

Down with revisionism, opportunism, regnecy and betrayal! . . . from page 3

Let us re-emphasize, none of Jack Scott's bogus analysis of Canadian history, economic and political reality is anything to do with him reaching erroneous conclusions about an "independent" party. All his intellectualization is merely a form of post facto rationalization for his underhanded, two-faced but consistent practical activity in liquidating efforts to build a Marxist-Leninist Party. Similarly all the intellectualist chattered out by this opportunist agency, as well as the less slick but equally academic tripe churned out by the penmen in *Struggle* and the League Collective, et al. regarding an elusive "principal contradiction" is merely eye-wash for their counter-revolutionary activity in trying to liquidate CPC(M-L) and its links with the revolutionary masses. As such these criminal elements are harbingers of fascism in Canada, for only by the Party strengthening its links with the masses, leading them forward in struggle and imbuing the advanced and honest elements with the confidence which can only come from revolutionary theory, can the state's fascist activity against the working class and people be opposed, can the energy of the masses be aroused to overthrow it in violent social and national revolution. There should not be the slightest twinge of doubt by any honest and progressive person that the so-called "debates" between one group of these social-fascists (the so-called "self-criticized" faction that in words repudiates the "three world" theory - Gagnon's in *Struggle*!) and its offspring and the other wing (including Scott and the League) mean anything significant except to bring their utter revisionist, sectarian nature. What unites them in outlook and practical politics, both in the heady days of unity (way back in 1976) and in their acrimonious falling out with one another, is their many-years-long opposition to CPC(M-L), to Leninism and the road of the Great October Revolution as the obligatory road for the Canadian revolution.

Despite all of its opportunist agency's huffing and puffing against Jack Scott's analysis they have had not one word to say against his pamphlet *Two Roads - the Origins of the Sino-Soviet Dispute*, written in 1974 to attack the "three world theory" in Canada. The reason for this is that if they take up Jack Scott's political line advanced in 1970 and compare it with his view in 1974 they would have to draw the obvious conclusion that he has been all along advocating an anti-Leninist revisionist thesis. Then they will have yet another "self-criticism" for giving this man of "revolutionary fidelity" a standing ovation in those days long past back in October 1976. They might even have to acknowledge, something they would not do, that CPC(M-L)'s analysis presented in *Struggle* (though available since 1975) was also correct, namely: "All this gave rise to two trends in Canada and Quebec. One is the Marxist-Leninist trend, and the other is the opportunist (revisionist and dogmatist) trend: Jack Scott in Vancouver is the chief spokesman for the negative trend and he has sponsors across Canada, including Quebec (e.g. MREQ), while CPC(M-L) is the leader of the Marxist-Leninist trend. Anyone who is to organize in Canada, Quebec must reckon with these two trends."

This is what CPC(M-L) said about Jack Scott in 1974. Jack Scott said as follows: "The Soviets rose to power in an imperial Russia which was the oppressor of other nations. A crucial part of the Soviet heritage were the imperialist claims and conquests of the defunct Czarist regime . . . China on the other hand, had, several centuries before, ceased to be an oppressor nation and had itself become a victim of oppression. The act of social liberation in China was simultaneous an act of national liberation. It set foot on the revolutionary path unencumbered by the weighty baggage of an imperialist heritage and its attendant colonial problems. As a consequence, China was more closely attuned to fears, anxieties and problems of the oppressed, more knowledgeable of the strengths and weaknesses of the oppressor. . . The exigencies of compromise and tactical retreat, it became necessary to rely heavily on trained administrators inherited from the previous regime, and the compelling need under the pressure of events to have recourse to coercive measures rather than persuasion, all made their vital contribution to the shaping of the Russian revolution."

"In this respect also the Chinese revolution shows a markedly different line of development. . ."

