Chinese people lifted up this carpet and looked underneath it. They turned it upside down. And here you had all this dirt under there. And this dirt was Liu Shao-chi and others. And the Chinese people knew what to do. They had to sweep it up, and that's what they did.

What do you think will happen in China now that Chairman Mao is dead?

The great leader of the Chinese people, Mao Tsetung, died. I think it's a great loss, not only to the 800 million Chinese people, but also to the working people all over the world. It's a loss to humanity.

But also, he has left something. He has left his thought, his ideology, and that will never die. And 800 million Chinese people have that thought. And because they have that thought, and it's interwoven between the leader, party, the people, it is inseparable. And because they have that weapon, society will continue to move forward.

What do you think of the world situation today?

Well, I'm a little bit of a philosopher, not a real good one, though. I think that there are black clouds in the sky. They come only into appearance in certain conditions, that's the class struggle, and it's only temporary and relative. And the struggle between the clouds going away and not going away is also unconditional and absolute. Society moves forward through turmoils. Like the great leader Chairman Mao said, "The road is tortuous, but the future is bright."

And when I think of that, isn't that so? Do you remember the revolution of 1776, when the American people were under suppression by the British royalists? Didn't black clouds appear under these dark skies? But they were only temporary and relative. The American people rose up and dispelled these clouds. I have firm faith and belief that the American people will definitely straighten out the troubles we have in our society.

The struggle against the "gang of four" broke out after Chairman Mao's death and while you were touring the U.S. How did you feel when you first heard about it?

I was happy because it was a continuation of struggle, and the only way things develop is through struggle. The struggle against the "gang of four" represents a continuation of the Cultural Revolution, a continuation of the struggle under the dictatorship of the proletariat, a continuation of the struggle against the old ideology of individualism, where the old private property conception comes out.

China recognized that the Soviet Union had changed from a socialist to a social-imperialist country long ago. The Soviet Union even tried to enslave China but could not succeed. Can you comment on this?

Chairman Mao and the Chinese Communist Party started to see that the leaders in the Soviet party had changed colors and were going against Marxism. The old exploiting classes took power again, along with new bourgeois elements. The Chinese comrades detected this development very early and gradually began repudiating this stuff and stood firm along with Albania.

One thing the new Soviet social-imperialists wanted to do to China was take over the Chinese army, navy and air force bases. China just flatly refused. The social-imperialists did not rest with this.

In 1958 China had the Great Leap Forward. This was a period when quantitative change transformed into qualitative change, when there were big mass movements going on. To some extent this helped save

China, with the Chinese people building new bridges, hospitals, railways and factories and raising steel production very quickly.

However, nature was very cruel to China at that time. In 1959 I remember they had floods all over China. Even the Yellow River got very high and they had to mobilize all the people to control it. The floods hurt production, especially the grain production, so the Chinese had to tighten their belts. In 1960 there was the drought, and the ground parched up and cracked, affecting production throughout the whole nation.

In 1960 or '61 we also had pestilence. Life was very tight and, in fact, some people's legs swelled up due to the lack of food. The bone was so soft you could put your thumb into it. But the people rallied together around the Communist Party and tried to fight it off.

When a man falls down a well, you pull the man out. Right? Not the social-imperialists. Just at the time when all this was happening, Khrushchev and his gang decided it was a very good idea to attack China. So they threw a boulder down into the well. They took all their experts out of China and took all their blueprints.

China or any socialist country has a planned economy for the whole nation which you can't visualize by looking at just one factory. There were many factories that were waiting for certain instruments or machinery before they could be put into operation. The Soviet revisionists refused to give them that stuff and made the economy even more lopsided. More people got sick and some even died.

When the Chinese people wanted to overcome all this, what did Khrushchev do again? Back at the time of the Korean War in the early '50s, when the Chinese volunteers and Korean people fought very bravely against the American imperialists, the Soviet Union had given some aid. It was their obligation to aid other socialist countries that were the object of aggression. Of course, the millions and millions of Chinese and Korean people who sacrificed their lives were aiding the Soviet Union by keeping the American imperialists from going into China and maybe enlarging the war against the Soviet Union. There was mutual class feeling.

