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people's VOICE

**Fascist violence
in Calgary**
See page 3

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Mi'kmaw resist RCMP, Harper, and fracking *p. 2 & 4*



Photo: Miles Howe, the Halifax Media Co-op

The Ghadar Party honouring the centenary of a powerful struggle for liberation and justice

Special supplement: pages 5-8



2 **Spying for corporations**

The flood of revelations about secret surveillance operations includes information that the CESC was spying on the Brazilian government on behalf of Canadian-based mining corporations.

INSIDE

9 **Eye of the needle?**

A top reactionary candidate in India's upcoming elections avoids the real issues, advising voters instead about needles and thread.

12 **The Great Slaughter**

The Harper Tories continue to glorify the First World War as a proud achievement. But the People's Voice Calendar for 2014 presents the truth about this imperialist war for profits.

Solidarity with Elsipogtog First Nation!

For the last three years, the Mi'kmaq people in New Brunswick have proclaimed their right to consultation regarding shale gas exploration ("fracking"), and have taken peaceful actions to protect their unceded territory. On October 17, the RCMP violently attacked their peaceful encampment. The 40 people arrested included Chief Aaron Sock and most of the Elsipogtog First Nations leadership. The protest was part of a larger campaign against fracking in New Brunswick encompassing 28 organizations. The people of Elsipogtog continue to discuss the development of a community process to protect and defend their land and water against fracking.

*People's Voice Commentary,
Oct. 22, 2013*

The shocking attack on Oct. 17 by RCMP officers against anti-fracking protesters in New Brunswick sends a clear signal that the Canadian state and the Harper Conservative government want to smash the growing resistance by Aboriginal peoples, environmentalists and other forces which oppose the destructive profiteering of transnational energy monopolies, such as the Houston-based Southwest Energy company (SWN).

People's Voice and the Communist Party of Canada join with all democratic and progressive people in condemning this brutal police violence. The Oct. 21 decision by the Court of Queen's Bench to lift SWN's injunction, which had been filed to end the blockade protecting Mi'kmaq traditional territory from fracking, is a major victory, and makes clear that the RCMP attack was completely unjustified.

We urge full solidarity with the Elsipogtog First Nation in the struggle against fracking on their traditional territories. The wave of solidarity demonstrations across Canada and around the world was a powerful statement that the

Harper government must be compelled to abandon its repressive tactics, and to engage in meaningful and constructive dialogue with Aboriginal peoples.

But the RCMP attack in New Brunswick, coming just two days after the departure from Canada of James Anaya, the UN Special Rapporteur on indigenous peoples, proves that much stronger public opposition will be needed to block the Conservative agenda.

Fracking exploration and development of shale gas are proceeding at a frantic pace across

much of Canada, despite mounting evidence that injecting a mix of sand, chemicals and water into the ground contaminates drinking water sources.

In western Canada, the Conservatives continue to give one hundred percent support to the drive by the big energy monopolies to export diluted bitumen from the tar sands, heedless of the massive environmental dangers involved in using pipelines, tankers and rail transport. The Line 9 proposal in central Canada, again backed by the federal Conservatives, is yet another energy export plan which has generated serious concerns among Aboriginal peoples and other residents.

In every case, the inherent rights of Aboriginal peoples are trampled in the race to expand energy exports. The rights of all Canadians are also under attack, as the Harper government removes or even simply ignores legislative and legal impediments to its reactionary agenda.

We extend our full support to all

struggles by Aboriginal peoples and their allies against the expansion of energy exports, which threatens to further poison the natural environment, and which contributes to the serious crisis of climate change fuelled by carbon emissions. This is a struggle for the future of

Canada, and for the entire planet.

We further demand that the Conservative federal government and provincial governments immediately cease their campaign of injunctions, harassment, violence against critics of their environmental destruction.

AFL blasts PM Harper

The Alberta Federation of Labour condemned PM Harper for helping a company in Fort McMurray lay off 300 Canadians and prepare to replace them with foreign temporary workers. The workers at the Husky Sunrise tar sands project were laid off in September, and the contracts for their jobs have been taken over by Toronto-based Saipen Canada Inc. The Temporary Foreign Workers program lowers employment standards, creates opportunities for exploitation and displaces well-trained Canadian workers. The AFL says even more will be displaced under a secretive new government program that allows employers to skip straight to hiring foreign workers without first advertising the jobs locally.

Canada Post wasting money

The Canadian Union of Postal Workers accuses the Canada Post Corporation of wasting money on a cross-country tour that CUPW likened to a dog and pony show. A CUPW representative in St. John's, Craig Dyer, said that the tour is trying to make it look as if Canada Post is in financial trouble. The union argues that while regular mail has fallen slightly, parcel mail has increased ten-fold. Having limited door-to-door mail service, the company seems more interested in cutting back and reducing services than improving them, CUPW says.

Negative impact of FIPA agreements

Canada's drive to sign bilateral trade agreements, or Foreign Investment Promotion and Protection (FIPA) agreements, has had a negative impact abroad, argues Unifor researcher and writer Yves Engler. In the past year alone, Canada has signed FIPAs - which let corporate profits trump governments' attempts to create local jobs, improve environmental regulations or raise royalty rates - in Cote d'Ivoire, Tanzania, Nigeria, Benin, Cameroon and Zambia, where Canadian mining has boomed. Companies have found especially valuable the right to sue a country when their projects are opposed. In early October, a Canadian company sued Costa Rica under a bilateral trade agreement for \$1 billion, after the government rejected a controversial mine.

(Reports from the CALM news service.)



Shut down Canada's spy agencies, says CPC

*Statement by the Central Executive Committee,
Communist Party of
Canada, Oct. 11, 2013*

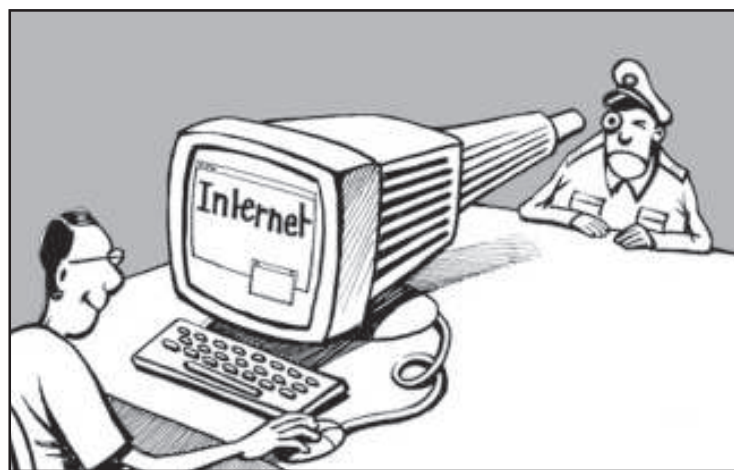
The revelation that the Communications Security Establishment Canada (CSEC) has been conducting surveillance of Brazil's Mines and Energy Ministry gives new importance to demands to shut down Canada's spy agencies.

Documents leaked by former U.S. National Security Agency (NSA) contractor Edward Snowden, and reported by Brazil's Globo TV, show that Latin America's biggest country has been subject to intensive snooping by U.S., British and Canadian spy agencies, which cooperate closely in the interests of this clique of imperialist powers.

The metadata of phone calls and emails from and to the Brazilian ministry have been targeted by the CSEC, using a software program called Olympia to map the ministry's communications. While Stephen Harper's PMO has evaded direct comment on the news reports, there seems little doubt that the CSEC is being used to support the private interests of Canadian-based mining transnationals.

Working from his base in Rio de Janeiro, U.S. journalist Glenn Greenwald broke this story, as well as earlier reports about the NSA's global spy program. The NSA has been gathering metadata on billions of emails, phone calls, and other internet data flowing through Brazil, which is an important transit point for international communications. Brazilian President Dilma Rousseff and state-run oil company Petrobras are among the key targets of NSA spying. The revelations led Rousseff to cancel a planned visit to the U.S., where she was to be the guest of honour for a state dinner, and Brazil is stepping up efforts to protect its state and economic interests from U.S. espionage. Speaking at the United Nations General Assembly last month, Rousseff called for international regulations on data privacy and limiting espionage programs targeting the Internet.

From the Canadian perspective, there are several ominous aspects to the CESC revelations. One is that this arm of the Canadian state appears to be acting directly at the service of private investors, with the active collusion of the Harper Conservative government. In effect, Canadian taxpayers, without any prior knowledge or consent, are subsidizing the financial interests of Canadian



mining capital.

Just as significant, the growing role of the CESC indicates that under the Tories, the repressive apparatus of the Canadian state continues to expand relentlessly, with the aim of criminalizing more Canadians and engaging in ever-wider surveillance and espionage activities. While the governments of the major imperialist powers cling to the fiction that they do not spy on their own citizens, it is crystal clear that their mutual cooperation includes mutual swapping of surveillance information from country to country. This raises the stakes much higher, as these governments devote enormous resources on

gathering information about individuals and movements which raise criticisms against the drive towards new imperialist wars, neoliberal economic policies, theft of indigenous lands, environmental destruction, relentless expansion of fossil fuel consumption, and wider attacks on democratic rights and civil liberties.

Third, the CESC spying on Brazil indicates that much, or perhaps even most of this espionage activity is not directed at alleged "terrorist threats," but rather at supporting the interests of big capital, which sees Brazil and the other BRICS countries as serious potential rivals to the global hegemony of US imperialism and

its closest allies. This points to a dangerous sharpening of international tensions, at a time when global cooperation is desperately needed to tackle climate change, hunger, economic disparities, and militarism.

The Communist Party of Canada demands that the repressive spying agencies of the Canadian state, including the CESC, CSIS, etc., must be fully dismantled, and the data gathered by these anti-democratic forces be destroyed. The people of Canada seek cooperation and friendship with peoples of all countries, including Brazil, which (unlike the Harper Tories) is attempting to provide genuine leadership in the search for solutions to the serious problems facing our planet.

We call for a swift and unconditional apology by the Harper government for the CESC spying activities, and for an immediate end to such efforts to undermine the legitimate economic interests of other nations. Finally, we demand that the Canadian government and military end all cooperation with U.S. security agencies, and begin to work with Brazil and the other BRICS countries to protect the privacy and security of global communications networks. ●

New cycle of fascist violence in Calgary

By Jason Devine, Calgary

Editor's note - Over the past several years, Calgary, Alberta has been the scene of so-called "white pride" demonstrations, vicious attacks against people of colour and anti-racists, and other actions by local neo-nazi groups. There has been a strong public response against these activities, led by Anti-Racist Action and other groups and individuals. For some time until quite recently, the fascist "white pride" groups in Calgary had been less visible, while one of their key leaders served time in jail for his illegal actions.

Among the prominent anti-racist campaigners in Calgary are Jason and Bonnie Devine, who have been the target of frequent threats and physical attacks. The latest violence against their home, reported here by Jason Devine, indicates that neo-nazi hatred is growing again. Readers are encouraged to contact the Calgary Police Service to demand swift action against the persons responsible for these crimes.

In the early morning of 29

September 2013, between 5:10-5:15 am, I was awoken by a loud noise, one which sounded like a metal pipe striking another metal pipe. Since we live in a busy working-class street I assumed it was merely someone getting ready for work outside. Then I heard another, even louder noise. This time a crash and then glass breaking. Automatically I knew we were under or had just been attacked.

I jumped out of bed and rushed to living room where Bonnie had been sleeping on the couch. She was coming out of her sleep, having heard the noise, and told me it sounded like an explosion of some type. I then ran downstairs to check on the boys. Seeing them safely asleep I then inspected each room and the windows to look for any structural damage. While I was doing this Bonnie checked the rooms upstairs and got dressed.

I returned upstairs and got dressed. We both had found nothing until I pull the blinds up on the front window in our living room. There we saw that the first pane had been shattered, though thankfully the

second pane was intact.

Bonnie then phoned the police to get this attack on record and I started taking pictures in order to be able to post them online. Clearly it was not as Bonnie first thought a pipe bomb, but some projectile had been thrown at the window.

After getting off the phone Bonnie ventured outside to inspect the damage; she took the camera and also crowbar in case those who did the attack were outside waiting.

No one was there thankfully, but Bonnie found two broken pieces of a brick and took pictures of them and the glass outside. Clearly someone had thrown the brick and it broke on the first throw; this being the first sound I heard. Then they must have thrown it again, this time shattering the window.