Not one of the opportunist sets has yet to even acknowledge Jack Scott wrote a pamphlet called, *Two Roads*, let alone criticize its socialist-revisionist, anti-imperialist line. Yet this pamphlet appeared on the scene in 1974, two years before the "unity conference" in October 1976 in Montreal where all these counter-revolutionary chiefs led their followers to stand and cheer this outright social-fascist agent of the state. Yet CPC(M-L) published a thirteen and a half folio page essay in *PCD* called "The Real Aim of the Pamphlet *Two Roads - The Origins of the Sino-Soviet Dispute*, written by Jack Scott: Phoenix and the Chinese and real slander of Leninism and the Great October Revolution," which showed in great detail, with conclusive documentary evidence that Jack Scott was promoting a line on the Great October Socialist Revolution, on Leninism and Stalinism, identical to, literally plagiarized from, the fascist Chiang Kai-shek and the CIA. How is it those bookworms can pick out some side-line details regarding the Workers' College Committee elaboration of CPC(M-L)'s analysis of the main enemy in refutation of CCL's "three world theory" claptrap, but not even mention CPC(M-L)'s scathing denunciation and refutation of Jack Scott's counter-revolutionary revisionist thesis on "two roads", a thesis which he has consistently pushed, a thesis meant to prevent the proletariat from organizing its own political party to carry out its mission to emancipate itself and liberate the nation from wage slavery and imperialist domination. The reason is simple enough: on the question of "two roads", of pushing an anti-Leninist thesis that questions the necessity of national liberation from proletarian revolution, these traitors, trotskyites, lackeys of the bourgeoisie side are one with each other. Our Party then believed that Mao Tse Tung could not have uttered such reactionary words as Jack Scott but our further investigation shows that Mao Tse Tung and Chiang Kai-shek were buddies when it came down to the question of Stalin and the Soviet system and in their Chinese national and social chauvinism. Here is what Mao Tse Tung writes:

"Second, our revolution came late. Although the Revolution of 1911 was the first, the ruling emperor preceded the Russian revolution, there was no Communist Party at that time and the revolution failed. Victory in the people's

revolution came only in 1949, some thirty years later than the October revolution. Our Party, we are not in a position to feel conceited. The Soviet Union differed from our country in that, firstly, tsarist Russia was an imperialist power and, secondly, it had the October Revolution. As a result, many people in the Soviet Union are conceited and very arrogant." And what is at the centre of their attack: the Party, CPC(M-L).

This opportunist agency, for all its bluster about Canadian imperialism and "one-stage revolution", etc., says yes, but there is one road to the Native people, a road of national self-determination, that is outside the Canadian imperialist proletariat. In practical politics it means CPC(M-L) hands off the Native struggles, and to the Native revolutionaries it means don't move forward to become disciplined members of CPC(M-L) and fight for its monolithic line amongst the Native people. The League and In Struggle! adopted the same "ultra-revolutionary", i.e. trotskyite and anarcho-syndicalist, pose, in the winter of 1974-75 when they pontificated that the students did not have "interests of their own" and therefore the political Party of the proletariat had no business being in the streets. In 1973, In Struggle! said that the workers' strike movement likewise should not come under the direction of the proletariat Party. Always it amounts to the same counter-revolutionary schema: liquidate the links between the revolutionary motion and its conscious, organized proletariat line embodied in CPC(M-L). This is why none of the opportunists have hit Jack Scott's line of "two roads", because these two roads are the one hand revisionist, opportunist class struggle, laboration, and, on the other, proletarian class struggle, led by CPC(M-L) which is the road of building the Party just as Engels says, "in a planned way from its three coordinated and interconnected sides, the theoretical, the political and the practical-economic (resistance to the capitalists)". The opportunists of all hues have no class interest in doing such a thing because their consciousness reflects their class being, their existence as part of that strata corrupted and bribed by the superprofits of imperialism in order to act as the carriers of bourgeois ideology and the political and economic class movement. In this "three world" Chinese social imperialist front is no different from the Muscovite revisionist front or the social-democratic front tried to Western imperialism headed by the United States.

CPC(M-L) never claimed that it came onto the political scene in Canada with a fully detailed analysis of Canadian society. In fact it came into opposition to this line of intellectualist impotency - CPC(M-L) - to its fight and leadership of the combat revisionism". From 1968, with the re-organization of the Internationalists as a Marxist-Leninist Youth and Student Movement, to the founding of the Party and since, the Party has fought for Leninism, has fought to put the proletariat and its Party at the centre and head of the Canadian revolution. While this opportunist agency has much to say, as do others, about the alleged errors of analysis CPC(M-L) has made about the nature of the Canadian economy and political state structure, not one of them has raised the fact that at every period of its history and growth the Party has put the modern proletariat and its Party at the centre of politics in Canada. In fact they all rise up precisely to oppose this.

