

scale the revolutionary struggle is now between North America and Western Europe, which can be called "the cities of the world," and Asia, Africa and Latin America, which can be said to constitute "the rural areas of the world." In a sense, Lin suggests, "the contemporary world revolution also presents a picture of the encirclement of cities by the rural areas."

The United States, Lin declares next, has actually "stepped into the shoes of German, Japanese and Italian Fascism and has been trying to build a great American empire by dominating and enslaving the whole world. It is the most rabid aggressor in human history and the most ferocious common enemy of the people of the whole world."

The crucial struggle in the world today shapes up, therefore, as that between the people of the world on one side and "United States imperialism and its lackeys on the other." This means primarily the United States versus the masses in the vast areas of Asia, Africa and Latin America "*where the people suffer most.*" (Italics mine.)

The argument continues with the contention that the United States cannot possibly win this struggle. It is "stronger but also more vulnerable" than any preceding imperialism. There is a great revolutionary upsurge, on the one hand, and on the other a general weakening of the capitalist-imperialist system which the United States now leads. The United States has to fight wars at a distance against people in their own homeland. It has to fight in numerous spots. It cannot cope adequately with all these developments; hence it relies ultimately on its nuclear weapons. But these "cannot be used lightly." The people of the whole world condemned "the towering crime" of dropping atomic bombs on Japan. "If the United States uses nuclear weapons again, it will become isolated in the extreme." Moreover, the mo-

nopoly of nuclear weapons has been broken. If the United States resorts to nuclear war it will itself be exposed to nuclear attack.

Lin next contends that even if nuclear weapons are used, the outcome of a war will be decided by ground forces, fighting at close quarters. Here follows another of his striking formulations: "The spiritual atom bomb that the revolutionary people possess is a far more powerful and useful weapon than the physical atom bomb."

The statement then takes up the Vietnam situation. The United States has made Vietnam a "testing ground for the suppression of a people's war," and it is doing badly after many years of effort.

At this point, Marshal Lin makes his main assault on the Russian doctrine of revisionism and peaceful co-existence with the United States and other Western powers. To intimidate people from waging war by pointing to the United States nuclear threat, he argues, is tantamount to saying that a people without nuclear weapons is destined to be bullied and annihilated, and has to capitulate to the nuclear-armed enemy or seek the "protection" of a nuclear-armed power. Lin asks: "Isn't this the jungle law of survival *par excellence*? . . . Isn't this openly forbidding people to make a revolution?"

Who has been involved in wars costing millions of lives, who is now destroying women and children as well as men in Vietnam, if not the United States? "*It is the imperialists and reactionaries who have taught people the arts of war.* We are simply using revolutionary 'bellicosity' to cope with counter-revolutionary bellicosity. How can it be argued that the imperialists and their lackeys may kill people everywhere, while the people must not strike back in self-defense or help one another! What kind of logic is this?" (Italics added.)