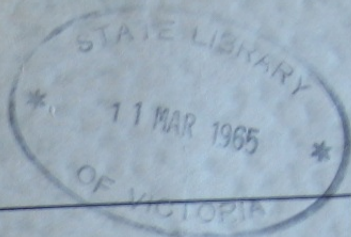


35-405



The Australian Communist

A JOURNAL OF MARXISM-LENINISM

No. 10

PRICE: 1/6



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Perspectives for 1965

The Communist Party of Australia (Marxist-Leninist) was formed to uphold the banner of Marxism-Leninism in Australia. Since its formation it has grown and developed. Its growth and development are an essential part of the social forces at work in Australia. Where there is capitalism there must be a workingclass; where there is a workingclass in modern conditions, it demands Marxism-Leninism.

Where there is revisionism there is Marxism-Leninism. Where there is Marxism-Leninism there is revisionism. The question is one of struggle. The Communist Party of Australia (Marxist-Leninist) has vigorously pursued the struggle for Marxism-Leninism. It enters 1965 confident of the world-wide victory of Marxism-Leninism.

There are those who say the Communist Party of Australia (Marxist-Leninist) is just a splinter group akin for example, to the D.L.P. in its break-away from the A.L.P. This is one of the leading slanders of the Aarons clique which has seized the leadership of the former Communist Party and converted it into a revisionist party. It is not a surprising slander at all for the thinking of the Aarons clique is bounded by the A.L.P. and the ideas of the A.L.P.

The Aarons clique thinks of the former Communist Party as part of the A.L.P. and therefore of any who disagree with it as the D.L.P. Such people are unable to understand the far reaching difference of principle between the Communist Party of Australia (Marxist-Leninist) which upholds Marxism-Leninism and their own position which upholds revisionism, that is, upholds the desertion of Marxism-Leninism.

It is said that the Communist Party of Australia (Marxist-Leninist) is small. That is quite true. In that there is nothing to be afraid of nor apologetic about. The upholders of truth are commonly small in numbers. Their numbers grow because the truth must assert itself and those who champion the truth are always vindicated.

The numbers of the Communist Party of Australia (Marxist-Leninist) are growing because it champions the truth. But pre-occupation with numbers is no part of a Marxist-Leninist Party.

Quality is the first essential of a revolutionary party—devotion to the ideology, politics and organisation of Marxism-Leninism.

ism. There is much nonsense talked in the name of a mass party. A mass party is what the Communist Party of Australia (Marxist-Leninist) aims at. But a mass revolutionary party does not mean a huge number of members who have no real understanding of Marxism-Leninism.

There can be no mass revolutionary party unless there is strict adherence to revolutionary theory and practice. The first essential for a mass party is strict adherence to Marxism-Leninism. A mass revolutionary party is a party of high quality Marxist-Leninists bound to the masses with a million ties, engaged in every form of mass work, a party with deep roots in the masses. The cry and search for a mass party advanced by the Aarons clique is no more than part and parcel of their outright conversion of the former Communist Party to the ideology, politics and organisation of social democracy, i.e., as a body essentially similar to the A.L.P.

Mr. L. Aarons may search the world for the formula for a mass party, but he is doomed to failure from the outset because he and his clique do not possess the first essential for a mass party, that is, revolutionary theory and practice.

It is said that the Communist Party of Australia (Marxist-Leninist) is isolated both internationally and nationally. Such an allegation is absurd.

Australia's closest neighbours are Indonesia and New Zealand. The Communist Parties in Indonesia and New Zealand are both Marxist-Leninist Communist parties. With each of them the Communist Party of Australia (Marxist-Leninist) maintains the closest and warmest fraternal relations. Those relations are based upon common adherence to Marxism-Leninism.

Each party has struggled vigorously to uphold Marxism-Leninism. Each has been attacked by revisionism. The attack takes different forms because the situation in each country is different. In New Zealand, the Khrushchov and Aarons clique joined in an unprincipled attack upon the Communist Party of New Zealand and its leader, V. G. Wilcox.

Money was poured in by the Khrushchov clique, disruptors were subsidized, lying pamphlets which attacked the Communist Party of New Zealand and its leader, V. G. Wilcox, and published by the Khrushchov clique and by the Aarons clique were distributed; the Aarons clique gave advice and assistance to New Zealand revisionists. But the New Zealand Communist Party has emerged stronger than ever.

The Communist Party of Indonesia was subjected to threats, slanders, attempted intimidation, suggestions of creation of a new "Communist" Party, and so on. But the Communist Party of Indonesia has emerged stronger than ever.

The Communist Party of Australia (Marxist-Leninist) has been subjected to threats, slanders, attempted intimidation and so on. But it too, has emerged stronger than ever. Each of these parties sees as the main enemy of the peoples of the world, U.S. imperialism. Each sees the struggle against U.S. imperialism as a key question for the peoples to-day. Each, therefore, has earned the undying hatred of the U.S. imperialists and their local puppets.

Revisionism undoubtedly serves U.S. imperialism.

Of course, it does not come out and openly declare that it is the agent of U.S. imperialism. That would defeat the whole purpose. In the name of Communism it attempts to paralyse the struggle against U.S. imperialism. So it refuses to name U.S. imperialism as the main enemy of the peoples of the world. It speaks of relaxation of international tension at the very moment when the U.S. imperialists intensify their actual (not hypothetical, theoretical, but actual) bloody aggression against the Congo and Vietnam and sends its nuclear armed submarines all over the world.

The Aarons clique "unites" with the A.L.P. in "qualified" opposition (really unqualified acceptance) of U.S. military, naval and air force bases in Australia. So firm is the adherence to Marxism-Leninism by the Communists of South East Asia and so vital is that area to the U.S. imperialists that it was critical to U.S. imperialism to secure a base amongst those who at any rate, wore the label of Communist.

The Aarons clique obliged. It is they who are isolated. They are isolated from the truth; from the ever growing mass movement in opposition to U.S. imperialism throughout South East Asia and throughout Australia. Talk of isolation from the Australian workers and working people of the Communist Party of Australia (Marxist-Leninist) is utterly wrong.

