Down with Revisionism, Opportunism, Renegacy and Betrayal! Bolshevize the Party! Prepare for the Coming Revolutionary Storms!

Reference material published at the request made by Party activists in Montreal at the Rally organized by the Party to usher in the Year of Stalin

Since 1963, the struggle to re-establish a Marxist-Leninist Communist Party, a truly professional Leninist Party linked with the proletariat and its class allies and capable of leading them in a conscious, planned manner from the three coordinated and inter-connectic sides, theoretical, political and practical conomic, as Engels describes, has travelled a tortucous, zigzagged path in opposition to revisionism and opportunism of all hues. At the centre of this struggle and leading it forward in a persistent, dogged manner has been the Internationalists (1963-69), the Canadian Communist Movement (1969-70) and with the birth of the Party in March 1970, CPC(M-L), led by Marxism-Leninism and proletarian internationalism. At this time when the Party and its glorious history of struggle is being set upon in an unprecedented manner by the state, the Moscow revisionists, Titotics, "Eurocommunists" but especially by the latest front of imperialism. Chinese revisionism and its "three world" theorists of all types, when the imperialist superpowers are fascizing their states and preparing for world war, when every effort is being midel to ilquidate our Party and Marxism-Leninism in Canada, the communist militants must reflect as never before upon Lenin's brilliant theory explaining the bond between opportunism and imperialism:

"The receipt of high monopoly profits by the capitalists in one of the numerous branches of industry, in one of the numerous countries, etc., makes it economically possible for them to bribe certain sections of the workers, and for a time a fairly considerable minority of them, and wit them to the side of the bourgeoiste of a given industry or given nation against all the observable minority of them, and wit them to the side of the bourgeoiste of a given industry or given nation against all the observable there much earlier than in other countries. Some writers. It. Martov, for example, are prone to wave aside the connection between imperialism and opportunism in the working class movement — a partic opportunism is by no means a guarantee that his pool of a malignant abscess on a healthy body can only cause it to burst more quickly and hims relieve the body of li. The most dangerous of all in this respect are those who do not wish to understand that the fight against imperialism is a sham and humbug unless it is inseparably bound up with the fight against opportunism. private economic and private property relations constitute a shell which no longer fits its contents, a shell which mist inevitably decorpy if its removal by artificial means be delayed: a shell which may continue in a state of decay for a fairly-long period (if, at the worst, the cure of the opportunist abscess is protracted), but which will inevitably be removed." (allemphagis added)

The scientific shelfance of Lenin's theory regarding the bond between imperialism and opportunism, the absolute necessity to "cure the opportunist abscess" as a precondition to social revolution of the proletariat, has been made and is every day making itself clear to the militant fighter-activists of our Party. body can only cause it to burst more quickly and thus relieve th

revolution of the proletariat, has been made and is every day making itself clear to the militant fighter-activists of our Party. This has been especially so in the protracted and insidious war waged to liquidate our Party by the Chinese Party leadership and its opportunist agents here in Canada since the very founding of the Party and before. Indeed, as we reflect seriously over the last four years especially, but also over the very early years of establishing the Party of communist militants on the basis of Marxism-Leninism, the most trouble has been made by-those both inside the Party and the alleged "Marxist-Leninists" (including the whole gambit of revisionists, trotskyists, "three worldists") "who do not with to understand" the "bond" between both insuce the Party and the angled Markist-Liminas (including the whole gambi of revisionists, trotskyists, "three worldists") "who do not wish to understand" the "bond" between imperialism and opportunism, who simply do not get that our social revolution of the proletariat is directed against opportunism and imperialism. This explains why instinctively opportunist so fall hues wage their war against was. Every opportunist trend in Canada, every sect and elique, from the social-democratic wing of the labour aristocracy (NDP), to the modern Khrushchovite revisionism and its "three world theory", the trotskyites and others have one common battle cry. "Liquidate CPC(M-L)". This war that they wage under the signboards of "socialism", "communism", "genuine Marxism-Leninism", whatever, is identical to the war waged against us by the monopoly bourgeoisie, by U.S. imperialism, Soviet and Chinese social-imperialism, etc. The whole opportunist front is financed. trained, mobilized and set into action against the political Party of Marxist-Leninist revolutionaries because imperialism knows that to "continue no astee of deexy for a fairly long period"; it must ensure that the life of the "opportunist. imperialism knows that to "continue in a state of decay for a fairly long period" it must ensure that the life of the "opportunist abscess is protracted". That is what Lenin means by the "bond" between opportunism and imperialism. And for us who are organizing our Party in Canada, a country whose whole history is bound up with the world hegemony of the two most powerful imperialist states in the 19th and 20th centuries, England (whereorganizing our Party in Canada, a country whose whole history is bound up with the world hegemony of the two most powerful imperialist states in the 19th and 20th centuries, England (whereast Lenin teaches us "certain Features of imperialist development were observable there much earlier than in other countries") and the United States of America which emerged as the head of the whole imperialist camp at the end of World War II, and is today one of the two man imperialist superpowers. The communist fighters, the serious revolutionaries, those who have taken up as theit jild mission organizing social revolution as a practical task right here in Canada, have "no illusions about 'optimism". In regard'to opportunism". Illusion-mongering is the stock in trade of opportunism because its motive is to prolong the life of imperialism, of the status quo, and lull the people asleep in the face of the greatest disaster ever facing mankind, the preparation of yet another imperialist world war. The strength of our Party, its links with the masses, the only guarantee that imperialism can be toppied here. Thus to build the Party, to strengthen its links with the masses, meant to wage merciles struggle against opportunism of all hues, especially this latest "abscess", the "three world theorists", whose "rapid growth" we have seen in the last few years.

The struggle against this latest hyportunist front with its beadquarters in Peking did not begin as its leaders would like to suggest in just the last few years — i.e. since 1974 when Teng Hsiao-ping mobilized them from the Chinese embasy to liquidate our Party as part of his contribution to the Sino-U.S. alliance against world revolution. No, this fight goes back to the founding of the Internationalists headed by Hardial Bains in March 1963 and the formation of the Progressive Workers Movement headed by Jack Scott in 1964, both in Vancouver, BC. As history unfolded these two trends proved to be irreconcilably opposed one against the other because the first represented the aspirations of the revolutionary youth and students to merge the theory of Marxism-Leninism with the working class movement through the reconstruction of agenuine Leninist Party of professional revolutionaries, and the second represented a wing of the labour aristocracy, a stratum of working class movement through the reconstruction of a genuine Lenninst Party of professional revolutionaries, and the second represented a wing of the labour aristocracy, a stratum of opportunists who wanted to tie its political destiny to the pragmatic policies of the Communist Party of China. It is no mere coincidence that the whole united front of opportunists who have posed on the political scene over the last few years as "genuine Marxist-Leninists" take as their starting point the denunciation of the Internationalist document Necessity for Change written for the Necessity for Change Conference in London in 1967. The heart and soul of this document, its political-ideological essence is a declaration of the necessity for Change written of the Necessity for Change Conference of the Necessity of Change Conference of the Necessity for Change Conference of the Ne litical-ideological essence, is a declaration of the necessity nucar-neconjucia researce, is a occaration of the necessity tore revolutionaries to smash pragmatism, the ideology of United States imperialism, and inevitably, in one form or another, of world imperialism, including social-imperialism. In practical terms smashing pragmatism meant organizing a political Party of Marxist-Leninst revolutionaries dedicated to the struggle against opportunism in the workers' movement. For those against opportunism in the workers' movement. For those who grasped the sesence of Necessity for Change this meant uniting the revolutionaries in a political Party based on the theory of the proletariat, Marxism-Leninism (Mao Tsetung Thought being considered nothing more than Marxism-Leninism embodied in the leadership of the Communist Party of China, which under those extremely complicated conditions of history seemed to be leading, together with the Party of Labour of Albania, the International Marxist-Leninist Communist Movement in struggle against Khrushchovite revisionism and Soviet social-immercialism).

struggie against Abrusticinovie revisionalist.

