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ouries; it was aimed solely at the federal connection. The second, of 1965-66, moved into labor struggles, planting bombs at such places as Dominion Textiles and the LaGrenade Shoe Co., both with anti-labor policies; it was this organization which included Pierre Vallieres and Charles Gagnon.

The third began in 1968, hitting strike bound companies, federal buildings and, significantly, centres of Anglo-American capital and provincial political parties (e.g. 7-Up during a bitter strike, the Stock Exchange, the Liberal Party's Reform Club, the homes of Charles Hershorn, President of Murray Hill and Jean Drapeau, Mayor of Montreal).

Like its predecessors the third FLQ was not organically tied to the movement, but its activities reflected the changes in direction in Quebec.

But the symbols of repression in Quebec were two intellectuals who had been the ideological leaders of the 1966 Front de Liberation Quebecois—Pierre Vallieres and Charles Gagnon.

Vallieres and Gagnon were arrested and charged with murder for their roles in the bombing death of Therese Morin, a strikebreaker at the LaGrenade shoe factory, in 1966.

Vallieres and Gagnon's supporters have maintained that they are not criminals at all, but political prisoners. On October 31, 1969 the state hit them with a political charge—sedition.

The sedition clause in the Criminal Code of Canada reads:

Section 60(4): "Without limiting the generality of the meaning of the expression "seditious intention", everyone shall be presumed to have a seditious intention who (a) teaches or advocates, or (b) publishes or circulates any writing that advocates the use without the authority of law of force as a means of accomplishing a governmental change within Canada."

Section 62: "Everyone who (a) speaks seditious words, (b) publishes a seditious libel or (c) is a party to a seditious conspiracy is guilty of an indictable offense and is liable to imprisonment for 14 years."

The basis of the charge was a book, Les Negres Blancs d'Amérique, written by Vallieres in prison. The prosecution presented such excerpts from the books as "global revolution... must be organized—intelligently, morally, politically and militarily—into a truly revolutionary force..." and smash, once and for all, the yoke of slavery and to take over control of their own destiny..." to back up its case.

Sedition is a rarely-used charge, but this was the second time it had been applied within two months. Following an LIS march in St-Leonard in September, during which the riot act was read, Raymond Lemieux, Laurier Gravel, another LIS leader, and ex-boxer Reggie Chartrand of Les Chevaliers de l'Independance, were also hit with sedition charges. Like Vallieres and Gagnon, they are now awaiting trial.

This was one part of a marked intensification of the repression campaign. An anti-repression march called Operation Liberation, demanding the release of Vallieres and Gagnon and the resignation of Remi Paul, and trying in repression with such questions as Bill 63, St-Leonard, and McGill was already being planned for November 7 when the police mutiny happened. At that point, Montreal Executive Committee Chairman Saulnier, federal Prime Minister Trudeau and a little-known Quebec lawyer entered the fray.

Saulnier lit out after the Quebec branch of the federally-sponsored Company of Young Canadians, accusing it

of harboring subversives and demanding a Royal Commission to investigate it. The nature of the Company's activities had been known for a long time and Saulnier's timing suggested that he was trying to deflect mounting criticism of his administration for its role in the October 7 uprising.

Trudeau made the usual attack on "subversives" and threw in another favorite bogeyman—the French-language network of the CBC, some of whose broadcasters are independentists. He demanded the network be "more balanced" politically or the government might "put the lid on." His speech, to a \$50-a-plate Liberal fundraising dinner in the Queen Elizabeth Hotel, prompted Le Devoir to run a cartoon of an elegantly-dressed man with a key standing on a copy of Cite Libre, the intellectual journal through which Trudeau carried on his fight against Duplessis and his "Padlock Law" in the 1950s. "Enough of this nonsense," it quoted from the speech.

Lawyer Anthony Malcolm, chairman of the Canada Committee and vice-president of the Quebec section of the Liberal Federation of Canada was next. In a speech to the Mount Royal Women's club, he named 27 "subversives" operating in Quebec and charged that members of the Quebec movement were being trained in Cuba, had financial support from the Palestinian guerrilla group Al Fatah, and were also receiving help from Algeria, the Soviet Union, and the Black Panther Party in the United States.

Quebecois dans la Rue

It was in this atmosphere that 3,000 people gathered in the rain in Montreal's Lafontaine Park on November 7 and marched to the Palais de Justice. The slogans were militant and a few molotov cocktails were thrown, but by and large the demonstration was peaceful. Then, on the way to l'Universite du Quebec for a rally, the cry went up, "A la rue St-Jacques!" and the demonstrators marched through the city's financial district. At first they were only chanting slogans, then someone broke a bank window, and before the police broke up the demonstration with motorcycles the windows of many of Quebec's major corporations and financial institutions had been smashed and several rocks thrown into the offices of The Montreal Star.

