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Stop the U.S. War Machine No Matter What It Takes!

Actions Oppose U.S. Intervention

New York, September 11: A bold and militant action to confront the U.S. aggression in the Middle East took place at the Times Square Recruiting Station. Shawn Eichman, revolutionary, woman artist and member of Refuse & Resist, and Joe Urgo, revolutionary member of Vietnam Veterans Against the War Anti-Impperialists, climbed to the roof of the recruiting station, raised the red flag on the flag pole, and burned the American flag. They then pounded oil and blood on the building to symbolize the criminal war that the U.S. is preparing in the Persian Gulf.

Eichman and Urgo issued a statement which said in part, "We are revolutionaries and we stand with the people around the world. The U.S. aggression in the Middle East demonstrates once again that this system cannot change its nature. We call on people to stop the U.S. war machine no matter what."

After their arrest, Urgo and Eichman were handed over to and interrogated by the FBI and the Joint Terrorist Task Force. At the two’s arraignment, the government prosecutor deliberately twisted the facts by putting out the lie that the defendants attempted to light incendiary material on top of the Marine Recruiting Station at Times Square. Had they succeeded, the building would have burned to the ground. . . . It was a crime of violence. Our presumption is that the defendants are a danger to the community. Bail was set at $50,000, with the requirement that two financially responsible persons, to be approved by the government, must vouch for the defendants!

The number to contact Eichman and Urgo’s supporters is: (212) 642-5225.

Seattle, September 8: About 1,000 people marched through the streets of downtown Seattle in a spirited and militant march. The march was organized by the Northwest Coalition Against the Military Intervention in the Middle East. The demonstration started with a rally where Vietnam vets, a Mohawk activist, a lesbian who was thrown out of the navy, people affected by nuclear radiation at the Hanford nuclear weapons factory, and others spoke. A large number of reservists born outside the U.S. were there, including those from the Middle East, the Philippines, and Africa. Several American flags were burned. The four-hour demo ended with an open mike shoutout and mass debate.

New York, September 13: 2,000 people attended a rally at Cooper Union, a Manhattan college. This rally was organized by the Coalition to Stop U.S. Intervention in the Middle East. The speakers and the large crowd reflected broad sentiments against the U.S. war moves in the Gulf.

Three Main Points

by Bob Avakian, Chairman of the RCP, USA

What do we see in the Revolutionary Communist Party? People want to learn from all that is exposed and revealed in this newspaper? Mainly, three things:

1) The whole system we now live under is based on exploitation—here and all over the world. It is completely worthless and no basic change for the better can come about until this system is overthrown.

2) Many different groups will protest and rebel against things this system does, and these protests and rebellions should be supported and strengthened. Yet it is only those with nothing to lose but their chains who can be the backbone of a struggle to actually overthrow this system and create a new system that will put an end to exploitation and help pave the way to a whole new world.

3) Such a revolutionary struggle is possible. There is a political Party that can lead such a struggle, a political Party that speaks and acts for those with nothing to lose but their chains: the Revolutionary Communist Party, USA.

This Party has the vision, the program, the leadership, and the organizational principles to unite those who must be united and enable them to do what must be done. There is a challenge for all those who would like to see such a revolution, those who have a burning desire to see a drastic change for the better, all those who dare to dream and to act to bring about a new, better world: Support this Party, join this Party, or write to the above address.

SUBSCRIBE NOW!

What to do in the Revolutionary Worker?

1. Buy the Revolutionary Worker.

2. Assist in getting it into your area.

3. Join the Revolutionary Communist Party, USA.

4. Join local and campus organizations of the Revolutionary Communist Party, USA.

5. Talk to your friends, co-workers, and neighbors about the need to join the Party.

6. Join organizations that support the revolutionary struggle and the Party.

7. Write to the above address for more information.

Postscript: send all changes of address to Revolutionary Worker, PO. Box 3486, Chicago, IL 60654.
September 23, 1990—Revolutionary Worker—Pages 3

Tanks In Savannah, Georgia, being shipped to the Middle East.

U.S. Gangsters Declare "New World Order"

Big Lies in the Gulf

The number of U.S. troops in the Persian Gulf is over 150,000 and climbing. More tanks, missiles, combat planes and other American weapons are pouring into the region. The danger of a U.S. war of aggression is intensifying. Military experts in the U.S. are talking about tens of thousands of possible casualties among U.S. troops if war starts—they are not discussing the even larger numbers of Arab people who will be killed by the U.S. military in such a war.

It's urgent for everyone who is against the war moves to take a clear stand NOW, take political action against U.S. intervention and demand: "U.S. Troops Out of the Persian Gulf!" and "Stop the War!"

Gangster Lies

There are big lies coming out of the deserts of Saudi Arabia and the waters of the Persian Gulf—big U.S. gangster lies.

- Officially, the U.S. government claims that the goal of "Operation Desert Shield" is to drive Iraq out of Kuwait and protect Saudi Arabia from attack. But if this is really the only thing the U.S. powers want, how come they are turning down peace offers from the Iraqi government? In one offer in late August, Iraq promised to withdraw completely from Kuwait in return for the end to the U.S. -led embargo, some kind of guarantee that Iraq will have access to the Gulf waters for shipping, and control of the Rumailah oil field which is mostly under Iraqi territory. The offer did not even mention the U.S. troops in Saudi Arabia, a Middle East expert in the Bush administration called the offer "serious and negotiable." But the U.S. just said no.

- George Bush claims the United States is "protecting the world from Iraqi aggression." But who built up Saddam Hussein into a barking regional dog with puffed-up ambitions in the first place? It was the U.S. and other big imperialist dogs of the world who provided Iraq with huge amounts of weapons and loans. There is even some evidence that the U.S. might have lured Iraq into Kuwait to create a justification for a major U.S. intervention. Just before the Iraqi invasion, a U.S. State Department spokesperson said at a press briefing that the U.S. had no treaties requiring it to protect Kuwait. And the U.S. ambassador to Iraq met with Saddam Hussein but made no mention of the Iraqi troops gathering on the border with Kuwait. That was almost like inviting Iraq into Kuwait. Only after the fact—when Iraqi troops went into Kuwait—did the U.S. declare the invasion a cause for war.

