the aggressive war and carried out war escalation on the pretext of "safeguarding" the lives of U.S. aggressor troops. This shows that its talk about wanting to "end this war" is sheer deceitful lies.

Since the end of last March, the armed forces and people of South Vietnam have won a series of splendid victories on various battlefields, taking many towns and strategic points and wiping out many enemy troops. This dealt a heavy blow at the "Vietnamization" Plan of U.S. imperialism and further frustrated its neo-colonialism in South Vietnam. To save itself from defeat, the U.S. government has gone so far as to enlarge the scope of its military adventure in Vietnam. But no escalation on the part of U.S. imperialism can cow the heroic Vietnamese people or check their triumphant advance in the war of resistance against U.S. aggression and for national salvation; it can only strengthen further the militant resistance of the people of Vietnam and other Indochinese countries to resist aggression and arouse stronger opposition from the American people and more angry condemnation from the people of the whole world. Facts have proved and will continue to prove that every escalation of the war by U.S. imperialism in Vietnam invariably brings a still heavier defeat upon itself.

The Chinese people and the Vietnamese people are close comrades-in-arms and brothers who share weal and woe with each other. The 700 million Chinese people provide a powerful backing for the Vietnamese people; the vast expanse of China's territory is their reliable rear area. The Chinese people regard it their bounden internationalist duty to do everything in their power to support and assist the three Indochinese peoples in their struggle against U.S. aggression and for national salvation. As long as the U.S. imperialist war of aggression against Vietnam and Indochina continues in any form, we shall firmly support the Vietnamese and other Indochinese peoples to carry their war of resistance through to the end and final victory. end item.

49. - DOWN WITH BOURGEOIS HANG-UPS DISCUSSION GROUP REPORT (Buffalo, 5/20) Recently four members of the Buffalo Student Movement organized themselves into a team to carry out dissemination, study and application of Chairman Mao's "Three Constantly Read Articles" (Serve the People, In Memory of Norman Bethune and The Foolish Old Man Who Removed the Mountains). After long and vigorous discussion the group decided to call itself "Down With Bourgeois Hang-ups Discussion Group." A report of the meeting follows.

To begin our work we looked into the class contradictions in America and analyzed them in relation to the call of the Zone 2 Branch of the American Communist Workers' Movement (Marxist-Leninist) on the "Widescale Dissemination and Living Study and Application of Marxism-Leninism-Mao Tsetung Thought." The U.S. monopoly capitalist ruling class is the most evil and fascist class in the history of the world. Their ideology is based on "exploit and oppress the working people to the maximum to serve self." In opposition to this most evil class stands the most revolutionary class in America, the working class which everyday and every minute is filled with burning hatred for fascism and imperialism and deep aspiration to participate in the liberation of all mankind from exploitation and oppression. The two roads and two destinies in America are crystal clear. But the monopoly capitalists are constantly sending their agents into the mass movement to promote gloom and doom, aspirations to serve self, decay and para-sitism in a vain hope of stagnating and paralyzing the revolutionary masses and maintaining their own wretched existences. This is the role of the holy alliance of the so-called left, the revisionists, Trotskyites, etc. and the hidden bourgeois individualists and liberals inside the revolutionary movement who spread the outlook of the bourgeois amongst us.

One comrade in our discussion group explained in great detail some of the recent class struggle inside American Communist Workers Movement (Marxist-Leninist) against the line of bourgeois individualism and liberalism. We see clearly that the purpose of the individualist and liberal line is to corrode the revolutionary will and communist spirit of our fighting comrades and under-
mine the solidarity of our revolutionary organizations. These following liberal and bourgeois individualists line out the shamefully correct notion that any sacrifice for revolution or change in self for the sake of revolution is impossible. They pay lip service to the revolutionary aspirations of our people and to MAO TSE-TUNG THOUGHT but when the time comes to concretely ignite a spark among our people's genuine proletarian aspirations, they apply MAO TSE-TUNG THOUGHT to building the PARTY by organizing actual discussion groups among advanced fighters of these liberals and bourgeois individuals are not interested.