I then uploaded the pictures to Facebook with a small note on what had happened and what we felt it meant; I also alerted as many comrades, friends, and allies to the attack.

In our mind it is quite clear who was behind this most recent attack:

Blood & Honour-Combat 18 (B&H-C18). More specifically, we are certain it was the work of the local group led by Kyle McKee.

In the context of the history of attacks we have faced, almost six years now, and in light of the fact that Kyle has been out of jail for the last 4-5 months and has been actively organising in Calgary, who else would do such a thing?

When the police officer arrived a couple of hours he asked who I suspected was behind the attack and I told him. He said it could be a possibility, but that I should put not too much stock in such a supposition.

Well, later in the day Bonnie went to go out and pick up some food with our children when she discovered that three of our van's tires had been slashed. She phoned the officer back and reported this new fact. He came back to our house and inspected the tires. He then informed us both the he now believed that we were right in suspecting B&H, that he now suspected them as well, that he was considering this a hate crime, and was now sending this to the Calgary Police Services Hate Crimes Unit.

The next day while Bonnie and the boys were on route to picking me up from work, one of the tires blew out; it turned out that they had actually slashed four tires, but did not fully succeed on the fourth tire. They were stranded far from home, but thankfully my Mother was able to pick them up, and thanks to friends and comrades we were able to change and replace the tires and get back up and running.

Of course we do not know who

exactly did this crime. Bonnie has conjectured that it was likely not Kyle McKee himself: after the firebombing and home invasion/murder attempt, throwing a brick is kids' stuff to him. Possibly it was a new B&H recruit being initiated. Who can say? But it really does not matter: what matters is the violence that has again occurred.

It is, to some extent, wearying to talk about this, but it is even more wearying to go through it yet again. At times I lose count of all the attacks, threats, and slanders. All this violence has become normal to us, but something like this should never be normal for anyone.

One thing that has been continual and keeps us going in the struggle is the love and solidarity from our comrades, friends, and family. From words of support like a recent letter of solidarity we received from the CUPW-STTP, to helping pick up the damage, to monetary help, and to publicising the struggle as our comrades in the CPC have never failed to do, these past years have been an object lesson on the importance of unity and solidarity in any struggle.

This recent attack is likely only the beginning of a new cycle of fascist violence here in Calgary. While Kyle McKee was incarcerated, B&H locally dissolved and fell apart. It was a nice, if short, peace. That is now over. New and worse forms of violence are now an eventuality for us and others. We must be on our guard. We must call for solidarity and we must organise.

The struggle continues. ●

Europeans and Canadians agree: We don't want CETA

On both sides of the Atlantic, civil society groups as well as Members of the European Parliament (MEP) from the European United Left/Nordic Green Left (GUE/NGL) group are calling for the immediate release of the text of the Canada-EU Comprehensive Economic and Trade Agreement (CETA).

On October 18, Prime Minister Stephen Harper and President of the European Commission, Jose Manuel Barroso announced the conclusion of the agreement.

"If this deal is so important, shouldn't Canadians have the chance to accept or reject it?" said Maude Barlow, national chair of the Council of Canadians. "The people of Canada and Europe, not multinational corporations, should be the ones calling the shots."

German GUE/NGL MEP Helmut Scholz and Member of the European Parliament's Committee on International Trade (INTA) said: "I reject the inclusion of an investor-to-state dispute settlement into CETA. The recent cases of corporate arbitration panel lawsuits in Canada should be a wake-up call for the EU. Our court

systems should not be bypassed. Trade agreements have to be mutually beneficial for the people affected by them on both sides of the deal; this means firmly enshrining investors' obligations into the agreement, particularly when it comes to respect for provisions concerning trade unions and workers' rights, transparency and environmental protection."

"Canada is already facing nearly \$2.5 billion worth of corporate lawsuits under an investment protection chapter in the North American Free Trade Agreement (NAFTA). Why would we want to expose our taxpayers to even more?" said Garry Neil, Executive Director of the Council of Canadians, who is working to build an EU/Canada coalition to defeat the agreement. "Canadians could face challenges from big European pharmaceutical companies. Meanwhile, policies like the EU Fuel Quality Directive could also be challenged, forcing European governments to pay Canadian energy companies."

Paul Murphy, GUE/NGL MEP from Ireland and member of the International Trade Committee

added: "Like all free trade negotiations conducted by the European Commission, CETA negotiations have been held in secret and have been driven by Canadian and European multinationals and agribusiness that want market access and access to vital public services so they can profit at the expense of working class people. What we see here is a charter for further liberalisation which will undermine the standards and quality of our services and utilities. We can't give corporations the right to sue governments when social or environmental policies cut across their profiteering. I am sure there will be significant civil society opposition in Europe if the agreement gives private Canadian investors the right to file a legal action against public policies in Europe."

"The European Parliament will have to give consent to this agreement before it can fully enter into force. We will do our utmost to convince fellow MEPs to use their power in the interest of democracy and the environment and to vote against this deal," Scholz and Murphy concluded. ●



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EDITORIALS

Wise words from UN Rapporteur

On Oct. 15, James Anaya, the UN Special Rapporteur on the rights of Indigenous peoples, called on the Harper government to avoid a "rocky road" in its relations with Aboriginal peoples. After visiting communities in six provinces, and meeting with federal officials and the RCMP, Anaya warned that Indigenous peoples still suffer from "multiple legacies of the history of colonization, treaty infringements, assault on their cultures and land dispossession."

Anaya's full report will be released next year. For now, he said, the government needs to reverse its "hardened positions" on three key issues: by extending the mandate and time-line for the Truth and Reconciliation Commission (TRC) into residential schools; by heeding the calls for a national inquiry into the high number of murdered and missing Indigenous women; and by reconsidering its proposed legislation governing on-reserve education.

PM Harper (who rules his Cabinet with an iron fist) has repeatedly signalled that there will be no meaningful moves to address Aboriginal demands around such issues. That's not surprising, since Harper denies any element of colonialism or racism in Canada's historic relations with First Nations.

But the most immediate answer to Anaya's proposals came 48 hours after his news conference, when RCMP violence was used against anti-fracking protesters from the Elsipogtog First Nation in New Brunswick. While the mainstream media showed burning police cars, the real story here is the centuries-long record of land theft and poverty imposed by Canada on Aboriginal peoples.

Despite the stubborn positions of Harper and his government, the movement to reverse the genocidal policies of the Canadian state continues to gain momentum. The wise words of the UN Rapporteur should be heeded, not met with more RCMP batons, rubber bullets, and pepper spray.

Victims of the profit system

We don't always agree with Green MP Elizabeth May, but her dust-up with ultra-right cabinet minister Jason Kenney was certainly welcome. Slamming the Harper government's donation of \$1.5 million for a "monument to victims of communism," May tweeted: "No mention of monument to victims of capitalism."

The volatile Kenney tweeted back that "no one was shot in the back while risking their lives to flee eastward over the Iron Curtain" and much similar nonsense. We recall that one of Mr. Kenney's "heroes" is the late Aloysius Stepinac, the fascist Catholic Cardinal convicted in post-war Yugoslavia for collaboration with Hitler's Nazis.

More to the point, a list of the deaths caused by capitalism would fill this entire newspaper, but here are some examples. The trans-Atlantic slave trade by emerging capitalist powers caused the deaths of ten million Africans. Another ten million people in the Congo were the victims of capitalist Belgium's expansion of the rubber industry. The indigenous population of the Americas fell by 40 million following the colonial capitalist occupation kicked off by Columbus.

What about the wars of the 20th century? Over ten million died in the First World War, a brutal inter-imperialist bloodbath over lands and resources, i.e. capitalist profits, plus a staggering 57 million in the Second World War, instigated by capitalist Nazi Germany.

More? In Indonesia, half a million were massacred to preserve capitalism in Suharto's 1965 coup; 200,000 were killed in Guatemala to protect the capitalist landlord system; thousands were executed after the 1973 capitalist coup against Chile's socialist Popular Unity government. And what about the capitalist workplace? The International Labour Organization reports that some 2 million workers die every year from occupational accidents and work-related diseases.

So, Mr. Kenney, you want to build a monument? Look no further than the victims of the murderous private profit system.

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LETTERS

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Feathers versus Guns: The throne speech and Canada's war with Mi'kmaw Nation

Oct. 18, 2013, from the "Indigenous Nationhood" blog by Dr. Pamela Palmater, a Mi'kmaw lawyer and member of the Eel River Bar First Nation in New Brunswick.

As I write this blog, Canada is at war with the Mi'kmaw Nation - again - this time in Elsipogtog (Big Cove First Nation) in New Brunswick. The Mi'kmaw have spoken out against hydro-fracking on their territory for many months now. They have tried to get the attention of governments to no avail. Now the Mi'kmaw are in a battle of drums and feathers versus tanks and assault rifles - not the rosy picture painted by Canada to the international community.

The failure by the federal and provincial governments, as well as the Houston-based fracking company, Southwestern Energy, to consult with the Mi'kmaw and obtain their consent is what led to the protests all summer. According to their web page: "In March 2010, the company announced that the Department of Energy and Mines of the Province of New Brunswick, Canada accepted its bids for exclusive licenses to search and conduct an exploration program covering 2,518,518 net acres in the province in order to test new hydrocarbon basins."

In response, the Mi'kmaw have led peaceful protests at hydro-fracking sites to demonstrate their opposition and protect their lands and resources. They have always asserted their sovereignty, ownership and jurisdiction over their territory. There has been relatively little coverage of their actions, but they have been active for months now. More recently, the company obtained an injunction to stop the protest and it was served on protesters today.

It is more than coincidental timing - it was obviously strategically calculated with the completion of the Governor General's speech from the throne and the end of the United Nations Special Rapporteur James Anaya's visit to Canada. Yesterday morning, we awoke to reports from the Mi'kmaw of swarms of RCMP dispatched to Elsipogtog to enforce Harper's aggressive natural resource

agenda. He has effectively declared war on the Mi'kmaw.

This is not the first time Canada has declared war on the Mi'kmaw. In 1981, law enforcement led an attack on the Mi'kmaw at Restigouche to stop them from controlling their own Aboriginal fishery. During this attack, Mi'kmaw suffered multiple injuries, some severe and numerous arrests.

In 1998, the government intervened in Listuguj because the

formed a large barricade on the highway blocking any movement by protesters.

The Chief and Council were arrested, as well as numerous other protesters all while scrambling cell phone signals, cutting live video feeds and blocking media access to the site. Reports of RCMP pointing their assault rifles at elders and snipers aiming their scopes at children led to the burning of several RCMP cruisers. Yet, so far, the mainstream media has focused on the burning cars and not the acts of violation and intimidation by RCMP on the Mi'kmaw.

This heavy-handed deployment of heavily armed RCMP cops against women and children shows Canada's complete disregard for our fundamental human rights and freedoms, and their ongoing disdain for Indigenous peoples. One RCMP officer's comments summarized government position perfectly: "Crown land belongs to government, not to fucking natives." The RCMP have it wrong - Mi'kmaw treaties never surrendered our lands and we are still the rightful owners.... If we look to the speech from the throne as any indication, Harper has sent Canada on a direct collision course with First Nations - all in the name of resource development.

Contrary to the Governor

Other voices...

traditional Mi'kmaw government shut down the logging company that was stealing timber from Mi'kmaw lands and because the Mi'kmaw started to harvest their own timber.

Between 1999 and 2001, Canada once again declared war on the Mi'kmaw Nation at Esgenoopitij (Burnt Church First Nation) in NB to stop them from fishing lobster. This was despite the fact the Mi'kmaw had proven their treaty right to fish lobster at the Supreme Court of Canada. Law enforcement rammed Mi'kmaw fishing boats, injured fisherman and issued numerous arrests.

All of these actions were done in violation of the numerous treaties between the Mi'kmaw and the Crown which were peace and friendship treaties intended to once and for all end hostilities and work together as Nation to Nation partners. Given that our treaties are constitutionally protected, Canada's actions are not only tyrannical and oppressive, but also illegal.

Today, in 2013, the government has once again decided that brute force is the way to handle The Mi'kmaw women, elders, and children drumming and singing in peaceful protest against hydro-fracking at Elsipogtog. Media reports 200 RCMP officers were dispatched, some of them from the riot squad, armed with shields, assault rifles, batons, tear gas, rubber bullets, pepper spray and snipers. Some of the RCMP, in full camo, hid in the woods, while the others

see FEATHERS, page 11

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The centennial of a revolutionary newspaper

By Kimball Cariou, Editor of People's Voice

The middle four pages of this issue of People's Voice pay tribute to the 100th anniversary of a remarkable political movement, and to the newspaper at the heart of its activities.