- During a recent tour of the American forces in the Saudi desert, head of the U.S. Joint Chiefs of Staff Colin Powell told the troops, "I'd like to get everyone out of here fast." If the U.S. is really planning on pulling as quickly as possible out of the Persian Gulf, why did Secretary of State James Baker tell the Congress that U.S. troops will stay long after the current crisis is over in order to protect a new "security arrangement" in the Middle East?

"New World Order"—Same Old Oppressors

The truth behind the lies is that the U.S. rulers are not just doing a hit-and-run job in the Persian Gulf—they are in for a major military commitment. And the goal is not just to get Iraq out of Kuwait. They are dreaming and scheming of reclaiming the undisputed title of top imperialist heavyweight in the world. They are aiming to set up permanent military bases in the Persian Gulf—a goal they have been after for a long time. They want to rig up a new U.S. military bloc in the region with Israel, Egypt, and

Continued on page 4

U.S. Hands Off the Persian Gulf!
U.S. Troops Out of the Middle East!
Hell No, We Won't Go!
FUCK the U.S. and All Its Might,
Revolutionary War Is the One We’ll Fight!
The following is a statement by Jeff Paterson for the September 11 press conference in Washington, D.C., organized by Refuse & Resist and the Committee to Defend Jeff Paterson. Jeff, a Marine corporal, is now being held in a military brig in Hawaii for his determined stand against U.S. war in the Middle East. He was refused to be deployed with his unit to the Persian Gulf.

Jeff Paterson

D.C. Press Conference Supports Jeff Paterson

On September 11 a distinguished group of anti-war activists gathered at the Vietnam Veterans Memorial on the Mall in Washington to declare their support for Jeff Paterson. Wearing stickers proclaiming "Hell No, We Won't Go! Free Jeff Paterson," they led the crowds visiting the memorial and delivered statements in Jeff's support. Among those who spoke were Greg Maney from Refuse & Resist, Bob Alpern from the Unitarian-Universalist Church, Joan Drake from the Women's International League for Peace and Freedom, Dorothy Healy from the Democratic Socialists of America and the Washington Coalition to Stop U.S. Intervention in the Middle East, Nancy Kent from the Revolutionary Communist Party, Fr. Richard McSorley from the Georgetown University Center for Peace Studies, and Walter Winfield from the War Resisters League. The action was organized by Refuse & Resist and the Committee to Defend Jeff Paterson.

Big Lies in the Gulf

Continued from page 3

Saudi Arabia as the key leg.

And based on this control of the Persian Gulf's oil resources at the point of the gun, the rulers of the U.S. empire hope to remind the other big powers that only the United States has the world-spanning military capable of deciding "who gets what" in the world. They declare that the Persian Gulf is the "COP of THE WORLD." The U.S. rulers have fantasies of a new "American Century" where their imperialist policies are a major element in the so-called "new world order" which is coming into being out of the cooperation of the major powers over the Persian Gulf.

The view of a new and reunified United States on the world stage is not just a dream of George Bush and Company. The Democrats are all railing around Bush and loudly supporting the intervention in the Gulf. As their special task, the Democrats are wrapping themselves up in reactionary American populism to demand that the other powers, especially West Germany and Japan, do. For now all these heavyweight oppressors of the world — is only more proof that they are not a "progressive anti-imperialist superpower" but nothing other than an imperialist power after its own oppressor interests. Before Gorbachev, the Soviets were more often after those interests by siding against the U.S. and its allies. For now, at least, the Soviets are mainly colluding and cooperating with the U.S. The U.S. is acting as the "home country" into going along with the war fever, and those who take a conscious and determined stand always start as a minority. But that can be turned into a majority when education and radical change!
Los Angeles:
"Fear Nothing, Be Down for the Whole Thing" Tour

A number of people told the RW that the situation in the Persian Gulf and the position of the U.S. was making them think more seriously about the possibilities for revolution and the urgency of Carl’s message. A Black brother said, “I’ll just tell ya that a lot of people who have been to Nam and they say, ‘It wasn’t their war.’” They’ve been having problems with that, you know—what the role of what women’s roles are and stuff like that—just straight up saying that’s f*cked up and we’re about changing that, we’re changing it now and we’re not going to put up with it. Just come out straightforward and say that, when a lot of people just try and pussyfoot around it.”

A student	

"The speech was powerful, it was very powerful... Some of the social issues in terms of people breaking walls down for poor people. Like he says, a classless communist society. And I really got a feeling that I can see my work being done in the program, too. I committed myself... Exactly how people are going to let someone tell me that I have a body, and some experiences, I see the need. Someone told me that I’m going to have a body, and I'm going to have a body..."

A Black brother, '60s generation

thinking that the system will be able to reform itself—but to come down and to think about the issue isn’t to reformist of them. The powers and their hired killers have a monopoly on armed force in society, they got the guns in their hands, and they use these guns to mess over people in this country and all over the world. The heart of the fundamental problem we face. And the solution is pretty clear: It ain’t no mystery. We gotta snatch the guns out of their hands and put it in the hands of the people.

Carl Dix, Spokesperson for the RCP

"We do face a shitload of problems, brothers and sisters. But they all boil down to one common thread of them. The powers and their hired killers have a monopoly on armed force in society, they got the guns in their hands, and they use these guns to mess over people in this country and all over the world. This is the fundamental problem we face. And the solution is pretty clear: It ain’t no mystery. We gotta snatch the guns out of their hands and put it in the hands of the people.

*Continued on page 15*
Celebrate the Tenth Anniversary of the People's War in Peru

Maoists to the

May 17, 1990 marked the 10th anniversary of the beginning of the People's War in Peru led by the Communist Party of Peru. In those 10 years the People's War has advanced wave upon wave across the length and breadth of Peru by relying on the oppressed masses, principally the poor peasants in the countryside. Today the People's War is continuing to scale new heights, and a new revolutionary political power—in the form of People's Committees based on the worker-peasant alliance—is growing stronger in the revolutionary base areas of the Andes mountains. These advances are laying the basis for the oppressed people of Peru, with guns in hand and led by a Marxist-Leninist-Maoist party, to win even bigger victories on the road to eventually seizing power countrywide.