Thus, the central political issue both in consolidating the Internationalists in Canada (1967) and then re-organizing the Internationalists in Montreal in 1968 was for the communist revolutionaries to unite in opposition to pragmatism and come under the discipline of Marxism-Lennism — in short to make a discluding with the ideas of the old society. For without a under in discipline of Matxism-Leminism — in snort to make a radical rupture with the ideas of the old society. For without o political Party based on revolutionary theory, as Lenin teaches there could be no revolutionary movement; there could only be opportunist movements: movements which were merely firement in the hands of the imperialists to liquidate revolution and allow capitalism to "continue in a state of decay for a fairly long period". Today all the wretched opportunists who sprung up like poisonous mushrooms after the call of the "the poisonous mushrooms after the call of the "three wor theorists" in Peking are in typical pragmatic and shamele fashion writing their apologia for their perfidious work attempting to liquidate CPC(M-L). In these apologia "defend" their wretched and cowardly attacks against our Par and the International Marxist-Leninist Communist Movemen they not on a bin air about bein "threating".

and the International Marxist-Leninist Communist Movement, they put on a big air about being "historians" of the "new communist movement" as they fancy themselves. With all manner of lies they are trying to cover their tracks as chieftains of all the opportunist, i.e. imperialist, movements which preceded the formation of CPC(M-L), and against whom the Party was built winning to its ranks the best revolutionary elements away from them. With the advantage of hindsight the opportunists are playing what they think is a clever game to fool the people. What is this game they are playing in their literary-political efforts to liquidate the Party? They are trying to claim that the reason they could not participate to build CPC(M-L), was because the "political line" of the Party was wrong, especially its reason, they allege, they had to draw clear lines of demarcation analysis of the "principal contradiction" in Canada. For this reason, they allege, they had to draw clear lines of demarcation between themselves and CPC(M-L), lines which in fact had been drawn long before by their refusal to take up the mission of credence to this fraud about "principled differences over political credence to this fraud about "principled differences over political

between themselves and CPC(M-L), lines which in fact had been drawn long before by their refusal to take up the mission of building a Party of Marxist-Leninists. In order to give some credence to this fraud about "principled differences over political line", that is, in order to give themselves the appearance of being "Leninist" and "most correct" while the Party was "neorevisionist", "nationalist", etc., they have made a big fuss and commotion about the strategy and tactics of the Canadian revolution. They have distorted every position put forward by the Party, have been unable even to point out, where the Party's position was mistaken or inconsistent in tigrallysis, and have instead put forward, each and every one, their "obyn" distortions of Lenin's theory of imperialism.

Secondly, their opportunist game on behalf of imperialism and its state security apparatus involves ascribing to CPC(M-L) a political practice which they themselves have been practising against the Party and the Internationalists since the mid-sixties. This practice is characterized by maximum sectarianism, gossipmongering, provocation, character assassination, police spring and open physical violence — methods inherited from their mentors, the Soviet, Chinese, Vugoslav, "Eurocommunist" revisionists and social-fascists. This spontaneous habi of those indoctrinated by the reactionary philosophy of pragmatism, that is of ascribing to others one's own reactionary, petty motivations and perfidious behavior in a very self-righteous manner, is stock in trade for every opportunist. Some of the worst of these types, thoroughly opposed and exposed within ther anks of CPC(M-L) and purged out of the Party, have, as is common in the International Communist Mowement, become the most virulent anti-communist renegades and opportunist agents of popularity itself": and in an historice and united in its conviction and determination to build our Leninist Party by purging itself" and in an historice and united in its conviction and metaromations, the control

against the organization of Canadian Marxist-Leninists. When the Internationalists re-organized in Montreal in May 1968, opportunists of all hues were parasitring off the spontaneous upristing of the masses, the youth and student movement, the workers' movement, etc., which were in upheaval against imperialism and revisionism. The social democrats and Khrushchovites exercised a stranglehold over the trade unions. The youth and student movement was throttled by the "heroes" of the New Left, who with the active collaboration of the revisionists and social democrats, had for several years been promoting U.S. imperialist theories about the "end of ideology" her "death of the "old left", and gave rise to all sorts of nanarchist, syndicalist and terrorist trends, all of which played the role of tools of reactionary intrigue for the Canadian state, enabling it to syndrams; and terrorist trends, all of which played the ro-tools of reactionary intrigue for the Canadian state, enabling inflict serious blows against the revolutionary upsurge with War Measures Act in October 1970.

In May 1968, the only organization which claimed to be In May 1968, the only organization which claimed to be Maxist-Leninist aside from the Internationalists was the Progressive Workers' Movement in Vancouver, led since it was founded in 1964 by Jack Scott. Although PWM had issued a call for the formation of the Canadian Marxist-Leninist Party in 1964, the leadership proved incapable and unwilling to build such a Party. By 1968 PWM was on the verge of liquidation because they had not organized themselves on the basis of Leninism in a consistent principled opposition to the modern revisionist party headed by Buck and Kashtan. Instead they conciliated with revisionism; they were a mere tool of the Chinese Party, which as facts now show, also played a vacillating unprincipled and pragmatic role in its opposition to medien revisionism in this period. Thus at a very critical juncture in the history of the mass movement in Canada there was no organized centre of Marxism-Leninism. In Toronto, the PWM, thoroughly infiltrated by American agents and opportunist elements, split infiltrated by American agents and opportunist elements, split centre of Marxism-Lennissm. In Toronto, the PWM, thoroughly infiltrated by American agents and opportunist elements, split into two anti-communist factions. One, Canadian Liberation Movement, took up a straightforward reactionary nationalist line as a pretext to oppose building a Marxist-Leninist Party. This clique has since been liquidated and its rotten opportunist internal life revealed for all to see. A second clique organized by an American agent became a branch plant of the trotskysis Progressive Labour Party in the U.S., and called itself the Canadian Party of Labour. Its basis for existence was to split from the International Communist Movement then headed by reactionary", it took up the banner of U.S. imperialist aggression in Vietnam under the pretext of opposing Vietnams.

in Vietnam under the pretext of opposing Vietnamese revisionism.

Thus, the central issue at this time was the formation of the Party of Marxist-Leninists. If was not at all a 'matter of concocting some 'analysis' of Canduárs' economy and in pragmatic fashion proclaiming a 'principal contradiction'. The issue was uniting the 'Marxist-Leninist' in 'a Party to fight modern revisionism' and opportunism of all Nues. But Jack Scott and his clique in PWM had as first principal opposition to formation of a Marxist-Leninist Party, despite their posturing for over four years. One only media to study carefully the two documents, "Statement Issued by the Canhadian Internationalists (Marxist-Leninist Youth and Student Movement) on February 2, 1969 in Vancouver Concerning the Organization of the Marxist-Leninist Movement in British Columbia Towards Building a Genuinely Marxist-Leninist Party in Canada' and Marxist-Leninist Movement in British Columbia Towards Building a Genuinely Marxist-Leninist Party in Canada" and PWM's "Position on Our Relationship to the Struggle to Build a Marxist-Leninist Party in Canada" to see the different attitudes of the Internationalists and PWM. From the point of view of the Internationalists what is decisive is to build a Party in order to "work resolutely towards the defeat of U.S. imperialism in Canada and elsewhere, the overthrow of capitalism with the establishment of the dictatorship of the proletariat", with the Cara mostifion that the instruments of mospanda (sweifically

establishment of the dictatorship of the proletariat", with the clear position that the instruments of propaganda (specifically the magazine Progressive Worker) should be used "for struggle on various problems concerning the building of a Marxist-Lenninst Party".