What, for example, does the 1970 Political Report say: does it follow the line advocated by Jack Scott that the "independence" struggle should be led by anyone but the proletariat Party? It says just the opposite: "The Canadian working class will not be liberated from such a revolution (i.e. anti-imperialist revolution) and is, in the first analysis, the genuinely anti-imperialist class, and is the main force as well as the leading force of the anti-imperialist revolution." Now even if we follow the logic of this opportunist agency that Canada itself is an imperialist country then by definition a revolution directed to smashing the state power and overthrowing the socio-economic system is an anti-imperialist revolution. Following Lenin's analysis of the Party emphasized: "But as all the anti-imperialist revolutionaries of the world are part and parcel of the world socialist revolution, it will be a serious rightist error if the Party of the proletariat does not take the leadership of the anti-imperialist revolution, and does not mobilize the working class as the main force of this revolution. At the same time, not to mobilize the Canadian people to the maximum against the principal enemy is to make a serious ultra-left right. Both the rightist and the ultra-left (left in pretension but right in essence) errors will liquidate the world socialist revolution." Here the central thesis of Leninism is upheld: Jack Scott's line for a pluralistic "independent" line leading the anti-imperialist struggle. Thus neither in 1970 nor today does the issue centre around the question of the inter-imperialist contradictions in the ruling class, that is how much room to manoeuvre the Canadian financial oligarchy has with respect to the overseas domination of U.S. finance capital, how they fight out and overcome the division and re-division of the Canadian and international market. The issue is the fundamental question of political power, of building the political Party of the proletariat so as to lead the working class and its allies to social revolution. The Party upheld the same line through its Second Congress as well despite the continuous pressure of Chinese revisionism to introduce eclecticism with their theories of shifting principal and secondary contradictions in an effort to liquidate international Marxist-Leninist Communist Movement. CPC(M-L) upheld at its Second Congress that: "Out of three classes ("monopoly capitalist class", "working class" and "petty bourgeoisie from the rural and urban areas"), the working class is the only class in ascendancy. It is increasing in numbers as well as in its ability to deal with the problems of the nation. It is the historical destiny of this class to organize the anti-imperialist, socialist revolution. The Communist Party of Canada (Marxist-Leninist) is the political Party of this class."

The Second Congress reiterated the basic analysis: "The social revolution in Canada is against the U.S. imperialists and the reactionary bourgeoisie and against the capitalist system . . . it is the proletariat which leads the struggle both against the U.S. imperialists and the Canadian monopoly capitalist state and against the capitalist system . . . The proletarian revolution is a thoroughgoing and protracted revolution against the big bourgeoisie, against the foreign imperialists and against all exploiting classes."

This is the consistent line of the Party that has seen it through one battle after another against the revisionist and opportunists, namely that in Canada the proletariat, led by its vanguard communist Party, must organize and lead the revolution against both internal and external enemies. That is the fundamental Leninist thesis which all opportunists in Canada oppose. They are united as one: trotskyites, khrushchovites, titovites, "three world" theorists, in opposing Leninism as the mandatory doctrine of the Canadian proletariat, and the Great October Revolution the only path for its social and national emancipation.

In their efforts to liquidate the revolutionary victories of the Canadian proletariat by attacking its political Party, CPC(M-L), these opportunists have taken it upon themselves to completely distort the history of the re-founding of the Party in 1970. As a fact of Jack Scott's "party" - more properly a "bloc" of disparate petty bourgeois sects and police socialists contending through "debates", "political confrontations" and "ideological