The following two messages—one by the Committee of the Revolutionary Internationalist Movement (RIM) the other by the Central Committee of the Revolutionary Communist Party, USA—were among the many messages and statements to the Communist Party of Peru from parties and organizations participating in the RIM on the occasion of the 10th anniversary of the People's War.
Send Greetings
Communist Party of Peru

Message of the Committee of the RIM to the Communist Party of Peru

To the Communist Party of Peru (PCP)

Dear Comrades,

The Committee of the Revolutionary Internationalist Movement sends you greetings and congratulations this May 17th as we celebrate with you the tenth anniversary of thePeople's War led by Chairman Gonzalo. On that day the downtrodden of Peru began to stand up. Today, thousands and thousands of sons and daughters of the people are marching in great armed battalions behind the Party's streaming banners, developing people's war in the service of world revolution, while the system of domination and oppression in Peru is sliding into a chaos of disaster. This fills the hearts of revolutionaries and oppressed people everywhere and fills them with confidence. The Revolutionary Internationalist Movement is proud to count you amongst its ranks. We know that Maoist revolutionaries in other countries are learning important lessons from the experiences for which our Peruvian comrades are paying in blood, in the service of the revolutionary war in Peru.

Your Party was founded in 1926 as part of the Third International by José Carlos Mariátegui. After his death the Party fell into the clutches of revisionism, from which it reemerged through a long series of struggles inspired by Mao's revolutionary experiences with revisionism and the Great Proletarian Cultural Revolution. In a period when many other so-called revolutionary forces in Latin America and elsewhere were negating the need for armed struggle and militarily capable of leading the armed seizure of political power in Peru and advancing towards socialism and communism. Your Party studied the concrete conditions of Peru today from the point of view of seeking to apply Mao Tsetung's teachings on New Democracy and people's war as articulated in the People's War led by Chairman Mao in China. As the Party matured it assumed the leadership of the proletarian party, seizing political power piece by piece, carrying out agrarian revolution and establishing revolutionary bases, surrounding the cities from the countryside in a protracted war so as to build up the strength to take political power countrywide and complete the New Democratic Revolution, and thus open the door to socialism. The Declaration also affirms that "in the oppressed countries of Asia, Africa and Latin America a continuous revolutionary situation exists...". You have sealed off all roads to a peaceful, reformist solution, and you have achieved in Peru so as to better prepare to carry out the revolution in the world.

Your Party is convinced that, despite whatever criminal attacks are launched on the people and have enormous, far-reaching consequences for both sides. Momentous battles can be seen on the horizon. The accomplishments are inseparably bound up with the overall stand, viewpoint and method developed by Marx and Lenin and taken to a qualitatively higher stage by Mao. Other armed struggles led by non-proletarian forces in Latin America and the world have either failed to hold out over a protracted period of time or lack any real perspective of countrywide political power and at best hope to enter into some kind of arrangement with one or another oppressor, even when carrying out some sort of guerrilla warfare. In contrast, the PCP is known to friend and foe alike for its most uncompro- mising stance; it is determined to seize all power for the proletariat and the oppressed masses and to continue to shoulder its duties as a detachment of the international proletariat until classes and oppression are eliminated all over the world.

Yours sincerely,

May 17th 1990
The Committee of the RIM

Message from the Revolutionary Communist Party, USA

To the Central Committee of the Communist Party of Peru:

Dear Comrades,

On the occasion of the tenth anniversary of the People's War led by the Communist Party of Peru (PCP), we send you our revolutionary salute on behalf of the entire membership and leadership of the Revolutionary Communist Party, USA.

Ten years ago your Party, under the leadership of Chairman Gonzalo, took the historic decision to unleash the People's War. Although your forces were small at the beginning, by grasping the universal truth of Marxism-Leninism-Maoism and applying it to the concrete situation in your country, your Party has been able to grow and mature; by persisting in arduous struggle and overcoming all difficulties, your Party has led the People's Guerrillas Army and the revolutionary masses in advancing wave upon wave. The first revolutionary sparks of ten years ago have grown into the vast red blaze burning in the heart of the Andes, and light is shining increasingly in all corners of the country. These advances have placed the revolutionary struggle in your country at the forefront of the whole world revolution.

Our two Parties are united by our ideology of Marxism-Leninism-Maoism, by ourcommon commitment to achieving communism throughout the world and by our common participation in the Revolutionary Internationalist Movement. Our Party like other revolutionary communists throughout the world, has striven to learn from the advanced experience achieved in Peru so as to better prepare to carry out the revolution in the U.S. which, while taking a different road than in Peru, will share the fundamental features of being a People's War led by the proletariat and its communist vanguard. Our two Parties face a common enemy—U.S. imperialism—which in addition to ruling over the masses and exploiting and oppressed in the U.S. has built a worldwide empire of robbery and murder.

U.S. imperialism has arrogantly declared Latin America its "backyard" where it is free to run roughshod as it wishes. Today the U.S. has escalated its aggression; direct and indirect, under the cover of the so-called "war on drugs." The possibilities of even further intensified U.S. intervention against the People's War is real indeed. Our Party will shoulder its duties as a detachment of the international proletariat to defend and support the Peruvian workers and peasants. We pledge to the revolutionary workers, peasants and comrades of Peru that we will continue to support them and to play our own part for the sake of our common goal.

Central Committee, Revolutionary Communist Party, USA
Recently the Revolutionary Worker had the opportunity to talk with a leading comrade in the RCP who started out as a street youth and became a revolutionary leader in prison. His story is of definite interest to the sisters and brothers who are looking for a way out of this racist and downpressing system. Part 5 concludes this brother’s life journey—as a Black youth coming up in the early 1960s, through two prison rebellions, to the present.

Part 5: Ready for the RW

RW: When did you decide to join the RCP?