Nearly a decade later, when China was trying to pull itself out of its difficulties, Khrushchev gets the idea that he wants billions of dollars in eggs, meat, milk, sugar, grain, apples, medicine — the best of what China had — as return payment for Soviet aid.

China finally overcame it all, proving that the only way you can build your economy is through self-reliance, which means relying on your party and relying on the masses of people, who are the source of wisdom.

I remember back in 1959 or '60 when the revisionists were denouncing China and Albania at a so-called communist party

meeting in Hungary, Khrushchev very clearly stated to an American reporter: "I'll have them buckle to my knees. They will kneel. I will apply economic pressure and make them buckle!"

That's one thing that strikes me very vividly. It will be imprinted in my mind for the rest of my life because it exposed not only theoretically but in concrete actions what the social-imperialists did. We overcame it but only because all the people were working together and we had a real party leading.

How do you view the present international situation and the relationship between the two superpowers, the U.S. and the USSR?

One part of a contradiction always plays the leading role and the other part the secondary role. When you look at the two superpowers, are you going to say they are even-stein? That they are in equilibrium and will always be in equilibrium? "We'll have detente, and they'll have five guns and we'll have five guns," and that's all? That's a bunch of malarkey. There is always one part playing the leading role, and between the two superpowers today the leading role is being played by social-imperialist Russia. Why? Because you have the uneven economic development of imperialist powers.

When the imperialists go all over the world for more markets, the only way their conflicts can be resolved is through war. The same thing happened during World War II.

Today there is a very great danger that there will be a third world war, and it will be fought between social-imperialists and American imperialists. In reality both are imperialist. They call Russia "social-imperialist" because it was a socialist country that changed into an imperialist country. Sooner or later the two will have to fight.

A war can be averted if you can arouse the people, let them know what's going on and explain these things dialectically on the basis of Marxism, form a broad united front and try to stop them. However, the mass organizations throughout the world may not reach this stage, and then there will be a war. If there is a war, the masses will suffer so much that they won't sanction it and will destroy the two superpowers one way or another anyway.

You've been touring the U.S. for several months now. What observations do you have about your trip?

After having been here in America for four months, one thing comes to mind, and that's the very low level of study of Marxism-Leninism, and especially Chairman Mao's Thought. Many people I have met do not know what dialectical materialism is. It's not that I'm smarter than anybody else, but I get the general idea from all the questions people

have asked me that the basic thing lacking in America is the study of Marxism and Chairman Mao's Thought.

I think back to the USA 26 years ago when I used to go to work in the factory in the morning. There's the cop, black hat, club, bullets and a gun, and he looks at you, stares at you and looks at you like slaves. He's just watching to club someone and find something wrong. Then you got to grab that goddamn time card, and you got to punch it in, and if you're late five minutes, they dock you one hour and you lose money. That machine you work at is a suppressing machine. It's the weapon they use to suppress you.

In China when I go to work, there are no armed guards there and no time clock. They took that thing in 1954 and put it in a museum. It's still there to educate the people. Because, you know, you feel it's your own nation, and the factory belongs to the whole country and belongs to you. It's part of you, too.

Why should I come late to work in China? You feel it's your own nation, your own people, your own country. Every person is responsible individually. But in the U.S. it's not that way. That's why you've got to study Marxism and Chairman Mao's Thought. In the future, I am sure the American working class will also take these punch clocks and put them in a museum.

What do you think is the most urgent task facing the American people?

This is my own personal idea of what is the most urgent task facing the American proletariat, the American people: the building of a genuine Communist Party armed with Marxism-Leninism and Mao Tsetung Thought. And what for? It's for the American proletariat to fulfill its historic mission to get rid of American imperialism and all exploitation of mankind. A socialist party couldn't do that. A revisionist party can't do that. A social-democratic party couldn't do that. Trotsky renegades can't do that. It will have to be a party armed with Mao Tsetung Thought and nothing else.

