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DENOUNCE SCHOLAR DESPOTS!

This statement has been drawn up to clarify certain questions which have arisen concerning the program and objectives of the Rhode Island Student Movement. The central issue being contended is the applicability of Marxism-Leninism-Mao Tse Tung Thought to the problems of the contemporary world situation. Such being the case, this statement is intended to define the reasons behind the Rhode Island Student Movement having embraced Marxism-Leninism-Mao Tse Tung Thought as the only viable method of dealing with the problems of our world.

Basic to the Marxist-Leninist analysis of society is the concept of class struggle. In the United States, as in all capitalist societies, there is an inherent contradiction between the interests of the ruling class and the interests of the working class. Ample proof of this contradiction of interests is evidenced by such facts as these:

- Economically, 76% of America's wealth is owned by 1% of the population.
- Politically, Presidents Johnson and Nixon, elected on peace platforms, were both obligated to expand the Imperialists war that their respective elections were mandates against. South East Asia is too profitable a prize for U.S. business to lose.
- Culturally, the ideas of the ruling class are inculcated even though they are racist, anti-people, and anti-working class. These ideas are spread by the media, the entire educational system, literature and art.

There is a conflict of class interests wherever the classes meet because the one, comprising a tiny minority of the population, controls every facet of the society in such a way as to maintain its power while the other, comprising a vast majority of the population, is constantly attempting to wrest this control away from it. Adherents to the Marxist-Leninist analysis see the basis of this conflict as being the economic system which uses the collective labor of the many to produce the bounty for the few. Historically, out of this highly inequitable economic system have developed the other aspects of the culture, such as political forms, legal systems, values, etc.... All of these things are outgrowths of the economic base of capitalism and hence all mirror the class biases and preferences of the dominant capitalists.

This class contradiction in all of its forms will ultimately be resolved by the dialectical development of opposition to capitalist society. Specifically, this means that the working class will rise up in armed revolutionary struggle to resolve the contradictions between capitalist ownership of the means of production and the social character of labor (i.e. wage labor).

The struggle between private ownership and social production has already resulted in the dynamic seizure of state power (economic, hence political), by 1/3 of the world's people. It has been best exemplified by the success of the revolutionary people of China, whose experience has been most accurately concretized in the writings of Chairman Mao Tse Tung. Demonstrating the correctness of the Chinese analysis is the widespread adherence that Mao Tse Tung Thought has gained among the revolutionary people of the entire world. Armed with Marxist-Leninist-Mao Tse Tung Thought these valiant masses are rapidly overthrowing the most highly developed stage of capitalism, namely U.S. Imperialism, and are daily approaching closer to victory throughout the world.

The Rhode Island Student Movement completely supports this revolutionary trend and perceives the necessity for similar revolutionary activity in this country. The question now arises as to the role of the student in the titanic struggle which is before us. Our society has foisted upon students the position of absorbing and eventually disseminating the cultural and ideological attitudes and positions of the capitalists class. The present role then as revolutionary students in this world struggle is to negate these reactionary ideas and in their place put forward progressive ideas which will best serve the class interests of the working people of the U.S. and of all the world. We must begin the war of annihilation on the cultural front.

The contradictions within American society are becoming more apparent with every passing hour. As the gulf widens between the capitalist rulers and the broad masses the moribund reactionaries are forced to take increasingly repressive and fascistic steps in order to maintain their dominance. The program of the Rhode Island Student Movement staunchly supports the right of people to rebel against reactionaries and to democratically organize a new society.

It is for these reasons then that RISM calls for all students on all levels to ally themselves in an united and resolute front with the revolutionary peoples of the world and to combat on the cultural and ideological level **UNITED STATES IMPERIALISM, OUR COMMON ENEMY**
REVOLUTION IS THE MAIN TREND IN THE WORLD TODAY!!

PROGRESS OF THE RISM

In the first weeks of the new semester, the Rhode Island Student Movement has clearly drawn the line between the revolutionary trend and the opposite trends such as Trotskyites who call for "a united Left" and broadest possible 'anti war' front, "radicals" who moan that scientific language is 'jargon' while uttering all sorts of rhetoric divorced from their practice. What's Left? There is an old Left composed of revisionist parties allied with the Moscow gang whose revolutionary heroes are the Algerians and a Castro style insurrection.

There is a New Left composed of youth culture types, The Movement, which is principally supported by the imperialist media from Ramparts Evergreen Review to Guardian, NY Times and Life.