During the early decades of the 20th century, the west coast of North America was fertile ground for radical political movements. This was a period of mass union organizing campaigns, general strikes, utopian communes, widespread anti-war sentiments, and frequent clashes between the authorities and labour activists.

It was also an era when the ruling class used every possible weapon to divide working people. Employers sought to undermine working class efforts to raise wages and improve conditions, by expanding the pool of surplus labour in both the U.S. and Canada. At the same time, the bosses and their political parties carefully fanned the flames of racism, chauvinism and religious sectarianism, pitting workers of European origin against their

sisters and brothers from Asia, and those from the "British Isles" against newer sections of the working class arriving from eastern Europe.

On the west coast, this led to violent attacks and riots by misguided whites against the Chinese, Japanese and South Asian communities. More far-sighted socialists and communists called for working class unity against the bosses, and unions like the IWA pioneered the struggle for unity by recruiting thousands of non-European workers into their ranks.

But racist sentiments remained widespread for many years, creating the basis for policies such as the Chinese Head Tax and the denial of voting and political rights for Asian migrants.

In this context, the publication of revolutionary newspapers in lang-

uages other than English was a powerful contribution to the emergence of a truly united

working class movement.

One of the first such publications was Ghadar, the organ of the "Hindi Association of the Pacific Coast of America" formed in April 1913. Known by the name of the newspaper, this organization signalled the emergence of a revolutionary struggle to liberate India, the "crown jewel" of British imperialism.

As detailed elsewhere in these pages, the Ghadar party and its newspaper worked fearlessly and relentlessly for the goal of national liberation. Their strategy was based on unity against British imperialism in India and against racist oppression in North America. Rather than succumbing to divisions along the lines of language, religion or caste, the Ghadars "kept their eyes on the prize," placing

the goals of their movement in the forefront.

The Ghadar newspaper, like other such publications of the time, depended entirely on the solidarity and discipline of its readers to stay in print. Despite the threat of state attacks, the newspaper appeared weekly, starting on November 1, 1913, until the Ghadar leaders and members returned to India to spark an uprising against the British.

The Ghadar movement remains a powerful inspiration to revolutionaries in Canada and the U.S. today. A century later, we carry on our struggles in a society where the mass media - TV, radio, movies, print - are overwhelmingly dominated by huge capitalist monopolies. But the message of working class media such as People's Voice remains as relevant as ever. By paying tribute to the Ghadar newspaper on this important anniversary, we recognize its outstanding role in the struggle against ruling class ideologies - and for the liberation of all humanity from the evils of exploitation, oppression, war, hunger, and disease. ●



Issue 22 of Ghadar, published in March 1914

Kartar Singh Sarabha: his life was revolution

By Shaheed Bhagat Singh (Translated from Punjabi by Ved Prakash Vatuk)

Revolutionary Kartar Singh, the great devotee of Bellona, the goddess of war, was not even twenty years old when he sacrificed himself on the altar of goddess of freedom. He appeared like a storm from somewhere, ignited the flame of revolution and tried to wake up the sleeping Bellona. He blazed the holy yajna of revolution and became himself an offering for the same. Who was he? From what world did he suddenly appear? And where did he go? We were awestruck. Such courage, self-confidence, and dedication is rarely found. Few persons have been born in India who can be called revolutionary in true sense of the word. Kartar Singh's name comes at the top among these few. Revolution lived in his veins. There was only one aim of his life, only one desire, only one hope - all that held meaning in his life was revolution.

Kartar Singh was born in Sarabha, a village in district Ludhiana, in 1896. He was the only son of his parents. He was still very young when his father died. His grandfather brought him up with great care.

After passing the ninth grade, he went to Orissa to live with his uncle. He completed his high school and began college while there. It was the year 1910-1911, when he had the opportunity to read a lot of books outside the narrow range of school or college text books. This was also the time of nationalist movement. It was this political environment that aroused the feeling of patriotism in him. It was then that he decided that he must travel to America.

The family did not have any opposition to that. He arrived in San Francisco in 1912. Having arrived in the "free nation" his tender heart was subjected to blows and humiliation at every step. He would be very upset when he heard himself being called a damn Hindu or black man by the whites. At every step he felt his country's dignity and respect

in jeopardy. With the constant memory of home, he also visualized India - helpless and in chains. His tender heart began to harden gradually and his determination to sacrifice his life for the freedom of country began to become firm.

It was impossible for him to remain calm. The question began to haunt him. How would the country become free if peaceful means failed. Without wasting much time in thinking, he began to organize

Ghadar Party centenary

Indian labourers. Passion for freedom began to grow in them. He would sit with a worker for hours and explain to him how death is thousand times preferable to life of slavery filled with humiliation. Many persons joined him when the work progressed. A special meeting of these people took place in May 1912. A few selected Indians attended that meeting. All of them took vow to dedicate their mind, body and wealth for the freedom of their country. Meantime the exiled Punjabi patriot Bhagwan Singh reached there. Meetings began to take place in a great number.

Intensive teaching became the name. Work was increased. The file was prepared. Then the need for a paper was felt. A paper named Ghadar was launched. Its first issue was published in November 1913. Kartar Singh was also a member of its editorial board. His pen was very powerful. Members of the editorial board printed the paper on a hand press. Kartar Singh was a carefree young man who loved revolution. Whenever he was tired running the press, he would sing:

*Serving one's country is very difficult It is so easy to talk
Anyone who walked on that path Must endure millions of calamities.*

The dedication with which Kartar

Singh worked gave courage to all others. Whether anyone else knew how to make India free or not, whether anyone else ever thought about it or not, Kartar Singh had given a lot of thought. In the meantime he joined an institute in New York to learn how to fly a plane and began his mission there wholeheartedly.

In September 1914 the Komagata Maru ship had to return without unloading its human cargo after its passenger suffered indescribable tortures at the hand of the imperialist whites. So Kartar Singh along with Kranti Priya Gupta and an American anarchist named Jack went to Japan. He met Baba Gurdit Singh in Kobe and held consultations with him.

From Yugantar Ashram, San Francisco, copies of Ghadar, Ghadar ki Gunj and many other publications were printed and distributed regularly. Propaganda was increasing every day. Enthusiasm kept in the air. In a public meeting held in Stockton in February 1914, Indian freedom flag was unfurled. Oaths for freedom and equality were taken. Kartar Singh was one of the main speakers in this meeting. All the people present there declared that they would donate their hard earned money to the struggle for country's freedom. Suddenly the news from Europe came that the World War I had started. They were overjoyed. In a one voice they sang "Let's return to wage a war for the country", which became the last words and orders.

Kartar Singh forcefully advocated for returning to India. Then he himself sailed for Colombo (Sri Lanka)... Kartar Singh dedicated himself to the Party wholeheartedly. They lacked organization. Somehow that was created. In December young Maratha revolutionary Vishnu Ganesh Pingle also reached India. Through their efforts Shachindra Nath Sanyal and Ras Behari also came to Punjab. Kartar Singh was everywhere - if there was a secret meeting in Moga, he was there, next day, message was to be spread among the students in Lahore, he

would be the first to be there. Next, the efforts were being made to have an alliance with Ferozepur Cantonments soldiers or there was a need to go to Calcutta for acquiring the arms. He would go everywhere. But there was no money. For that Kartar Singh suggested armed robbery. Many of his colleagues were dumb-founded at the suggestion. He asked them not to worry, told them that even Bhai Parmanand is in favour of robberies. He was given the job to confirm this assertion. Next day he told his colleagues that he had asked him and had his consent. He could not bear the thought that due to the lack of finances, there should be a delay in launching a revolution.

One day, they went to a village for the purpose of carrying out a

robbery. Kartar Singh was their leader. While robbery was in progress, there was a beautiful young woman in the house. Seeing her a heinous thought came in the mind of a sinner. He forcefully grabbed the woman by the hand. The woman shrieked out of fear. Kartar Singh immediately took out his pistol, reach that person, and place the pistol on his forehead, disarmed him and shouted, "You wretched man, your crime is very serious, you should be punished to die for that. But the circumstances force us to forgive you. But you fall on the feet of this woman, ask her forgiveness by saying, my sister, forgive me please. Then forgiveness for this fall of mine, If they forgive you, we

continued on page 8



Kartar Singh Sarabha, a key leader of the Ghadar Party

A brief history of the

By Gurpreet Singh

The Ghadar movement was launched by a group of radical South Asian immigrants on the Pacific coast of North America in 1913 to mainly overthrow the colonial rule of the British government in India and challenge racism abroad.

The origin of the Ghadar movement can be traced to the first rebellion of 1857 against the British occupation of India. This uprising brought the people of different faith groups, like Hinduism and Islam and caste backgrounds, together against the British Empire. Marx described it as the first war of independence. The British government termed it as "Ghadar", an Urdu expression which means an act of treason, but was later appropriated by the Ghadar Party members.

This rebellion was a result of anxiety among the Indian soldiers working for the British armies. They were unhappy with their pay. But what triggered the crisis were rumours that the grease inside the cartridges used by the soldiers was mixed with animal fat taken from cows and pigs. The soldiers had to tear off these cartridges with their teeth before loading them in the rifles. Since Hindus did not eat beef and Muslims were forbidden from eating pork, they felt deceived and revolted.

However, the Sikh Chiefs who were largely pro-British back then helped in suppressing the rebellion. Ironically, the Ghadar Party had a big following among the Sikhs, who constituted the majority of South Asian immigrants in North America. The party was originally formed as Hindi Association of the Pacific Coast of America, but came to be known as Ghadar Party after the launching of the newspaper named "Ghadar" on November 1, 1913. The title was taken from the rebellion of 1857.

Punjab was a garrison state for the British rulers and provided recruits for the armies. As part of some calculation or perhaps their notorious "divide and rule" policy, the British treated Sikhs as a martial race and preferred recruits from this community. The Sikh clergy was also hand-in-glove with the rulers and often prayed for the success of the Empire.

Though the rumours of animal fat inside the cartridges sparked the rebellion of 1857 for religious reasons, underneath this revolt was the discontent of the Indian people with the economic policies of the British rulers. These policies marginalized Indian industry and agriculture at the cost of the prosperity of England.

The British government was not paying attention to the needs of the people of India. As a result many died due to starvation and plague. Local industry was discouraged and the cheaper raw material produced in India was being sent to England.

Land revenue collection also wreaked havoc on the small and middle peasantry. Rigorous methods were used for collection of taxes and no respite was given in an event of crop failure. All this led to a rise in land mortgages and borrowings that further increased

rural indebtedness.

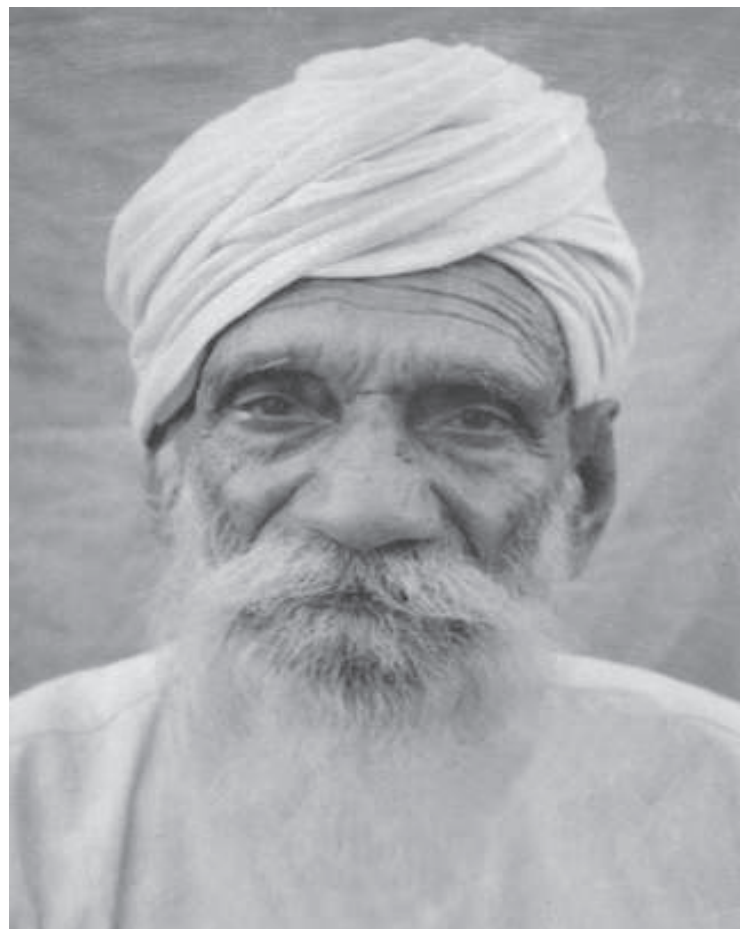
The Ghadar newspaper published a regular column exposing this pillage. It gave startling figures to illustrate the loot. It accused the British rulers of spending more on the military budget instead of providing basic services to the Indian population.