On the part of PWM, what was central was establishing its circle in BC and using its magazine for "ideological struggle throughout the whole of Canada" and maintaining "contacts with groups aspiring to build Marxist-Lenninst organizations in other areas of Canada" and paying lip service to building "one Marxist-Lenninst Party in Canada." We say "lip service" for two reasons:

1 PWM had four vears (with many militant activists) to build a Leninist Party in Canada." We say "lip service" for two reasons:

1) PWM had four years (with many militant activists) to build a
national Party and were either unwilling or unable to do so; 2) a
letter sent from PWM to the North American Conference of
Anti-Imperialist Youth, May-7-12, 1969 in Regina. If they were
serious about "the goal of all Marxist-Leninists should be... for
one Marxist-Leninist Party in Canada" (which they wrote in a
solemn declaration on February 2, 1969), why would they write a
tetter to the North American Conference of Anti-Imperialist
Youth and in their first sentence say. "The Progressive Workers"
Movement is unable to send a delegate to the North American
Conference of Anti-Imperialist Youth as we are more concerned
at present with local organizing." The nawer is made clear in Conference of Anti-Imperialist Youth as we are more concerned at present with local organizing? The answer is made clear in 'some suggestions' they offer the youth. Underlying all their 'some suggestions' as try principle is opposition to the formation of a politically and ideologically monolithic Party based on the theory of Marxism-Lennism. Point I says: 'The anti-Imperialism movement is the basic unity through which people can be mobilized to oppose imperialism. In an open and honest anti-Imperialist movement one which includes all their emphasts; political elements opposed to imperialism, people are brought into contact with socialist (sie) and many other political philosophies, and through practice and the presentation of various political lines by the various political elements, develop politically. The main purpose of the anti-imperialist movement is to mobilize as many people as possible to oppose imperialism, and for the group itself partisan political questions should be of secondary importance.' (*Learnfrom the Teachers by Negative Example, p. 68) Here is Jack Scott's revisionist line of "let a hundred lowers blossom, a hundred schools of thought contend". This is an 68) Here is Jack Scott's revisionist line of "let a hundred flowers blossom, a hundred schools of thought contend". This is an opportunist pollicial position meant to prevent the creation of a Marxist-Leninist Party. The letter says, emphasizing the same anti-Party line, "The anti-imperialist movement, as we said before, must be a forum where, firstly, actions are proposed to oppose imperialism, and secondly where various political philosophies contend and recruit members." The other piece of advice is that the issue of the Great Proletarian Cultural Revolution should not be made an issue in the "anti-imperialist movement", as "support for or opposition to the cultural revolution is a socialist question and one should not require the anti-imperialist group to take a position on it." (Learn from the

Teachers by Negative Example, p. 70)

Jack Scott, the leader of the now-defunct PWM, wrote in May 1969 to anti-imperialist youth that they should not take a stand on the question of the Great Proletarian Cultural Revolution in China because "support for or opposition to the cultural revolution is a socialist question", that is, it is a matter of "ideological struggle" between "socialists" whether this historic event should be supported or opposed. Let us leap ahead of ourselves a moment and bring attention to the fact that in Strugglel, led by Charles Gagnon, in front of a rally of "genuine Marxist-Leninists" in Montreal on October 9, 1976, all of whom at that time resolutely supported and propagated in their press Marxial-Loninist' in Montreal on October 9, 1976, all of whom at that time resolutely supported and propagated in their presson a consistent basis and took up as their own political line, the "theory of three worlds", publicly made self-criticism and bowed in respect to this same man, Jack Scott, Indeed, in their theoretical journal, Proletarian Unity (Vol. 1, No. 3, February 1977), they feature Jack Scott with a photograph and by-line reading: "Jack Scott, a Marxist-Leninist communist devoted to the cause of socialism for more than 45 years". was treated to a standing ovation several minutes [ong by the participants paid homage to his revolutionary fidelity and via him, to all those true communist who modeled the revolutionary tradition of the Canadian proletariat. "(p. 5))

Would a "Marxist-Leninist communist devoted to socialism for more than 45 years", a man with "revolutionary fidelity" in the historical conditions of 1969 advise a conference of anti-imperialist youth to take a so-called "non-partisian" stand towards

the historical conditions of 1969 advise a conference of antimeralist you ho take as o-called "mon-parisian" stand towards
the Great Proletarian Cultural (Revolution. Today Charles
Gagnon and his organization in Strugglet claim great fidelist
on the Marxist-Leninist line of the PLA, pose as opponents of the
"three works theory" and try through bluter and lies to pain"
CPC(M-L) with their yellow paint, Let us remind Gagnon and in
Strugglet what the PLA, tyles international public opinion
regarding its attitude in the conditions existing at the time
towards the Great Proletarian Cultural Revolution." Our Paris
mapported the Cultural Revolution at the personal request of
Man Tsetung, who declared to our Party that China was facing as
colosial danger, and that no one knew who would win in China
the socialist forces or the revisionist (From minutes of the talk
with the delegation of the Albanian Party and Government, May
1966). The Party of Labour of Albanian assisted China at a very
critical moment, when it was going through great upheavals and
was being aswagely attacked by the united imperialist-revisionis
front. It supported the general line of the Cultural Revolution for
the liquidation of the capitalist and revisionist elements who had
surped key positions in the Party and state power, though it did
not agree over many questions of principle and methods which
guided this revolution and were used in it. By supporting the
Cultural Revolution, our Party nurtured the hope that it would
find the road of rune revolution may struggle, led by the working
class and its vanguard, the Communist Party. The entire period
of the great Cultural Revolution was a very difficult period for
socialism in China, it created a complicated and chaotic
situation." (Letter of the CC of the Party of Labour and the
Government of Albania to the CC of the Party of Labour and the
Government of Albania to the CC of the Communist Party Ty

But what are the eloquent facts of history? In May 1969, the PLA
"supported the muster in favour of th Anti-imperiants: routin naise the Great Proletarian Cultural Revolution as a mighty leap forward in the world revolution by both strengthening the proletarian forces within China, the bastion of world revolution, by re-emphasizing the right to rebel against reactionaries throughout the world and by exposing the See page 3: DOWN WITH REVISIONISM!

true nature of the Soviet revisionist renegade clique. Long Live the Great Proletarian Cultural Revolution! Long Live the Dictatorship of the Proletariat! Long Live Marxism-Leninisman Mao Tastung Thought! Long Live the Great Leader Chairman Mao! A Long Long Life to Himl Death to U.S. Imperialism, Soviet Social-Imperialism and All Forms of Reaction! Proletarians and Oppressed People and Nations of the World Unite!"

Unite!"
This resolution was adopted in May 1969 in Regina, Saskatchewan, under the direct political leadership of Hardial Bains. Is it not too much to ask honest and sensible people who in actual political life in those "ancient days" back in 1969 was "devoted to the cause of socialism" and upholding revolutionary fidelity?" Was it Jack Scott who advanced the line that 1) "partisan political questions should be of secondary importance," and 2) "support for or opposition to the cultural revolution is a socialist question and one should not require the anti-imperialist group to take a position on it?" Or was it the anti-mperialist group to take a position on it? Or was it the PLA led by Enver Hoxha and the Anti-Imperialist Youth led by Hardial Bains who I) advocated "the road of true revolutionary struggle led by the working class and its vanguard, the Communist Party" and 2) "supported the Cultural Revolution" and opposed the "united imperialist-revisionist from?" Who advocated to the Communist Party and 2) are proposed the "united imperialist-revisionist from?" Who advocated to the Communist Party and 2) are proposed the "united imperialist-revisionist from?" Who advocated to the Communication of th front"? Who adopted a pragmatic stand taking the expedient opportunist road of capitulating to the pressure of the "united imperialist-revisionist front"? It was Jack Scott. That is an historical fact. Who took a principled Marxist-Leninist stand in defence of the "road of true revolutionary struggle led by the working class and its vanguard Communist Party" as well as "supported the Cultural Revolution" and "assisted China at a very critical moment, when it was going through great upheavals and was being savagely attacked by the united imperalist-revisionist front"? It was the Party of Labour of Albania headed by Enver Hoxha, the international Marxist-Leninist parties and, in Canada, it was the Internationalists headed by Hardial Bains. That is also another historical fact.