In over 50 countries a revolutionary storm is raging. The reason for the conditions of fertile soil for revolution is precisely the historic new era, the era of Mao-Tse Tung Thought. Before 1965, The Great Proletarian Cultural Revolution, the question of what class leads a revolution and how a revolution is consolidated after the exploiting classes have been overthrown had not been settled. Now the path is clear. The profound lesson that China under the leadership of Chairman Mao has taught the world's people is in this era the proletariat must lead the revolution. To base the effort on the national bourgeoisie is to take the road of the tragedy of the Soviet Union, and fall into the pit of neo-colonialism as the Castroites and Algerians have done. The Cultural Revolution never developed in these states and consequently they are in considerable difficulties. The principal method the "Left" in this country uses to deflect revolutionary sentiment and prop up imperialism is to impose mass bureaucracy on the masses and slander and double dealing to concoct various events for people such as "peace marches". In the process of going out among students, RISM has discovered various examples of these snakes attempting to hide among the people and poison the genuine sentiment of the masses. RISM in order to oppose the bureaucratic method has brought into play the mass dem-

ocratic method. The revolutionary ideology this is based on is Mao Tse Tung thought, so RISM has been distributing the works of Chairman Mao. This is clearly opposite to the "roving rebel band philosophy" of the Che Guevara types and the result is not sensational kidnappings or other patently criminal acts but a loose forging of links with the people. To serve the people is the basis of all our work. Thus RISM is presently doing a great deal of study of the counter-revolutionary trends, particularly the Castroite trend, the anarchist trend, and the Trotskyite trend in order to bring the struggle to a higher level. As Ho Chi Minh said (1939) "There can be no concession to the Trotskyite group. We must bare their faces as henchmen of the fascists and annihilate them politically."

The trotskyite trend is the reflection of the vacillations that the petty-bourgeois undergo. On the one hand they can join the world's people and bring about a new era. On the other hand, they can develop careers, become pro-imperialist mouthpieces and thoroughly degenerate. The contradiction still is not completely resolved and cannot be until the overthrow of imperialism. Some petty-bourgeois serve imperialism by masquerading as "radicals". But their careers betray their promises. All their frantic activity cannot conceal their fundamental role; to obscure the world particularly as to motion change and development and continually block any activity that leads to a material change in their own lives. It is the attempt to freeze the contradiction at a particular level. Inside the movement, it attempts to discredit organization of any sort, a wrecking tendency, and obscurantism to avoid struggle and movement.

RISM will denounce these agents and lay the basis for their expulsion from the ranks of the people by continuing dissemination of Mao Tse Tung Thought and having summing up meetings in the course of actual struggle against them wherever they appear.

Revolution is the main trend in the world today. This is indisputable. The basic anti-imperialist nature of present-day armed struggles cannot be denied.

The spread of revolution and revolutionary thought has naturally given rise to its contradiction: counter-revolution and counter-revolutionary thinking. Counter-revolution takes many forms; none of these unrecognizable, none invincible. When detected, they simply further demonstrate the bankruptcy of fascist ideology and tactics, they further strengthen the people's will to struggle with and to overthrow imperialist oppression.

Alongside the growing genuinely revolutionary movements of this era have emerged parasitic opportunist organizations whose main task has been to throw dirt in the eyes of every class conscious person by diverting his attention from primary societal wrongs and by attempting to channel his energies away from struggle with calls to "come together" and to "do it through the system". These groups are parasitic in their insidious sporting of revolutionary phrasology in efforts to cash in on, to live off forthright popular revolutionary struggle. They are opportunist in their snapping up public situations for counter-revolutionary self-aggrandizing propaganda. Two local Rhode Island groups to be dealt with in light of opportunist parasite counter-revolution are the Students for a Democratic Society and the Socialist Workers Party/Young Socialist Alliance.

The immediate goal of all current revolution is the destruction of U.S. monopoly capitalist imperialism and Soviet social imperialism. What comprehensive treatment of imperialism do these groups offer; what is their theory, what is their practice?

SDS will speak of being a type of united front, some communist membership but not entirely. Several lines are held within the organization with factual agreement on secondary issues. The Progressive Labor faction claims recognition of the Chinese revolution but denies in practice the basic Marxist-Leninist-Mao Tse Tung Thought of ideological struggle on the classroom front. Instead they seek to aid the plight of the campus worker who supposedly is unable to come to any awareness of capitalist exploitation on his own. The stand on imperialism remains one of so many words. The Weatherman faction makes use of criminality and terrorism to be heard. These are sensationalist outbursts with only negative consequences. They serve only to hasten fascist measures of popular repression.