The migration of East Indians to US and Canada was an outcome of the economic hardships suffered under the British rulers. These conditions compelled many Sikh farmers from Punjab to migrate to other countries for better living by the end of the 19th century.

Most of the middle level peasants had mortgaged their lands to the money lenders. The irrigation water rates had tripled and land holdings were reduced to small plots. As a result the farmers were compelled to move abroad for better livelihood.

The first immigrants reached Malaya and China and were willing to take any task including lending services to the outposts of British imperialism. They later learnt from the travellers to Canada and US that in those countries, a worker could earn more. Eventually, these immigrants took off to North America.

But the migration was not confined to economic hardships alone; many political refugees lived in exile. The political atmosphere of India had charged up on the occasion of the 50th anniversary of the first mutiny.



Sohan Singh Bakna, first president of the Hindi Association of the Pacific Coast of America, established in April 1913.

The Punjab in particular witnessed an uprising in the form of a farmers' agitation in 1907. Some of its prominent leaders were forced to leave India.

Others like Vinayak Damodar Savarkar lived in England, where he organized an event to commemorate the 50th anniversary of the first Ghadar. He also wrote an important book on the history of the mutiny of 1857 in response to British

propaganda against the participants of the first uprising. The book that gave an insight on the upheaval was banned by the British authorities.

In a way these exiled leaders had already laid the ground for the Ghadar movement within the South Asian Diaspora.

Most of these men came to this part of the world as British subjects. Many had previously served in the British armies and trusted the fairness of the British Empire. They were soon disillusioned when they were exposed to racial hatred. The British diplomats did not come to their rescue in event of hate crimes. The government of Canada, a former British colony, adopted racist immigration policies to "keep Canada white". These immigrants were neither allowed to bring in their families, nor to vote. The Indians were disfranchised in 1907.

Across the border in the US, the social environment was very hostile towards South Asians. The white labour groups felt threatened because East Indian immigrants were willing to work for lower wages. This reduced their bargaining power and as a result they started intimidating the Asian immigrants.

The Canadian government, buckling under pressure of white supremacy, adopted discriminatory policies, while the US authorities looked the other way during racial violence.

Enough was enough for these men. Rampant racism taught them to fight back. They started getting organized and decided to buy weapons and resist. A strong urge emerged to form a group that brought all Indian migrants together irrespective of their religious beliefs and castes.

Under these circumstances Hindi Association of the Pacific Coast of America was established on April 21, 1913 in Astoria, with Sohan Singh Bhakna, a Sikh as its President and Har Dayal, a Hindu as a Secretary of the group. The association resolved to launch an armed rebellion against the British Empire. The term "Hindi" represented Hindustanis, a reference to all East Indians.

On November 1, the Association launched its newspaper titled Ghadar. Har Dayal, the editor of the paper, believed that it would revive the memories of the first uprising. The Ghadar newspaper was initially published in Urdu language. Shortly, the Punjabi edition of Ghadar was also launched. Kartar Singh Sarabha translated the Urdu edition in Punjabi.

The Ghadar newspaper with its radical content soon became popular among the Indian community abroad. It gave an open call for armed resistance. As a result the Association came to be known as Ghadar Party.

The Ghadar Party established its headquarters in San Francisco, considered a hotbed of revolutionaries from different countries, such as China, Ireland and Russia.

The Ghadar leaders anxiously waited for an opportunity to strike. As a crisis between Britain and Germany was brewing, they eyed an opportunity to start an armed revolt in case there was a full scale war between the two countries. Their calculations were that the two nations would take several years to go to war. With such possibilities in mind, many revolutionaries abroad started collaborating with Germany for political and military support. Har Dayal looked upon such a war as a golden opportunity. However, he was served with an arrest warrant for spreading anarchy in US in March, 1914, allegedly under pressure from the British authorities. The party decided to send him to Switzerland. Har Dayal's departure was a big jolt to the party, but it continued to grow even after he was forced to leave America.

The party had a big following in Canada. Ghadar activities in Vancouver also came to the notice of Canadian officials. A groundwork for the Ghadar party was laid in Vancouver much earlier. The Khalsa Diwan Society was established there in 1906. The body not only governed the Sikh temple, but also encouraged its congregation to indulge in political activism, and provided space to all the communities, including non-Sikhs, to hold political meetings.

In a major development of its time, the former Sikh soldiers, who had served in the British armies, burnt their medals, uniforms and certificates as a mark of protest against the systemic racism and discrimination at the Vancouver



Original headquarters of the Ghadar Party in San Francisco. Singh Bhakna's text courtesy: Desh Bha...

**Celebrating
centenary
of the
GHADAR
PARTY**

Sikh temple on October 3, 1909.

The Ghadar activists condemned all peaceful means of struggle, such as boycotts and petitioning. They planned to go back to India and encourage Indian soldiers to quit the British armies and turn their guns against the authorities and toadies.

Although the majority of the members and supporters of the Ghadar Party were Sikhs, the party was secular in composition and character. The party resolved to form an egalitarian and democratic society in independent India and believed in economic and social equality.

Har Dayal was not the only non-Sikh face of the Ghadar Party. The central committee of the party had Kanshi Ram, another Hindu as treasurer and Karim Baksh, a Muslim, as Organizing Secretary.

The Ghadar activists had learnt to work together to resist racism and oppression despite differences

*Har Dayal
believed
the first*

The Ghadar movement



Party in San Francisco. Pictures and Sohan Jagat Yadgar Committee, Jalandhar, India.

In spite of Jawala Singh's unconventional ideas, Wasakha Singh was very close to him and the two men respected each other. During their detention in the Andaman Jail, when Wasakha Singh had become frail and weak due to poor conditions, a doctor recommended him to eat fish curry. Because of religious reasons he refused to do so, but Jawala Singh convinced him to have it once for the sake of the larger interest of the freedom struggle.

Wasakha Singh also wrote poetry that became a part of the Ghadar narrative. He had passionately written a poem dedicated to Paramanand Jhansi, a Hindu member of the Ghadar Party who suffered physical torture in the Andaman Jail. In his poem he described Jhansi as a brave man, who did not show any sign of weakness despite repression by the authorities.

Jhansi had participated in a hunger strike launched by the Sikh prisoners, against the jail rule that forced the Sikhs to remove their turbans and wear caps during detention.

Casteism had no place in the party, and everyone was treated equally. The Ghadar party explicitly denounced caste-based discrimination. This policy inspired Manguram Muggowal, a Dalit or so-called "untouchable" to join the Ghadar movement. Muggowal later rose to become a towering leader of the Dalit emancipation movement in Punjab.

People were encouraged to leave aside their spiritual beliefs and work in harmony as Indians. Vegetarians or non-vegetarians, beef eaters or pork eaters, were treated alike in the party. The taboos that triggered the Ghadar of 1857 were broken by the Ghadar Party.

Though the party sometimes invoked religion where it was necessary to attract public support, it was never biased towards any particular religious group and denounced all kinds of prejudices. For instance the Ghadar activists instigated the Sikhs to react when an outer wall of a historical Sikh temple in Delhi was demolished during the extension of the Viceroy's palace in 1913. Similarly, the Ghadar party also condemned the demolitions of Hindu temples and mosques under British rule. It also recognized heroes of Sikh history and Hindu mythology to ensure mass appeal and encourage people to follow the ideals of these figures and fight against oppression.

The Ghadar party heavily emphasized people's unity and cautioned against the divide and rule policies of the British rulers.

Against all calculations of the Ghadar Party, war broke out between Britain and Germany in August 1914. Seeing this as an opportunity to strike, the Ghadar newspaper gave a call for war against occupation.

Around this time another episode occurred in Vancouver that galvanized the Ghadar movement. On May 23, 1914 a Japanese vessel named *Komagata Maru* reached Vancouver with 376 Indian passengers aboard. The passengers were not allowed to

disembark under the discriminatory "continuous journey" law which aimed at preventing permanent settlement of Indians in Canada. The ship remained stranded for two months and was forced to return.

When the ship reached India, a shootout occurred near Calcutta that left 22 people dead on September 29, 1914. The violence ensued when the police tried to forcibly send the passengers to Punjab by a special train, fearing them to be subversives.

The Ghadar Party was in touch with the South Asian community activists who were providing support to the passengers during the *Komagata Maru* standoff. The Ghadar newspaper brought out a special issue in solidarity with the passengers.

Both the war and the *Komagata Maru* incident encouraged Ghadar activists to return to their home country to seek revenge for all their sufferings from the British Empire.

On way to India the Ghadar activists recruited supporters from among the police and army officials working for the Empire. The Ghadar propaganda in Singapore culminated in a revolt by Indian soldiers, mainly Muslims, who turned their guns against the British authorities on February 15, 1915. But after much bloodshed the authorities were able to suppress the rebellion.

Scores of Ghadar activists returned to India to face the gallows or long imprisonments. Those who escaped arrest continued their activities secretly. While men like Bhakna and Wasakha Singh were arrested upon reaching India, others like Sarabha gave slip to the

police and continued to reorganize the Ghadar activists. He approached the Indian soldiers directly with intent to incite them for a coup.

The party had made plans to engineer a coup in the armies in different parts of India on February 21, 1915. But the plot was foiled by the government with the help of their moles in the Ghadar Party. A number of Ghadar activists were arrested and the army cantonments were alerted. Sarabha was held in March 1915. He and six others were hanged in Lahore Jail on November 16, 1915. Among those executed alongside Sarabha was Vishnu Ganesh Pingle, a Hindu from Maharashtra.

Many of those who were awarded long sentences were sent to Andaman jail, situated on a faraway island. The political prisoners detained there were subjected to inhuman treatment. Bhakna and Wasakha Singh were sent to the Andaman Jail.

The British government was able to crush the second Ghadar with an iron fist, but the spark of activism lit by the movement refused to subside. The Party activists who escaped the police dragnet continued their work. Some joined other nationalist movements and carried on the struggle until India gained its independence in 1947.

Karam Singh Daulatpur was one of them. He had spent years in Canada. He gradually joined another militant movement that was aimed at liberating the historical Sikh temples from the clutches of corrupt priests who were patronized by the British government. Known as Babbar Akali movement, it inspired many

former supporters of the Ghadar Party. The Babbar Akali movement also believed in an armed struggle. Daulatpur died in a police shootout in September, 1923.

Bhagat Singh, a towering revolutionary who was hanged by the British in 1931 for killing a police officer, was influenced by the Ghadar Party. Bhagat Singh considered Sarabha as his role model.

The Ghadar activists continued their struggle for social justice even in post-independent India. People like Bhakna were thrown into jail for challenging the policies of the government. Likewise, Boojha Singh, a former Ghadar party activist was killed by the police in a staged shootout in 1970 for being a member of the ultra-leftist Naxalite movement that sought equality for the oppressed classes.

The Ghadar ideology remained popular among the radical youth seeking complete freedom through an armed rebellion. The moderate leadership that sought nothing more than a dominion status for India was ultimately forced to seek complete independence from foreign occupation because of the continued efforts of the militants.

The moderate Congress party that dominated the political landscape of India for years claimed to have a monopoly over the history of freedom struggle. Its propaganda of having achieved freedom without spilling blood was recognized internationally, while the Ghadar history remained obscured. But the legacy of the Ghadar movement remains alive and never gave up its rightful claim over the history of resistance. ●

Circumstances leading to formation of the Ghadar Party in Bhakna's own words

"One hundred years of British imperialist rule had played havoc with the economy of the country. All the earlier industry and commerce had been destroyed. It was not only the urban centers of industry that had suffered; even domestic industry in the countryside was completely wrecked. The country was in the grip of an economic crisis..."