But the opportunist front which emerged under the banner of three worlds" in 1974-76 assesses history from a different, rather peculiar, stand. They do not ask the simple question of who stood up for political principle against the revisionist-imperialist front in 1969. For them this is not, and was not, a very i on, as in fact all these champions in those days resolutely ed forming a Marxist-Leninist Party as well as opposed the opposed forming a Marxist-Leninist Party as well as opposed the Cultural Revolution. What is magnified to be the central question of yesterday, today and all time is where do you stand on the "principal contradiction" in Canada. According to them, that was the great issue in 1974-75 when they proclaimed their "three world" sects in opposition to CPC(M-L). And even today when in utter confusion and disarray, when this "malignam abscess on a healthy body" is about to "burst more quickly and relieve the body of it", these charlatan opportunist sects are ex-Opposed forming a Cultural Revolut relieve the body of it", these charlatan opportunist sects are ex-communicating each other out of the "new Marxist-Leninist communicating each other out the new Marxist-Lenius' movement. So fast they don't even know who to call their Pope — Teng Hsiao-ping, Tito or Jack Scott — yet still they chew their old rags about "principal contradiction".

The point is that neither in 1969 nor today was the issue

of pouring through library books to determine what e "principal contradiction" in Canada. The issue in was to unite the Marxist-Leninists to build the political party die protestant. The issue in 1974-75, as it is, today, is to build this Party, CPC(M-L), in opposition to revisionism and opportunism of all hues. This is not to denigrate theoretical work, especially here in Canada, where pragmatism is permeated into the consciousness of the working class movement, which, despite its incredible practical energy has for years and years been groping in the dark for lack of Marxist-Leninist theory. The point is that theoretical training of advanced revolutionary proletarians is a task of the Party, the voluntary union of the communists whose monolithic organizational unity is based on their monolithic Marxist-Leninist outlook and political line. Proof of this historical truth is that not a single opportunist sect or renegade from CPC(M-L) has assisted the working class movement to solve a single theoretical problem facing the class. On every fundamental question, whether it is on Party building, the international communist movement, the Marxist-Leninist line for the workers' communist movement, the Marxist-Leninst une or the Workers and student movements, the issue of strategy and tactics of the Canadian revolution, the question of the Native movement, the national question, the women's movement, the issue of resistance to the state, or the question of the struggle of national minority immigrant workers — the opportunist sects mobilized under the banner of "three worlds" have trailed abysmally behind CPC(Mbanner of "three worlds" have trailed abysmally behind CPC(M-l.), distorting the Party's line and caricaruring Marxism-Leninism to take up the same old revisionist, trotskylite, anarcho-syndicalist positions which bond them to imperialism itself, which expose them time after time as being nothing but a segment of the "imperialist-revisionist front". In every practical motion, this "three world" front has come up in unity with the trotskylites, revisionists, police and mass media of the monopoly burgeolist of fundates he links between the Party and the bourgeoisie to liquidate the links between the Party and the masses — their holy alliance is cemented around the sheet noly alliance is cemented around the slogan masses — their ho "isolate CPC(M-L)."

who are "the most dangerous of all . . . are the And those who are "the most dangerous of all... are those who do not want to understand" that this "three words" opportunist front is bonded to imperialism, whether it is U.S. imperialism, Soviet social-imperialism. Chinese imperialism are Canadian imperialism and reaction and building the Party means building it against

II. The fraud of "analyzing" the "principal contradict is a cover to oppose the Marxist-Leninist Party and Lenin's theory of imperialism

is a cover to oppose the Marxiat-Leninist Party and Leninist theory of imperialism.

This latest opportunist abecess which has gathered on the healthy body of the Canadian revolutionary movement is not the first to try and hide its utterly rotten political opportunism behind an intellectualist guise. Opportunists such as the intellectualist Spector and the trade unionist Macdonald hid their opposition to building the Marxist-Leninist Party behind their pragmatic wind-baggery, as did a number of their revisionist successors including Buck and others who became utter renegades and imperialist ruffins throughout the history of the revisionist "Communist" Party. Only the presure of the Third International under the staumed Marxist-Leninist leadership of Comrade Stalin made these pragmatists take an expedient but insincere stand against the international revisionist trends of Bukharinism, Browderism, Titoism, etc. When Stalin died and Khrushchou suspred power in the Soviet Union, then the whole rotten leadership of the "C"PC showed their true opportunist, social-democratic nature. The new opportunist, social-democratic nature. The new opportunist where world's trend which has postured on the political stags with such a flurry of colour and noise is no different in its style, outlook and method from the "C"PC for it is rootted in the same imperialist ideology of American pragmatism—the end justifies the means. Whatever works to oppose the Marxist-Leninist Party, whatever works to preserve one's rives convicted to the firm preserved and artet, is

Marxist-Leninist Party, whatever works to preserve one's private capital in the imperialist-revisionist political market, is elevated to a matter of "principle".

Let us analyze their posturing with respect to their so-called analysis" of the Canadian economy and state, and their so-alled "lines" on the "principal contradiction" in Canada. First of "analysis" of the Canadian economy and state, and their so-called "lines" on the "principal contradiction" in Canada. First of all, we shall only remark that these "three world" theorists are indeed followers of the pragmatic views expounded by Mao Testung regarding "principal contradiction", their alleged shifting from "principal" to "secondary" position as dictated by the expedience of the political moment without regard to upholding the principled Leninist line of protestarian class struggle against imperialism, the reactionary bourgeoisie and opportunism of all hues as a universal strategy for all Marxist-

Leninists in all circumstances.

Recall that in February 1969, Jack Scott laid stress on PWM being "committed to ideological struggle throughout the whole of Canada". In May 1969, he indeed waged ideological struggle against the resolute Marrist-Leninist stand taken by Internationalists on behalf of the Cultural Revolution and Marxism-Leininism as the only "partisan" position to open up the revolutionary road in Canada. In July 1969 he stepped up his "ideological struggle" against the Marxist-Leininist youth and student movement by attacking them publicly in his Newateur-"The main problem of VSM (Vancouver Student Movement) The main problem of VSM (Vancouver Student Movement, and the reason other students at times would rather organize without them than enter into unity, despite wide agreement great number of ideological questions — has been a le sectarian style of work which often raises into antagor contradictions those issues that could remain the subject of principled debate. "BC Newsletter, 01, 1, 1969, p. 10) The central issue of "ideology" was and remains Marxism-Leninism versus idealism and metaphysics, in particular the "ideology" of American pragmatism. Scott displayed his ideology by versus ioeausm and metaphysics, in particular the "ideology" of American pragmatism. Scott displayed his ideology by the cowardly and opportunist political stand he took with respect to defending his opposition to Marxism-Leninism, the building of the Party and the Cultural Revolution. But in order to shift the focus of attention precisely away from the question of ideology, i.e. which outlook and stand should the revolutionary youth and students adopt to advance social revolution in Canada, Scott tries to make the question one of "style", for here again we find that in practical terms it is really a question of ideology, that is, to take a stand with the revolutionaries or with the state on the grounds that the revolutionaries "provoke" is, to take a stand with the revolutionaires or with the state on the grounds that the revolutionaires "provoke" the state to attack them. The only point to be made here is that there was no "ideological agreement" in the summer of 1969 just as there had been none before and since May 1969. Central to Scott's position in those years and today remains implacable hatred and opposition to Marxism-Leninism, to the monolithic unity and discipline of CPC(M-L). His stand is one of liberal pluralist where "all political el His stand is one of liberal pluralism where "al/political elements" and "various political philosophies contend and recruit members" while engaging in a number of ad hoe spontaneous actions" against imperialism". There is precisely the sum and total of the latest opportunist abscess, the 'hew Marxist-Leninist movement", with their debates, "ideological struggle", "where various political philosophies contend and recruit members". No wonder Jack Scott stole the show on October 9, 1976 at the "Conference on the Unity of Canadian Marxist-Leninists" in Montreal. Every opportunist sect and personality which has been in active opposition to the formation of CPC(M-L) and its influence in the working class and revolutionary movements in: canada was there under their banner of 'three worlds' and Canada was there under their banner of "three worlds" and "isolate CPC(M-L)". When one scans briefly the sub-headings of In Strugglel's evaluation of this opportunist orgy one can understand why Jack Scott too was in his "ideological" element. It was an "historic event" where the "positive aspects were largely dominant", where "mistakes will be rectified next time", a dominant", where "mistakes will be rectified next time", 'a conference in which "a step forward in identification of divergences and convergences" was made, where the burning questions of the day were "obstacles to overcome to achieve the unity of Marxist-Leninist and "who composes the Marxist-Leninist movement in Canada", a real fete, a "conference on unity" which was both "an arrival and a departure". It was certainly a departure because once they left the conference hall they never returned together under one roof. It was a hello and a codyby to Iack Scott's whole revisions it inc of "collisions and goodbye to Jack Scott's whole revisionist line of "collusion are contention" among the "anti-imperialist" "Marxist-Lenini orces", i.e. the cabal of police socialism in Canada.

