

DOWN WITH REVISIONISM, OPPORTUNISM, RENEGACY AND BUREAUCRACY!

BOLSHEVIZE THE PARTY! PREPARE FOR THE REVOLUTIONARY STRUGGLE!

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

PCDN is continuing the reference material published at the request made by Party activists in Montreal. For previous portions, see Vol. 9 Nos. 12, 13, Jan 13 and 17, 1979.

But what is the sum and substance of PWM's 1969 analysis of Canada? It is that "the development and success of a national independence movement in Canada is absolutely vital in our struggle for socialism, that no advances towards the goal of socialism can be made without such a movement developing, and that socialists must take an active and leading role in the building of this independence movement." This is our position, and it is based on our analysis of Canada's present social, economic and political situation, as well as on our analysis of the historical developments that have brought Canada to her present state. (p. 10) This is mere deception. Their analysis of Canada meant absolutely nothing to them; the issue is that they opposed the founding of the Marxist-Leninist Party and in order to save themselves "political personalities", as "Marxist-Leninists" in order to carry on their work in Chinese revisionism and the Canadian state, they made as much propaganda as they could to divert the revolutionary motion of the day on a nationalist social-democratic deviation. On the verge of political extinction themselves they were making overtures to the section of youth swept up in the euphoria of social-democratic politics of "Waffle" in the NDP. Their aim was to build a united front to revisionism against the Marxist-Leninist Party and hoped in this manner to prevent the formation and building of CPC(M-L).

This explains their completely opportunist analysis of political parties in Canada. Firstly, they present the most reactionary idealist view that: "Parliamentary democracy provided political parties in order to function and the ruling class needed the required two that would go through the motion of political extinction and its aftermath: government and opposition." This allegedly is "historical fact" and the only way to recognize this issue these reveals do not clarify Lenin's analysis that imperialism means politically a striving for reaction and violence. Secondly, they completely embellish the social-democratic and revisionist parties, their only criticism being an anarcho-syndicalist wish that on the revisionist party seizing a portion of the labour aristocracy in the AFL-CIO unions.

About the NDP they say: "The roots of the NDP stem from the revisionist general strike movement in 1919." They completely ignore the rise of the CCP in Canada, that the bidding of imperialism to liquidate the influence of the Communist International in Canada. They create maximum illusions about the NDP saying, "The Watkins Manifesto was issued within the NDP recognizing the need for an independent and socialist Canada, and calling upon the NDP to adopt a program with that goal." This is a complete lie. The leadership never agreed to debate the manifesto at the recent convention shows how deep pro-independence, pro-socialist sentiments run among the rank and file — but the results of that debate showed precisely where the leadership stands on the questions raised by the manifesto. This reveals their sinister opportunist political schemes which are further revealed by their inclusion of the Waffle Manifesto in their document as well as their comments on it. In their "P.W.M. Manifesto on the Waffle Manifesto" they say it "offers a reasonable basis for broad unity on the left on some important issues." Jack Scott indeed spent considerable energy mobilizing various revisionist-opportunist forces in support of the document. They state further: "The statement is also on the right track in presenting the alternative — an independent Canada that begins the task of socialist construction with the goal of the building of a 'people's independent.'" What is this but an outright capitulation to social-democratic illusion-mongering that the Waffle, an imperialist social prop, is interested in independence. This also is a clear example as to how Scott eliminates the leading role of the proletariat and the necessity to rally its allies around its own revolutionary cause of establishing independent Canada through proletarian revolution and by overthrowing the dictatorship of the bourgeoisie and establishing the dictatorship of the proletariat.

Most significantly, when the PWM analyzes the "Communist" Party of Canada they have not a single word to say in opposition to their Khrushchovite line about the "parliamentary road to socialism", nor a single thing to say about their abandonment of Lenin's teachings on the strategy and tactics of proletarian revolution and the establishment of the revolutionary vanguard of the dictatorship of the proletariat. Instead they direct all their "criticism" at the correct line of the communist militants at the time of the founding of the Party, when in order to construct the Leninist political party it was absolutely necessary to defeat the anarcho-syndicalist line of the One Big Union which substituted the general strike for the proletarian revolution, and the building of the union as the organization for building the dictatorship of the proletariat. Why are they so obsessed with the correct analysis of the Communist International that the Canadian revolutionary militants have as the first and foremost task forming their political Party in opposition to those (and there were one or two diehard anarcho-syndicalists who refused to join and build the communist Party) who promoted anarcho-syndicalism and revisionism. All this is done in order to completely dodge the central issue of the day which was whether to make an anarcho-syndicalist organization, the OBU, the centre of work of the revolutionaries, or to build a Leninist political Party. As for Leninist tactics in the workers' movement, the OBU militants themselves reprinted Lenin's "Left-Wing Communism in the ABC's of Leninism" in the official BC Federation of Labour Journal, "The Federationist", shortly after this class struggle. For it was a big assistance to the workers to found the Party and build it amongst the mass of proletarians, which in many cases meant winning in reactionary trade unions.