"...The holdings of Punjab peasants were reduced to small plots as a result of division and sub division of land. Water rates and land revenue were increasing day by day. Most of the middle peasants had mortgaged their lands to the money lenders. The triple toll of water rates, land revenue and interest to the money lender left very little with the peasant and he was finding it difficult to feed his family. He was compelled to look to employment overseas in order to ensure proper food and clothing for his family..."

"...They reached Canada and

America after long and arduous journeys. This grand migration took place in 1904-05. A majority of these immigrants served as farm labour in California. The others found employment in timber and steel factories in Oregon and Washington..."

"...The Indians carried on in this manner till they came face to face with the great depression of 1907-08. Thousands of American workers were laid off..."

"...Since most of the profiteering factory owners engaged Indians at low wages, the ire of the American working class was directed towards them..."

"...It is correct that all immigrant labours were harming the interests of the American working class. But the governments of other countries were defending the people of their origin. It was only the Indian worker who was worse than a slave and had no one to back him in the hour of need..."

"In the winter of 1911, in the month of December, the Americans again attacked Indian

workers in a timber factory in St. Joan, near Portland in Oregon. The police stood as a mute witness to all this and joined the attacking crowd in jeering..."

"As usual the Indians went with their tale of woe to the British Counsellor in Portland. He did nothing beyond sympathizing with their fate..."

"The events related above and the indignities heaped on the Indians served to open their eyes. What is their place in the world? Why are they being humiliated? They started looking for the answers to these questions in the life they led. And their minds worked slowly towards a course that would free them of their enslavement..."

"National interest took precedence over personal interest. Hundreds of Indians showed their willingness to work for the liberation of our motherland wholeheartedly. They prepared themselves to sacrifice their all for the cause of the country." ●

of opinion. A case in point is the close friendship between Jawala Singh and Wasakha Singh. The two men had leased a farm land near Stockton, California, that supplied free of cost rations for volunteers working at the Ghadar Party Headquarters in San Francisco.

Jawala Singh was not a religious person, but Wasakha Singh was a devout Sikh saint. Jawala Singh was opposed to teaching divinity to the Indian students sponsored by them. He believed that such teaching was a waste of time for students who should be spending more hours on studying their curriculum books.



...ayal, the editor of the Ghadar newspaper, ...ed that it would revive the memories of ...st uprising of 1857.

Ghadar Centenary Resolutions

The year 2013 has seen the Ghadar Party centenary being celebrated across the world at grand scale. While it is appreciated that the radical Ghadar history which remained hidden for years is getting due recognition at every level, we wish to express our strong disagreement with symbolic and tokenistic gestures of the establishments both in India and elsewhere and attempts to distort the Ghadar history and its appropriation by some vested interests. Through People's Voice we undersigned urge everyone, particularly the progressive groups to ensure the Ghadar centenary celebrations in a more meaningful and fitting manner:

1. Be it resolved that since the Ghadar Party was mainly established to end foreign occupation of India and denounced all forms of oppressions and colonialism, we strongly urge all progressive forces to challenge occupation and imperialism in the contemporary world. All the imperialist wars and attempts to topple legitimate regimes must be confronted. It has been seen that the issue of Palestine that continues to be under Israeli occupation is being ignored conveniently even by the social democratic forces in Canada and elsewhere. It's a shame that the social democrats in Canada have participated in Ghadar centenary celebrations, but they are courting big powers such as Israel instead of standing up for the rights of the Palestinians. It is the responsibility of the progressive forces to keep the struggle against

this aggression alive. Likewise, the inhuman blockade on Cuba and occupation of Afghanistan must be opposed forcefully.

2. Be it resolved that since the Ghadar Party was opposed to pillage of the resources and wealth under occupied India, all the progressive forces should unite against the neo liberal economic policies being implemented under international trade agreements causing massive damage to environment and small economies resulting into poverty and misery.

3. Be it resolved that since the Ghadar Party was formed against the backdrop of racism in US and Canada, we urge all progressive forces to break silence against the ongoing racial violence and hate crimes. Let this be known that we stand in solidarity with all the visible minorities and people of colour, who have been under constant attack in these countries. We must recognize that the US and Canada are nations built on the stolen land of the indigenous peoples. We must also acknowledge that the language and the culture of the First Nations have been under assault ever since the colonists started coming to this part of the world. We must therefore reject the doctrine of discovery and other racist notions and join the ongoing grassroots level indigenous movements, such as Idle No More. A hate crime targeting any one particular group on the basis of colour, religion, language, ethnicity, gender or sexual orientation should be seen as an attack on everyone. That's how the Ghadar activists fought back

together and that's the way we need to stand up in unity against such challenges in the contemporary world.

4. Be it resolved that since the Ghadar activists fought for equal rights in US and Canada, such as right to vote, all the discriminatory immigration policies must be opposed. The current policies

"While it is appreciated that the radical Ghadar history which remained hidden for years is getting due recognition at every level, we wish to express our strong disagreement with symbolic and tokenistic gestures of the establishments both in India and elsewhere and attempts to distort the Ghadar history and its appropriation by some vested interests."

unfairly hurting refugees coming from war torn regions like Sri Lanka or discouraging family reunions need to be opposed.

5. Be it resolved that since the Ghadar Party believed in secularism and democracy, we must stand up against all undemocratic and sectarian forces anywhere in the world. It is rather surprising that many autocratic and communal political groups, particularly those in India are trying to appropriate the Ghadar movement to their advantage. Among them are the parties that promote religious hatred, such as the Hindu nationalist Bhartiya Janata Party and its allies like Shiv Sena and Akali Dal, whereas the Ghadar activists denounced all forms of prejudices. Even the so called secular Congress party which has dominated the political landscape of India for years has

also played religious card to whip emotions to remain in power. Although the majority of the Ghadar activists were Punjabi Sikhs, the Ghadar Party was secular in character and had members and leaders from among the Hindu and Muslim communities. The Ghadar activists also opposed the religious division of India in 1947 that

resulted into creation of Muslim Pakistan and tried to save innocent Muslims from the Hindu and Sikh fundamentalists on the Indian side of the border. Yet the sectarian forces such as those seeking a theocratic Sikh homeland are trying to distort the image of the Ghadar movement by trying to portray it as "a Sikh movement". All such attempts must be questioned. Besides, all these groups including those holding power in India have time and again implied censorship and brutality to muzzle independent voices. What's the point celebrating the Ghadar history if they cannot guarantee religious freedom or right to free expression?

6. Be it resolved that since the Ghadar activists believed in social equality and stood for women and so called untouchables we must oppose all kinds of gendered

violence both in India and Canada. The progressive forces must stand up in solidarity with the families of the missing and murdered Aboriginal women in Canada and the victims of the recent and past cases of sexual violence in India. Similarly, the ongoing caste based oppression and untouchability in India and within the South Asian Diaspora must also be denounced strongly by the progressive groups.

7. Be it resolved that since the Ghadar activists promoted pro-people literature and art through their powerful poetry and free publications, all the progressive forces should strongly denounce the trend of promoting commercial art and raunchy music to celebrate the Ghadar centenary. Rather, the idea of pro-people theatre should be encouraged by the groups that claim to be leftists and progressive.

8. Lastly, the Ghadar activists continued their struggle for social justice even in post independent India. Their fight was not confined to the struggle for freedom from foreign occupation alone. Some of them were thrown into jails or endured police repression even in independent India for questioning the establishment. Be it resolved that the struggle for social justice for women, "untouchables", poor and marginalized and religious minorities in India must continue.

Long live struggle of the Ghadar movement!

Sadhu Binning, Kimball Cariou, Varinder Dabri, Purshotam Dosanjh, Sukhwant Hundal, Saif Khalid, Makhan Tut, Harsha Walia, Gurpreet Singh

"His life was revolution..."

continued from page 5

will let you remain alive, otherwise you shall be shot dead." He obliged. The matter had not gone too far.

Seeing this, eyes of the mother and her daughter were filled with tears. In an affectionate tone the mother said to Kartar Singh, "Son, you seem in such a heinous work? Kartar Singh was deeply moved. He said, "Mother, we are not doing this because of greed for money. We need money for arms. How else can we get that? Mother, we have been forced to do this for the great goal (of India's freedom)." It was a very painfully moving scene. The mother spoke again, "We have to marry this girl away. It would be nice if you could leave some for that." Kartar Singh placed all the money before the mother and said, "Take whatever you want." The mother took some money, placed the rest in the bag of Kartar Singh and gave him blessings, "Go, my son, may you succeed in your mission." This episode shows that even when Kartar Singh was involved in such a dangerous job as robbery, his heart remained pure filled with pious thoughts and emotions.

Preparation was made for revolt to take place in February 1915. In the first week (of Feb. 1915) he along with Pingle and some other friends went to Agra, Kanpur, Allahabad, Lucknow, Meerut and other places to meet people and consult them about the coming revolt. Finally the day for which they waited so long was drawing near. February 21, 1915 was the day fixed for launching the revolt all over India. All preparations were being made according to that. But at the same time a rat was sitting at

the root of the tree of their hopes branches was nibbling at it. Four or five days before (the appointed date) it was suspected that every thing would be ruined because of the betrayal by Kirpal Singh. Because of that suspicion Kartar Singh asked Rash Behari Bose to change the date of the revolt to February 19 instead of 21. Even after doing that Kirpal Singh came to know this. The result of the presence of one traitor within the revolutionary group was dangerous



Revolutionary hero Bhagat Singh was deeply influenced by Kartar Singh Sarabha.

and grave. Ras Behari Bose and Kartar Singh had no real way to keep their plans secret. The misfortune of India can be the only reason for all this.

Kartar Singh reached Ferozepur with his fifty or sixty colleagues according to the place. He met with his friend soldier Havaladar and talked to him about the revolt. But Kirpal Singh had already spoiled

everything. Indian soldiers were disarmed. Arrests were made on a mass scale. Havaladar refused to help. Efforts of Kartar Singh were unsuccessful. He went to Lahore disappointed. The pace of arrests all over Punjab was quickened. Friends began to leave them. In this situation Ras Behari Bose lay in a house in Lahore in depression. Kartar Singh too came there and lay down on another cot with his back toward Ras Behari Bose. They did not say a word to each other, but silently understood that agony of each others heart. How can we even imagine what they were going through. Our destiny remained to hit our heads against the gate. But we could not have the means to try our destiny.

Their only desire was that the way would prolong and they arrived in barrack number 5 near Sargodha and talked about the revolt again. There they were caught. They were chained. Fearless revolutionary Kartar Singh was brought to Lahore (police) Station. He told the police chief there, "Mr. Tomkin, how about some food?" He was so full of life. Friends and foes were equally impressed with his mesmerizing personality - happy to see him. He was happy at the time of his arrest. He often said, "Let me be given a title of revolutionary after I die bravely with courage. Let people remember me as revolutionary Kartar Singh." The trial proceeded. He was only eighteen and a half at that time. He was the youngest defendant. But the judge wrote about him, "he is one of the most dangerous among the defendants. During his stay in America and then in India there is not a single part of this conspiracy

in which he has not played an important role."

One day his turn came to testify. He admitted everything. He kept delivering his revolutionary testimony. The judge kept looking at him pressing his pen between his teeth. He did not write a single word. Later he said only this much, "Kartar Singh, as yet your testimony has not been recorded. Please think what your testimony will lead to?" Eyewitnesses tell us that Kartar Singh replied to the judge in a carefree tone, "you can only hang me, what more can you do? We are not afraid of that." That concluded the court proceedings for the day.

The next day again began with the testimony of Kartar Singh. Many judges thought the day before that Kartar Singh was speaking on the instructions of Bhai Parmanand. They were unable to reach the depth of revolutionary Kartar Singh's heart. Kartar Singh's testimony was more forceful, more vigorous and like the previous day it admitted everything. In the end he said, "What sentence will I receive for my crime? Life-sentence or death. I would prefer death, so that I could be born again - as long as the India does not become free I would be born again and again - and would be hanged for my country. This is the only last wish I have."

Judges were very impressed by his bravery. But like an enemy with big heart they did not call his bravery as bravery but remembered him with shameless words. Not only they showered abuses on Kartar Singh, but gave him the sentence to be hanged. He smiled and thanked the judges.