Back in 1969, however, Jack Scott's allies in Peking w Back in 1999, hower, Jack Scott's allies in Peking were not in much position to come to his assistance. Thus, after failing to stop and liquidate the efforts of the Internationalists to organize the revolutionary youth and students into a disciplined Marxist-Leninist organization with the object of creating the Party, Jack Scott's small sept of PWM members went into hibernation for nine months/6 witte-ther definitive and final statement, an alleged "analysis" of Canadian economics and politics designed to plot a strategic line 4or liquidating the efforts of the Marxist-Leninists to build a sensitive formunity Party. Important to contents to the formunity Party. Important to one book his to for vanguard Communist Party. Important to note here is the fact that several of the authors of this last croak from PWM, entitled "Independence and Socialism in Canada — a Marxist-Lening View" (1970) were; student elements. that several of the authors of this last croak from PWM, entitled:
"Independence and Socialism in Canada — a Marxist-Leninist
View" (1970) were; student elements who split from the
Internationalists in 1967 at the urging of Jack Scott. Their
"rebellion" against the Internationalist leadership was based on
their opposition to the ideological line of "Necessity for Change".
Not surprising that those who in 1976 gave a standing ovation. to
Jack Scott in Montreal as a "Marxist-Leninist communist
devoted to the cause of socialism", as a man of "revolutionary
Indelity" also oppose the ideological essence of the document devoted to the cause of socialism", as a man of "revolutionary fidelity" also oppose the ideological essence of the document "Necessity for Change". The whole Jack Socti-Peking "three world" front, including the real tricksters like In Strugglel and the renegades and their "advisors" who have made confessions and now proclaim to heaven their love of the International Marxist-Leninist Movement in their last hope to liquidate the Party through their grotesque charade, have made it their business to laugh and scorn at this document "Necessity for Change", the very title of which sends a shiver down their spines. But the essence of this document is that the revolutionary youth and students raised in the Anglo-American imperialist culture Change", the very title of which sends a shiver down their spines. But the essence of this document is that the revolutionary youth and students raised in the Anglo-American imperialist culture must make a radical rupture from the outbook of pragmatism, the outlook of egocentrism and individualism. It is not a document derived from books for every child of the bourgeoisie is trained in the university to "read" Marx and Lenin. In fact the Anglo-American imperialist academy specializes in manufacturing a host of sophists and lians posing as "Marxists" who the ruling class sets to work night and day to inundate the people with lying propagands. U.S. imperialism is especially masterful in this art of deception as the sophistry of the opportunists testifies. The fact is that "Necessity for Change" is the painfully derived analysis of the leading youth and student revolutionaries that to make a break in practice from the opportunist politics of imperialism means to break from the whole world philosophical outlook of pragmatism which, as life-experience, shows, embraces the whole range of ideological hooligans from the outright hitlerite KKK to the champions of "Mao Tsetung Thought". As far as its partiansahip is concerned any honest person can see where it stood politically: "no amount of Cold War alogans is going to prove that people of China and Albania are enslaved by some self-styled authority. The people of the world are rising, and their consequences cannot be throttled by some sahibs sipping tea in the Himalayas, sahibs who exploit the masses of the world and who then rationalize their positions ming that the people just do not work. The peoples of t are moving towards the liberation of being; it has n by caiming mat the people just do hot work. The peoples of the world are moving towards the liberation of being; it has now gone full circle. The nineteenth century build the stage for the launching of the twentieth century revolutionary movement; in this century, colonialism in its old forms is being fealt it death bow, and neo-colonialism is being fought on an ever-increasing scale. The twentieth century will see the final destruction of world imperialism. Whether the liberals and pacifists like it or world imperialism. Whether the liberals and pacifists like it on world imperialism. rever there is exploitation there will be conflic en the exploiters and the exploited. No amount of cliches utitudes will change the situation. Only the complete ation of this exploitation and this dehumanization will or platitude

"The historical context of the latter half of the twentieth century is fundamentally the context of the struggle between the imperialist and the revolutionary (i.e. anti-imperialist) societies orld. The imperialist so of the world. The imperialist societies, as represented by the so-called Free World nations, are responsible for the staunch development of resistance movements, on a scale also never seen before in history. Within the context of this struggle, the Anglo-American young people are raising to support the revolutionary societies, and for that purpose are meeting in England from August 1-15, 1967. The historic significance of this conference can only be understood with the realization that we are a movement for the development of the new man, the revolutionary man And we are exploring toesther to defend revolutionary man. And we are gathering together to demand not just changes in detail, but changes on the fundamental level. This demand can only be properly presented through collective work with direction, i.e. we believe that this work must be carried out at grassroots level, and this must be achieved through mass work and a mass line.

"We are not advocating just any kind of equitable society. We are advocating a society based on the principled line; a line that promotes the development of human resources, and the complete elimination of oppression. With full conviction, and high hopes, we resolutely recognize the Necessity for Change."

high hopes, we resolutely recognize the Necessity for Change."
Of course those who found it expedient in 1957 to split from
their organization because they never agreed with the "line" of
this analysis also found it expedient to plagiarize the analysis,
then distort it enough to have it published in the national
revisionist youth magazine, Sean. At the same time with high
moral self-irighteousness they proclaimed themselves "genuine
Marxist-Leninist" members of the Progressive Workers
Movement led by Jack Scott. These very same renegades from
the Internationalists who Jack Scott set on the road to self-Movement led by Jack Scott. These very same renegades from the Internationalists who Jack Scott set on the road to self-advancement and careerism, some of these leading lights now being upper petit-bourgeois professionals, took upon themselves, under Scott's tutelage, to write their "definitive" "Marxist-Leninist" analysis of Canada. There was to be no fbourgeois psychologism" here; just straight Marxist-Leninist science applied to the concrete conditions of Canada. Let us then analyze this gem of PWM, Independence and Socialism in Canada: A Marxist-Leninist Viewpoint (1970), and

as we do we find that its sum and substance is to make one last impotent hysterical scream against those revolutionaries under the leadership of the Internationalists headed by Hardial Bains "proclaiming" a Marxist-Leninist Communist Party. It should be added that the Necessity for Change Conference held in London in August 1967 declared itself against the "triple I of ignorance, impotence and imperialism". As we analyze the "Marxist-Leninist view" proclaimed by PWM, just as we shall see later in analyzing the hysteria generated by the anti-CPC(M-L) "three world" front in 1974-76, we cannot help but reflect on rance, impotent and imperialist consciousness perva this whole opportunist trend.