To pursue this question further we find that the central theme of the PWM has against the Waffle document is the Waffle has links with the CLC labour aristocracy. PWM demands that the Waffle "must... support... the right to an independent Canadian union movement." Without this necessary ingredient, the demand for an independent Canada will remain just talk.

So now we come down to the crux of the matter. When we look at PWM's practical activity we find their activists and former supporters and circle of friends were trade union functionaries

involved in raiding "international" trade union locals and organizing some unorganized workers into a "Canadian union" national. Their politics were and remain bourgeois and revisionist. The core, and one of their opportunist camps, as mentioned previously, has earned himself a position on the BC Labour Relations Board. All their talk about a "pro-independence party as a necessary step in the struggle for national independence" was a political cover-up to give their trade unionist politics some pragmatic, intellectual cover to hide their rank opportunism in the workers' movement and in fact to keep many militant workers who were and are in fact seeking to participate in revolutionary politics.

But the form necessary for revolutionary workers in the factories to participate in politics, to take up all the questions of the nation as well as lead the resistance to the capitalists (practical economic struggle), to study revolutionary theory so as to guide their action against opportunism in the workers' movement, to defeat all agencies of revisionism, to rally the proletariat, and other opportunist fronts in a Leninist Party organization right in the factory. But it is precisely this Leninist political organization of the advanced proletarian elements that PWM opposed like the plague.

The real self-exposure of Jack Scott's anti-Leninist line is his lip service in this pamphlet to "The Necessity for a Marxist-Leninist Party." He says that the "Waffle Manifesto" is five times longer than his comments on building a Marxist-Leninist Party. They say: "It is clear that socialists, specifically Marxist-Leninists, will not be able to provide leadership in the independence movement and lead that movement in a socialist direction without a party built on Marxist-Leninist principles. It is up to the revolutionaries to give the independence struggle social content, but this content will be minimal. Only a national-wide party can provide national leadership. Such an organization could examine the problems and tasks facing it collectively and scientifically, and act in a collective and disciplined manner that cannot be matched by individuals, no matter how ideologically advanced."

To give a specific example, there are many sincere people who regard the formation of a national party as the necessary condition of independence as the basis for building socialism, but do not agree that armed struggle must inevitably take place if independence is to be achieved. We have already stated that such people must be regarded as our allies — but it is evident that we must not abandon our analysis and principles in order to work with them. We must therefore continue to point out the eventual necessity of armed struggle, though our efforts would be minimal. All that do that on a consistent and nation-wide basis. Needless to say, there are numerous other questions on which Marxist-Leninists will have to carry out their own separate propaganda and organizational work both within and outside the independence movement.

"The formation and development of a genuine Communist Party of Canada must therefore be considered one of the primary tasks now facing the Canadian revolutionaries. This is not to say that a group of people can just arbitrarily announce themselves to the world as the Marxist-Leninist vanguard in Canada — they would be misleading only themselves if they did. But it does mean that Marxist-Leninists, no matter where in Canada, must organize groups and movements that can lay the basis for a genuine revolutionary party of the working class."