Facts prove that the Communist Party of Australia (Marxist-Leninist) has myriad connections with the Australian people. This is demonstrated by the ever growing financial support from the Australian people for it, the increasing demand for its publications, the extension of its influence in many mass organisations including the trade unions and in a thousand other ways. Provided a party follows a correct revolutionary Marxist-Leninist policy it can never be isolated.

It is said that the Communist Party of Australia (Marxist-Leninist) is confined to the state of Victoria. But that, too, is not true. The Communist Party of Australia (Marxist-Leninist) is an Australia-wide body. It is perfectly true that its strongest base is in the state of Victoria. It thus carries forward the great tradition of struggle of the oppressed in the Eureka Stockade in 1854, just 110 years ago, and carried into the 1890 Maritime strike. Those traditions had their birth in Victoria. They are the proud possession of the whole of the Australian working class and toiling people. Every revolutionary movement and organisation must have its starting point.

It is a matter of pride for all Australians that the Communist Party of Australia (Marxist-Leninist) has its starting point in Victoria. Far from that being a matter of apology it is a matter of rejoicing that there is a sound base from which to extend and develop the Communist Party of Australia (Marxist-Leninist).

The fact is, too, that under the domination of the Aarons clique the former Communist Party is disintegrating. Whole branches have collapsed. Its organisation is shrinking. Faction fights beset its leadership. L. Sharkey, once its respected leader, having succumbed to the pressure of the Aarons clique, is now its prisoner and the members of the Aarons clique do not go to any pains to conceal their contempt for Sharkey. That must inevitably flow from an incorrect policy.

Isolation from the masses is the fate of a party which enters upon the revisionist road. Facts are stubborn things and no one can deny the facts of the gathering collapse of the former Communist Party under the domination of the Aarons clique.

Within its own ranks is an ever-increasing criticism and unrest over its policy of subservience to parliament and the so-called parliamentary road to socialism; its "unity" with the pro-U.S. imperialist policy of the A.L.P.; its blind sectarian acceptance as correct of everything the arch revisionist Khrushchov said and did. No matter how much the Aarons clique may whistle in the dark, it is clear that their policy has brought collapse as a Communist Party to the former Communist Party. This is expressed in declining financial support from the Australian people, declining press sales but much more importantly these things are evidence of declining mass influence. The outward trappings of a huge Sydney headquarters and primary need deceive no one. They are by no means a true reflection of mass support. They are really an expression of isolation from the masses.

There is a certain preoccupation by Marxist-Leninists with the former Communist Party. Of course, it is vitally important to combat revisionism and to answer the revisionist arguments. Marxism-Leninism grows strong in struggle against revisionism. Correct solutions of problems emerge in struggle against revisionism. That struggle will go on.

It is quite correct to assist those influenced by the former Communist Party to arrive at an understanding of the treachery of revisionism. The Communist Party of Australia (Marxist-Leninist) will continue to do that.

But the people who will carry forward the revolutionary struggle in Australia do not in general, lie within the ranks of the former Communist Party.

Of course, there are revolutionaries within those ranks and sooner or later they will take up a correct stand. However, the Communist Party of Australia (Marxist-Leninist) must look to the workers and working people who have not been tainted by revisionism.

The Australian working class and working people have a proud tradition of struggle and internationalism. They are responding and will increasingly respond to Marxism-Leninism. The young people of today increasingly question the social system that threatens them with war and insecurity.

Only Marxism-Leninism provides the answer. The Communist Party of Australia (Marxist-Leninist) sets itself the object of working in every sphere of society, amongst every section of the masses to win them for Marxism-Leninism. Marx and Engels were two men, two individuals in an apparent sea of reaction but their ideas triumphed because they were scientifically true. Lenin and his followers also appeared to be in a hopeless minority but Lenin's ideas triumphed because they were true. Today, however, the adherents of Marxism-Leninism are legion. They are struggling throughout the world, including in the countries under revisionist leadership. Australian Marxist-Leninists, though small in number, take their place in a world-wide army of Marxist-Leninists. Their ideas are triumphing and will triumph because they are true.

It is said that the Communist Party of Australia (Marxist-Leninist) is merely the creation and creature of the Communist Party of China. This is an age-old type of slander. There can be no mistake that the Communist Party of Australia (Marxist-

Leninist) adheres to Marxism-Leninism. It is extremely proud that the Communist Party of China adheres so firmly to Marxism-Leninism.

It is extremely proud of its warm relations with the Marxist-Leninists throughout the world and that its delegations have been to the heroic Albanian Party of Labour, the Korean Workers' Party, the Communist Parties of China, Indonesia and that the outstanding leader of the New Zealand Communist Party has been its guest in Australia.

However, the victory of the socialist revolution in Australia can be achieved only by Australians. It is the Australian working-class and working people who will put an end to Australian capitalism and no one else. The path of revolution in Australia can be determined only by Australians who correctly integrate the universal truths of Marxism-Leninism with the concrete reality of Australia.

Neither the Communist Party of China nor any other Communist Party has ever sought to tell the Communist Party of Australia (Marxist-Leninist) what it should or should not do. The Communist Party of China is a model of correct relations between fraternal parties which it has always treated as equal.

In the experience of everyone including the Australian modern revisionists in the days when they had not yet completely abandoned Marxism-Leninism, it was a matter of comment that the leaders of the Communist Party of China always stressed the great support they received from all other Communist Parties no matter how small nor how apparently insignificant on the international scene the countries from which they came may appear to be. That arose and arises from the strict adherence to proletarian internationalism practised by the Communist Party of China. Certainly, the Communist Party of Australia (Marxist-Leninist) has exchanged experiences not only with the Communist Party of China but with the Marxist-Leninist parties of Korea, New Zealand, Albania, Indonesia and a number of others. That, too, is in strict accord with proletarian internationalism.