有計時鐘，中國人已於一九五四年把它放進博物院去了。在那裡經過革命教育的人民，因為他要你接觸到這是你自己的國家，工廠是國家的，也是你的，它是你的一部份。

在中國我怎會遲到上班呢？你感到她是你的國家，你的人民，和你的民族，每一個人都有責任，但是在美國就不是這樣了，這所以你要學習馬克思主義和毛澤東思想。在最近的將來，我有信心知道美國的工人階級會把這個時鐘放進博物院去。

問：在你的思想之下美國當前最急切的是什麼？

我個人的意見以為美國無產階級當前最急切的義務是建立一個以馬克思主義列寧主義和毛澤東思想做武器的真正共產黨，做什麼呢？它是為美國無產階級來完成它的歷史任務掃除美國帝國主義和人類的剝削階級，社會黨不能這樣做，修正黨不能這樣做，社會民主黨也不能這樣做，托斯基的叛黨也不能這樣做，除非建立一個以毛澤東思想做武器的黨之外，餘無別法。

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Jim Veneris and his wife and children in China. (Photo by J. Veneris)



溫納瑞斯訪問記—呼聲報

一九七六十月四日 一九七七年一月十日

「呼聲報」訪問詹姆斯·溫納瑞斯
在中國住了廿三年後，回美探親

呼聲報最近訪問詹姆斯·溫納瑞斯，他是一位美國工人在中國住了廿三年，這次回美探親有六個月的時間，在韓戰期間他是戰俘，戰爭結束後，他寧願去中國而不回美國，這裡意味着帝國主義者為他們的侵略目的而派他去犧牲的。

在這次訪問適值毛主席逝世，溫納瑞斯講了很多關於美國工人住在社會主義國家的中國的經驗：

問：你的戰俘經驗是什麼樣，和怎樣被俘？

經過我在朝鮮的經驗我知道以往和現在。如果你知道既往和現在那即便會知道將來，所以我想我該在未往之前說起。在此之前，我是失業的工人，四處找尋工作，我替資本家做工每星期的薪金只有三元五角子，找不到較好的工作，終於在中學畢業後投軍，那時是世界第二次大戰。

當我投軍的時候是很熱心愛國的，我投入軍隊是一位普通軍人，曾替國家在太平洋島嶼和菲律賓等地的叢林池沼轉戰五年，那是正義之戰，所以我得到光榮退伍。

此後，我在工廠、鐵廠、鋼廠為資本家們工作，但不時遭受解僱，直至一九五〇年。

在那期間，朝鮮戰爭已經開始了，心中以為我們被侵犯，紅軍將侵犯美洲而統治世界，而自己打算怎樣才能保護祖國呢？所以再一次投軍作愛國者。

但是到了朝鮮之後，我見到一些怪現象，當時美與聯合國的軍人志氣低下，在內，人們提出的問題：我們來朝鮮做什麼？為什麼離家那麼遠來朝鮮打仗？它是正義的戰爭麼？

當我見北朝鮮方面的男女和孩童合力抗戰，我自己對自己說他們該是奴僕，怎麼打得這樣好的仗？

然而我們繼續向北進兵，我們轟炸了中國的城市，轟炸了中國很多次，我們想起卡斯和杜魯門等為什麼不來幫助我們？最後，我們被俘了。

中國的義勇軍和朝鮮的人民，臂纏紅巾，對我說：「我們要讓你知道我們不薄待俘虜，這是政策。你將有糧食供應，住在溫暖的屋宅在後方。俟戰爭完結後，我放你回家，戰爭是普通人民的痛苦，你是沒有責任的。誰人受戰爭的痛苦呢？那是人民包括你的父母，誰在戰爭中獲得利益？資本家。」

我見了中國人和朝鮮人時常設法幫助我們。我們有醫藥、糧食、衣服，我們在俘虜營有各種運動比賽。我又記得有位俘兵不會寫讀英文，中國人給我們紙筆寫信回家，但他不能寫的，而中國人教了他五個月英文。他歡喜到極了！雖然在俘虜營，他們對待美國人真好。