In the one page "introduction", the authors expose their uttenpotence and ignorance. First of all they raise the "nation question" in a manner raised by all social reformists, detached rate from the world proletarian socialist revolution oved in theory and the Great October Socialis on of 1917 proved in practice that the emancipation of Revolution of 1917 proved in practice that the emancipation of oppressed nations is part and pared of the proletarian socialist revolution against capital, against imperialism and the domestic reactionary classes. Thus fundamental to the liberation of oppressed nations is the leadership of the proletariat headed by its Marxist-Leninist party to smash infernal and external enemies. But the opportunists in PWM do not pose the question in this manner. They raise every side-line issue to confuse the central point, and then pose a completely false problem, in exactly the same manner as the latter-day trotskyites and revisionists posing under the "three world" banner do. They start that "the relationship of national independence to assert that "the relationship of national independence to socialism has been a matter of debate for some time now", and they, the PWM, are putting forward a "Marxist-Leninist position as we understand it in the present Canadian context." position as we understand it in the present Canadian context." Here we have the heart of the matter. These pragmatists think Here we have the heart of the matter. These pragmatists think there is something called "Marxism-Leninism... in the present Canadian context". They assert that "It is not enough merely to declare that socialism is the answer to Canada's problems, that only through socialism will exploitation, alienation, racism, etc. be done away with. To say this is merely to state a truism, a truism that is equally valid in the United States, in Vietnam, in India, in England, and in every country in the world. Surely no one would argue that the road to socialism is absolutely identical in all these countries, and in our country as well. Precisely the in all these hese countries, and in our country as well. Precisely, the on is: how is the struggle for socialism to be waged in

These charlatans proclaim themselves Marxist-Leninists in 1969-70, when the central issue on the world scale for all communists is the struggle against modern revisionism. Like a true follower of Togliatti, this reformist is concerned about the an road" to socialism, a road different from the O

"Canadian road" to socialism, a road different from the October Revolution. Stalin posed the question to the opportunists of his day: "One or the other: Either the peasant question is the main thing in Leninism, and in that case Leninism is not suitable, not obligatory, for capitalistically developed countries, for those which are not peasant countries.

"Or the main thing in Leninism is the dictatorship of the proletariat, and in that case Leninism is the international doctrine of the proletarians of all lands, suitable and obligatory for all countries without exception, including the capitalistically developed countries. Here one must choose."

For Leninism the solution of the national question is dependent on the revolution, on the leadership of the proletarial headed by its Marxist-Leninist party. Thus, the most burning central question in Canada in 1969 was the founding of the Marxist-Leninist Party; no other question was of decisive importance. But PWM, far from presenting a "Marxist-leninist Party, no other question of a clinic as the. entral question in Canada in 1969 was the founding of the Marxist-Leninist Party, no other question was of decisive importance. But PWM, far from presenting a "Marxist-teninist" position, had taken up the mission of acting as the buffer for its outright revisionist, trotskyite social-democratic proportunist allies in opposing the formation of the Party clib heir revisionist windbaggery about the "national question in the proportunist windbaggery about the "national question in the proportunist windbaggery about the "national question in the proportunist windbaggery about the "national question in the proportunity of the proportu Canada is meant to cover up and hide their rotten opportunist politics which were one and the same as their alleged

"adversaries" of the alleged "left" in Canada. They say, "For example, we feel that an independent Canadian trade union movement is of first importance in the Canadian struggle—the League for Socialist Action (trotskyist) and the "Communist" Party of Canada (how flattering these opportunists are to the Moscovite revisionists) "think Canadian workers should remain in the AFL-CIO. The two positions are in direct opposition to each other—clearly unity between groups holding diametrically opposite views on what is practically to be done is impossible." This is an utter deception. First of all their allegedly two different strategies have nothing whatever to do with struggling to implement Leninist tactics in the practical conomic struggles of the working class movement. Far from being "diametrically opposite views" they are identical views: both advocate bourgeois trade union politics, both oppose building the Leninist party right in the factories to make them fortresses of communism. The only difference between them is that they have different sectional bourgeois interests as they fortresses of communism. The only difference between them is that they have different sectional bourgeois interests as they compete among each other for positions in the opportunist labour aristocracy, for a share of imperialist plunder. The authors of this opus do not inform the readers that PVM initiated and led a trade union trend, not based on Leninism but on anarchosyndicalist, social-chauvinist demagogy, in order that their cadre might have positions as trade union functionaries. Indeed one of their leading lights, a son of the upper petit bourgeoisie and foremost in his "violent opposition" to the Internationalists and CPC(M-L) has carved a position for himself on the state labour relations board in British Columbia on the basis of his position as a "Canadian unionist". His fellow board members are social democrats, revisionists, government bureaucrats and a "Canadian unionist". His fellow board members are social democrats, revisionists, government bureaucrats and representatives of finance capital. In short he is part of imperialism bonded to it through opportunist politics and pragmatic ideology. All the furor over the "national question" is a bluff and a dodge to oppose Leninism from the cover of being "Marxist-Leninist". Today the charade is being acted out once again only this time from the other side of the question — one might have the trotslying side, with lot of oeing acted out once again only this time that the distribution of the question — one might say the trotskylte side — with lots of windbaggery about "proletariat versus bourgeoisie" and making "class struggle unions" in order to oppose building the Party in in order to oppose building the Party in acting as eyes and ears for the labour the factories, instead acting as eyes and ears for the labour aristocracy and actually becoming a section of it in opposition to

Thus, we can see right from their "introduction" that by posing the issue of presenting a "Marxist-Leninist position as we understand it in the present Canadian context", these opportunists do not hold that the "main thing in Leninism is the dictatorship of the proletariat, and in that case Leninism is the accatorsup of the protestant, and an mat case Lemmsm is the international doctrine of the protestant of all lands, suitable and obligatory for all countries without exception, including the capitalistically developed countries. Because if they did hold that position they would have advanced as first principle, which PWM did in words in 1964, the necessity for building the political party of the proteinart following the doctrine of Leninism. This is precisely what the Internationalists proceeded to do in consocition and only to the treatwisties revisionists. to do in opposition not only to the trotskyites, revisionists, castroites, etc., but also the "Marxist-Leninists" of the Jack Scott-PWM type, i.e., the Canadian branch of Chinese

revisionism.

In chapter 2, "Nations and Nationalism", in addition to a lot of ignorant clap-trap such as "feudal conditions were not conducive to the development of large national communities" (Engels teaches us that one of the historical contributions of feudalism was that it gave rise to national communities, not not legalism was that it gave rise to national communities, not not large ones as the glorious national struggle of Albania led by Skanderbeg against the Ottoman Empire in the 15th century attests), we find outright opposition to Lenin's theory on imperialism and the national question. Their description of imperialism in the national question. Their description of imperialism in the colonial and semi-colonial world is actually a social-chauvinist embellishment of imperialism. "On the one hand it (imperialism) introduced advanced capitalist methods, technology and concepts to many areas of the world still in the grip of feudalism, but on the other, attempted to prevent the subject peoples from making use of such methods, technology, and concepts for their own benefit. On the one hand imperialism had to introduce stilling and concepts for their own benefit. On the one hand imperialism had to introduce the stilling of the submerceducing had not be other than the stilling of the submerceducing had not be one had submerceducing had not be of the submerceducing had not be one had not be own benefit. On the one hand imperialism had to introduce capitalism on a limited scale in many countries, but on the other hand to obstruct the development of indigenous capitalist classes that could challenge its control of the colony. In such ducte tones is the barbarism of imperialist plunder and slavery portrayed. It is even suggested that there is a "progressive aspect" to the imperialist monster which Lenin scientifically analyzed as "moribund, parasitical and decadent capitalism". Its law is the drive for maximum profit through wars of aggression, through impoverishment and ruin of peoples and the plunder with fire and sword of resoles and nations: especially of those less and sword of peoples and nations, especially of those less capitalistically developed. Right at the time when U.S. imperialism was waging the most barbarous war in human history against the heroic Vietnamese nation, these "Marxist-Leninists", i.e. Chinese revisionist ideologists of imperialism, Leminusts, i.e. Cunese revisionist ucologists of imperialism, por present not only an embellished view of imperialism, but a line which leads to the enslavement of nations to imperialism and social-imperialism. They say "in countries dominated by imperialism ... the nation would not reach its full development except through the fight against imperialism. (Their italics.) Prevented by imperialism from developing fully the national culture and common economic life, the fact of nationhood would ssert itself most boldly in the people's will for independence and