By all means, we must not allow ourselves to be misled by people who regard themselves as socialists, but do not agree that armed struggle must inevitably take place if independence is to be achieved? These "sincere people" are none other than the bourgeois intellectuals, social democrats, revisionists, trotskysts, etc. with whom Jack Scott has always found it opportune to align against the Marxist-Leninists. Further, it should be asked what is this "inevitable armed struggle" he refers to in the context of an "independence movement." Here we see more clearly the criminal nature of the political alliance he is hatching on behalf of the reactionary bourgeoisie against the revolutionary proletariat. His document appeared in early 1970 just after the NDP convention where the bourgeoisie made a great drama about the reformist "Waffle caucus", and just a few months before that other great bourgeois drama staged in the form of the terrorist FLQ. This is not to say that the Marxist-Leninism, i.e., the FLQ's "armed struggle" for Quebec "independence". In between the reformist Waffle drama and the terrorist FLQ drama, the real historically profound event, unheralded in the bourgeois media of course, took place in Canada, namely the founding of the Communist Party of Canada (Marxist-Leninist) in March 1970. Thus to really grasp the meaning and teachers of the Waffle Manifesto, one must mean to correlate, as the Party so emphatically taught the revolutionaries at the time of the FLQ drama, that terrorism and reformism are twins. From the one side the labour aristocracy, from the other, the petty-bourgeois anarchists. Together they are the social prop of imperialism to prevent the workers and other sincerely patriotic and revolutionary elements from taking up Marxist-Leninism as the only road to the social revolution and national liberation. Thus both the Waffle drama, heralded by Jack Scott in early 1970, and the FLQ drama also heralded by him in late 1970, are two parts of the same opportunist trend in motion by reaction to liquidate the proletarian revolutionary Marxist-Leninist trend just then setting out to build CPC(M-L).

Jack Scott's role as an active reactionary ingredient precipitating the alliance between the bourgeoisie and the revisionists, was his earliest period of PWM in 1964 when he not only conciliates with modern revisionism, but also with terrorism, Castroism, etc. As the agent of Chinese pragmatic politics in Canada he has consistently tried to use the signboard "Marxism-Leninism" to veil his reformist-terrorist politics, which are in essence politics of capitulation to imperialism, to the state, to the wage-slave system.

This is all Jack Scott, this "Marxist-Leninist" communist devoted to the cause of socialism for more than 45 years, a man of "revolutionary fidelity", who headed PWM since 1964, when it first gave a nation-wide call to build a Marxist-Leninist Party, has said about the subject in 1970 on the eve of the formation of CPC(M-L). Two more things in his statement are of great importance. The first is his opposition to "an" group of "arbitrarily announcing themselves to the world as the Marxist-Leninist vanguard in Canada." He is talking about the Internationalists who for over a year tried to collaborate with PWM to build the Party, and which had been preparing conditions for many years, from 1963, to take up the historic task of re-building the political Party of the proletariat based on Marxist-Leninism. Thus as a first step he and his clique of Chinese agents opposed building CPC(M-L).

Secondly, he gives a call to all other opportunist sects who fancy themselves "Marxist-Leninist" to continue to build their circles and "pre-party collectives" until they get the word from Peking to form their new revisionist front in Canada to attack Marxist-Leninism. History has proven as much. When was it suddenly appropriate for Scott and all his opportunist allies

hiding out in the weeds to "build the party"? Not until after April 1974 when Teng Hsiang-ping dictated through his UNO speech to the International Marxist-Leninist Communist Movement how the revolutionaries were exposed and he was about to be dumped into the political garbage can.

Thus he was desperate to make his connections with the practical motion around Waffle and other opportunist circles, not for the tactical purpose of winning over the revolutionary elements to build a Leninist Party, but precisely to block these elements from moving forward to make a radical rupture from the reformist "Waffle" and other opportunist circles of workers' and popular movement. In short, "Independence and Socialism in Canada" is a manifesto against the formation of a Leninist Party, it is a declaration of opportunist opposition to Marxism-Leninism.

This brings us to re-examine all the windbagery in this document which is passed off as "his tactical analysis" of Canada. The anti-Leninist line of the followers of the Canadian peasant pragmatic philosopher, Mao Tse-tung, who after every expedient shift in policy to accommodate twists and turns of political events in opportunist fashion rationalizes the activity as the "shift in principal contradiction". Thus he has PWM rationalizing five years of opportunist trade union politics in competition with the revisionists and social democrats for positions of leadership in the workers' and popular movement "independentist" movement which would lead to the "independentist party" and of course each tiny clique would have its "own" Marxism-Leninism as each of them "understand it in the present Canadian context." The Leninist Party, Leninist strategy and tactics are not obligatory as an impelling guide to action; that is, as first principle, a political Party of the proletariat. The Marxist-Leninists must be organized to properly modern revisionism. No, according to the Marxism-Leninism as they understand it in the Canadian context they find "the main contradiction here is the one between U.S. imperialism and its Canadian servants on the one hand and the Canadian people on the other." This leads them to quote in agreement from the Watkins Manifesto, which states, "The major threat to Canadian survival today is American imperialism... national survival, and the fundamental threat is external, not internal." Thus, the "Canadian servants" mentioned by PWM are eliminated by a sleight of hand. The Canadian monopoly capitalists, their Anglo-Canadian state, recede into the background, and PWM, an alleged "Marxist-Leninist" organization, concludes that an "independentist" without proletarian leadership is "active and violent independence movement". This should be a "broad coalition whose purpose is the breaking away of Canada from the American empire, the achievement of the power of self-determination of the Canadian people" and "must be comprised of Marxists and non-Marxists, socialists and non-socialists."