有一次駕車員載來給我們戰俘米糧和蔬菜，我們看見卡車來了，但是到達俘虜營交糧時他已死去，他是被美國飛機掃射而重傷，他負了重傷終於犧牲他的性命給我們帶到糧食。

很多次，當我回想起這事就聯想到我最愛的父親，毛主席，他有的是人道，愛護人民，全人類，他的兒子，也是做運輸供給工作而被美國

轟炸機炸死的。戰爭結束後，釋放俘虜，我選擇往中國。

問：你到中國後的情況又怎呢？

當我初到中國時，我們學習。你必須知道它的歷史。我們首先學習它的古代史和近代史，怎樣迫使中國人不斷鬥爭幾百年。

之後，我們有新選擇，向工廠去，或向農村去，或上大學，當然，我們不一定要工作。但是每一個中國人都忙於工作，而你呆着那裡麼？每個人都為社會主義的建設而工作，而你能夠坐在那裡看着每個人的工作而不感動於心中麼？

所以我藉此機會入工廠去，我以為這選擇是恰如其份的，有些人說你和中國人合不來，那末，我以最基本處開始，我和中國人很合得來，日日如此，如今已是二十三年了。

問：在社會主義之下中國是做什麼樣呢？

它是天堂，中國人把絡着他們的一條鎖練拋去，他們又拋棄了壓在他們頭上的三座大山——帝國主義，官僚，資本主義和封建主義，有了這三座大山阻梗，中國社會是不能有新進展的，偉大的領袖毛主席號召人民說共產黨只佔社會的成員

少數，我們只佔有全國人口百份之一，我們要倚靠群眾，有了無數百萬的中國人民響應掘去這幾座大山，他們堅持到底把它掘去就掘去了。

今天，他們正在建設國家，而人民又學會了新思想，能夠釋放被壓迫的民族，被壓迫的人民，必須先解放自己。

問：你感覺到美中友好，在前進麼？怎樣才能更進一步推動呢？

它正在前進，但是這裡你會碰上反對的一面性，一方面美國人民和中國人民要友好，在別一方面有人以不要友好，要友好的一方要鬥爭，反對不要的一方，這兩方面的鬥爭是絕對的，因為我們代表事實和真理，和人民的利益，在我們之間沒有利害衝突，真理將會前進，而反對者將被淘汰。這是歷史的定律。

問：你覺得文化革命對你自己和中國人民有什麼特殊印象？

文化革命的印象在中國正在方興未艾，我以為第一須要對群眾有信心，倚靠群眾和發動群眾，它是群眾做事，中國將向那條路走呢？走向像蘇聯革命麼？她於一九一七年革命成功，隨着出

了錯誤，說那些壞人隱伏在黨內舉起紅旗揮舞，而聽候機會把紅旗打倒代以白旗。

毛主席看透這種情況所以他喚起民衆，誰人能解決群衆的事情？一兩個人可以麼？那是絕對不可能的，所以他喚起群衆，發動群衆，他對群衆有絕對的信心，讓人民教育自己，讓人民見到那是什麼情況，而人民知道什麼樣做了。

所以毛主席能夠發動群衆把中國天翻地覆，那是對的，但是當你把它天翻地覆的時候各種牛鬼蛇神也倒了出來。比如你有一張地氈，有的人把它掃淨洗淨，有的人把泥垢掃落把地氈蓋住，所以中國人把地氈揭開而細查它蓋住什麼，他們把地氈反轉過來，你就看到一切泥垢在那裡了。這泥垢是劉少奇和他的一幫，中國人知道怎樣對待他們，他們要把它掃除，這是他們的做法。

問：毛主席死後，你認爲中國有什麼變動？

中國人民的偉大領袖毛主席逝世，我認爲是無可補償的損失，不只是八萬萬的中國人民失去了革命導師，也是全世界的勞動人民及全人類的一大損失。

但是他遺留下他的思想，他的理論，那是永不會死的，八億中國人民有了這思想，它正交織住領導、黨、和人民不可分開的，因爲他們有了

這武器，社會是直往向前進。

問：你對世界情況是怎樣看法？

好，我是一位微小而不是好的哲學家，我想到那裡有了黑雲在天，它的出現是在某一種環境發生，這就是階級鬥爭，它是暫時的，相聯系的，又在鬥爭這黑雲去與不去是無條件的和絕對的，社會是在動盪中前進，正如毛主席所說：「道路是崎嶇，但前途光明。」

當我想到這名言究竟是不是呢？

你記得一七七六年革命時美國人民被英國的保皇黨壓迫麼？不是黑雲蓋天麼？但它時暫時的相對的，美國人民起來把這黑雲掃清，我有信心，相信美國人民能夠掃除一切社會的黑暗與障礙。