struggle" to "recruit members" while waging their war on behalf of modern revisionism of all hues to liquidate CPC(M-L) - the opportunist penmen are most enthusiastic to promote Jack Scott's mistakes in analysis. Similar to the way in which MREQ attacked in their yellow journal of 1975). The efforts of all the revisionists, from Jack Scott's bloc, to the William Stewart-Kashan Muscovite clique, the trotskyites, etc. are to proclaim loudly and wide that CPC(M-L) is incapable of scientific analysis and merely "copies" or "imports" "alien ideologies". Of course this hysteria of fear merely covers up certain obvious historical facts about their own paltry existence. The Kashan-Stewart clique for example copied holus bolus the revisionist line of "peaceful transition" to socialism from the Khrushchovite revisionists in the Soviet Union, actually helping pave the way for capitalist restoration there. Their "fidelity" to Moscow is ensured by the fact, as all honest elements know, that their whole apparatus is financed from the Soviet Union - through business connections, sales of journals, etc. This opportunist agency together with the rest of the Jack Scott "bloc" copied holus bolus the Chinese revisionist theory of "three worlds" propounded by Teng Hsiao-ping at the UNO in April 1974. These "three world" copy cat town critics" swallowed this poisoned food a bit too quickly and got sick in the stomach. This was especially so when the PLA denounced this theory as anti-Leninist on July 7, 1977. CPC(M-L) of its own will and guided by its own Leninist criticism of the "three world theory" had denounced it as "anti-Marxist" in November 1976 and then at the Third Congress of the Party in February, March 1977. The theory being denounced internally as well as externally in the Party before November 1976, and all promotion of it being censored from the Party press. Only after the July 7, 1977 PLA editorial did the U.S. imperialist opportunist agency venturer its nauseating "self-criticism" in order to carry on its copy-cat activities in order to stop the Canadian Marxist-Leninists from building the Party on the basis of their own efforts in cooperation and coordination with the Internationalist Marxist-Leninist Communist Movement, not as a grammar school for the Party. In Struggle!, after vacillating for a couple of months (they still publicly promoted the "three world" theory even after the July 7, 1977 PLA editorial was published), they too decided that they should stop being "town criers" for Jack Scott and his revisionist friends in Peking. As for the various trotskyite sects too peddle their "theories" concocted in the centres of finance capital, whether London or New York, and channel their counter-revolutionary wars on behalf of imperialism and bourgeois rule. Now the U.S. imperialist opportunist agency goes to the lengths of promoting the hoax that they are being loyal to the Sixth Congress of the Communist International of 1929. Who they are loyal to is crystal clear. The *New York Times* made a lot of noise about restoring Bukharin in 1978 and this U.S. imperialist opportunist agency is merely carrying out the orders of U.S. imperialism in a profoundly loyal and perfidious manner.

The revisionist and CPC(M-L) came into being by merging Marxism-Leninism with the working class and revolutionary movement in Canada as a result of the founders and leaders of this motion, on the basis of their rejection of bourgeois ideology, taking up the historical nucleus which led these revolutionaries to make a radical rupture with the ideology of imperialism-revisionism is contained in the *Necessity for Change* document. But the opportunists in the present movement are an essentially non-political document. For example MREQ from its publication Chinese revisionist sect through a split from the student section of CPC(M-L) in 1971-72 and which later changed into CCL in 1975 to "found the Party" on the basis of the "three world theory", wrote in 1975 that *Necessity for Change* "is a hodge-podge of intellectualism, pseudo-Marxist psychology and confused political principles. It is devoid of class analysis and harps on the alienation of the individual or 'I'." The opportunist agency of the present movement went as far as claiming that CPC(M-L) merely "copied" Jack Scott's analysis of imperialism printed in "Independence and Socialism, a Marxist-Leninist View", they write: "The Bainesites were too busy 'fighting bourgeois hang-ups', realizing the 'Necessity for Change', trying to get a license to import the Great Proletarian Cultural Revolution from Lin Piao, and attacking Marxism-Leninism with 'Mao Tse Tung Thought' to undertake their own phoney agenda. Thus, they also had to be freed from the baggage of others marching upon the capitalist road."

Several points should be made against these lies. First, all of these police agents using the metaphysical outlook of the imperialist bourgeoisie take every event out of the concrete historical circumstances. The *Necessity for Change* Conference was not held in December 1969 as claimed by MREQ. This is a mischievous lie to hide the fact that the Conference was held in London, England, from August 1-5, 1967, in direct ideological opposition to the conference sponsored by the imperialist bourgeoisie called Dialectics and the Party Conference was held at the super star social-fascist ideologists and political opportunists U.S. imperialism was floating to liquidate and mislead the revolutionary upsurge of the youth and student movement and prevent Marxism-Leninism from merging with the working class movement. Imperialism had to prevent the revolutionary intellectual youth from taking up the ideology of Marxism-Leninism and bringing it to the working class in opposition to the revisionist and democratic straightjacket on the labour movement. Thus, when the youth and student movement was at a high tide every effort was made by imperialism to steer it away from Leninist and Marxist orthodoxy. This is why they financed Marcuse, Stokely Carmichael, etc., to promote their lines in London in 1967. It is precisely this conference which gave rise to "intellectualism", "pseudo-Marxist psychology" and "confused political principles". It is this imperialist-revisionist front employing all the devices of the day, "power to the people", "black power", "do your own thing", etc. that led to the road of disaster in Jonestown, Guyana. There you see what this revisionist-imperialist alliance gave rise to - there is denuded "Marxist" psychologism (social-fascism), populism, Christian-socialism, etc. Now Imperialism quite consciously wants to pin this disaster brought to the suffering black people and misled elements of the petty bourgeoisie by the revisionist-imperialist front on the Marxist-Leninist Communist Movement. And their agents in this rotten business are none other than the "genuine Marxist-Leninist" who are none other than yesterday's adherents of Marcuse, Fanon, Guevara, etc. It is this crew, headed by Jack Scott, whose own clique in Vancouver set up the Advance Mattress Coffeehouse (using funds collected to purchase a press to print revolutionary literature) and used this Coffeehouse to promote U.S. imperialist culture, promoting sexual promiscuity, drugs, dissipation as being "revolutionary". Revisionist-Hungarian pseudo-Marxist ideology was the basis of a very big debate against one of Jack Scott's agents and one of those who "rebelled" against the *Necessity for Change* analysis and joined Jack Scott's "Marxist-Leninist" PWM - on precisely the question of cultural generation. Scott's young hero, now a well-to-do doctor in Vancouver, gave the line that taking drugs (marijuana and LSD) was "revolutionary", an "act of