The SWP/YSA is a Trotskyite organization. Historically, the mentor of the group, Leon Trotsky, demonstrated no actual faith in the masses; he spouted idealism concerning "spontaneous" revolution; he controlled the Left Opposition in the new soviet state of Russia, which was anti-Bolshevik, counter-revolutionary. In his hunger for political dominance in Russia, he carried out efforts to subvert the success of the revolution under Lenin and then under Stalin. The SWP with its youthful companion and cohort of counter-revolution, YSA, remain as followers of Trotsky's renegade path. Members will theorize the official party line to be "socialist", but ambiguously so. They come out with a suspiciously weak anti-capitalism. Why is this? It is because they know that they cannot sell people a benign capitalist bill-of-goods. People know the exploitative nature of capitalism. So the Trotskyites offer a watered-down and impotent truth--a mild and harmless banner that no one would care to rally under.

Although the Trots echo the worldview of power-aspiring petty bourgeois intelligentsia, their methods of attacking those who will expose them are ruthlessly fascist. Several members of RISM who on separate occasions in the course of selling Rhode Island Student met with Trotskyite disapproval were able to summarize these tactics and to see in them their fascism. With a chip-on-the-shoulder "convince me first" condescension, YSA-ers halted the dissemination of RISM literature to engage in clever debate, to throw out a barrage of historical facts, concocted to prove truth, that stated only name of event and date.

making any concise far-reaching analysis of history. The halting of the RISM
people on Brown's green and at Hope High School at times of heavily populated
movement point to planned disruption by the Trotskyites. Clever gamesmanship
ever smothered a genuine revolutionary movement. The SWP/YSA now realize
s..

Another example of these opportunists' consistent skirting lies can be
seen in their similar lines on national wars of liberation. These wars, it
will be agreed, are now occurring more frequently and with progressively great-
significance in the rural areas of the world. Also, there exists the fact
of the definite Marxist-Leninist character of these wars. Yet, SDS and SWP
will refuse recognition of this. SDS will call for more resistance in the G.I.
links. SWP will put out a hedging call to "bring our boys home now". The
anti-imperialist nature of such struggles is played down. Admission of the
victorious inspiration of Marxism-Leninism-Mao-Tse-Tung Thought is withheld.

The individual brands of counter-revolutionary opportunism displayed in
the public actions of SDS and SWP may at first glance appear anti-thetical.

Terrorist sensationalism seems the method of the most widely propagandized
SDS faction. Cool parliamentary campaigning seems the way of the SWP vote
buyers. Each group has the loyal coverage of the Providence bourgeois press.
In reality, the two see, in a public event, a chance to get into the papers,
a chance to do more propaganda for the diversion of revolution. These are two
forms of opportunism, but opportunism nevertheless.

It is asserted, the programs of both organizations show this, that the
superstructure of the United States is the primary ground for change, that is,
that the political and cultural aspects of the society must be altered before
change in the economic foundation of monopoly capitalism can be undertaken.
As a result of this, you see much talk and publicity of secondary issues such
as black nationalism, women's liberation, gay liberation, reform of working
conditions. These issues cannot be dealt without revolution. Token reforms
will be allowed here and there to appease the working class, but the imper-
ialist ruling class will never allow socialism and the dictatorship of the
proletariat to occur peacefully. The SDS and SWP deny the class nature of
society by continuous patronization of the working class. They have forsaken
their own battle front to capitalize on the anger and growing revolutionary
consciousness of the working class. They seek glorification by the bourgeois
press, they seek to distort truth, they seek to impede the revolutionary strug-
gle of the oppressed of the world.

To constantly put forth the secondary issues of race, sex, workers' strik-
, etc. is clear divisiveness. These issues are valid, but must be considered
in the light of class struggle on every front by progressive members of society,
not within their own particular class. SDS-ers and SWP/YSA-ers are students.
Their fight is on the ideological front, in the classroom. They have given up
their front and have gone out where they are not wanted to counter-revolutionize.

The highest form of socialism achieved in the world thus far is that social-
ism that emerged and is emerging from the Chinese revolution. Some elements
of SDS may give spoken credence to this; but the line of practice negates the
theory. The basic tenets of Mao Tsetung Thought go unheeded. The SDS seeks
to live of the white knight American superman. SWP/YSA refuses to even re-
cognize the occurrence of the Chinese revolution. They have termed Mao's writ-
ings as "wretched" and as "crap". These criticisms speak for themselves, these
criticisms speak for the Trotskyites.