問：整肅四人幫的鬥爭是在毛主席逝世之後，那期間你還在美國旅遊，當你初次聽到他的時候有什麼感想？

我是快慰的，因爲這是繼續鬥爭，只有鬥爭才能發現事實，整肅四人幫的鬥爭是代表文化革命的繼續，無產階級專政的繼續，即是鬥爭整肅個人主義的舊思想，那舊的私有制必定露面。

問：中國已經認定蘇聯由社會主義轉變到社會帝國主義很久了，蘇修還想奴役中國而沒有成功，你能評論麼？

毛主席和中國共產黨是最先看出蘇聯的領袖們和黨變了色而反對馬克司主義，舊的剝削階級再一次奪權和新的資產階級同流合污，中國同志們很快就探出這種發現而逐漸拋棄這種東西而堅決站在阿爾巴尼亞那一邊，新的蘇聯社會主義者們想攫取中國海陸空軍基地，中國是斷然拒絕的，社會帝國主義們坐立不寧，睡不合眼。

一九五八年中國開始大躍進，這個時期群眾的行動是由量到質的，在長遠處看來這是有益於中國的，激憤中國人民建設新的橋樑、醫院、鐵路、工廠和鋼鐵的出產，很快很快。

我記得一九五九年全中國水災，黃河已將泛濫，他們動員全民把它控制着，水災傷農，所以中國人要扎緊褲帶；遠至一九六〇年又有旱災，土地龜裂，遍及全國，接住又有疫病傳染，生活艱苦，事實上因糧食缺乏有些人還腳腫，你摩到他的腰骨已是軟了，但人民齊集在共產黨周圍，戰勝災害。

當你看見一個人跌落井時，必援之以手，對麼？不是，社會帝國主義者們，當其時克魯齊夫和他的惡幫決定這是很好時機侵襲中國了，所以

他們落井下石，召回專家和帶走藍圖。

任何社會主義國家都有全國的經濟計劃，你不能坐井觀天，看見一個工廠以為全貌，那裡有很多工廠等候某種機件才能轉動生產，蘇修不肯給他們這些東西而弄成經濟偏歪，以致很多人生病及死亡。

當中國人民要克服這劣境的時候，克魯齊夫做什麼呢？韓戰五十年代的初期當中國人民義勇軍和高麗人民英勇地抵抗美帝侵略時，蘇聯給了一些幫忙，這是她幫助別的社會主義的國家所應有的責任，在那裡中國人民已犧牲無數百萬的性命阻止美帝入侵中國而很可能將戰事擴伸到蘇聯，這是有幫助於蘇聯的，那是階級間的互相感情。

差不多十年後，當中國想排除國難的時候，克魯齊夫，妙想天開要中國以值若干億萬元最好的雞蛋、肉類、牛奶、穀米、白糖、蘋果、成藥作清還蘇聯幫助韓戰的債。

中國最後也全部把它克服，這又一次證明你能倚靠黨，和聰慧的民衆能夠自力更生。

我記得在一九五九年或一九六〇年，當修正主義們責罵中國和阿爾巴尼亞，克魯齊夫在匈牙利利亞的所謂共產黨大會裡很明確的對一位美國的記者說：「我將要他們（意指中國）在我的膝前

屈服，他們要跪下，我將以經濟壓力教他屈服！」

這刺激我的精神很大，它將終身印烙在我的腦裡，因為它暴露出社會帝國主義的不止是論調而是行動勾當，我們也克服它因為我有真正的黨領導和全民合力工作。

問：你對現時國際情況美俄兩個超級大國的關係是怎樣看法？

一部份的矛盾是領頭的別部是次要的，當你看看這兩個超級大國時你以為它們旗鼓相當麼？肯定雙方是勢力平均麼？「我們有了相安一時的政策，他們有了五枝槍，我們也有了五枝槍，」是這樣麼？那是毛糞坑的見解，在兩個超級大國之間必有一個做頭領，而今天這個頭領是社會帝國主義的蘇聯，怎解呢？因為帝國主義者有了不平行的經濟發展。