The next day, Saulnier announced that the Executive Committee would take into its own hands the power to ban demonstrations and public assemblies at will. "It is because we have neither money nor official propaganda on our side that we have to take to the streets," Raymond Lemieux commented. "And we will take to the streets again."

On November 10, Michel Chartrand became the sixth person in less than two months to be charged with sedition in Quebec.

One member of the Toronto left came to Montreal for the Operation Liberation march, and found himself on St. James St. being charged by rows of cops on motorcycles. Horrified, he grabbed the midnight flight back to Toronto.

Another Toronto radical listened to a Montreal friend describe the feelings of liberation and collective consciousness in the crowd that marched down Ste-Catherine St. during the police strike, smashing the windows of English businesses. "I don't believe this kind of thing can happen," he said.

But Quebecois had grown used to motorcycle cops, arbitrary arrests, and sedition charges.

And they know that the kind of thing that occurred October 7 can and does happen, and would happen again.

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Seven Up and Victoria Precision, and the manual laborers of the cities of Laval and Montreal and the men of Lapalme, they know the reasons well.

The Dupont of Canada workers, they also know them, even if soon they will only be able to tell about them in English (thus assimilated, they will increase the number of immigrants, Neo-Quebecois, the favorite children of Bill 63). And the policemen of Montreal, the arms of the system, they must have understood those reasons; they must have seen that we live in a terrorized society, because without their force, without their violence, nothing functioned on the 7th of October.

We have had our fill of the Canadian federalism which penalizes the dairy producers of Quebec to satisfy the needs of the Anglo-Saxons of the Commonwealth; which maintains the decent taxi drivers of Montreal in a state of half-slavery while blatantly protecting the exclusive monopoly of nauseating Murray Hill and its assassin-owner Charles Hershorn and his son Paul, who repeatedly, on the night of October 7, grabbed the 12-gauge shotgun from the hands of his employees to fire at taxi drivers and so fatally injure Corporal Dumas, killed as a demonstrator; which carries out an insane import policy while throwing into the street, one by

one, the small wage-laborers in the textile and shoe industries, the most downtrodden in Quebec, for the profit of a clutch of accursed 'money-makers' in their Cadillacs; which classifies the Quebecois nation as one of Canada's ethnic minorities.

We, like more and more Quebecois, have had our fill of a government of hand-puppets which performs a thousand and one acrobatics to charm U.S. millionaires, begging them to come and invest in Quebec, La Belle Province where thousands of square miles of forests full of game and fish-stocked lakes are the exclusive property of these same all-powerful Seigneurs of the twentieth century;

of the hypocrite, Bourassa, who falls back on the Brinks armored cars — the true symbol of the foreign occupation of Quebec — to keep the poor Quebecois 'natives' in fear of the misery and unemployment to which we are so accustomed;

of our taxes which Ottawa's man in Quebec wants to hand out to the English-speaking bosses to give them "incentive," I kid you not, to speak French, to negotiate in French: 'repeat after me: "cheap labor means' main-d'oeuvre a bon marche";

of promises of jobs and prosperity, when we

will always be the faithful servants and boot-lickers of the 'big shots' as long as there are Westmounts, Town of Mount Royals, Hampsteads, Outremonts, all those fortresses of high finance of St. James Street and Wall 'Street'; as long as all of us, Quebecois, have not driven out by any means necessary, including arms and dynamite, those economic and political 'bosses' who are ready to stoop to any level in order to screw us better.

We live in a society of terrorized slaves, terrorized by the big bosses, Steinberg, Clark, Bronfman, Smith, Neapole, Timmins, Geoffrion, J. L. Levesque, Hershorn, Thompson, Nesbitt, Desmarais, Kierans, (Beside these, Remi Popol the gasket, Drapeau the 'dog', Bourassa the Simard sidekick, Trudeau the faggot, they are 'peanuts'.)

Terrorized by the capitalist Roman Church, even if this seems less and less obvious (but who owns the Stock Exchange Tower?), by payments to Household Finance, by the advertising of the masters of consumption, Eaton's, Simpson's, Morgan's, Steinbergs, General Motors ...; terrorized by the closed precincts of knowledge and culture called universities and by their ape-directors Gaudry and Dorais and the sub-ape