COMRADE X: When I was in prison in the early ‘70s there was this group called the SLA. They were a group that was formed by some ex-prisoners and their political line was one of urban guerrilla warfare. They kidnapped Patty Hearst and that became a whole national and international incident. So the revolutionaries in prison were checking out what all the radical groups were saying about it. The thing that struck me about it at that time was that a lot of so-called revolutionaries were just condemning it, talking about how terrible it was that Patty Hearst had been kidnapped and condemning the SLA and that particular act.

Now it wasn’t often that I was able to get a lot of revolutionary newspapers when I was in prison because of the censorship, but I did happen to come across a copy of Revolution—which was the newspaper of the Revolutionary Union, the organization that later formed the RCP—and there was a whole piece on the SLA in that issue. By that time I was really disgusted with a lot of what the other people on the left were saying and how they were summing it up and analyzing it. But the way the RU dealt with the whole thing really stuck me as different, and I have never forgotten it, the way it was taken up. The RU had some big differences with the strategic approach of the SLA and the tactical approach they were taking also, but far from condemning the SLA out of hand, the RU aimed their fire first and foremost at the imperialism and united with the spirit of wanting to find a way to bring imperialism down as soon as possible. They made a lot of exposure of what the Hearsts were and their whole history that I thought was really rich. And at the same time there was some criticism that this was not the correct strategic approach that needs to be taken to making a revolution in this country. At that time that kind of urban guerrilla warfare thinking was the currency. In other words, a lot of revolutionary people thought that if you were going to make a revolution in this country, you’d do it like they do it in the Third World. Would you do it in an urban setting but adopting the same road of taking liberated territories that were used in the Third World. And this article by the RU was the first time I had ever seen something that was attempting to put forward what would be a correct strategic approach for revolution and the armed struggle in an advanced imperialist country like the U.S.

So I didn’t know a lot, but what I did know sparked a lot of interest in me about the RU and the politics of Bob Avakian, who was the leader of the RU. And about a year or two after I got out—by this time the RCP had been formed—I actually made contact with the Party and subsequently joined.

RW: You mentioned the strategy for revolution being so important in terms of your looking toward the Party. I think at that time there was a real sense on a mass scale of “we have to figure this strategy out because we are actually going to do this revolutionary war” that was an important element.

COMRADE X: Yes, there was that spirit. And there was a lot of people, I would say thousands of people, who were seriously taking it up...
and struggling over those questions of how could the armed struggle be waged in a country like the USA. And that is a positive legacy that we have in terms of going into the '90s and preparing for DOING THE DOG IN BABYLON, as Huey used to say. But there was also that frustration that there wasn't a clear understanding of how you would bring this system down.

There was determination to do it. It was like what Malcolm used to say about the house slave and the field slave: The master's house would be burning down and the house slave would talk about, "Our house is burning down." And if you were gonna run away, the house slave would say, "Where are we going to go," and the field slave would say, "Well, it doesn't much matter, cuz we got to get out of here." The point is that we don't need to know where we are going, but in the '60s there was that sense that one way or the other we've got bring this whole thing down. And at the same time a lot of this wasn't really truly thought through in terms of how would you go about bringing this whole thing down FOR REAL.

RW: Well, we need a whole new generation to make this revolution for real, so it's up to the youth now.

Comrade X: This is something I learned early in my experience—in every revolutionary struggle the youth play a very important role in that. So it's very critical, these questions that we're raising for struggle among the youth. In the May Day manifesto this year there was a very profound point from Mao: "When revolution has its day, people see things another way." And in the Chinese revolution led by Mao, when things went over to armed struggle and when people began waging armed struggle, a lot of youth who were considered pro- viously as not being able to play any role were actually transformed and came forward to play a very important role in that revolutionary struggle.

RW: Thoughtful on that. Let's talk about some of the questions that are vexing the youth, things that make them hesitate towards getting down for PROLETARIAN REVOLUTION. For instance, coming up young and Black in America a lot of youth think there's not much hope for making change. They wonder if any of these people would be on their side. What was it in your own experience that gave you some insight that there would be some allies?

Comrade X: First of all, I went through a period of nationalism and being anti-white as a result of becoming more consciously aware of white supremacy and the whole history of slavery and the whole history of Black people in this country. So as I didn't have much confidence that there was much hope for any kind of unity or even any basis for going up against the system in terms of whites and Blacks together. But here again is where the overall revolutionary movement in the country at that time did have an effect because it led me to argue that all whites were hopeless because you didn't have people in the streets like the Democratic National Convention. Only certain things were being shown how people were being beaten into the ground with clubs by the police and sexually attacked. I can remember being in prison and seeing that on television and that having a very profound effect on me. There was also the murders of the students at Kent State and there was a lot of things where a lot of white youth were putting themselves and putting their lives on the line, including in terms of defending the Black Panther offices. So those kinds of things not only helped me to see things in a different way, but it was also material that I would use in struggling with other people to see how there was a basis for unity and to go forward.

RW: The youth themselves putting their politics and their life on the line—

Comrade X: Right, being willing to stand by what they believe in...

RW: It made the oppressed take heart.

Comrade X: Right. There was a back-and-forth kind of thing that went on there. The whole Black liberation struggle had a profound impact on a lot of people, including a lot of white youth. And then in turn the white youth going out in the streets in opposition to the war in Vietnam and against the draft—those things had a very profound impact in helping people to see that there was the potential for alliances. And also, as I began to study history more, I found there were people who came forward and took a certain stand on the basis of principle and were willing to fight and die for it. I can remember studying about John Brown and Harpers Ferry and being affected by it in a positive way. But overall it was the climate in the sixties and what was going on in the country. People were putting themselves out on the line and going up against the system, including white youth taking on more radical politics like carrying the NLF flag—which was the flag of the Vietnamese liberation fighters—and making firm statements in opposition to national oppression. A lot of the struggle that went on—and it went on throughout the whole country—trying to figure out who are your friends and who are your enemies. If we were going to bring those imperialists down, first of all we had to figure out who were our friends and enemies. Mao also talked about uniting all who could be united against the enemy. These are some of the things that we learned from Mao and then in turn tried to apply and tried to figure out, which I think led to breaking with some of these notions that it's just your people and just your nationality.