當帝國主義者們向世界每一個角落爭奪市場，他們的沖突只有戰爭才能解決，世界第二次大戰不是一樣麼？現在世界第三次大戰的來臨是很危險的，戰事將發生於社會帝國主義者和美國帝國主義者們之間，人們稱蘇聯是「社會帝國主義」，因為它是社會主義而轉變為帝國主義國家，遲早他們要一戰。

比如你能喚醒民衆，讓他們知道現在的情況將馬克司的基本主義用辯法解釋這些事情成立廣闊聯合的前綫來制止它，這戰爭是能夠避免的，總然，世界群衆的組織或未進到這階段而戰事已經爆發了，如果那裡有戰事發生群衆的傷害最大，所以不被人們所許可，而將兩個超級大國逐漸消滅。

問：現在你已經旅遊美國數月了，在這旅程之中你觀感到什麼？

來了這裡四個月之後，有一件事對我最關心的，就是學習馬克司主義和列寧主義人們的水平很低下，尤其是毛澤東思想，我碰到很多人他們連物論辯證法都全然不知，我非比別人聰明，但是人們提出問題要我解答那給我一個總印象這些人在美洲根本沒有學習過馬克司主義列寧主義和毛澤東思想。

我回憶廿六年前在美國每於入工廠做工，那裡有位警察，黑帽子，警棍，腰纏子彈，插着一枝手槍，橫眼看人，作奴僕一般，一不如意使用警棍打人，那時你要拿起你的上班卡片在計時鐘印上時間，如果你遲到五分鐘的話就被扣除一個鐘頭的工薪，那計時鐘它是用來壓榨你的武器。

我在中國上班做工，那裡沒有武裝守衛也沒

有計時鐘，中國人已於一九五四年把它放進博物院去了。在那裡經過革命教育的人民，因為他要你感觸到這是你自己的國家，工廠是國家的，也是你的，它是你的一部份。

在中國我怎會遲到上班呢？你感到她是你的國家，你的人民，和你的民族，每一個人都有責任，但是在美國就不是這樣了，這所以你要學習馬克司主義和毛澤東思想。在最近的將來，我有信心知道美國的工人階級會把這個時鐘放進博物院去。

問：在你的意想之下美國當前最急切的是什麼？

我個人的意見以為美國無產階級當前最急切的義務是建立一個以馬克司主義列寧主義和毛澤東思想做武器的真正共產黨，做什麼呢？它是為美國無產階級來完成它的歷史任務掃除美國帝國主義和人類的剝削渣滓，社會黨不能這樣做，修正黨不能這樣做，社會民主黨也不能這樣做，托斯基的叛黨也不能這樣做，除非建立一個以毛澤東思想做武器的黨之外，餘無別法。

have asked me that the basic thing lacking in America is the study of Marxism and Chairman Mao's Thought.

I think back to the USA 26 years ago when I used to go to work in the factory in the morning. There's the cop, black hat, club, bullets and a gun, and he looks at you, stares at you and looks at you like slaves. He's just watching to club someone and find something wrong. Then you got to grab that goddamn time card, and you got to punch it in, and if you're late five minutes, they dock you one hour and you lose money. That machine you work at is a suppressing machine. It's the weapon they use to suppress you.

In China when I go to work, there are no armed guards there and no time clock. They took that thing in 1954 and put it in a museum. It's still there to educate the people. Because, you know, you feel it's your own nation, and the factory belongs to the whole country and belongs to you. It's part of you, too.

Why should I come late to work in China? You feel it's your own nation, your own people, your own country. Every person is responsible individually. But in the U.S. it's not that way. That's why you've got to study Marxism and Chairman Mao's Thought. In the future, I am sure the American working class will also take these punch clocks and put them in a museum.

What do you think is the most urgent task facing the American people?

This is my own personal idea of what is the most urgent task facing the American proletariat, the American people: the building of a genuine Communist Party armed with Marxism-Leninism and Mao Tse Tung Thought. And what for? It's for the American proletariat to fulfill its historic mission to get rid of American imperialism and all exploitation of mankind. A socialist party couldn't do that. A revisionist party can't do that. A social-democratic party couldn't do that. Trotsky renegades can't do that. It will have to be a party armed with Mao Tse Tung Thought and nothing else.