But again we have to ask, what do the social democrats really mean by this "Canadian survival strategy"? Who promotes this false issue of "survival"? None other than the reactionary ruling class. On one side, we have the "survival" politics of Trudeau based on the so-called "national unity", i.e. preservation of the Anglo-Canadian state, the monopoly capitalist system and domination of the economic-political life in Canada by U.S. imperialism. On the other side we have the "survival" politics of the "Canadian survival strategy" which is tinkering with the Anglo-Canadian state structure in a completely lifeless, reformist, meaningless manner to rob the Quebec nation of its national liberation and perpetuate in a more acceptable form of the wage-slave system and U.S. imperialist domination of Canada and Quebec. So we have the "left-wing" of social democracy pushing the Liberal Party to the "left", and to "the right" of Waffle we have the "Marxist-Leninist" "Marxist-Leninist" of Chinese revisionism also pushing from the "left". And this is the sum total of their "independence" movement. It is no coincidence that a mere five years after PWM's opus, the official agency of Chinese revisionism in Canada, CCL, took up the slogan from Watkins' arsenal and proclaimed "defend the independence of Canada." Nor are we surprised to read from the quite senseless Jack Scott that a "union of Waffle and Waffle" is at least "independent", allegedly from the "main danger", Russian imperialism. So we can see clearly just how far behind the barricades of the monopoly capitalists, the fascists and militarists vermin like Scott have crawled on their knees.

And how did they get so far behind enemy lines? By following the line of the "Marxist-Leninist" position he understood it in the present Canadian context, or we can say the Chinese pragmatism of "Mao Tse-tung Thought", which is after all the "Marxist-Leninist position" as he understood it in the "Chinese context", a context which shifted with the winds of "principal contradiction". Thus the whole political alignment between Jack Scott, Charles Gagnon, etc. dates from the mid-1960s when the PWM-Waffle-FLQ ideological link-up was firmly formed during Jack Scott's "Free-Trade" period with the "Free-Trade-Free Canada" committee and its promotion of the social-chauvinist labour aristocracy and revisionist intellectuals from Quebec, then through the "pre-party" collectives formed in opposition to the unitary trend of Marxist-Leninists building CPC(M-L) in the 1972-73 period, and then culminating in the "three-world" bloc formed in 1974-76 against CPC(M-L). Despite the fact that the unitary trend of reformists and terrorists remained united today in their common goal to "isolate CPC(M-L)", which is the upshot of their "Marxist-Leninist position" as they "understand it in the present Canadian context."

Such "Marxism-Leninism" as understood in the Canadian context is out and out social democracy and social-chauvinism. And the issue has very little to do with the so-called "principal contradiction" which leads them to conclude the main enemy of the Canadian people is U.S. imperialism and their Canadian servants ("servants" who cease to be an enemy when it becomes expedient to unite with "left" social democracy). Because even if their analysis were true, the first question a Leninist must answer is how to build the political Party of the proletariat to head the social revolution against the internal and external enemies. But that is precisely the problem they want to avoid. That is precisely

how they so easily slip from their position, that the enemy is U.S. imperialism and its Canadian servants, into one delineated by the social-democrat professor Watkins, that the "threat is external not internal." And if one is not convinced that Scott holds by this theory one only has to read his treatise in 1974 in which he approvingly quotes his Chinese imperialist sponsors, saying "China is confident that countries freed from the imperialist yoke will invariably, given time, develop in a progressive direction internally." Is that not what Mel Watkins said in 1969, and despite Scott's utterances about "Canadian servants", is that not the practical political line he upholds when he abandons the task of building the Marxist-Leninist Party and calls for a "movement of socialists and non-socialists" to oppose the external enemy only?