And so I began to broaden my view. I started seeing that it's not just a question of my people, first and foremost, but beginning to look at and hate the oppression of people in China or the oppression of people in India, to hate the oppression of people in other parts of the world as much as I hated the oppression of Black people. I came to understand that the fight against national oppression—where imperialism has lord it over oppressed nations and imperialist peoples lord it over oppressed peoples—was part of the fight to bring down imperialism and ALL kinds of oppression. And that it was not just a question of different races all around the world, we gotta get the oppressed together but coming to understand that throughout the whole world there were PROLETARIANS, there were Black people, there were people with nothing to lose but their chains. And when I talk about OUR PEOPLE, that's who I'm talking about. And that became what defined the struggle for me. RW: Was it controversial among your friends that Bob Avakian, Chairman of the RCP, is not Black? Comrade X: Yes, that question came up in a big way! But I can remember playing the May Day speech that the Chairman gave back in 1979 for members of my family and other people. And the thing I can remember is people just being blown away by that, that he was speaking to shit that they had felt all their lives, but he was putting the shit together in a way that they had never heard it put together before. And more recently I have heard of cases where people were ability to put that together and the power that he was saying and then turning to the front of the house and seeing his picture and seeing that he is white and not being able to put that together in the same way, that he was saying in that book. Actually I heard a funny story a few years ago, where after reading something by the Chairman or hearing an old tape of one of his speeches, someone would say, "Black asked if he was"'raised by a poor Black family." So the point is that this question came up and it still comes up and we have to fight through on that question with revolutionary people coming forward who, because nationalism, might find that difficult to deal with or whatever. On one level it is not so surprising that questions like this come from the oppressed among our people. After all, the oppression of whole nations and peoples is a fundamental pillar of this imperialist system. H. Ray Brown used to say that "violence is as American as apple pie," and borrowing from that statement I would say that "racism and white supremacy is also in America like kukwan as apple pie.

But let me say this: I have fought with many people over this question over the years but I have never been defensive about who our Chairman is or that he is not Black. There is absolutely no reason to be defensive about that. It has certainly been discussed.
Continued fr om page 9

Another valuable lesson to learn, be-

cause it is the root point of the gangster mentality, you can't let anybody cross your way.

if we were able to function
corectly, haven't been out in a
city, for a whole week. Even

he, has not been able to function
corectly, hasn't been out there in

thing would be to find a way to

black, or the Panther Party for
direction, and it is not surprising,

thing, if you just say the wrong

and the gangster life, there are
tings. But again, we learned

you can't let anybody get one up on

you. You can't let anybody put

you down or something. And

that's resolved by violence and

that's the way it is. I can remem-
ber coming up—and this whole

ting about dating reminds me

of what we called squabbling—

we'd sit around and poke fun at

this or that about the other per-

son, and lots of times those

kinds of situations would go

over to violence. Because if

someone felt they were put

down in the wrong way or they

were insulted some way, it

would actually go over to

violence. But again, we learned

from Mao the necessity of this

criticism/self-criticism in the

revolutionary movement, but

also the character of it—the

important one around the

political weaknesses and not a

point of question at all. Some of

those basic lessons that we learned

from Mao I think are still quite valid today

and very useful in terms of the

youth in being able to MAKE

A LEAP, and I think that is a

point to emphasize. Coming for-

ward and taking up this revolu-

tionary politics is a leap.

And maybe some people will

look at it and say there is

no way I can make that leap.

But there's an article that

the Chairman wrote some years

ago and it has been reprinted in

this new book of his writ-

ings Reflections and Sketches
called "Proletarian Interna-

tionalism, Or If You Have

Ever Been Mistreated You

Know What I Am Talking

About." And that particular ar-

icle was a very important one

in the party and I think it's

still important. And one of

Bob Avakian, Chairman of the RCP

Down for Revolution
the points he makes in there is that becoming a communist is a serious responsibility; he talks about, in terms of the masses making that leap, that it is a leap from the level of the individual and their conditions of life, but it's not a leap from nowhere. And I think that's important. There is a lot in the life experiences of our people and their conditions of life which provide a firm basis to be able to make that leap and to be able to understand in a more profound way a lot of things about this system. But that has to be combined with the science of revolution.

RW: So the oppressed people, even coming from the basic masses, still have to understand how to apply the mass line.

Comrade X: There's two things, because you come from the life experiences you live at as you are. There's a leap that has to be made in taking up MLM. Taking MLM to the masses in one sense is like taking it home. But there is a leap that people have to make to actually grasp it and go to a higher level. And that's definitely true in your experience. It is a struggle to understand that the masses are the makers of history and how to learn from the masses and lead them.

It's not just enough to have the hatred for the Man. Without that you don't have anything, but that has got to be taken to a whole other level with the science of revolution, with MLM. It's the party and the masses which give us the strength to be able to make that leap. And whatever the enemy can throw at us—and be able to not only stand up to whatever the enemy can throw at us—but advance through it and to defeat them.

RW: Sometimes the youth are hesitant to be the first in their set to step up.

Comrade X: I've been stressing this point about a revolutionary movement and political atmosphere. I think that as a vanguard we have a tremendous responsibility to be willing to bring that into being, and the young person to be in the forefront of leading the masses into struggle and going up against the other side and the shit they are trying to bring down on people those days—as part of preparing for revolution and looking ahead to and laying the groundwork for bringing into being in the future a revolutionary army of the proletariat. There is a certain responsibility we have, not totally unlike that of the Panther Party in the 1960s, in a certain sense we are standing on their shoulders and carrying on some of the previous movement and what has gone on, but WITH ALL OF THE RESPONSIBILITIES.

And I do think that even a small number of people stepping forward to play that kind of role can play a tremendous part. Going back to the rebellions we led in prison (see Parts 2 and 4)—they had a profound impact throughout the prison and even broader than that. It had a profound impact of a relative minority of people stepping forward and playing a certain role in terms of being able to cause others to stand up and take for them to check this out in a more serious way. So there is that kind of dialectic—what kind of back-and-forth—that does go on and needs to go on.