Kartar Singh was locked in his death cell. His grandfather came to

see him. He said, "Kartar Singh, people for whom you are giving your life use abusive language for you. It does not also seem that the country will benefit from death."

Kartar Singh asked him very softly, "Dadaji, where is (such and such) relative of ours?"

"He died in plague."

"And the other one?"

"He died of cholera."

"So you want that Kartar Singh should be lying on his bed for months suffering with some sickness and die! Is this death not thousand times better than that?"

His grandfather was speechless.

Today, again the question arises. What good did his sacrifice do? For what did he give his life? The answer to that is very clear. He died for the country. His ideal was simple to die fighting in the service of his nation. He wanted nothing more. He wanted to remain unknown even in his death.

The case lasted for a year and a half. On November 16, 1915 he was hanged. That day too he was happy as always. His weight too increased. He embraced the hanging rope with the words, "Victory to Mother India."

Bhagat Singh was a towering revolutionary of India. He was hanged for killing a British police officer in 1931. He was greatly inspired by the Ghadar ideology. His father had donated money to Kartar Singh Sarabha, whom Bhagat Singh considered his role model. He fondly carried a picture of Sarabha with him. The above essay was written by Bhagat Singh for a radical newspaper and gives an idea of Sarabha's contribution to the Ghadar movement in particular and the Ghadar party in general. ●

The eye of the needle: India gears up for election

By **B. Prasant, PV**
correspondent in India

With elections to the lower house or Lok Sabha of the Indian Parliament creeping nearer than a year away, the reactionary, bourgeois outfits have started to

posture at their slugging worst.

In the age-old, hoary tradition of Indian politics, two leading outfits are in the fray. The Congress is shaking like a leaf in the seat of power, bedraggled with mammoth financial scams and a failed foreign policy, fearing the worst cometh

the elections, versus the aspirant proto-fascist Bharatiya Janata Party (BJP), backed to the hilt by the Hindu communal Rashtriya Swayam Sevak Sangh (RSS). Fearfully referred to in India as Bharat, the BJP has to cope with internecine feuds along lines of caste, region, and - oh, horror! - gerontocratic supremacy.

Congress has realised that making a subservient former IMF official a prime minister has been a complete mistake. Loyalty can be a political burden, starting from poor performance administration-wise, to being accused of scams and scandals of an interesting variety. The accusations, now enquiries, encompass a diverse spectrum, from cell phone MNCs and allotment of coalfields to the favoured few of the Indian bourgeoisie. Sadly, among the latter category is the house of the Birla family, which played a stalwart role in supporting Gandhi in the independence struggle.

The media has just started to warm up to the game of forecasts, and they chose the BJP. This is apparently an easy exercise, since the Congress is so much burdened with corruption and malgovernance. Inflation runs riot, land reforms have come to a grinding halt, rights and privileges of the common people are cut down, the rich become richer, foreign investment is basically confined to the money market, making the whole cycle more vicious all the time, all the way.

The BJP yet awaits a test in the seat of power in the present turbulent times. It is a scenario where the economy sinks deeper into the morass of multi-dimensional crises, social tensions increase, the country is confronted with wider and deeper fault lines of religion, sects, region, and language. Riots of fearsome proportions are kept from the public eye by a docile media kow-towing to the bourgeois *diktat*, while the

political leaders make oblique, crude references to such horrific armed conflicts as the Muzaffarnagar riots between two communities.

What does the BJP's PM-in-waiting Narendra Modi, he of the Gujarat riot infamy, have to say? Well he speaks of the glorious past and of the heinous present. He speaks of moonlight, power outages and eyes of needles.

He also attacks the Congress family rule. On the last point he is on more stable ground in the hearts and minds of the Indian. But moonlight and needles?

On seeking to clarify from our BJP source, we learn what Modi said, and we would not blame anybody who either gets confused on reading this, or ends up laughing hysterically. Addressing a rally in

the Hindi heartland, a traditional Congress bastion, Modi said that on every night of the full moon, people should switch off power, and come out in the streets or semblance thereof, we presume he implied, with a short length of thread and a needle in hand. And why? Because that would: a) save electricity; b) improve the eyesight (try passing a thread into the eye of the needle in the dark and you would realise the iron-clad illogic of the RSS supremo); and c) enhance the sale of said needles and threads.

"After all I am a businessman at heart," Modi is said to have chortled during his speech, which met with an awkward silence borne no doubt of awe and fear.

Is this the leader that India deserves? ●

Caribbean nations seek slavery reparations

Fourteen Caribbean countries that once sustained the slave trade economy plan to compile an inventory of the lasting damage they suffered, and then demand an apology and reparations from the former colonial powers of Britain, France and the Netherlands. They have hired a firm of London lawyers that this year won compensation from Britain for Kenyans tortured under British colonial rule in the 1950s.

Britain transported more than three million Africans across the Atlantic, and the impact of the trade was vast. Historians estimate that, in the Victorian era, between one-fifth and one-sixth of all wealthy Britons derived at least some of their fortunes from the slave economy.

Caribbean nations argue that their brutal past continues, to some extent, to enslave them today.

"Our constant search and struggle for development resources is linked directly to the historical inability of our nations to accumulate wealth from the efforts of our peoples during slavery and colonialism," said Baldwin Spencer, prime minister of Antigua and Barbuda, in July this year. Reparations, he said, must be directed toward repairing the damage inflicted by slavery and racism.

Martyn Day, the senior partner at Leigh Day, the London law firm acting for the Caribbean countries, said a case could start next year at the International Court of Justice (ICJ) in The Hague, a tribunal that adjudicates legal disputes among states.

"What happened in the Caribbean and West Africa was so egregious we feel that bringing a case in the ICJ would have a decent chance of success," Day said. "The fact that you were subjugating a whole class of people in a massively discriminatory way has no parallel."

Some Caribbean nations have begun assessing the lasting damage they suffered, ranging from stunted educational and economic opportunities to dietary and health problems.

Though several American and British companies have apologized for links to slavery, efforts by descendants of 19th-century African-American slaves to seek reparations from corporations in U.S. courts have so far come to little. And, unlike the successful case made in Britain by Kenyans tortured during the Mau Mau uprising, there are no victims of slavery to present in court.

Since outlawing the slave trade in 1807, Britain has already paid compensation once - but to slave owners, not their victims. In 1833, Parliament spent 20 million pounds compensating former slave owners (40 percent of government expenditure that year) an estimated present-day value of about \$21 billion. ●

Based on an Oct. 20 *New York Times* article by Stephen Castle.

Send me information on the Communist Party of Canada



The Communist Party of Canada, formed in 1921, has a proud history of fighting for jobs, equality, peace, Canadian independence, and socialism. The CPC does much more than run candidates in elections. We think the fight against big business and its parties is a year-round job, so our members are active across the country, to build our party and to help strengthen people's movements on a wide range of issues. All our policies and leadership are set democratically by our members. To find out more about Canada's party of socialism, contact the nearest CPC office.

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Syria: the ongoing imperialist drive to war and the need for anti-war mobilizing

The imperialist drive to launch a military attack on Syria, which was rapidly accelerating only weeks ago, has been temporarily forced back. This is a victory for the forces of peace and solidarity, but the danger of escalation and direct intervention remain very high. The Communist Party of Canada calls on all peace and anti-war organizations to continue organizing and mobilizing to prevent aggression against Syria.

The US-led effort to blame the Al-Assad government for chemical attacks against civilians, and to use the incident as a pretext for launching direct military action, could not gain traction in the UN Security Council. These efforts failed, in part, through a combination of global public opposition, the commitments of Russia and China to block any approval for military strikes, and the rapid international isolation of the United States and the small handful of its allies, including Canada, which favoured a

military strike.

In particular, the drive to direct war was forestalled by the timely proposal advanced by Russia for Syria, and approved by the Syrian government, to turn over its chemical weapons to the Organisation for the Prohibition of Chemical Weapons (OPCW) for destruction and for Syria to sign the Convention on Chemical Weapons. This development is a positive contribution towards reduction of militarism in the region, and removes a key US/NATO pretext to justify a direct military attack on Syria.

However, this respite also allows imperialism an opportunity to find and promote new justifications for war and the overthrow of the Syrian government. Already, the US has indicated that it is prepared to launch aggression if the Syrian government doesn't fully comply with American interpretations of

the chemical weapons turnover. The main issue is not chemical weapons, but the ongoing imperialist drive for war and regime change in Syria.

There is a real danger that the current cooling off period may have a negative effect on the peace and anti-war forces. Organization, coordination and mobilization were beginning to grow during the recent period of aggressive war-mongering. It would be a serious mistake to allow this work to be placed on hold, or even rolled back, under the illusion that the danger of war has passed. While Syria is participating in the destruction of its chemical weapons, imperialist countries and their allies - including Israel - maintain massive stockpiles of chemical, nuclear and "conventional" weapons of mass destruction, as well as land mines and cluster bombs. All of these armaments, and others, continue

to be deployed in the effort to intimidate and provoke Syria and overthrow its legitimate government.

The danger of an imperialist attack on Syria continues at a very high level and it is critical that peace and anti-war activists continue to engage, organize and mobilize the public to oppose any imperialist intervention under any pretext. The United States and its allies, including Canada, advance the argument of "Responsibility to Protect" (R2P), which cynically seeks to provide moral and humanitarian cover for imperialist aggression. In response to this, progressives need to expose imperialism's historical role as a purveyor of war and aggression in the quest for control of territory, wealth and resources.

All over the world, people are struggling to resist and to liberate themselves from imperialist domination, exploitation and oppression - these are heroic, courageous and just struggles that demand our active solidarity. The struggle of the Syrian people

against imperialist intervention and war is one of these.

The Communist Party calls on all progressives in Canada to expand their active solidarity with the Syrian people. We demand that the US and other imperialist powers, as well as Turkey, Saudi Arabia and other reactionary Gulf states, cease their covert military aid and support to the Free Syrian Army and other "rebel" forces which have fomented a 'civil war' in Syria.

We call for an international treaty, monitored and enforced by the UN, to eliminate nuclear, chemical, biological and other weapons of mass destruction in all areas of the Middle East, including Israel. We call for the resumption of the stalled "Geneva 2" talks to bring about a negotiated political solution to the conflict in Syria, and for an end to imperialist sabre-rattling.

Hands off Syria!

- Central Executive Committee, Communist Party of Canada, October 8, 2013



CODIR warns against "legal paedophilia" in Iran

By Jane Green

On October 11th, the United Nations celebrated the Day of the Girl in an attempt to highlight the position of girls across the world and to improve their rights.

In the Islamic Republic of Iran, however, the day was marked by the Guardian Council of the regime approving a bill passed by Iran's Majlis or parliament for the "protection" of children and young people. The bill controversially contains a clause which allows men to marry their adopted daughters with the permission of a court. While the law applies to both male and female adoptive parents or children, given the patriarchal nature of the Islamic Republic, it is most likely that it will be used in the case of girls rather than boys.

Ironically, the bill had previously been denied and sent back for review because it had originally banned the marriage of step-fathers and their adopted daughters. The Guardian Council found this to be in contradiction with Islamic Sharia law. Opposition groups have condemned the bill as legalised paedophilia, calling for the law to be revoked and for international pressure to be brought to bear upon the government of Iran.

The abuse of the rights of women and girls is a constant concern under the regime of the Islamic Republic. The catalogue of discriminatory laws and practices against women and girls is a long one. The age of marriage for girls is 13, although it is possible before that age, provided the court and the father decide so. The age of criminal responsibility for girls is only nine years old. Girls have to wear the hejab at an ever-earlier age, supposedly to protect them from lustful eyes.

A statement by Salaar Moradi, an MP who sits on the Social Committee of the parliament, betrays the sentiments behind the bill. Moradi stated that, "An adopted child is not the same as [one's own] child. The religious teaching allows a guardian to marry his adopted daughter". Further, said Moradi, "When a girl enters a family, she becomes Na Mahram (non-familial) when she reaches puberty, unless the oath of making Mahram, or marriage is taken".

Inside Iran, Shiva Dolatabadi,

head of Iran's society for protecting children's rights, has warned that the bill implies that the parliament is legalising incest. "You cannot open a way in which the role of a father or a mother can be mixed with that of a spouse," she said. "Children can't be safe in such a family."