Our own experience is that revolution means hard work and self-sacrifice. We all have deep experience with the so-called "alternatives" offered by the bourgeoisie of working for "liberation" of self and sect in the guise of making revolution. All these avenues lead to fascism and create individuals in the fascist image, solely serving self. Since we all have genuine aspirations for a new way of life, we have cast off this baggage and taken up the path of uncompromising struggle against fascism under the correct leadership of the American Communist Workers Movement (Marxist-Leninist) and our great leader Chairman Mao. We are enraged against liberalism and bourgeois individualism inside the revolutionary movement and determined to oppose this influence. We see clearly that all things which keep us from taking up the concrete and practical work necessary to build the PARTY and arouse the masses must be opposed. We have no hang-up about opposing all that is decadent, passive and moribund, that is each and every thing created by monopoly capital in its death-bed struggle. Our own experience shows that the new America can only be built in the image of the proletariat. That is in the spirit and image of the heroes described by Chairman Mao in his "Three Constantly Read Articles" and "That is the true spirit of our people's spirit of revolutionary heroism and self-sacrifice and it is opposite of the expiring and collapsing spirit of the liberals, bourgeois individualists, social-fascists and fascists. We have vowed to oppose the influence of such degenerates within the revolutionary organization and the mass movement by repudiating bourgeois hang-ups and using the "Three Constantly Read Articles" as our guide for MAKING SELF TARGET OF REVOLUTION, MAKE MASS TARGET OF REVOLUTIONARY PROPAGANDA.


(Providence, 5/5) The following are excerpts from the presentation delivered by a member of Rhode Island Student Movement in the campaign to COMBAT CULTURAL FASCISM.

Since the publication of the cultural revolution program in late August of 1971, RISM has experienced a significant growth and development. This growth has shown itself in two basic areas, the internal life of the organization and the external life.

In both areas a protracted struggle over correct or incorrect methods of work has intensified on all levels and has raised a number of serious political questions regarding: 1. WHAT IS A REVOLUTIONARY, 2. HOW CAN WE BECOME REVOLUTIONARY, 3. IN WHAT WAYS HAVE WE BECOME REVOLUTIONARY, and 4. WHAT CAN WE LEARN FROM OUR PAST EXPERIENCE TO AVOID FUTURE MISTAKES IN STRENGTHENING OUR TIES WITH PEOPLE AND BUILDING ORGANIZATION ON A REVOLUTIONARY BASIS.

The CAMPAIGN TO COMBAT CULTURAL FASCISM was intended to do one major task in regard to our outlook and work. To develop the unity of all progressive elements locally in a common protracted struggle against fascist ideology and, in doing this, to provide an atmosphere in which revolutionary ideas, consistent with the present level of the American people's struggle against fascism could develop and spread more fully.

The general question of "what is fascism" and "Does it exist here" are indeed real questions and the answers must be clear in all our minds, but these questions cannot remain at this level for long here in the heartland of fascism. It is necessary to know and understand the world, but knowledge and understanding become shallow and soon dissolve unless linked with participation in changing the world. This is the reason why we, at this time, are raising discussion under the general theme of unity, and the particular theme of mass democracy vs. social fascism.

The most important question now is not simply how to come to understand the world but how to change the world and then further understand it by participating in changing the world in all spheres of our lives. This is done by uniting with others.

The question of organizing and uniting with others raises the more general question of WHAT IS REVOLUTIONARY? To answer this question we must look much farther than the polemic of left journals and the well-wishing of many concerned individuals who say that they want to change the world. We have to look at what people say, what people actually do, and what the effect of these two things are in the world.

From our experience we've come to see that we can discuss whether a person or organization is genuinely progressive or revolutionary on the basis of a few major factors.