So I was thinking about that in terms of some of the hesitations that some youth have in going to another level than where others in their posi might be at. It's not a question of making a leap yourself and writing the others off, but of making a leap and, precisely because there are those connections and links, see it as the basis for fighting to win the people over. You have to be down for the revolution and you have to love the people. That's really a critical principle.

The Chairman has talked about that in terms of the experience of the Black Panther Party, how Huey and Bobby stepped out in a certain way and played a role in drawing forward people and actually taking the struggle at that

"Comrade X, that's my man. He's cool. He answered a lot of questions that I was going through. Like how be went through these stages in his life, and he used to do things. It's just the right to rebel, and then how be focussed it. Like a lot of youth out there, that's how I used to be. You know, join gangs because you want to relate to something that goes on. But just brought his insight, you know; it's a world revolution we're working for. Like boom, if a lot of you down with this guy, read, learn from him, shit, we'd be a mighty force.

"For me, it was just pent up anger, why does this happen, you know? Before I worked with the RCP, before I got into more of the politics of why it's like this, it would just be me and other youth and everybody just looking for a way out, just looking for a way to vent their anger, and it wouldn't be just the other youth and partners and this hill each other off when you're under the thumb of these people and you're just killing each other off. Why not stop them?"

Members of the RCP attending the "Fear Nothing, Be Down for the Whole Thing" in Los Angeles

a long story short I was rejected. If the kids were fortunate set of circumstances. After that time, the prison authorities—as part of their whole tactic of "cut off the head and the body will fall"—they wanted to get some of us out, but we transferred me to a minimum security situation. And it was a very difficult decision in terms of whether to do that or not, because it was very clear what they were trying to do—they were trying to diffuse the level of resistance that existed in the prison. So I talked it over with some of the other comrades, because pretty much the prison officials thought that if I got out, they would forget about all this revolution stuff—that was that something at a particular time when I was in there and I just angry and when I got out I wasn't forget it. But they made a mistake.

RW: Yes, they did, and good for the proletariat, you spoke earlier about the slogan the Chairman raised, "Fear Nothing, Be Down for the Whole Thing!" So before wrapping up this interview, what do you have to try to help youth who are coming up like you about the special significance of this slogan for them?

Comrade X: I think that the possibility to bring this system down is real, and not only that, the opening to be able to do that could come soon, but we got some work to do for the prepare for the time when we can actually go out armed struggle to bring these people down—which is precise what is it is going to take. There is a song that was popular not that long ago, and I don't think the artists were revolutionary, but it had a beat to it, and that song goes something like this, "Are you ready for the time of your life, it's time to stand up and fight," So if you are ready for the time of your life, it's time to stand up and fight, it's time to ready to be brought down, it's time to fight the power and prepare to bury the system. Next only get you and the shit that exists in this country—all these oppressive relations that exist together with our people throughout the whole world. And that's the whole point, I think is worth living for and that's the whole point, it's worth living for and dying for. That's what I would say to the youth and that's the whole point of the saying "Fear Nothing, Be Down for the Whole Thing!"
Mohawks vs. the Army: Standoff Continues

A tense standoff continues between the Canadian authorities and Mohawks at Kanesatake and Kahnawake. It began on July 11 when police attacked a Mohawk barricade at Kanesatake. The barricade was put up to prevent a golf course from being built on Mohawk land. Mohawks at Kahnawake, on the south shore of Montreal, blocked the Mercier Bridge in solidarity with their brothers and sisters in Kanesatake. A month ago the Canadian army was called in and thousands of troops surrounded both territories. On September 1 the army moved into Kanesatake, surrounded the whole area and sealed it off. Troops also set up a military perimeter at Kahnawake. The Mohawks at Kanesatake have refused to back down and are continuing to stand up to the Canadian powers and all their military might. An RW reporter has been on the scene in the last few weeks (see Nos. 565-572). ’

Mohawks at Kahnawake. It began on July 11 when police attacked a Mohawk barricade at Kanesatake. The barricade was put up to prevent a golf course from being built on Mohawk land. Mohawks at Kahnawake, on the south shore of Montreal, blocked the Mercier Bridge in solidarity with their brothers and sisters in Kanesatake. A month ago the Canadian army was called in and thousands of troops surrounded both territories. On September 1 the army moved into Kanesatake, surrounded the whole area and sealed it off. Troops also set up a military perimeter at Kahnawake. The Mohawks at Kanesatake have refused to back down and are continuing to stand up to the Canadian powers and all their military might. An RW reporter has been on the scene in the last few weeks (see Nos. 565-572). ’

This report was written by an RW reporter who was at the September 9 demonstration at the barricades in Oka.

When a section of the Mohawk people stood up to the Canadian powers with arms to defend their land and their people, they sent shock waves throughout Canadian society. Huge debate broke out among millions over whether their actions should be supported and what this showed about the nature of the Canadian government.

Among the Mohawks themselves there has been a lot of controversy over the actions of the Warrior Society, the group of traditionalist Mohawks who have been the front-line fighters on the barricades. Most of the band council chiefs and their governments, who are tied to and funded by the Canadian authorities, opposed their actions. Some call the Warriors criminals involved in drug smuggling and gambling and accuse them of taking the Mohawk people hostage by taking up arms against the government.

The Warriors have stood firm in the face of the government’s attacks. They have continued to insist that the struggle is over sovereignty—who will control the future of the Mohawk people. As this has become known, they have won a lot of support among Indian people all over Canada. Some of the same elected chiefs who opposed them have now begun to support the Warriors even though some continue to publicly oppose the use of violence. Instead of mobilizing the people to fight the powers, these forces see negotiations with the government as the key thing.

Among the Mohawk people and Indian people I’ve talked with, the majority consider themselves a peaceful people who are simply defending their land and their sovereignty. They talk about the Two Row Wampum Treaty. This said that Mohawk society would go one way and the imperialist societies would go the
fired a think at a Warrior. Then they went to the media and said our guys pulled the trigger. They've got a lot more high-intensity searchlights. They can and right across the water into the living rooms of the people in Hudson (across the river). They're checking all aircraft in the area. A lot of times they even pull in their own helicopters because they get confused. But they're real ineffective as far as the lights coming into our camp because of the pine trees. A lot of helicopters come in close. Once the building was actually vibrating when the helicopters were hovering above it. They always give us time frames to push us out and do a lot of psychological home- stalling to instill fear and anxiety. So we can't take anything from them too much of an optimistic light. We're all on alert now because we know... 