The key thing to grasp is that none of his conclusions follow from his historical analysis, his so-called "application" of "Marxism-Leninism" to the Canadian "context." All the windbagery is a mere window dressing, a rationalization *post factum*, a justification for the tactics already pursued. His historical facts show clearly that Scott simply parroted off the anti-revisionist sentiment which rose up during the open polemics against Khrushchovite revisionism in 1962-63. His stand was not a principled, Leninist stand, but an opportunist and pragmatic manoeuvre. He became nothing more than the spokesman and salesman for Chinese social-imperialism just as Kashtan was for the Marxist-Leninist Party. This is why Scott never built PWM on a Leninist basis nor waged ideological struggle against revisionism and all opportunist trends, nor build a Leninist Party on the basis of Leninist strategy and tactics. Instead, slipping into the marsh of trade unionist politics, he took the path of least resistance in the workers' movement, which in British Columbia, due to its political economy and history, is straightforwardly a trade unionist movement. This is why Scott never built a revisionist trade union politics. Thus he and his endres simply took up "Canadian unionism" and led an intricate dog-fight against those labour aristocrats in the revisionist and social-democratic trade union bureaucracy, who of course fight to hold on to their organization. But an end to these politics was being called for by the re-organization of the Internationalists and their anti-imperialist politics, which is why they were so afraid of its deeds. That if in theory PWM kept calling for a "Marxist-Leninist" Party, then why not unite to build it. Jack Scott and all his Chinese imperialist front make a big noise from 1975 on how CPC(M-L) tried to "use" Jack Scott and their "passport" to China. The fact is that Jack Scott used his "passport" from China to determine the formation and building of the Marxist-Leninist Party in Canada, and when in spite of him it was founded under the leadership of Hardial Bains, to liquidate the proletarian Party in its life-and-death struggle against opportunism in the working class.

With utter contempt these self-righteous opportunist declare how "the Canadian people" have been brain-washed (or rather brain-cried) by all kinds of propaganda. They even denounce the people for being racist and "anti-Student". So how are these Proudhoists going to bathe the masses in the light of their "right consciousness"? They are going to form a Browderite educational-type association, because, according to these impatient opportunist, "the main function of anti-imperialists... and particularly of socialists — is educational." This "education" is the same gang of ideological-political crooks who are carrying out their nefarious activity against Marxism-Leninism to date.

But now that the Chinese revisionist front is in total disarray, each set with its own "understanding of Marxism-Leninism" as applied to the Canadian context "excommunicating the other, what gives them their common thread and what brought them together? The answer is clear enough, unanimity with Jack Scott. The latter is the key to CPC(M-L) and its leadership. Take, for example, the latest hysteria against CPC(M-L) thrown together by U.S. imperialist opportunist agency. In the tradition of the American academic apologists for imperialism they have written a 144-page tract entitled *The Question of Canadian Imperialism*. Their "historical analysis" amounts to the same thing Jack Scott's did in 1970, namely the same thing as the Waffle Manifesto to liquidate the Party's influence in the workers' and mass movement.

In their criticism of PWM, they focus their attack on the most irrelevant portion of the pamphlet, namely its intellectual windbagery on the history and political economy of Canada. Their effort at activity is the same as PWM, namely to oppose revolutionary organizers in a monolithic communist Party and to do everything possible to liquidate the Party. They emerged in Canadian politics as part of the Chinese front of "three world" revisionism. In July-August 1976 this U.S. imperialist front and in 1975-76 the Chinese front, Marxist-Leninists in Quebec intensified to the point of laying the first theoretical ground work for the struggle to build the Party, and the debate among English Canadian-Marxist-Leninists accelerated, the pace has slowed and the ideological struggle which is the motive force of our movement at this time is stagnating.

Here we can clearly see they are champions of Jack Scott's line preferred to the Chinese front of Marxism-Leninism. They even denounce a "political movement must struggle ideologically for leadership" and "various philosophies contend and recruit members", where "particular philosophies in the movement should not be afraid of debate with opposing philosophies within an anti-imperialist context." etc. Of course, by 1974 at the call of the Chinese revisionists "three world theory", suddenly we come across the "Marxist-Leninist" position, which is a clique prepared to propagate their rotten "three world theory" was opportunist. Then the "context" was narrowed somewhat to include the "Marxist-Leninists" (yesterday's) "anti-imperialists", "pre-party collectives", "trade union support groups", etc., i.e. all the left-overs from the upsurge of the 1960's student movement, who did not want to build CPC(M-L), who had for years, as they say in their "The Question of Canadian Imperialism", followed opportunist political-ideological lines. This opportunist agency says that in the summer of 1975 Charles Gagnon's opportunist organization in Struggle! "took the position that ideological struggle was principal in the struggle to build the party and that this entailed an 'open and often bitter struggle of political confrontation'." Thus we can see all these sects are children of Jack Scott's line of "ideological struggle". And, of course, it is nothing more than a derivative of Mao's liberal eclectic line "let a hundred flowers blossom". Such a line, which Lenin castigated

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

as "freedom of criticism", that is, "freedom" within a Marxist-Leninist organization to oppose the principles, theories and practice of Marxism-Leninism...