liberation", etc., a line widely promoted by the U.S. imperialists to ensnare the youth and devastate them, a line promoted consistently by them from the 1960s and before, through to the present. It is an historical fact and well known that at that well-attended meeting, Hardial Bains waged a ferocious struggle against these erroneous, revisionist-imperialist views, and with iron-clad arguments based on facts and scientific analysis utterly exposed Scott's agent in the youth movement. So much so that in the very course of the debate, this adherent of "youth culture" in "Marxist-Leninist" disguise, openly capitulated, admitted he was wrong in promoting drugs in the Vancouver revolutionary youth movement and made a public self-criticism in front of the people.

The *Necessity for Change* Conference held in August 1967 was consciously organized to oppose with all means available the pernicious and poisonous demagoguery being promoted by the revisionist-imperialist conference focusing Marcuse, etc. Of course, the cameras and TVs were hosted on the Marcuse event; it was given the big promotion. But history has thrown these lying propagandists for imperialism and social-imperialism into the garbage can. But the *Necessity for Change* Conference, based on the efforts of the revolutionaries themselves, headed by Hardial Bains, analyzed the historical experience of the revolutionary movement and the social development and by no coincidence arrived at the same conclusions as Mao and Lenin - the *Necessity for Change*. It was not a matter of just reading some books; it was a matter of summing up and from this summation theorizing what must be done to change the world. The answer was that the youth and students must make a radical rupture with imperialist-pragmatic ideology and take up the mission of the proletarian social revolution.

This "hodge-podge" of "pseudo-Marxist psychology" and "confused political principles" concludes by saying: "The historical context of the latter half of the twentieth century is fundamentally the context of the struggle between the imperialist and the revolutionary (i.e. anti-imperialist) societies of the world. The imperialist societies, as represented by the so-called Free World nations, are responsible for a blood bath and oppression (internal as well as external) on a scale never witnessed before in history. The revolutionary societies, on the other hand, are responsible for the staunch development of resistance movements, on a scale also never seen before in history. Within the context of this struggle, the Anglo-American young people are rising to support the revolutionary movement and for that purpose are meeting in England from August 1-15, 1967. The historic significance of this conference can only be understood with the realization that we are a movement for the development of a new man, the revolutionary man. And we are gathering together to demand not just changes in detail, but changes on the fundamental level. This demand can only be met by creating a new, more effective work with direction, i.e. social revolution. This work must be carried out at the grassroots level, and must be achieved through mass work and a mass line. We are not advocating just any kind of quibbling society. We are advocating a society based on principled line: a line that promotes the development of human resources, and the complete elimination of oppression. With full conviction, and high hopes, we resolutely recognize the *necessity for change*."

This historical call to the Anglo-American youth was a call for revolution against the imperialist bourgeoisie, and a proclamation of surplus-value making as the sole end and aim of humanity, the "American way of life" and its all-embracing reactionary pragmatic ideology.