Marxism-Leninism is a world outlook. Marx and Engels founded the First International so that all the Marxists could exchange experiences. It was destroyed organisationally by the machinations of Bakunin. The Second International collapsed because of the treachery of the old reformist leaders. Lenin founded the Third International. Under its influence the present-day Communist Parties arose.

It was dissolved during World War II. But the parties it called into being maintained the exchange of experiences precisely because Marxism-Leninism is a world outlook. A number of the parties it called into being became revisionist just as the parties which constituted the Second International became revisionist (or as we call them now, reformist).

Notwithstanding the desertion of Marxism-Leninism by these parties, Marxism-Leninism remains. Marxist-Leninists are internationalists and all Marxist-Leninist parties maintain strong connections with each other. Under the attack of the revisionists their relations have grown closer and stronger. There is no doubt that if the modern revisionists persist in their course of splitting the international communist movement, if they persist in trying to consummate the line initiated by Khrushchov (i.e., if they persist in Khrushchovism without Khrushchov), the Marxist-Leninist Parties of the world and all the Marxist-Leninists will unite ever more closely and take appropriate steps to ensure even closer relations and exchanges of experiences. There is no doubt that Marxism-Leninism will be victorious in the international working class movement.

In those countries where Marxist-Leninist parties have not yet arisen, the groups of Marxist-Leninists and individual Marxist-Leninists will undoubtedly come together and provide the working class and working people with Marxist-Leninist leadership. Revisionism is doomed. It spectacularly revealed its bankruptcy with the defeat of Khrushchov and the inability of his successors to hold back the disintegration of revisionism. To the purification of a genuine Marxist-Leninist international movement, the Communist Party of Australia (Marxist-Leninist) will make its modest contribution.

In its work the Communist Party of Australia (Marxist-Leninist) has immense responsibility. It set out to break ideologically, politically and organizationally, from revisionism. Its members set out to remould themselves. These are good resolutions and sound objectives. But they do not come of themselves. Most of the members of the Communist Party of Australia (Marxist-Leninist) come from the former Communist Party. Therefore, they bear on them heavily the marks of the past. The good in that must be preserved and developed—the bad eliminated. And the bad was very bad. It was characterised by authoritarianism on the part of the leadership, individualism, commandism, intimidation, gossip, slander, intrigue, groups, struggle for position, power. In all that it

reflected bourgeois ideology, i.e., the foul ideology of the capitalist class.

To the bourgeoisie the end justifies the means. In the struggle for profit and power anything goes, no method is too foul. Bourgeois ideology expresses that. It is a far older ideology than that of the working class.

It surrounds the working class and its party. It became triumphant in the former Communist Party because that party did not set out to organise and win the victory of working class Marxist-Leninist ideology.

To understand the origins of authoritarianism, individualism, gossip, slander, intrigue, groups, struggle for power and position as lying in bourgeois ideology is half the battle to overcome them. "Freedom is the recognition of necessity" said Engels. If we recognise, know, understand these things, we are free to deal with them. Remoulding ourselves is a protracted process; it eternally goes on.

It is by no means a question merely of mouthing these words. It is a serious business in which we must understand our weaknesses.

The capacity to face unflinchingly and without qualification our weaknesses and see their origin in bourgeois ideology is not easy to acquire. Nor is the capacity to overcome them. To understand and deal patiently with comrades who express a different point of view is not easy. To resort to the characteristic of the old party, to demand unquestioning adherence to some or other pronouncement on pain of ostracism is a reversion to bourgeois ideology. To indulge in struggle to the point of excluding adversaries from the party is characteristic of the former Communist Party.

It is a reversion to bourgeois ideology. The history of the old party is full of it. It results in the common ruin of the participants. Although the Aarons clique fought this type of battle and won "victory", their victory resulted in their own destruction. It was again a reflection of bourgeois ideology. But the working class seeks only the destruction of the bourgeoisie and the preservation of its own independence, purity, revolutionary struggle and the unity of its party.

Of course, it recognises (Engels), knows, that it and its party are penetrated by bourgeois ideology and that its internal conflicts arise from this. A Marxist-Leninist ideology does not arise of itself; it must be collectively and individually cultivated. Part of this cultivation is the steady recognition and capacity to deal with

all alien influences. Amongst comrades, they are contradictions amongst the people—to be understood and very sympathetically dealt with. The working class knows hatred only for the bourgeoisie, only for the imperialists and the revisionists. The working class party must cultivate patiently and persistently as a whole and in each of its members—Marxist-Leninist ideology. That ideology recognises that everything including the Marxist-Leninist party tends to divide into two. Understanding that, unity can be achieved.

Liu Shao Chi wrote a book entitled "How to be a Good Communist". It is available in English and is a profound study of this matter. Speaking of it, Peking Review said that it is a "penetrating exposition of the universal truth that the proletariat, while changing the objective world, must at the same time change itself. It also sums up the experience of the Chinese Communists in educating and remoulding themselves in the revolutionary struggle."

And we must say there is an immense amount that Australian Communists can learn from this book. There is not a single solitary Communist in Australia, no matter how eminent his or her position or record, who does not need systematically to remould himself or herself as a good Communist and to eliminate the foul influences of the bourgeoisie.

Of course, the Communist Party of Australia (Marxist-Leninist) must be implacable in its adherence to Marxist-Leninist politics and organisation. That implacability can only be soundly based upon Marxist-Leninist ideology. Every deviation from that must be combatted and combatted in the spirit of Marxist-Leninist ideology. However cynical our critics may be about our noble aims, however much they scoff at our being naive we repose boundless faith in the working class and working people.

Guided by Marxism-Leninism the working class and its party will study as never before the objective reality of Australia, the revolutionary forces, the course of the world revolution, the machinations of the enemy.

They will study and understand Australian reality as it was never really understood in the days of the former Communist Party. They will see Australia, not as an imperialist country in its own right but as subservient to the main imperialist U.S. and British imperialism, not as an advanced capitalist country in its own right, but as dependent upon the main imperialist countries.