Genuine revolution can only come about through correct application of
Mao-Tsetung Thought. The Chinese experience exists. The lessons have been
learned. The working class knows the necessity for change.

Extravagant political campaigns like that of the Powers-Fein-Traubott clique
serve only the big bourgeoisie. Worker-Student alliances are patronizing and
incorrectly appear as cardboard in the eyes of the worker. SDS and SWP/YSA are
standing on their feet. They propagandize for U.S. imperialism, a system that is
falling and ultimately will be smashed.

On Tuesday Evening of next week, the locality to be announced, RISM will hold a discussion entitled: THE PRESENT ROLE OF TROTSKYISM IN RHODE ISLAND.

ALEXANDER FEDOREKA

Fedoreka's Philosophy of Communism class at the University of Rhode Island exemplifies the role of the American educator today. His repressive policies are in line with the rest of the monopoly capitalists and their sympathizers in their desperate and vain attempt to stall the downfall of U.S. imperialism.

In trying to push an idealist interpretation of Marxism and meeting resistance from the students, his tactics have become outwardly fascist. For example, several students were questioning his line of the "innate qualities of man" and the "universality of justice". Unable to defend these positions he declared that only 2 questions could be raised per class and these must wait until the end. This obvious attempt to suppress opposition and invalidate the students' experience was followed by a "vote" to decide whether discussion was to be allowed at all. Beaten, he retreated to a stance that Fridays alone were to be available for students' comments and questions. In this way the democratic rights of students were taken away.

Fedoreka's manner of responding to questions involves a long and muddled expose unintelligible to most of the class and usually not treating the question. Talking with other members of the class it was found that most have little idea of what has been said of the philosophy of communism after over a month of classes.

His notes which dictate the course of the class are continuous, i.e., acceptance of each point necessary for all that follows. In time he will dig himself deeper and deeper into the hole he has begun as is the case with all who claim to be experts

This man who claimed to be "objective" was immediately exposed as an outright reactionary and scholar despot. His kind are paid to confuse and misdirect students about the real issues of today's world by offering idealistic interpretations of the problems and setting themselves up as the only carriers of truth. These imperialist pawns and careerists must be denounced in the classroom and out and the truth brought forth to serve people. Smash U.S. imperialism and its cultural oppression..

THE CAMBODIAN TRAGEDY

On Monday, October 5th, Mr. Russell Johnson of the American Friends Service Committee was at RIC to speak on the "Cambodian Tragedy". Mr. Johnson's 1p.m. lecture was attended by 50 to 75 people. Johnson is very familiar with Southeast Asia having lived, traveled, and talked in this area for 11 years with members of all stratas of society from Prince Sihanouk to present farmers.

Johnson defined the major problem facing Southeast Asia as the American Empire, and was critical of the extensive influence, both economic and political, the American Government has in this area. CIA tampering with governments and US monopoly capitalist exploitation were discussed. At one point Mr. Johnson contended that all Americans were responsible for American imperialism because they supported it through their everyday living. One member of the Rhode Island Student Movement immediately challenged this generalization on the American people. By correctly asserting that imperialism is actively supported and promoted by a small portion of the American population, the student showed that it is not "our fault" as Mr. Johnson claimed. Johnson then tried to switch the blame from all Americans to just the middleaged and older generations. Once again he was challenged. His introduction of generation gap theories was negated by an explanation of how no particular generation of Americans was responsible for U.S. imperialism. In fact the development and perpetuation of monopoly capitalism can be attributed to the exploitive practices of the capitalist class during this country's economic and political development.

It was at this juncture that Reverend Peck felt compelled to interrupt this politically vital exchange between Mr. Johnson and students to re-establish order. Once again we witnessed how bureaucratic tendencies stifle the democratic initiative of people. Mr. Peck magnanimously offered students the opportunity to ask questions at the end--when the importance of the immediate situation would be lost. Also, the Reverend's interruption would have allowed the presentation of an incorrect analysis to have continued unruffled. Peck's bureaucratic tendencies were overruled and Johnson's analysis was proven to be invalid through democratic struggle.