Here we have from the representatives of Chinese revisioni.....
in Canada in the 1969-70 period the germ of what is to emerge
four years later as the anti-Leninist theory of "three we-"ds". Besides embellishing imperialism by suggesting that a astion can
"partially" develop (for what does "not reach its full-development" and "from developing fully" suggest in out that there
some "positive" aspect, some partial development, which is precitable the formatter in the terms of the pretical the formatter in the pretical the pretical terms of the pre
tical terms of the pretical terms of the pre
tical cisely the role of opportunist ideologists, to soften the concernation of imperialism, create illusions, dull the cutting edge of revolutionary Leninism in its war against opportunism), the 'ine advanced is counter-revolutionary. Every nation is divided into classes. The issue is, as Lenin proved in theory and practice, that the proletariat must, through its Marxist-Leninist Party, lead the the proletariat must, through its Marxist-Leninist Party, lead the nation against both internal class enemies (the reactionary bourgeois-landlord classes) as well as against the external imperialist enemy. In the era of imperialism and proletarian revolution there is no other road forward. It was the Khrushchovites, following on the heels of Tito, who advanced the line of the "non-capitalist road of development", of "non-alignment", etc., in order to open markets for plunder by the Soviet social-imperialists. The anti-Leninist line advanced in 1000 hutber accounts its desired of DWM become carried before Soviet social-imperialists. In-emarker acutation in 1970 by the opportunist idealogists of PWM became crystal clear when Jack Scott became-one of the champions of the "three world theory" in 1974. Today, it is clear for all who want to see why Chinese revisionist agents posing as "Marxist-Leninists" in Canada waint to embellish imperialism as having some "positive to make the propositive to the proposition of Canaca want to embelish imperations as having some postu-aspect. The reason is because their chauvinist Chinese socia imperialist sponsors are glutting themselves with foreign finan-capital to "modernize" China so it can take its "place in t sun" as a world imperialist power. They have become the biggest See page 4: DOWN WITH REVISIONISM!

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

instigators of world war, hoping to set Europe on fire so they can pick up the pieces. Their alleged "fight against imperialism" is now fully revealed: it is the same "fight" Soviet social-imperialism is waging/against "imperialism" — an inter-imperialism is waging/against "imperialism" — an inter-imperialism is properly and a proletarian revolutionary fight to abolish capital and abolish imperialist plunder from the face of the earth. This concept of the "nation" in a "fight against imperialism" evolved four years later in Jack Scott's rotten opportunist book, Two Roads into a thesis that "China is confident that countries freed from the imperialist yoke will invariably, given time, develop in a progressive direction internally" and that a "united front" against the "imperialists" can admit "a country that is under internal reactionary rule, provided it resists the imperialists and refrains from interfering in the internal affairs of

Is not the line advanced in 1969 by PWM the same in essence as that advanced by Jack Scott in 1974? It is the same anti-Leninist class-collaborationist, social-imperialist line. It is a negation of the proletariat as the class at the centre of our historical epoch, the only social class that can emancipate all other oppressed masses through its social revolution against capital - internal and external. Can all those who stood up to applaud Jack Scott in October 1976 as a "Marxist-Leninist communist devoted to the cause of socialism", a man of "revolutionary fidelity", not correlate that this man has been pushing his anti-Leninist, anti-October Revolution line consistently since the formation of PWM in 1964? That he openly takes up this social-chauvinist thesis in 1969 and again in 1974, and can they not correlate that this representative of Chinese chauvinism and social-imperialism has been the most virulent police agent-provocateur to prevent the formation of the Marxist-Leninist Party and its further development and consolidation? No, they cannot make such a correlation precisely because they are his class brothers; they are bonded one to each other as representatives of imperialism. Now imperialism has decided to set up its "pro-Albania" bloc of anti-communists in the vain hope that capitalist restoration in Albania will have its. agents in Canada as the Chinese revisionists kept and nourished theirs.' But these dreamers are going to be caught with their nose out of joint again. Like all social-fascists these reactionaries are looking backward and not forward. They dream that history is "evolving" towards capitalism and capitalist restoration and not towards socialist revolution and socialism. Those who embraced Jack Scott in 1976, those who had not a single word to say about his anti-communist tract, Two Roads, written in 1974, those who are united with him in their campaign of lies, calumnies and slanders against CPC(M-L) and its leader Hardial Bains, they should try to understand this much: deeds speak louder than words. It does not matter how much Charles Gagnon and his clique In Struggle! wriggle and squirm, no matter how much the renegades and their "advisors" scream and stamp their feet, their practical political-ideological unity, despite all their noise about "ideological struggle" (itself a line propounded since the distant days of 1969 by Jack Scott and PWM), with the opportunists and revisionists of all hues to "ban CPC(M-L)", "isolate CPC(M-L)" is a pact with the Kashtan revisionists (Soviet socialimperialists). Globe and Mail police forces and social-democrats representing U.S. imperialism and Canadian monopoly capital to liquidate and crush the political Party of the proletariat, CPC(M-L), headed by Hardial Bains. This is the crux and has been the crux of the question since the establishment of the Internationalists in 1963 to date. This is why Party militants grasp Lenin's theory about the bond between opportunism and imperialism, and show in daily political practice, in their ideological and political work amongst the masses, especially amongst the proletarians, that "the most dangerous of all . . . are those who do not wish to understand that the fight against imperialism is a sham and humbug unless it is inseparably bound up with the fight against opportunism." This revolutionary. Leninist theory gives the communists the strength and determination, the confidence in our Party, to wage a merciless struggle a thousand times broader and deeper against this opportunist "three world" trend as well as all the revisionist, trotskyite cliques bound to imperialism and prolonging its rotten life. The fight to build our Party today, to strengthen its links with the honest fighting elements of the proletariat and partiotic, democratic masses, means to intensify with even more determination and vigour the fight that has been going on against the opportunist holy alliance and its Chinese revisionist front right since the time of the founding of our Party and before.

Let us return to the 1969 PWM tract. We have seen how they falsely pose the issue of "nationalism" in order to oppose Leninism. What divides their "left" is not "nationalism" versus "socialism", but imperialism versus social-imperialism. In short. their "left", right since the days the Internationalists waged relentless struggle against revisionism, trotskyism, New Leftism, anarchism, etc. on the UBC campus in 1963, is divided between its allegiance to U.S. imperialism, Soviet social-imperialism or Chinese social-imperialism. This is what their "ideological struggle" is all about: to which imperialist bloc should they bond their particular brand of opportunism. It is and has always been for these Anglo-American opportunists merely a question of pragmatic expediency as to how best serve their private capitalist interest in sharing what Lenin describes as "the receipt of high monopoly profits by the capitalists" which makes it possible to "bribe certain sections of the workers, and for a time a fairly considerable minority of them, and win them to the side of the bourgeoisie of a given industry or given nation against all the others." For a very long time because of the special monopoly position of first English, then United States imperialism, the ruling class has been extremely successful in preventing the proletariat from giving rise to a monolithic Marxist-Leninist Party which devotes its boundless revolutionary energy to fighting opportunism, to building the communist movement "in a planned way from its three coordinated and interconnected sides, the theoretical, the political and the practical-economic (resistance to the capitalists.)"