They will see that at the moment there is not a revolutionary situation in Australia, but that there is such a situation in countries all round Australia and that the Australian working class must take its stand alongside the colonial and national liberation movement.

Their struggle is our struggle; our struggle is their struggle. Our enemies are the same, U.S. and British imperialism and our own monopoly capitalists who have thrown in their lot with them. Victory over them is historically very close.

That is the magnificent perspective of Marxist-Leninist ideology and politics. Only completely selfless people can serve it. Lenin said that the Communists were the mind, the heart and conscience of our era. Magnificent words. We Australian Marxist-Leninists face 1965 knowing that we are an integral part of that mind, heart and conscience.

Revisionists Confuse Key Question of Revolution

The modern revisionists have hopelessly confused the key question of proletarian revolution and the path to it. The revolution in a given country takes place according to the conditions in that country but there are fundamental features which underly all proletarian revolutions. Lenin said that there could not be a victorious socialist revolution unless three conditions were fulfilled, namely that the bourgeoisie were unable to govern in the old way, that the people were prepared for a change and determined to get it; and, thirdly, that there was a Marxist-Leninist party able to lead the workingclass and working people in the conquest of workingclass power.

The capitalist state must be ended and the dictatorship of the proletariat established. Those conditions do not exist in Australia. It was said in the Political Committee of the former Communist Party by the Aarons revisionist clique that E. F. Hill had advocated here and now guerrilla warfare in Australia. Of course, that was a travesty of the truth. All that Hill did was to assert the fundamental teachings of Marxism-Leninism on proletarian revolution and the dictatorship of the proletariat.

So startled were the revisionists to have these truths reasserted that they did exactly what the bourgeoisie do. As Lenin pointed out, the bourgeoisie see in Communism only force and violence. The violent revisionist reaction against the assertion of fundamental truths on this matter went even to the extent of enlisting the aid of semi-fascist journals such as the Bulletin to repeat their own slanders against Hill.

In contemporary conditions it is therefore necessary to examine some aspects of the perspectives for world socialist revolution and, in that context, socialist revolution in Australia. We have said that the objective conditions for socialist revolution do not exist in Australia at the present time. That they will exist in the future is beyond doubt. Capitalism is wrought with insoluble contradictions which daily grow more acute. That is an objective fact. The solid, hard fact in Australia is that the socialisation of production is going on at an ever-accelerated pace and the private appropriation of the products so socially produced is being intensified. Let us examine this a little.

The contradiction between socialist production and individual appropriation is the basic contradiction within capitalism. Capitalism calls into being gigantic productive forces. In Australia today, there are big factories many of them foreign owned. U.S. imperialism occupies an ever more important place as an investor in Australia. In these factories (Australian and foreign owned) are employed thousands of workers. No single worker produces the finished product. Each worker is dependent upon the next worker in the process of production. It is socialist production as contrasted with individual production. That is the characteristic of Australian capitalism. As Engels said, it is characteristic of capitalist production that no individual can say of a product that is mine because I made it. This feature of capitalism has been greatly speeded up in Australia in the years since World War II. There have been many mergers of enterprises. The lesser sell out to the greater: U.S. monopoly capitalists take over Australian companies: some of the smaller capitalists are ruined.

Such enterprises as Reid Murray, the Korman Group and others become bankrupt. One reason for this was their attempt to invade spheres directly occupied by existing giants, e.g., Reid Murray's acquisition of Hicks Atkinson's retail store put it into direct competition with Myers, Coles, Woolworths. A process of increasing mergers is going on.

Thus there is the classical concentration of capital in fewer and fewer hands and the exploitation of the workers by an ever-decreasing number of bigger and bigger monopolies. This is a contradiction which is growing more and more acute in all the capitalist countries including Australia.

As we have said, the picture is very clear in Australia. In Australia, the "normal" development of this contradiction is accelerated by U.S. investment. The U.S. monopolies, backed by the advanced methods of exploitation in the U.S.A. and the political and military power of U.S. imperialism, use Australia as a "safe" field of investment. They follow a crash program of investing sums. In the space of a few years they have invested staggering sums. Hence the ordinary contradiction of social production and individual appropriation has added to it the aggravating factor that very much of the individual appropriation is in foreign hands and increasingly in U.S. hands.

This has several consequences among which, for present purposes, it is necessary to comment on only a few. U.S. investors must seek to ensure that Australia's development is subordinate

to that of the U.S. That is to say, they invest from the parent enterprise in the U.S.A. Consequently, their investment is conditioned by the needs of the U.S. parent.

Thus the whole of U.S. investment in Australia is subordinated to the needs of the U.S. economy or, at least, of the several U.S. capitalists who invest in Australia. U.S. capitalism suffers from all the contradictions inherent in capitalism. It needs must export these contradictions to Australia. Amongst these is the bitter competition amongst the monopolists themselves. Thus the competition between Ford, G.M.H. and Chryslers is exported to Australia.

Added to this is the resentment of the local and British capitalists who are subject to competition from immensely wealthy and powerful U.S. competitors. This expresses itself every now and again in bitter struggles against take over moves or merger moves.

The Australian capitalist Hartnett continually protests about the treatment he received. Hartnett set out to pioneer the manufacture of an Australian motor car but was ruthlessly pushed aside by G.M.H. and, at G.M.H.'s behest, by the Australian Government. This process is intensifying as U.S. investment threatens more and more Australian capitalists.

In the field of primary production, so important to Australian capitalism, U.S. imperialism discriminates against Australian exports. An example is the staple product wool. Base metal import from Australia into U.S.A. is restricted. Meat imports are restricted. Also in each of these fields U.S. investors are invading the Australian sources themselves. Hence, the contradiction between U.S. capitalists and Australian capitalists grows and must continue to grow.

Naturally within the U.S.A., the same process of concentration of means of production and socialisation of the labour process, as we have described above, goes on. Much more so because the U.S. economy is far more advanced than Australian.