Mr. Johnson then continued with his lecture and discussed the revolutionary movements of the people in Thailand, the Phillipines and India. In Thailand for example, one province out of seventy-one was in revolt in 1965, while today thirty-six are in revolt. The United States' counter-revolutionary response to this situation was detailed by Mr. Johnson. He noted how in his discussions with the people in Laos and Vietnam they had talked of how the US bombed and destroyed their villages, while the revolutionaries provided defense and free medical service. Also, in response to a later question, Mr. Johnson concluded the educational methods and medical services of the People's Republic of China were vastly superior to those of the capitalist countries.

Despite Mr. Johnson's expertise, he was still not capable of delivering an historically sound analysis of the methods of coping with the overriding problem facing Southeast Asia today. As previously mentioned, this problem is United States imperialism. He had earlier given explicit examples of successful revolutionally movements, but when summing up his lecture he concluded by hoping that U.S. Imperialism could be overcome by peaceful means. He then described himself as a pacifist, and next began to offer the doctrine of Christianity as a possible means to correct the political, social, and economic crimes of the imperialists. Mr. Johnson was barely able to complete the words "Christianity" and "peaceful solutions" when several members of the audience vigorously protested that these suggestions were historically unworkable. Our Christian/Pacifist descended from this cloud of historical unconsciousness and later agreed that people's war has proven to be the only effective way of dealing with imperialist's war. The twenty year Vietnam struggle is ample proof that a people's liberation army, developed from people's units of self defense, can defeat what is ostensibly the most powerful military machine in this world's history. Chairman Mao's statement of May 20, 1970 that revolution is the main trend in the world today was introduced by another member of the Student Movement and supported by Mr. Johnson's verbal acquiescence and by the real world developments which he himself had mentioned. Imperialism cannot be defeated by the doctrines of Christianity or Pacifism. In fact, Johnson's liberal sentiments indirectly promote the continuance of U.S. imperialism in this way; by calling for support for Christian Pacifism he's denying the effectiveness of armed resistance against oppression, something which the majority of the Vietnamese have done so effectively that the U.S. war machine is about to be defeated in that country. Johnson's approach denies support for the only weapon of the oppressed against U.S. imperialism, namely, People's War. Further, his philosophy misguides serious anti-war Americans by telling them to "get into Jesus", when in fact the American student's role in the anti-imperialist struggle is to disseminate Marxist-Leninist-Mao Tse Tung Ideology and attack all forms of bourgeois culture that support imperialism and lead to fascism. Although Mr. Johnson was superficially denouncing U.S. imperialism he was objectively lending assistance to imperialist interests by calling for worn-out idealist solutions.

After Johnson had been whisked away by Reverend Peck, a dynamic discussion took place. An avowed anarchist was severely denounced in a democratic manner by the crowd of people who had listened to Johnson. The student with the anarchical philosophy was repeatedly condemned : pronouncing such misanthropic mouthings as " People are animals", "People are nothing but evil", " All governments in history have been dictatorships", "The best thing that could happen would be the death of all the people in the world except for me and 50 people like me". Those who observed this sorry spectacle concluded that this sort of reasoning was the outgrowth of this culture's values in their most degenerate sense.

There are two important aspects to this lecture and its aftermath. Firstly, bureaucracy a la Peck was thrown out the window with the result that people discussed the topic in a democratic way and were able to come to a correct and collective analysis. Secondly, students democratically denounced both Johnson's approach to the Southeast Asia situation and the anarchist's approach to humanity. These denunciations were very progressive because those who were repudiated were both promoting ideas which obscured the real issue in the Third World, U.S. imperialism.

Currently, there is an exhibit of paintings by Rhode Island School of Design faculty at the Rhode Island College library. It is particularly important culturally as it is a clear-cut representation of the decadent role that artists, through their work, are playing today. In order to understand this role it is necessary to examine R.I.S.D. as a petty bourgeois school that propagates and perpetuates ideology that serves its own class and the ruling class.

Students who attend R.I.S.D. who are trained to be future artists and faculty, are clearly from the petty bourgeoisie and bourgeoisie class. This is made apparent by R.I.S.D.'s exorbitant fees and elite admission standards, which cannot be met by members of any other class. The faculty at R.I.S.D. actively promotes such wrong ideas as individualism being a valid basis for artistic expression and the elitist, anti-people notion that students of artistic endeavors are mystically inspired beyond what an "average" person can ever hope to attain. Being products of a basically bankrupt educational system that no longer promotes a viable and coherent world view, R.I.S.D. students and faculty are crippled in their attitudes toward art.