A reporter for the government-funded Canadian Broadcasting Corporation described one incident: "The worst moment I spent was the night before last. That's when the Warriors had put a big plastic tarp across the front driveway to constrict the army lights being shone in. And that upset the soldiers because then they couldn't see in and watch who the Mohawks were doing on the other side. So at one point the soldiers fixed their bayonets and were jabbing at the tarp. And they were tossing rocks over the tarp. And the Mohawks came out and I think, I'm not sure, but I think that was also the night that they were yelling at the women. And the Mohawks took great exception to this. People came running up from the treatment center. And the Warriors were there and the order was given to lock and load and you could hear the bullets clicking into the chambers and the Warriors getting down. I ducked behind a tree at this point... we got back to campsite about half an hour later after the incident. And in talking with the cameraman and sound man we thought, well, that could have been it..."

At one point the army cut off supplies of film, videotapes and batteries for journalists inside Kanesatake. It was very difficult for them to report on what was going down. The army had also pushed journalists further away from the treatment center where the Mohawks are. And many of the media themselves have been cooperating in the effort to black out the news—making it easier for the powers to attack the Mohawks. In addition to their refusal to protest against blatant press censorship, many have pulled their reporters out of very difficult areas and put the Mohawk territories.

On August 26 a Mohawk man was stopped on a lake near Oka. SQ officers beat him for three hours and burned him on his stomach with cigarettes. According to the media, 24 Mohawks have been arrested since August 23. They are being charged with riot (for defending their barricades against the SQ attack on July 11), possession of illegal weapons, and other "crimes." Mohawks have been detained for days and beaten by the SQ.

Meanwhile protest against these attacks on the Mohawks has continued to spread. In Ontario, 130 people, mostly Natives, disrupted an armed forces exhibit at the Canadian National Exhibition. Six Mohawk supporters were arrested at a blockade of the Trans Canada Highway and charged with "obstructing a peace officer." The Inuit people (also known as Eskimos) are threatening to refuse to sign a major land claims agreement that the Canadian government has pointed to as proof they are concerned about Native people's rights. John Amoakoo, president of the Inuit Tapirik of Canada, told the press, "The government of Canada has to understand that because of what's happened over the summer, the unity of the aboriginal peoples in Canada is becoming very strong. We're saying to the government, we can't have nice relations while your left hand is clubbing somebody over the head."

On Wednesday, September 5 about 500 from Canada and the U.S. (from the Mohawk, Oneida, Cayuga, Onondaga, and Seneca nations) as well as other supporters gathered on the Peace Bridge, which joins Buffalo, New York and Erie, Canada. Protesters blocked traffic several times despite threats by the police. The Canadian Civil Liberties Union has demanded a probe into SQ actions. Members of the United Church of Canada are inside Kahnawake with the Mohawk fighters. A full-page ad appeared in the Toronto Globe and Mail newspaper calling for the army to withdraw. It was signed by the author Margaret Atwood, as well as such groups as Greenpeace, the National Action Committee on the Status of the Women, the Canadian Labor Congress, and the Canadian Peace Alliance. Demonstrations in support of the Mohawks have continued in Montreal, Toronto and other cities across Canada. On Sunday, September 9 over a thousand people held a rally in support of the Mohawks right at the barricades in Oka. (See "Decisions at the Barricades."
The media has continued to do everything possible to make the Mohawk Warriors look like criminals. One columnist for the Globe and Mail compared the Mohawk warriors to Al Capone and said they'd gone too far and needed to be stopped. Others have openly been calling for the army to attack and end the standoff. Such pro-government news coverage along with news blackouts make it even harder for the progressive people to find the ways to counter the government's hysterical actions and let them know they will not get away with it if they launch an army assault on the Mohawk people.

at the Barricades

Quebec Premier Bourassa's office or the headquarters of the French-language newspaper La Presse. Little or no attempt was made to organize people to go to the barricades and challenge the police, the army and the rioters who were viciously attacking the Mohawks. Some of these activists have an incorrect view that Canada is a country dominated by the U.S. and not an imperialist country in its own right. This line has prevented people from really taking on the Canadian government and has served to hold back some of the more advanced forces, particularly the youth, who are very angry and want to fight. Whether or not an event is necessary to stop the army from going after the Mohawks.

All through this correspondence came to a head on Sunday, September 9. Three days earlier Native leaders across Canada and the United States put out a call for people to converge on Oka. Some called for people to march in past the police barricades. The fact that finally someone was calling on people to do something at the barricades drew forward a lot of support. There were over a thousand people who showed up for the protest at the main police barricade in Oka. Most people I talked to said they came to march in. But many different views came to a head over whether or not to actually confront the army and go in, and people were faced with heavy demands.

The scene was pretty wild. There were Native people from all over the country. Natives came from Saskatchewan, over 2,000 miles away. Vanloads of Mohawk people from Akwesasne, Ganienkeh and Kahnawake came. Among them were a group of women who had confronted the police and tried to block an armed personnel carrier at the barricade a week before. There were also a number of chiefs who were more conservative and have only recently come out in support of the Mohawks. A contingent of about 100 Mohawks were also present. The crowd included many non-Natives who have been visiting the Mohawk people for years.
Over a thousand people gathered at the barricades. The Native women inside the army perimeter.

**VOICES FROM THE WAR ZONES**

**CONFRONTING THE TROOPS**

The following eyewitness account of what happened at the barricades is from a woman who was there.

**RW:** Can you tell me what it looked like and what happened when the army moved in on Saturday?

Another Mohawk woman said, "Barrie is ridiculous. It's the women that cause the problems because they're just not reasonable."