But the charlatans who are so vociferous in their denunciation of the *Necessity for Change* Conference, itself a big political blow against the imperialist-revisionist conference attended by Marcuse and others, did far more than issue a philosophical credo which the point holder wishes to change the world, a credo which while not originating in the Internationalists, was nevertheless resurrected by them against the imperialist-revisionist pragmatic alliance. The conference also proceeded to undertake a political analysis of the world situation and drew very definite political conclusions on how to proceed to organize. None of the opportunist detractors of CPC(M-L) ever bother to mention the "Text of the Resolution Passed at the *Necessity for Change* First Historic Conference of the Internationalists (Marxist-Leninist Youth and Student Movement)" We point out as well that this document together with the *Necessity for Change* analysis, were published through the *PCD* materials. In issue 10 of *Mass Line* (September 17, 1969), that is, they were published a full six weeks before the NDP Winnipeg Convention and the much publicized and promoted Watkins Manifesto (a promotion by both the imperialists and revisionists, including Jack Scott, who, as we have shown, reprinted the Watkins Document in Vol. 6, No. 1 of the *Progressive Worker*, published in 1969. The NDP Convention took place October 28-31, 1969; and while *Progressive Worker*, Vol. 6, No. 1, "Independence and Socialism in Canada, a Marxist-Leninist View", is not dated, it carries the Watkins Manifesto and the remark "introduced at the 1969 Winnipeg Convention" (i.e. October 28-31, 1969). Furthermore, Volume 1 of *Progressive Worker* began in 1964, thus making Volume 6 likely published sometime in early 1970. This chronology is important as we shall see ourselves with quoting extensively from this excellent document to put an end to the lie that *Necessity for Change* had anything whatever to do with "pseudo-Marxist psychology" or "intellectualism" or "confused political principles".

The statement opens: "The main contradiction of history, the antagonistic contradiction between exploiters and the exploited, is sharpening all over the world. The imperialists headed by the U.S., with the support of modern Soviet revisionists, headed by the so-called Brezhnev ruling clique, are busy organizing secret conferences, hatching plots to impose big nation chauvinism on the people of the world, in order to legitimize and cloak their exploitation of the people, including the American people. At the same time they are developing the techniques of mass murder and oppression. The anti-imperialists, of whom the most solid are the anti-revisionists, under the brilliant leadership of Marxism-Leninism, Mao Tse Tung's thought are uniting the working and oppressed people into one mighty storm against the common enemy number one, the imperialist bourgeoisie. The anti-imperialists and its accomplices, chief of whom are the modern Soviet revisionists. The imperialists and their accomplices are scared because they are attempting to run against the progressive current, which today is the age of the world proletarian and scientific socialism - the main current of history. The anti-imperialists are gathering courage and are forcing the status quo and reaction the world over to give way to the new. The people's war is in defence of their fathers, brothers and mothers. The decadent imperialism of our times are falling and against the most Death to U.S. Imperialism! Death to Modern Soviet Revisionism! Long Live Marxism-Leninism! Mao Tse Tung's Thought! Long Live People's War! Long Live the Great Proletarian Cultural Revolution! These are the slogans working and oppressed peoples of the world have in their minds all the time!"

WORKERS OF ALL COUNTRIES, UNITED

PEOPLE'S CANADA DAILY NEWS

Volume 6, No. 11 January 16, 1979

ORGAN OF THE CENTRAL COMMITTEE OF THE COMMUNIST PARTY OF CANADA (MARXIST-LENINIST)

ALL INQUIRIES TO: SUBSCRIPTION RATES

| | | |
|-----------------------------------|------|------|
| For all other countries | 1.00 | 1.00 |
| Canada (including postage) | 0.75 | 0.75 |
| United States (including postage) | 0.75 | 0.75 |
| Foreign (including postage) | 1.00 | 1.00 |
| Single copies | 0.25 | 0.25 |
| 12 issues (including postage) | 3.00 | 3.00 |
| 6 issues (including postage) | 1.50 | 1.50 |
| 3 issues (including postage) | 0.75 | 0.75 |
| 1 issue (including postage) | 0.25 | 0.25 |

Published by: CPC(M-L)

Printed by: People's Canada Publishing House, 1000 UNIVERSITY AVENUE, TORONTO, ONT. M5G 1S7, CANADA. Tel: 922-1111. Telex: 242000. Fax: 922-1111.

Printed by: National Publications Distribution Centre, Box 727, Adelaide, Toronto, Ontario M5G 1S7, Canada. Tel: 922-1111. Telex: 242000. Fax: 922-1111.

PCMA is also available daily in French at the Quincaillerie du Quebec.