All the paintings on display in Adams Library are blatant examples of petty bourgeoisie and bourgeois orientation. They are, generally speaking, vague, often depressing creations making no clear statements of confusion and pessimism.

Two paintings by Robert Hamilton, can be used as examples. The paintings depict semi-human forms that are warped by additions of claws and flowing indefinite shapes. The coloring is dreary and the heads are painted with a mushroom-like texture. These paintings are "cleverly" titled "Untitled" in an attempt to magnify the confusion that the artists is portraying. To be strongly criticized here are the motives behind vague paintings such as these and, more importantly, the effect of these paintings on their audience. The apparent and desired effect is that of making the viewer feel confused and dreary about the "state" that people are in right now.

All the other paintings on exhibit follow this trend. They isolate the viewer so that it is doubtful whether any one could feel even slight tinges of empathy or understanding. One painting by Roland Benhumer of a girl starrng out of a window is an obvious attempt to depress the viewer by asking him to ponder upon "A Look Into the Dark Emptiness". Of what use is this especially when "the dark emptiness" is purely a romantic, undefined notion?

Three of these paintings also touch upon the subjects of violence and war. However, they do this in an atmosphere of isolation and confusion. No attempt is made to put this violence in any kind of context and to thus understand it.

All of these attitudes apparent in the paintings serve United States imperialism and help to promote fascism. By proposing that the world cannot be known and that people are basically alone and isolated, artists feed the fascist concept that people are unable to come together relying on their experience to bring about change.

To paraphrase Mao-Tse Tung, works of art are products of the reflection in the human brain of the life of a given society. Bourgeois art in its decadence and fragmentation mirrors the decay of the bourgeoisie ruling class and all of its supporting culture. The task of the progressive artist is to concentrate and typify the contradictions and struggles within the real experience of people. People all over the world are actively combating bourgeois sentiments of isolation and doom and are relying on their common experience and knowledge to organize to change the world.

"There are alot of bleeding hearts around who dont like to see people with helmets and guns...
It is more important to keep law and order in a society than to worry about weak-kneed people."

-Pierre Eliot Trudeau (P.M. of Canada)

"The Chinese saying, 'Lifting a rock only to drop it on one's own feet', describes the behavoir of certain fools. The reactionaries in all countries are fools of this kind. Their persecutions of the revolutionary people will inevitably result in arousing the people to wider and more intense revolution."

-Mao Tse Tung could feel even slight

The "weak-kneed" character of U.S. Imperialism and its supporters was shown graphicallu in Canada last week when the reactionary Trudeau regime, using the kidnappings of Quebec cabinet minister, Pierre La Porte, and British diplomat, James Cross, as their excuse, launched a vicious attack on the patriotic people of Quebec. As things stand presently, the fascist War Measures Act has been invcked, Canadian army regulars have been garrisoned in the major cities, and hundreds of persons suspected of being members or even "supporters" of the Front for the Liberation of Quebec (FLQ) are imprisoned for at least ninety days without hope of bail. Even the most fundamental freedoms of the average Canadian have been eradicated.

For more than two hundred years the French-speaking people of Quebec have been waging a struggle against the combined forces of United States and Anglo-Canadian Imperialism, and for more than two centuries these struggles have been characterized by imperialist press as the romantic gesticulation of a small and highly isolated minority. The magnitude of this recent crackdown exposes this lie. There are 5.5 million people of French background in Quebec, and has been under concerted attack for some time. The real attack is not on the FLQ who comprise only one faction in the

national liberation struggle, and do not speak for the broad masses of the people. They provide the excuse for Trudeau and his cohorts to openly attempt to suppress the initiative of the patriotic people of Quebec. This attempt is already being set to rout. Superficially, a few printing presses have been smashed, some arms seized, and two hundred and fifty-five patriots thrown in jail, but what we in fact see is that the fascists are out of control and that the struggle is going to an even higher level. The future is bright for all the revolutionary peoples.

SUPPORT THE NATIONAL LIBERATION STRUGGLES OF THE PEOPLE OF QUEBEC

NOTE: Because of the monumental import of recent events in Quebec, and throughout Canada, the Wednesday, Oct. 21, and the Wednesday, Oct. 28 open meetings of Rhode Island Student Movement will be devoted to mass democratic discussion of this subject. On both occasions, the meetings will take place in room 306 of the Student Union at Rhode Island College between the hours of 2 and 4 PM.