What must be grasped then about both this PWM pamphlet (and all the practical political-ideological work of the organization from 1964-66) as well as the "extraordinary rapidity and the particularly revolting character of the development of opportunism" of the "three world" variety in the past four years. is that it has had and has as its sole purpose and aim the liquidation of Marxism-Leninism and our Marxist-Leninist Party, CPC(M-L). But let us look more closely at the demagogy and distortions thrown up by PWM in its last gasp to stop the Internationalists from moving forward to found our Party. In order to push their national chauvinist line in opposition to Leninism, PWM completely distorts the history of Canada. It asserts that since the conquest of the French colony, Quebec, in 1760, "Quebec had to develop a national culture and national identity as a matter of survival in the face of British attempts to Anglicize the French Canadians." This analysis is one-sided and by following its one-sidedness they, not surprisingly, land themselves in the camp of clerical obscurantism and more particularly in the lap of the Catholicfascist historian, Lionel Groulx, who moreover is the ideological hero of monopoly capitalism and U.S. imperialism - the ideological godfather of the politics of the Union National under Duplessis and the Parti Québécois headed by René Lévesque. The historical evolution of the French-speaking Québécois nation is more complicated than these "Marxist-Leninist" champions of social-chauvinism say. First of all the conquest of the French feudal colony of Quebec by the English army was the result of an inter-colonialist war fought in the era of mercantile capitalism. The Québécois masses were oppressed and exploited by the French feudalists and capitalists before the

conquest, as they were by the English mercantile capitalists and

military governors after conquest.

Secondly, the policy of the English colonial office was dictated by the need not only to maintain its rule over Quebec, but even more importantly for English mercantile-landlord capitalism to keep its hold over the Thirteen Colonies which were on the verge of rebellion from English colonial rule. The class which led that rebellion which gave rise to the nation of the United States of America was the capitalist class. Faced with the practical politics of counter-revolution, the Colonial Office in England made a pact with the reactionary ruling strata in Quebec, mainly the feudal Catholic Church, the largest landholder in the colony, to the effect that it could share power and keep its hold over the masses through control over education, religion, civil law, etc. provided it maintain its loyalty to English colonialism. Thus, the whole struggle for "survivance" was actually enslavement of the rural and urban masses of Ouebec by a semi-feudal Church and its obscurantist ideology in alliance with and on behalf of English colonialism and capitalism. The pact between the ruling elite in Quebec and the Anglo-Canadian ruling class, whether in alliance with and subject to British imperialism or United States imperialism as it evolved in the late 19th and 20th centuries remains to this day. The central issue, neither today nor ever in the past, has been a "language" question. It has been a question of socio-economic system, of which class held state power, which class stood at the centre of the different historical epochs and shaped them according to its aspirations and outlook. Today on a world scale the proletariat stands at the centre of our era. As CPC(M-L) has maintained throughout its history, the historic task of liberating Quebec from all forms of national oppression and humiliation emanating from Anglo-Canadian colonialism, U.S. imperialism, etc. falls to the whole Canadian proletariat led by its Marxist-Leninist Party, uniting in the social revolution against monopoly capital and imperialism all patriotic and democratic forces of the urban and rural petty bourgeoisie, semiproletarians and other democratic, patriotic elements, to establish the dictatorship of the proletariat and build socialism. There is no other road. And as we shall see, this socialchauvinist line about "survival" in Quebec is nothing more than propaganda for an "independentist" party, which indeed has since 1976 achieved government power in the form of Lévesque's monopoly capitalist, pro-U.S. imperialist PQ, a social-fascist party like Duplessis's Union Nationale, dedicated to preserving wage-slavery and national oppression in Quebec.

The opportunist authors of the PWM pamphlet also promote the reactionary revisionist thesis, promoted by the scion of the Anglo-Canadian ruling class, Stanley Ryerson, that there is an "English-Canadian" nation. But they waver on the issue as they say that this alleged nation does "not have the characteristics of nationhood possessed by the nations of Europe and other places in the world, . . . (does) not have the national culture that Ouebec can boast of" and of course, these minor discrepancies are due to "particular factors in Canada's history". What are the "particular factors"? This "nation" has "always spoken the language of the foreign imperialist - whether British or American". Secondly, "most of our population lives within one hundred miles of the American border". Thirdly, "English Canada has had a relatively brief history as a unified nation. The original act of confederation took place a mere hundred years ago, and the last of the provinces did not join until 1949." Thus, this is a "short period for a national culture and a national character to evolve and take root" and furthermore "with our dominant culture being always the culture of the foreign imperialist it is no wonder that we lack the distinct cultural identity many other nations

This subjective drivel poses as historical analysis. When the Anti-Imperialist Youth met in Regina May 7-12, 1969, these young revolutionaries, without the guidance of a Party and under the leadership of revolutionaries, a number of whom were,

like millions of other fairly recent Canadians, immigrants to the country, drafted a resolution entitled "Victory to the National Liberation Struggle of the People of Quebect" which has far more scientific insight and proletarian class instinct in its content than the opus magnus of PWM led by a veteran immigrant "Marxist-Leninist communist" "devoted to the cause of socialism for more than 45 years", a man of "revolutionary fidelity", who was a member of the Third International and leader of the "Marxist-Leninist" PWM for five years. This resolution states as follows:

"Recognizing: — That Quebec is a nation oppressed by Anglo-Canadian colonialism and United States imperialism, that the Quebec people have been subjugated, exploited, oppressed and discriminated against, that the culture, politics and economics are in the hands of imperialists and serve the interests of imperialism.

— That the revolutionary struggle being waged in Quebec for its national liberation is an integral part of the international struggle against United States imperialism, the number one enemy of the oppressed people and oppressed nations all over the world including the American people.

— That the heroic Québécois people have been fighting the foreign rule for more than two hundred years, that they have no illusions about the nature of their struggle nor the identity of their principal enemy.

— That the Québécois people resolutely support the Canadian working class in their struggle against the common enemy — the Canadian bourgeoisie, lackey of United States imperialism,

the North American Conference of Anti-Imperialist Youth warmly hails, and with revolutionary enthusiasm expresses its solid support for the heroic Québécois people, including the national minorities in Quebec, in their just struggle for national liberation from the clutches of Anglo-Canadian colonialism and against the rising fascism which is being unleashed by the imperialists on the heroic Québécois people every day.

Down with Anglo-Canadian Colonialism! Down with U.S. Imperialism! Down with Fascism!

Victory to the Heroic Struggle for National Liberation of the Québécois People!"

First of all the resolution grasps the essence of national oppression in Quebec, that it is a product of Anglo-Canadian colonialism and United States imperialism. All of the opportunists without exception mystify the question of Anglo-Canadian colonialism. Indeed mystification of this question is rooted in the whole "two nation" theory first propounded by the English colonial governor, Lord Durham, who claimed he perceived "two nations warring in the bosom of a single state", all the way to the social-chauvinist, revisionist theory (also taken up by PQ) that through some reform the "single state" can be rearranged so that the "two nations" stop "warring" in it. It does not matter from what side the monopoly bourgeoisie and the opportunists come at the question of the Canadian state, they all ignore its essential feature as an Anglo-Canadian colonial state. an oppressor state, which must be smashed to pieces by proletarian revolution so that a genuinely independent socialist republic can be established which eliminates forever the historical problems created by the Anglo-Canadian suppression of the Quebec nation, the Indian, Métis and Inuit nations and tribes, the regional disparities and oppression that the evolution of the Anglo-Canadian Confederation gave rise to over the past hundred and more years. All the opportunists and socialreformists want to relegate the question of Quebec's national oppression to a question of reform, when in fact only violent proletarian revolution can resolve it.