Thus the U.S. Government serves the giants of U.S. capitalism. There is the closest integration of the monopoly capitalists with the U.S. Government, the U.S. Army and all the machinery of the U.S. State. It is the State of the U.S. monopoly capitalists.

Their policy is one of world domination, i.e., domination by U.S. imperialism. Their policy, therefore, is exported along with their capital. Far from this being, as the revisionist Browder contended, a beneficial thing to subordinate capitalist countries it is the reverse. It catches a country like Australia up in all the

aggressive military schemes of U.S. imperialism. Hence the Australian Government is ordered by the U.S. imperialists to carry out the bidding of U.S. imperialism. SEATO, Anzus, U.S. military bases, integration of Australian armed forces with those of the U.S. and so on, follow. Australia is subordinated to the needs of U.S. imperialism.

Moreover, Australia's very economy is integrated into the needs of the parent U.S. investors. Hence, oil production in Australia is distorted, curtailed because of the gigantic investment of the U.S. oil monopolists in Australia. Machine tool production is subordinated, curtailed for similar reasons. Virtually, the whole of the motor vehicle production in Australia is in the hands of U.S. capitalists. Their production is dictated by the needs of the parent U.S. investors.

If we take the single example of motor vehicle production, it is a notorious fact that the public transport system in Australia is distorted, curtailed because of the gigantic investment of U.S. imperialists in the motor industry here. But one could go through increasing fields of industry and see a similar process taking shape. Moreover, the U.S. oil monopolies and motor vehicle monopolies need only to cut off their supplies and production in Australia and they deal a mortal blow at Australia.

All imperialist countries treat their fields of investment in the same way; prevent their economy from standing on its own. The history of India, of China are the history of colonial countries kept incredibly backward to serve the needs of the imperialists.

Even, however, in such countries the imperialists are forced to do some things of a progressive character. In India, for example, Marx pointed out that the British imperialists had, of necessity, to create a railway system. Australia had a different background from India and China but nevertheless, U.S. imperialism must of necessity subordinate Australia's development to its own needs. At the same time, in doing that, it potentially places in the hands of the Australian people, gigantic assets.

Thus, U.S. investment in Australia intensifies the competition between the various U.S. monopolists in their own competition: it brings the U.S. investors into competition with the local Australian capitalists and with the older established British capitalists. It accelerates the development of capitalism in Australia. It increases the number of workers and intensifies the socialisation of production and thereby develops the contradiction between socialisation of production and individual appropriation.

In its wake there has developed in Australia an ever-rising tide of working class struggle. Spectacular examples have been provided by the G.M.H. workers and the workers employed by the U.S. dominated Mt. Isa.

Increasing U.S. investment is a menace to Australia. At the same time it is intensifying and strengthening the forces that will overthrow it. Anti-U.S. imperialist sentiment is very strong for the reasons given above, and of course, for various other reasons.

Amongst the Australian people the sense of independence and Australian patriotism is well developed. There is resentment of U.S. dominance and arrogance; resentment of its role as world gendarme. The conditions in U.S. factories in Australia are notorious for speed up. G.M.H. is well known as the shop of the walking wounded because of G.M.H.'s ruthless policy of getting injured workers back to work as soon as possible. There is deep resentment at the tremendous profits made by the U.S. investors and the taking of these profits out of Australia.

Australian Capitalists' Dilemma

Thus U.S. monopolists are sitting on a potential powder keg in Australia despite their idea of its being a "safe" field of investment. As yet the situation has not yet matured to one of open revolt.

The Australian monopoly capitalists are confronted with the problem whether to throw in their lot with the U.S. imperialists or whether to strive to achieve an independent course. This problem has always confronted the ruling class, particularly in the conditions of the general crisis of capitalism which set in before World War I and has intensely developed.

After the October Revolution the ruling class is even more afraid.

With the advent of Hitler, that section of the ruling class which had parallel interests with German monopoly capitalism and which put its class interests above those of its own country, followed the policy of appeasing Hitler. They hoped in this way to destroy both Hitler (their competitor) and the even greater danger of a revolutionary working class. Thus Chamberlain betrayed England, Daladier betrayed France. To this school Menzies belonged. On the other hand, there were those monopoly capitalists who gave first position to resisting the inroads of Hitler.

To this class belonged Churchill.
At the same time he sought to smash the working class. Similar divisions exist in the ruling class today, in their attitude

to U.S. imperialism, the self-appointed gendarme against the advance of Communism. Clearly enough there are contradictions amongst the capitalists in Australia as to what policy to pursue on this matter.

Periodically there are protests against U.S. economic policy from the Deputy Prime Minister McEwan. A more servile line is that of Menzies. Up to date, McEwan has bowed to pro-U.S. policy. But the contradictions are growing. A similar contradictory process can be seen in the A.L.P.

Calwell has a strong pro-U.S. line. But other A.L.P. leaders express a hesitant anti-U.S. line and the rank and file is strongly anti-U.S. imperialist. Among the individual capitalists there are strong anti-U.S. elements. The working class is opposed to U.S. imperialism. Anti-U.S. imperialist sentiments grow amongst the intermediate strata of the population.

All this constitutes the basis for the widest united front of Australian people against U.S. imperialism.

The inexorable laws of capitalism assert themselves to ensure that capitalism will be destroyed by the working class. The line of uniting all the patriotic forces, with the working class as their base, against U.S. imperialism and the Australian reactionaries is the immediate way forward. This process by no means takes place in a vacuum. As a matter of ordinary Marxist-Leninist dialectical reasoning, U.S. imperialism would be concluded to be the world's most reactionary force.

Lenin, in dealing with the law of the uneven development of capitalism, demonstrated that one imperialism comes to the top at one time, another at another time. The development of capitalism in the U.S.A. and in the world demonstrated that it would become the dominant imperialism. The test of theory is practice and practice amply confirms that U.S. imperialism is the dominant imperialism to-day. It by no means follows that it is able to get its own way unchallenged. On the contrary its rivals continually challenge it.