The CPC(M-L) leadership met with In Struggle! in August 1974, and in October 1974, as agreed in word and carried out in deed by our Party...

"Debates can never decide who is taking the correct position and who is taking the incorrect one. Debates are only one of many types of activities we undertake to grasp the situation...

About six weeks after publishing this credo in support of international counter-revolution headed by the Chinese revisionists, they too joined in a standing ovation to herald their godfather, Jack Scott...

Historical analysis of the period since this latest opportunist abcess has appeared with such rapidity demonstrates just what the Party told Charles Gagnon and In Struggle! in October 1974...

WORKERS OF ALL COUNTRIES, UNITED! PEOPLE'S CANADA DAILY NEWS. Includes contact information and a subscription table.

with engaging Jack Scott, and all the other "philosophies" and "political groups" in their "Marxist-Leninist movement"...

Of course it was no "mistake" on the part of In Struggle! to line up with the Jack Scott trend for they had been linked with it politically and ideologically for many years...

This is the "anti-imperialist" opportunist agency, that particularly deformed child of the revisionist movement on and then the League and In Struggle!, with Jack Scott as the midwife...

Thus the Party united with the opportunist sects in support of the "three world" theory until July 1977...

"The theory of 'three worlds' had tremendous influence in Canada because of its hegemony over the Marxist-Leninist movement in Canada no elements openly spoke against this theory...

But let us return to this opportunist agency's own jet-set odyssey. In 1976, In Struggle! is the "leading group", the "three world" theory is great, Mao Tse-tung is their leader...

They state "There has been a debate in the Marxist-Leninist movement in Canada for several years over the determination of the main blow of the revolution, the main enemy, as formulated in the principal contradiction..."

revolutionaries, immobilize them and prevent the honest revolutionary elements from uniting to build the Party on a Leninist basis and take up the struggle to defeat revisionism and opportunism...

This opportunist agency then quickly evolves its "democratic" line into a "three world" theory. It is the "three world" theory which gives rise to the "three world" theory...

Today, this U.S. imperialist opportunist agency, together with a few renegades from CPC(M-L), are puffing themselves up as the most vociferous critics of the "three world theory"...

They have taken the "three world theory" and the "three world theory" and have used it to confuse and distort to the maximum the Leninist practice of imperialism, the essence of which is that imperialism is the eve of the social revolution of the proletariat...

In their essay "Question of Canadian Imperialism", they make a very big noise about PWM's view that Canada is a "neocolony". The U.S. imperialist opportunist agency says: "The strategy was established in 1973 for a two-stage revolution..."

These opportunists and renegades who beat their breasts about how loyal they are to the PLA and Comrade Ever Hoxta should ask themselves how it is that "this Leninism is the same as CPC(M-L) Leninism"...

exploited in the interests of the foreign capitalist concerns and monopolies." Is this Leninist analysis not to be applied to Canada because it is a "developed capitalist country"...

Indeed the question of the role of this foreign capital in our country constitutes a fundamental line of demarcation between the people and the exploiters. Every reactionary promotes the thesis that Canada is dependent on imported finance capital...

All the genuine revolutionaries and patriots agree that Canada is dominated by U.S. imperialism, and to overthrow this yoke a revolution must be organized against both the ruling monopoly capitalist class and the imperialists...

The U.S. imperialist opportunist agency and the renegades are merely trying to rescue the "three world theory" only from the "left", i.e. Trotskyist position. With all their yabbering about "one stage", the Trotskyists, however, are not concerned by the liquidationist line of declaring the proletariat as the main force class in Canada with a stake in the revolution...

But according to the perverted logic of those nurtured on Chinese revisionism and "Mao Tse-tung Thought", either a country must wage a "national liberation revolution" or else it must wage a "proletarian revolution"...

But because the U.S. imperialist opportunist agency and renegades are in fact in one with Jack Scott's essentially anti-Leninist political-ideological line, they cannot criticize the essence of his position as he wrote it in 1970. The essence of his anti-Leninist revisionist line is found in his fundamental challenge to the road of the October Revolution, a challenge he explicitly publicized in 1974 at the bidding of the Chinese embassy...

TO BE CONTINUED