**I NEVER THOUGHT IT WOULD GO THIS FAR**

**A woman from Kanesatake spoke with the RW.**

"You've from the village, we're about a quarter of a mile from the treatment center. They're surrounded by the army and we don't get much news from them because we're not able to phone in and we didn't get the line's breaking. For the Native people, we're very unprepared because we didn't know what kind of reception our neighbors would give us there. And we get unpleasant comments. And some places do not serve Indians at all. More. There's no place in particular. This young lady wanted to go in and offer her help to get in and just change her clothes. She asked why and one of the employees said, "We don't serve Indians and others."

The following eyewitness account of what happened at the barricades is from a woman who was there.

A sharp struggle broke out over what to do next. Over a hundred people, most of them Native, stood in the road and said, "We're not gonna move."

**Barricades**

Continued from page 13

30 people came from Kingston, Ontario. They involved in direct actions to try and stop the government's plans to attack the Mohawks. Dozens of people came with their church groups. They stood in the dark and prayed for peace. And many Mohawk supporters from Montreal had finally made their way out to the barricades.

With such a broad mix of people, it was unclear what to do. Some people were afraid to go anywhere because they feared getting arrested or themselves. The police and replied, "We already have a plan."

Some of the more moderate forces began to try to cool things out. They challenged the guy from Kingston and others had been identified as "the enemy." But they had no right to say and tell what to do. This was a political move to get the police and others to do what they told.

A few hundred people moved into the road. A cop told a Native leader in the crowd, "We've had a lot of cooperation all the time."

A Mohawk woman said, "Driving on this road, people should walk on the road."

Someone else said, "It's a peace camp."

A Mohawk woman said, "We want our people to walk on the road."

A Mohawk woman said, "Don't say yes. We have to fight!" We have to walk on the road."

Someone else said, "I'm not gonna do that."

She shot back, "You've gotta take some action. There's been demonstrations before. If you're all just peaceful and quiet, it's not gonna go anywhere. No one gonna hear about it."

"I never thought it would go this far."

**Canadian troops at Kanesatake below treatment center.**

"We have to march. We have to do something to this thing.

At that point, the moderates organized other people to form a human chain around the road. They slowly tried to push us off the road. An angry Mohawk man confronted them, "This is the same thing the SQ do to us, herd us as cattle. Drop your arms."

"To get their way, the moderates started accusing the white people in the crowd who were arguing for peace in the middle of a fight. They accused them of being a tactic, but the crowd was a tactic of cooperation and mistrust among people. This was a very opportunistic move. Instead of taking on the politics of those who were arguing for a march, the conservative forces tried to get people to distrust each other on the basis of race."

A Mohawk man confronted them, "This is the kind of struggle that must be waged—not aimed at negotiating and making peace in the end."

"The Mohawk woman pointed to the police and replied, "We already have trouble. It's right there.""

"Another Mohawk woman said, "For the people in the treatment center we have to march. We have to do something to this thing."

Another Mohawk woman said, "What are you accusing Native? And we say yes. Well, you're pulled over to the side and they make you sit in the car. And they got our info, whatever ID's we have, and they take their time and we see two or three cars go by and we ask why do you take so long for us to go through the barricade? I never thought it would go this far. We always thought that they would have the proper solution for the problem because it's already been about for a long time."

"Going to the barricades, the police said, "We have to do something to this thing."

"At that point, the moderates organized other people to form a human chain around the road. They slowly tried to push us off the road. An angry Mohawk man confronted them, "This is the same thing the SQ do to us, herd us as cattle. Drop your arms."

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"The Mohawk woman pointed to the police and replied, "We already have trouble. It's right there.""
"Fear Nothing, Be Down for the Whole Thing" Tour

Continued from page 5

The RCYB in L.A. went through a lot of struggle last summer, and in the course of that struggle we had a lot of controversy. We had a lot of discussion about why we were struggling. The RCYB is a struggle group, and we have a lot of ideas about the struggle. We have a lot of perspectives, and we have a lot of people who are involved in the struggle.

The RCYB in L.A. is a group of people who are committed to the struggle. We are a group of people who are committed to the revolution. We are a group of people who are committed to the struggle for freedom. We are a group of people who are committed to the struggle for justice. We are a group of people who are committed to the struggle for equality. We are a group of people who are committed to the struggle for peace. We are a group of people who are committed to the struggle for democracy. We are a group of people who are committed to the struggle for human rights. We are a group of people who are committed to the struggle for freedom. We are a group of people who are committed to the struggle for justice. We are a group of people who are committed to the struggle for equality. We are a group of people who are committed to the struggle for peace. We are a group of people who are committed to the struggle for democracy. We are a group of people who are committed to the struggle for human rights.

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In 1968 Carl Dix decided to “do the right thing.” He declared that he would not be an accomplice to a genocidal war. He refused orders to go to Vietnam and spent two years in a military penitentiary. In 1990 the U.S. is planning new crimes in the Middle East. And Carl Dix is calling on people to do the right thing:

“HELL NO, WE WON’T GO!
FUCK THE U.S. AND ALL ITS MIGHT,
REVOLUTIONARY WAR IS THE ONE WE’LL FIGHT!”

Come hear Carl Dix, national spokesperson for the Revolutionary Communist Party, deliver his urgent message to the youth.

Get Down with Carl Dix:

I’m not going to tell you to leave out happening about doing something positive with your life to try and make it in this hole system. I am going to tell you the truth, nobody else will. I’m going to tell you why you need to live art and light for revolution. Ain’t nothing else worth living for.

Support, help, Join the future revolutionary communist youth. USA. and get down with the future revolutionary youth. Also featuring from the revolutionary communist youth brigades: Joey Johnson, Notorious Highwaymen and Sasha.

SEIZE THE POWER:
PREPARE FOR REVOLUTIONARY WAR

1990 NATIONAL SPEAKING TOUR

CHICAGO—September 22-3:30 p.m.
UE (United Electrical Workers) Hall, 37 S. Ashland
NEW YORK (Harlem)—October 6-2 p.m.
Harlem Talmen/PS, 154, 250 W 127th St.

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Brooklyn, NY 11249-0381. Phone (212) 713-5084 (messages).
Tour sponsored by the revolutionary communist party, USA.