Lenin pointed out the impossibility of there ever being a supra-national agreement that would eliminate contradictions amongst the imperialist powers. To-day living proof can be seen of Lenin's proposition. France, particularly, challenges the position of U.S. imperialism. In various degrees the other imperialist

powers come into conflict with U.S. imperialism. Thus the position of U.S. imperialism is continually being weakened by conflicts with its rivals.

We have commented upon this process, small though it be and unimportant though Australia is as a world power, that is going on even in Australia. The most important factor in the world situation today is the contradiction between the oppressed nations and imperialism headed by U.S. imperialism.

We have said that the basic contradiction in the development of capitalism is that between socialised production and individual appropriation. In speaking of the contradiction between the oppressed nations and imperialism we are speaking of contradictions within the contemporary world.

Again it is not merely a matter of abstract reasoning that demonstrates that the most important contradiction is that between the oppressed nations and imperialism, but it is a matter for all to see. The main storm centres in the world as a matter of ordinary observation are in Asia, Africa and Latin America. In the countries in those continents there exist revolutionary situations, i.e., actual present conditions for revolution. In some of them revolution is actually going on. Hence, unlike Australia the revolution has actually matured.

Marxism-Leninism has always taught that revolution is international. Marx and Engels believed that it would be simultaneous world wide revolution. Lenin, by elucidating the law of the uneven development of capitalism, demonstrated the possibility (indeed the need) for the victory of the revolution in one or more countries while other countries remained capitalist.

Thus, throughout the world the revolution is in different stages. The October Revolution in 1917 proved the validity of Lenin's proposition. The revolution has matured and been victorious in other countries. It has matured and not yet been victorious in others. It is maturing in still others.

But the development of revolution in each country vitally effects the development of revolution in each other country.

The victory of the October Revolution was the victory of the world's oppressed—the oppressed in every country. It was an immense blow at capitalism. It destroyed ideas of the permanence and omnipotence of capitalism. It gave immense encouragement to the oppressed throughout the world. It acted as a beacon light for revolutionaries. That base has been greatly extended.

Capitalism has been greatly weakened by the loss to its system of China, the countries of Eastern Europe, Korea, Vietnam, and Cuba. Each successive country lost to capitalism has been an immense blow to capitalism, seriously weakening it materially, (with loss of markets, sources of raw materials, exploitation etc.), politically, morally, militarily. On the other hand it has brought tremendous strength to the oppressed, to the revolutionaries.

At this very moment the forces engaged with U.S. imperialism are the embattled people of Vietnam, Laos, Cuba, the Congo against the British imperialist project of 'Malaysia'. That is to say, there is actual conflict with the forces of U.S. imperialism and British imperialism.

The U.S. aggressive counter revolutionary actions thousands of miles from U.S.A. are being resisted and, indeed, being defeated. U.S. imperialism is being very seriously weakened. Thus these oppressed peoples are fighting against the very same U.S. imperialism which is taking over our country (even though U.S. methods in Australia are not those of guns, napalm, chemical warfare etc., as they are in colonial countries).

These oppressed peoples are winning victory. They are serving the cause of peace by dealing these tremendous blows against the main aggressor in the world. They are weakening that aggressor and strengthening the forces of peace. They are assisting us in weakening our enemy—U.S. imperialism and the local reactionaries.

It necessarily follows that if our enemies, U.S. imperialism and the local reactionaries, are being weakened, we are being assisted. It is simply a question of compelling the enemy to fight on as many fronts as possible while the forces arrayed against him strengthen their solidarity.

Again, it is perfectly true that in Australia there is no armed conflict against the U.S. imperialists and the local reactionaries. The objective conditions do not lead to that for as we have pointed out, the U.S. imperialists are not using guns against the Australian people. When their positions are threatened by big Australian movements they will.

However, struggle is an idea far wider than armed conflict. Armed conflict is one form (the highest form) of struggle imposed by the imperialists on the oppressed. Every front of struggle counts. It is well known in warfare that a solid rear is vitally important to the activities of the fighting men at the front. Thus it

is that the struggle against U.S. imperialism is a world-wide struggle with the front line occupied by the peoples who are actually fighting.

The resolution of this contradiction between the oppressed peoples and imperialism in favour of the oppressed peoples opens the way for the concrete resolution of the internal contradiction within the capitalist countries, including Australia, between the working class and the capitalist class. Each victory in an oppressed country weakens the imperialists in their capacity to exploit and oppress the working class in the capitalist countries.

Moreover, in order to wage wars against the oppressed peoples the imperialists must intensify their exploitation and oppression of the working class and working people in their own countries. Thus the rate of exploitation of the working class rises and the oppression of it intensifies.

In Australia, in the years since 1949 the amount of repressive legislation passed in Australia has been far more than that passed in the whole of Australia's previous history. While it is true that some of it has not been actually operated, much of it has been operated, the most notorious being the penal provisions in the Arbitration Legislation.

This scheme of repression closely parallels U.S.A. itself. The pattern was made in the U.S.A. Thus there are many sides to the repressive measures in Australia. They are hatched by U.S. imperialism, they are weapons to enforce and intensify exploitation of Australians for U.S. investors and the local monopoly capitalists, they are weapons to stifle the growing protest movement of Australians against the U.S. and Australian reaction's suppression of the national liberation movement. Any analysis, particularly of the 1960 Amendments to the Crimes Act, more than confirms this latter statement.

In saying that the most important contradiction in the contemporary world is that between the oppressed nations and imperialism and that the actual storm centres are in Asia, Africa and Latin America does not mean that in a country such as Australia the Australian working class and working people can just sit passively by. Revolution is an active process.

The struggle of Australian workers and working people merges with that of the oppressed peoples. Actually Australia is right in the most immediately active storm centre in the world, i.e., in South East Asia. In Vietnam and Laos, the people are winning. In Indonesia there is immense revolutionary upsurge. The

struggle and activity of Australian people assists those peoples to their freedom.