In the UK the Committee for the Defence of the Iranian People's Rights (CODIR) have spoken out against the new law. Assistant Secretary, Jamshid Ahmadi, made clear the need for action, stating: "This outrageous bill must be condemned as vociferously as possible. Girls must be protected from potentially being exposed to such damaging abuse. The Iranian government's efforts to portray a moderate image, internationally, should not divert attention from the severe violation of human and democratic rights of the most

vulnerable individuals, in domestic policy. Such measures demand an outcry to stop the introduction of new laws that may lead to the destruction of young lives."

At a time when the president of the Islamic Republic is trying to promote himself as a symbol of moderation and decency, the new law exposes the reality of life in Iran for a huge section of the population.

If Rouhani is willing to be accepted as a moderate and a different type of leader in the "reformed" Islamic Republic then legislation of this character must be reversed. Iran cannot operate an internal policy so incompatible with the norms of behaviour at the beginning of the 21st Century.

Jane Green is Campaigns Officer of CODIR (UK Committee for Defence of Iranian People's Rights), www.codir.net.



Iranian women protest against repression.

Sudan authorities forced to release hundreds of detainees

Special to PV

As reported in previous issues, the outbreak of renewed struggles against economic hardships and right-wing policies continues in Sudan. The largest protests in many years began on Sept. 23, sparked by cuts to subsidies for fuel and cooking oil. The pro-Islamist regime of Omar al-Bashir, which took power in 1989, has faced growing economic difficulties since two years ago, when the independence of South Sudan cost the country much of its oil-producing areas and revenues.

The government has responded with a vicious crackdown against

demonstrators and opposition forces, including leaders of the Sudanese Communist Party (SCP).

In early October, the SCP Bureau of International Relations released the following statement:

Dear Comrades, the struggle of our people, coupled with international solidarity, as well as the steadfastness of the detainees, has forced the Sudanese authorities to release hundreds of detainees. However, there are still hundreds languishing in the detention centres, especially young people. The struggle for the release of detainees must continue till all of them are freed.

It is with great satisfaction that we inform all fraternal parties that the leaders of our party, Alkinain, S. Yousif and others were among those released. We hail this victory as a victory for our people and international solidarity.

On this important turning point, the Sudanese Communist Party, and the entire democratic movement, pledge to continue the struggle till the final victory. We shall continue on the path enriched by the blood of the hundreds of martyrs who willingly gave their lives to the noble cause of national and social liberation of our people.

Our Party, its membership and leadership, will continue the struggle, in accordance with the guide lines laid down by the meetings of the Central Committee to mobilise the people, to help establish the best possible alliance to overthrow the regime and establish the democratic alternative.



MUSIC NOTES

By Wally Brooker

Harmer & Downie rock against Line 9

More than a thousand people turned out Oct. 6 on a foggy afternoon in Toronto to hear activist singer-songwriter Sarah Harmer, the Tragically Hip's Gord Downie, and the Sadies give a concert at Mel Lastman Square. "Rock the Line" was initiated by Environmental Defence Canada and Harmer, who chose the north Toronto venue because of its proximity to the path of Line 9. The Enbridge corporation seeks to reverse the existing flow of oil along Line 9 between Sarnia and Montreal, so it can pump tar sands oil through southern Ontario to world markets. The risk of toxic spills to humans and the environment is well-documented. Within 50 km of the pipeline there are 9.1 million people, including 99 towns and cities and 18 First Nations. The concert was part of what will be an epic struggle to Stop Line 9. To get involved visit <http://environmentaldefence.ca>.

Springsteen's homage to Latin America

Bruce Springsteen paid tribute to several revered Latin American musicians on his recent tour of the continent. On Sept. 12 in Santiago he delivered a eulogy in Spanish for Victor Jara and performed a haunting rendition of the Chilean singer's Manifesto. It was a fitting contribution to the observances of the 40th anniversary of the notorious military coup that overthrew the government of Salvador Allende. Later in Buenos Aires, at the end of a marathon concert, Springsteen spoke of a 1978 protest song by Argentinean composer Leon Gieco. He'd learned *Solo le pido a Dios/I Only Ask of God* from the late singer Mercedes Sosa, and had intended to perform the anthem as an encore, but he was too tired to do it justice. Next day Springsteen delivered on a promise and posted an acoustic bilingual performance of the song on his website. Check it out at <http://bruce.springsteen.net/>. For his Chilean performance visit <http://peoplesworld.org/>.

GSY!BE wins 2013 Polaris Prize


Montreal rock band God Speed You! Black Emperor (widely known as GSY!BE) was awarded the prestigious Polaris Prize at a gala in Toronto on Sept. 24. The prize was established in 2006 to honour the "best" Canadian album based on artistic merit, regardless of genre, sales or record label. Sponsors include Toyota, Sirius XM Radio, the Government of Canada and several Canadian musical organizations. GSY!BE was not present at the gala but in a statement they questioned the inclusion of Toyota as a sponsor at a time when environmental catastrophe is fast approaching. They promised to spend the \$30,000 prize money on musical instruments for inmates in Quebec prisons. GSY!BE is noted for its progressive stance on social and political issues. They've played a nurturing role in the Montreal indie music scene. In 2000 they founded the Casa del Popolo club, where many local bands, including Arcade Fire, got their start. For more info visit www.brainwashed.com/godspeed.

Emma's Revolution: working for peace

Emma's Revolution is respected in the folk music world for its close harmonies and commitment to social justice. In the aftermath of 9/11 the duo (Pat Humphries and Sandy Opatow) composed "Peace, Salaam, Shalom," a song that invokes the longing for peace between all peoples and nations. The chant has since become a staple in the repertoire of progressive community choirs. Of late Emma's Revolution has been reaching beyond its base in the left-leaning folk world to work with faith-based groups committed to working for peace and justice. Notably, they've collaborated with the Missouri-based Community of Christ. The church (which claims 250,000 members) is including "Peace, Salaam, Shalom" in its hymnal and has just released "Peace Through All People," a video of the song performed by Emma's Revolution with church members and musicians from around the world. On Oct. 19 the duo performed in Independence, Missouri at a "Peace Colloquy" where the new hymnal was launched. For more info: www.emmasrevolution.com/

Scottish 'girl band' protests tar sands

A timely reminder that the whole world is watching the tar sands was broadcast during a September episode of the U.S. news show "Democracy Now!" Between news segments a video was shown of a youthful "girl band" dressed as "oily" bankers performing some brilliant street theatre in Edinburgh outside the Royal Bank of Scotland's greenwashing (and taxpayer-sponsored) "Low Carbon Conference." The five young women, all activists with Friends of the Earth Scotland, altered the lyrics of UK singer Jesse J's 2011 hit single "Price Tag" to tell the story of RBS's destructive oil and gas investments - including mining tar sands in Canada. The street theatre took place in 2011, but "Wanna Pump the Tar Sands" by the Girl Band of Environmental Activists remains relevant and uplifting. Check it out on YouTube.



La Trova Nuestra

Friday, November 29, 8 pm

"La Peña Nuestra"

Centre For Socialist Education, Vancouver
706 Clark Drive (Clark and Georgia st)
\$10 Entry

About Vancouver's 'La Trova Nuestra'
La Trova Nuestra is composed of 20 individual trovadores who originate from across Latin America and now reside in Vancouver. These trovadores are the keepers of a musical tradition which began with pioneers of the vernacular song. La Trova Nuestra incorporates this tradition interplaying music and poetry. At its foundation is the essence of a popular culture interpreting daily expression... an expression with origins deep within La Raza Mestiza (mixed roots) of Latin America - an expression of the explosive changes within the continent of Latin America today. La Trova Nuestra could be defined as 'The encounter between a man, a guitar and poetry - voices pledging for a better world.'

Youth of Canada and the world heading to Ecuador

PV Youth Bureau

Mobilizing continues to forge ahead for the 18th World Festival of Youth and Students. The largest gathering of anti-imperialist youth in the world will assemble in Quito, Ecuador this December 7-14. Youth from across Canada are now busy fundraising and making the necessary plans to attend. Developments on the international arena point to the event being a site of real friendship and solidarity among the peoples.

Ecuador-Colombia youth talk peace

In early October organizers held an Ecuador-Colombia Bi-National Meeting in Pasto, a city near the border between the two countries and in the shadow of the giant Galeras volcano. Despite the difficult conditions for progressive forces in Colombia, where upwards of 200 trade unionists are killed in a year, a large delegation is expected at the festival from that country.

The Pasto meeting, which filled a university auditorium, discussed common concerns of the youth in the two countries and building for the festival. Workshops and other events were also held over the course of a weekend addressing themes of democracy, land and territory, and the concerns of high school and university students.

At the 2005 16th WFYS in Caracas, Venezuela, Colombia sent a delegation of over 500 youth. On return, most of the delegation was detained and arrested at the border. Then-President Uribe of Colombia reportedly accused of plotting insurrection.

Clearly setting a different tone from that of the Festival's ultra-right detractors, the Colombian-Ecuadorian meeting in Pasto concluded a symbolic march "for unity of the youth involved to peace and a better world."

IOC now in Ecuador

Also reflecting the internationalist spirit of solidarity was the installation of the WFYS International Organizing Committee, elected at the third world-wide organizing meeting held in India. The IOC arrived in Ecuador in late October to begin its work of political and logistical coordination before the event.

The IOC includes representatives of Preparatory Committees from over 20 countries, including Nepal, Korea, Vietnam, Namibia, South Africa, Western Sahara, Palestine, Syria, Lebanon, Cyprus, Greece, Portugal, Cuba, Venezuela, Brazil and the OCLEA (Organization of Caribbean and Latin America Students). The composition gives a truly international character to the festival.

One of the IOC's biggest jobs will be coordinating the political programme of the festival. Already announced topics for the major

conferences include a wide-range of topics reflecting the main slogan of the festival, "for peace, solidarity and social transformation."

The initial schedule will feature major opening and closing ceremonies, show-casing Ecuador. Other days will be themed around each of five global regions: Asia and the Pacific, Africa, the Middle East, Europe, and the Americas.

Sports and cultural events include a photo exhibit, an anti-imperialist film festival, a marathon, and a soccer match.

Conference, seminar and workshop titles include subjects like Foreign Military Bases, Military alliances and Demilitarization and Peace agreements; Youth unemployment in Europe; Palestine: the Zionist occupation, Apartheid wall, danger



of settlements, and the detainees in the Israeli jails.

Other topics touch on issues like Patents and concentration of knowledge, science and technology; Sexual and reproductive rights, Gender Equality; the Peace Process in Colombia; and Natural resources: in the hands of monopolies or in the hands of the peoples?

Ecuador organizing

The local Ecuadorian Committee has sent out three promotion teams doing an effective marathon of publicity across the country. The teams are named after Venezuelan President Hugo Chavez, the historic liberator of Ecuador Eloy Alfaro, and Transito Amaguana, a female indigenous rights activist and socialist. They will bring the banner of the festival to all cities and most large towns in the coastal, Andean and Amazonian regions of the bio-diverse country.

The local host Ecuadorian Committee is using creative ideas like holding a song contest by young progressive musicians. The winners will perform their music at the festival.

The Ecuadorian Committee has also released a flashy new website, with lots of information although exclusively in Spanish. The site is

linked from the Pan-Canadian website, www.18wfys.tumblr.com

Canada organizing grows

The Pan-Canadian Festival Committee is busy purchasing airline tickets. At the time of press, the Festival Committee was scrambling to finalize the details of bulk-buy ticket rate with significant discounts through a Latin American Airline, Drew Garvie told People's Voice.

"We are seeing growing interest, and emails coming in almost every other day," Garvie said. "While we have a core delegation for whom we are fundraising, the Canadian delegation can still include many more people if they are interested."

There are at least 30 confirmed delegates, and anywhere between 50 and 100 people expected. Garvie, who represents the Young Communist League on the Festival Committee, is co-chair with Raphaella Weissgerber, a Vancouver-based youth and community activist.

Local committees are also moving into fundraising mode. Montreal held a fundraiser garage sale earlier in October, while Vancouver is holding a Scary-oke Karaoke night for Halloween. Similar events like raffles, bottle-drives, and fundraising appeal letters are happening in places like Winnipeg, Guelph, Ottawa and Halifax.

Supporters in the trade union movement are urging other labour and progressive groups to help. "We've made a donation to the Kamloops delegation, but more importantly, we wish to encourage more young people to consider making the trip to this great event," the Kamloops District Labour Council President Peter Kerek said in an open letter from the KDLC endorsing the festival.