The Australian people's rejection, for example, of U.S. bases in Australia obviously would be a blow in favor of the oppressed peoples in Asia because those bases are specifically aimed at those peoples. To deprive the U.S. imperialists of bases at one and the same time assists the struggles of oppressed peoples and assists in freeing Australians from the danger that these bases constitute.

It strengthens the solidarity of Australian people with the oppressed peoples. Similarly, to deal blows at G.M.H. is to deal a blow at U.S. imperialism. That weakens U.S. imperialism. Anything that weakens U.S. imperialism assists all peoples struggling against it.

It will be said by the reaction that this line of argument is treachery to Australia. In answer it must be replied vigorously that all advanced workers have always asserted their internationalism. International capitalism, imperialism, is the common enemy of all exploited people. Hence, assistance by one contingent of the world's oppressed to another is absolutely correct. U.S. imperialism does not scruple to call upon its "allies" for assistance yet it and its local puppets create a great hue and cry when the oppressed peoples assist each other.

Such is the hypocrisy of imperialism. We must reach the conclusion that because the contradiction between the oppressed people and the imperialists is the most important in the contemporary world it is of paramount importance that the Australian working class develops to the full, support for the national liberation movement.

The Communist Party of Australia (Marxist-Leninist) upholds the banner of proletarian internationalism. It is the champion and leader of the hopes and aspirations of the Australian people. By being that champion and leader, it serves the cause of the international working class and oppressed people. The two go hand in hand.

Of great importance to Australians is the situation among the peoples of New Guinea and the Australian Aborigines. Without any doubt these peoples are stirring. Without any doubt they are taking the line of struggle. Despite all the efforts of the Australian reactionaries backed by U.S. and British imperialism, the truth about the vicious exploitation of these peoples is emerging more and more clearly.

The Australian reactionaries employ dual tactics to deal with the problem. They increase the actual force and violence to suppress these peoples. They have enormously increased the armed forces and they have greatly strengthened the repressive apparatus of the State, courts, gaols, police, etc. Inside Australia they play up horror stories of alleged rape, thieving, murder, by so-called black people against the whites in order to "prepare" public opinion for new repression.

The Australian ruling class is quite conscious of the coming explosion. On the other hand, the Australian ruling class promotes a local "legislature", promotes some of the indigenous peoples and endeavours to create the illusion that the indigenous peoples have a say in their own affairs.

But, of course, it is so much rubbish. Facts speak far louder than the facade of equality, democracy, freedom. The struggle of the peoples of New Guinea and the struggle of the Aborigines is our struggle. Our enemies are the same. The Australian ruling class is quite conscious of the coming explosion.

Our victories assist these peoples. Their victories assist us.

Discussion on the path to revolution could not be complete without reference to the contradiction between the socialist countries and imperialism. There are those who, in effect, say it is the only contradiction and base their whole position on it. Khrushchov's line was one of the "peaceful" resolution of this contradiction and turning a blind eye to all other contradictions.

Nor is the alternative to Khrushchov's "peaceful" resolution of the contradiction world war, as he slanderously said.

That line is and was profoundly subjective; it was non-dialectical because it failed to take into account reality, or what the real situation was. It was and is a line of teaching to the international revolutionary movement. All contradictions develop. By understanding them man can influence their development to a successful resolution. By denying them or misunderstanding them the contradiction will not be abolished but man's influence can be weakened. Thus the unity of the socialist camp based upon a correct Marxist-Leninist analysis is vitally important in the world situation today.

Again the Communist Party of Australia (Marxist-Leninist) bends all its efforts to playing its part in unifying the international communist movement and in the first place the unity of the socialist camp on the basis of Marxism-Leninism.

Much work needs to be done amongst the Australian work-

ers, and working people headed by Australian Marxist-Leninists, to understand the four fundamental contradictions in the world today and their interrelation. Let us restate them:—the contradiction between the socialist camp and the imperialist camp; the contradiction between the proletariat and the bourgeoisie in the capitalist countries; the contradiction between the oppressed nations and imperialists; and the contradictions among imperialist countries and among monopoly capitalist groups.

We have endeavoured to show that at the given moment, that between the oppressed nations and imperialism is the main contradiction. Correct understanding of these contradictions and their interrelation is vital to the revolutionary movement in Australia.

The British Labor Party

When we consider the British Labor Party and the very similar Australian Labor Party, we must first look at the economy of the two countries. In the main, the U.K. and Australia form one whole, namely, British imperialism.

British capital is still dominant in Australia. Its largest concerns, its banks, its pastoral industry, its mines, city property are possessed by British capital. The British Labor Party and the A.L.P both came into existence and became important parties at the time when British capital reached its zenith and dominated one quarter of the earth, that is about the end of last century and the beginning of this one. They both sprang from trade union politics.

In the last 30 years of the 19th century trade unions became prominent and active in both countries. Their objective was stated to be "a fair day's wages for a fair day's work". A nice sounding slogan, indeed. But what was its economic basis?

The capitalists who were exploiting so much of the world's population gave considerable sops to the upper grades of the working class—and these workers responded by uniting in order to take, in a peaceful way, as much advantage of this situation as they could. The Labor Party has, therefore, always been an imperialist party, a truly bourgeois party. Its function is to carry imperialistic ideology into the working class, and its fortunes depend on the requirements of the ruling class.

In World War I and World War II it served exceedingly well in assuring the support of the working class and in maintaining the profits of, and control by, the ruling class. In periods of economic crisis it was given the reins of the State in order to damp-down the reactions of the working class and give the crisis time to resolve.

Naturally, when a period of prosperity set in, it stepped down and handed back public controls, which by the by, were never the real controls. The control of the military forces and the ownership of the means of production never passed out of the hands of the capitalist oligarchy.

At this moment, the United Kingdom is in considerable economic difficulties. It is clearly not able to sell sufficient of its products to the outside world and is suffering from over-production and a lack of foreign exchange. In this situation the British Labor Party has been allowed to take the apparent reins of power,

by a very narrow majority. Clearly, the capitalists were somewhat divided about this, and already the voting support for Labor is obviously declining.