In Toronto, festival delegates are planning a special night of entertainment and dinner on Oct. 26 at the Greek-Canadian Democratic Organization Hall, 290 Danforth Ave.

And in Vancouver, the annual Revolution Dinner on Nov. 16 sponsored by the Centre for Socialist Education will be a fundraiser for Festival delegates. (See the ad on page 3 for details, or call 604-254-9836.)

To make a donation, send cheques to the Marty Skup Memorial Fund c/o S. Skup, Treasurer, 56 Riverwood Terrace, Bolton, ON, L7E 1S4.

For more information, visit www.18wfys.tumblr.com or write 18wfys.canada@gmail.com.

What's Left

Vancouver, BC

StopWar forum, with speaker from Syria, Mother Agnes-Mariam, Unitarian Church (49th & Oak), 3 pm, Monday, Nov. 11, stopwarca.wordpress.com

Annual Revolution Dinner, guest speaker Michael Parenti, Sat., Nov. 16, 6 pm, Peretz Centre, 6184 Ash St., tickets \$20 (\$10 students) & info from 604-254-9836, sponsored by Centre for Socialist Education.

La Trova Nuestra, evening of Latin American music and socialising, admission \$10, 8 pm, Friday, November 29, Centre for Socialist Education, 706 Clark Drive.

Left Film Night, 7 pm, Sunday, Nov. 24, at 706 Clark Drive, call 604-255-2041 for details.

Surrey, BC

Forum on Ghadar Party Centenary, 2-5 pm, Saturday, November 2, Room 418, City Center Library, 10350 University Drive. Sponsored by People's Voice, speakers on various aspects of Ghadar history, for information call Gurpreet Singh, 778-862-2454.

Winnipeg, MB

6th annual Winnipeg Radical Bookfair, Nov. 8-10, in the A-Zone Building at 91 Albert. More info at wpgbookfairdiyfest.wordpress.com.

Toronto, ON

CUBA by Canadian authors, Friday, Nov. 8, 6:30 pm at York University, Ross 556 South (DLLL Lounge), and Sunday, Nov. 10, 2:30 pm, Steelworkers Hall, 25 Cecil Street. Keith Bolender, "CUBA UNDER SIEGE: American Policy, the Revolution and Its People"; Stephen Kimber, "WHAT LIES ACROSS THE WATER: The Real Story of the Cuban Five; Arnold August "CUBA and Its NEIGHBOURS: Democracy in Motion." Free admission, organized by the Friends of the Cuban Five-Toronto Committee, 416-431-5498.

Montreal, QC

Palestinians And Jews United, boycott/disinvestment/sanctions picket, every Saturday, 1-3 pm, outside Israeli shoe store "NAOT", 3941 St-Denis Street.

People's Voice deadlines

November 16-30 issue: Thursday, Nov. 7
December 1-31 issue: Thursday, Nov. 21

Send submissions to PV Editorial Office,
706 Clark Drive, Vancouver, V5L 3J1
<pvoice@telus.net>

Feathers vs. guns....

continued from page 4

General's introductory comments about Canada using its military force sparingly and that Canada responds "swiftly and resiliently to aid those in need", the strategic wording indicates a much more ominous plan. Canada's position vis-a-vis First Nations and natural resources is laid out as follows:

- First Nations are incapable of managing their own affairs and Canada will control them and make them accountable via legislation;
- Canada owns the natural resources and will sell them;
- Canada will make major investments in infrastructure to protect these natural resources;
- Canada will increase military strength to protect Canadian sovereignty; and
- Increased military will protect Canada's economy from terrorism.

In other words, Canada does not recognize the ownership or rights of First Nations to their lands, waters and natural resources and will expend billions to ensure that no First Nations prevent the extraction of those resources. Canada and its military have referred to First Nations as terrorists before, and will no doubt be labeled as such when they defend their right to say no to mines or hydro-fracking, like in Elsipogtog for example.

This aggressive display of power and intimidation in Elsipogtog was not met with an equal display of violence. Instead, the women, elders and children continued to drum and chant and pray for the health and

safety of their peoples, their Nation and the lands and waters for all Canadians. Instead of scaring people away, this unconstitutional show of force is being met with solidarity blockades all over Canada and the United States.

Listuguj in Quebec has blocked a bridge; Six Nations in Ontario has shut down a highway, there are protests outside Canadian embassies in New York City and Washington; and hundreds of rallies, marches, protests and blockades planned for later today and tomorrow. The horrific images of police violence at Elsipogtog inspired First Nations peoples all over Canada to collect supplies, send warriors and advocate for justice. Harper has inspired Indigenous resistance and action on the ground. There will be more First Nation protests and blockades in the coming days as well.

The Idle No More flame that he lit last year has never faded - it was just waiting to be fanned once again. The solution has always been there:

1. Respect the Nation to Nation relationship (our sovereignty and jurisdiction over our governments, lands and peoples);

2. Address the current injustices (crises in housing, education, food, water, child and family services, murdered and missing Indigenous women); and

3. Share the benefits and responsibility to protect the lands, water and natural resources like the treaties envisioned.

It's Harper's move now - more tanks and RCMP violence or a negotiating table? ●

REDS ON THE WEB

www.comunist-party.ca

www.peoplesvoice.ca

www.ycl-ljc.ca

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<http://solidnet.org>

P.V. 2014 calendar: the truth about the "Great War"

With the centenary of the First World War (1914-1918) approaching, a propaganda bombardment of epic proportions will be launched by the Harper government. Claiming that "Canada was born at Vimy Ridge," the Tories and the pro-war media will spend millions to whip up support for expanding the Canadian military forces and backing the U.S. in new imperialist interventions across the planet.

In reality, this brutal conflict slaughtered an estimated six million soldiers and four million civilians, as part of an imperialist struggle over resources and territories. Another six million people died prematurely as a result of hunger and disease. The so-called "war to end all wars" set the stage for an even deadlier global war just two decades later.

Now on sale, the People's Voice 2014 Calendar is dedicated to the opponents of the "Great War", and to all struggles of the international working class for peace, equality and socialism. The calendar presents the voices of those on both sides of the front lines, who often risked jail or death for speaking against the war.

One of the sharpest critics was revolutionary U.S. journalist John Reed, who wrote the following in April 1917, just as his country was entering the war:

"Whose war is this? Not mine. I know that hundreds of thousands of American workingmen employed by our great financial 'patriots' are not paid a living wage. I have seen poor men sent to jail for long terms without trial, and even without any charge. Peaceful strikers, and their wives and children, have been shot to death, burned to death, by private detectives and militiamen. The rich have steadily become richer, and the cost of living higher, and the workers proportionally poorer. These toilers don't want war - not even civil war. But the speculators, the employers, the plutocracy - they want it, just as they did in Germany and in England; and with lies and sophistries they will whip up our blood until we are savage - and then we'll fight and die for them."

A quarter-century before hostilities began, Frederick Engels accurately predicted: "The only war left for Prussia-Germany

to wage will be a world war, a world war, moreover of an extent the violence hitherto unimagined. Eight to ten million soldiers will be at each other's throats and in the process they will strip Europe barer than a swarm of locusts. The depredations of the Thirty Years' War compressed into three to four years and extended over

the proletarians of England, France, Germany, Russia, and Belgium have for months been killing one another at the behest of capital. They are driving the cold steel of murder into each other's hearts. Locked in the embrace of death, they tumble into a common grave."

British philosopher Bertrand

the exploding shells and the holes are filled with water, and if you do not get killed by the shells you may drown in the craters. Broken wagons and dead horses are moved to the sides of the road, also many dead soldiers lie here. Wounded soldiers who died in the ambulance have been unloaded and their eyes stare at you. Sometimes an arm or

The most penetrating analysis of the war was written by Russian Bolshevik leader V.I. Lenin: "This is a war firstly, to fortify the enslavement of the colonies by means of a 'fairer' distribution and subsequent more concerted exploitation of them; secondly, to fortify the oppression of other nations within the 'great' powers; and thirdly, to fortify and prolong wage slavery, for the proletariat is split up and suppressed, while the capitalists gain, making fortunes out of the war, aggravating national prejudices and intensifying reaction, which has raised its head in all countries. even in the freest and most republican."

The war did spur revolutionary sentiments in many countries. Canadian Communist leader Tim Buck later wrote: "The world imperialist war of 1914-1918 signaled the beginning of the breakdown of capitalism and the transition to socialist society. The epoch of the transition to socialism was ushered in with a crash by the great Russian Revolution. The cheers of the workers storming the Winter Palace in far-away Petrograd were echoed in the hearts of hundreds of thousands of Canadian workers."

U.S. socialist leader Eugene V. Debs was jailed for his anti-war organizing. As he said, "They have always taught and trained you to believe it to be your patriotic duty to go to war and to have yourselves slaughtered at their command. But in all the history of the world you, the people, have never had a voice in declaring war, and strange as it certainly appears, no war by any nation in any age has ever been declared by the people."

Helen Keller, the famous blind socialist activist, urged Americans to "Strike against all ordinances and laws and institutions that continue the slaughter of peace and the butcheries of war. Strike against war, for without you no battles can be fought. Strike against manufacturing shrapnel and gas bombs and all other tools of murder. Strike against preparedness that means death and misery. Be not dumb, obedient slaves in an army of destruction. Be heroes in an army of construction."

Over the decades, even some capitalist politicians have understood the cost of militarism. In a 1953 speech, U.S. President Dwight Eisenhower said, "Every gun that is made, every warship launched, every rocket fired signifies in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed. This world in arms is not spending money alone. It is spending the sweat of its labourers, the genius of its scientists, the hopes of its children. This is not a way of life at all in any true sense. Under the clouds of war, it is humanity hanging on a cross of iron." ●



the entire continent; famine, disease, the universal lapse into barbarism."

One of the few politicians to act on the anti-war resolutions of the Socialist International was Karl Liebknecht, the only Reichstag member to vote against Germany's entry into the war: "This war was not started for the benefit of the German or of any other people. It is an Imperialist war, a war for capitalist domination of the world markets and for the political domination of the important countries in the interest of industrial and financial capitalism. Arising out of the armament race, it is a preventative war provoked by the German and Austrian war parties in the obscurity of semi-absolutism and of secret diplomacy."

Liebknecht was supported by his colleague Rosa Luxemburg: "This world war is a regression into barbarism.... The world war today is demonstrably not only murder on a grand scale; it is also suicide of the working classes of Europe. The soldiers of socialism,

Russell wrote these words after the outbreak of hostilities: "Against the vast majority of my countrymen... in the name of humanity and civilisation, I protest against our share in the destruction of Germany. A month ago Europe was a peaceful comity of nations: if an Englishman killed a German, he was hanged. Now, if an Englishman kills a German, or if a German kills an Englishman, he is a patriot who has deserved well of his country."

The troops on both sides found nothing heroic about battle. Canadian Private R.A. Coldwell wrote this about the battle of Passchendaele: "There was not a sign of life of any sort. Not a tree, save for a few dead stumps which looked strange in the moonlight. Not a bird, not even a rat or a blade of grass. Nature was as dead as those Canadians whose bodies remained where they had fallen the previous autumn. Death was written large everywhere."

German soldier Hans Otto Schetter gave a similar picture: "The whole earth is ploughed by

leg is missing. Everybody is rushing, running, trying to escape almost certain death in this hail of enemy shells. Today I have seen the real face of war."

Behind the propaganda about "the Kaiser's soldiers bayonetting Belgian babies" (a forerunner of the lies to justify the wars against Iraq), the truth is that the war was about profits. During the 1920s and '30s, retired U.S. Marine Corps Major General Smedley Butler toured the continent, presenting his famous speech, "War is a racket." As Butler said, "It is possibly the oldest, easily the most profitable, surely the most vicious.... It is the only one in which the profits are reckoned in dollars and the losses in lives. A racket is best described, I believe, as something that is not what it seems to the majority of the people. Only a small inside group knows what it is about. It is conducted for the benefit of the very few, at the expense of the very many. Out of war a few people make huge fortunes."

Clara Zetkin, who helped organize the 1915 International Women's Peace Conference, wrote: "Who profits from this war? Only a tiny minority in each nation: The manufacturers of rifles and cannons, of armor-plate and torpedo boats, the shipyard owners and the suppliers of the armed forces' needs. In the interests of their profits, they have fanned the hatred among the people, this contributing to the outbreak of the war. The workers have nothing to gain from this war, but they stand to lose everything that is dear to them."

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