What has Labor done? It has increased tariffs on a considerable range of goods by 10 per cent., it has increased various indirect taxes, raised railway fares and electricity charges. The inevitable result is a considerable rise in the cost of living, estimated by some as 20 per cent, that is harder conditions for the working and middle class, considerable assistance to the wealthy. This is certainly the main reason for its loss of favour with the public.

Labor has also endorsed, for the time, the preparations for an anti-Soviet war and the nuclear arming of Western Germany. It has stressed its unity with the U.S. imperialism, that is with the main enemy of the human race.

And it has increased the military, naval and air support for "Malaysia", that artefact of British imperialism. Malay's rubber and tin are two of the main dollar earners of British imperialism, vital and essential for it as was emphasised in 1952 by Cabinet Ministers.

During the six years 1946-51, Malayan dollar earnings totalled 1,713 million dollars. It is no wonder that a war was waged against the Malaysians, which cost £100 million a year and which has not been surpassed in brutality by the Americans in Vietnam. Between April 1950 and March 1952, it was officially stated that 423,000 Malayan peasants and workers and their families had been torn from their homes and placed behind barbed wire and 264 Dyak headhunters employed.

The Malayan people are exceedingly poor; the cost of living in 1957 for example had increased by 500% since 1959 and wages by 24%.

It is certain that if Abdul Rahman and company did not have British armed support their rule would not last a day. It is certain that the armed forces of Britain and the U.S.A. cannot defeat the revolutionary forces of S.E. Asia and Indonesia. That is why the People's Republic of China expresses open contempt for the British effort, calling it "a poor show".

Between World War I and World War II the U.K. had an average unemployment of 1,750,000, the great strike of 1926, and the great economic crisis of the thirties. In both the latter the Labor Party loyally served the bourgeoisie, saved it from revolution and materially aided it in the great anti-Soviet conspiracy and the building up of Hitler forces.

Since World War II, though British imperialism has lost considerable ground in the world, (China is no longer exploited and many former colonies have gained political independence), economically the U.K. still continues to exploit India, Malaya, the Middle East, many African States and the West Indies. This exploitation, too, is more intense, the price of raw materials having been reduced by 20% and the price of manufactured articles increased. In addition there has been in capitalism, generally, a renewal and great improvement of machinery.

So that unemployment in Great Britain has rarely risen above 300,000 and social services have been greatly improved. The Labor Party, for example, introduced the National Health Service which is undoubtedly of great benefit to the people. It also served the bourgeoisie by nationalising the coal mines and the steel industry. This entailed paying the owners with bonds far exceeding the real value of the mines and industry, ensuring them a steady flow of profits (concealed as interest), and gave a committee of the owners the management of the nationalised concerns. The nationalisation of concerns in a capitalist state is always in the interests of the capitalists and does not remove the concerns from their control.

The Labor Party did not solve the housing question nor did it do the necessary repairs and improvements to education. It is now estimated that the school buildings require the expenditure of 300 millions to make them fit for the children.

It must also be noted that right through their careers both Labor Parties have always had a right wing, a centre, and a left wing. The left wing members being sometimes more revolutionary in their talk than the Communists. Whenever the Parties have been given the government, their actions have always been truly conservative, anti-working class (with the exception of sops), imperialist and pro-war—unless one counts Mr. Calwell's plans for more diplomacy with Indonesia as an anti-war plea, which it certainly is not. It is merely a pretence, for the good gentleman carefully abstains from an analysis of the real position.

The post-war prosperity of Great Britain and of Australia are now both severely threatened with both a cyclical and a permanent decline. The Colonies that are still being exploited such as India, are certainly moving to economic liberation. This, once achieved, would mean a fatal blow to British imperialism. Also capitalism in general, is now facing a crisis of over-production in industry and something the same in agriculture.

It can therefore be said that the Labor Parties are about to lose their *raison d'être*. Imperialism in a revolutionary crisis, has no use for the Labor Party as that Party cannot get sops for and delude the working class. It becomes useless for both the bourgeoisie and working class.

Under these circumstances, it is certain that the Labor Party leaders will remain faithful to the bosses and it is also certain that large numbers of their adherents will transfer their support to the Marxist-Leninists.

It is therefore essential that the Marxist-Leninists explain to the workers the real position. It is also essential that they should get the workers to join with them in a united front for peace, for decent working conditions, for democracy and for socialism and that they should constantly bear in mind that they must join these workers to anti-imperialism. This entails the steady publication of a workers' press, the work of some prominent Marxists in the trade unions, and the work of numerous rank and file marxists among the workers in the factories, in their homes, wherever the people are to be found. It would be absurd to expect the Labor Party leaders to desert the capitalists, it would be fatal to allow them to lead the united front.

In England as in all the capitalist states, Marxist-Leninists are arising. As always when the conditions become suitable, mankind awakes to them and sooner or later uses them for its purpose.

So that the not distant future will see the disappearance of the Labor Parties and the emergence of a real revolutionary movement in England and Australia.

Marxist-Leninism Only Correct Theory For Women's Emancipation

The Council meeting of the Women's International Democratic Federation held October 30th to 25th in Sofia, Bulgaria, revealed once again how correct Lenin was when he pointed out to the revolutionary masses that to defeat imperialism it is essential to struggle against opportunism (revisionism) at the same time.

The two lines revealing themselves at this meeting were those of Marxism-Leninism on the one hand and of revisionism on the other. The revisionist bloc defended to the end its position in regard to the participation of the Federation in the International Co-operation Year being organised by the United Nations, 1965 being the 210th anniversary of the founding of the two organisations.

But more important, it became more obvious that they were determined to turn this once militant international women's body into a "non-political" organisation.

What did Lenin say — "No politics is bourgeois politics."

In "Women and Communism", Lenin speaking on International Women's Day 1918, pointed out that:

"The main and fundamental thing in Bolshevism and in the Russian October Revolution is the drawing into politics of precisely those who were most oppressed under capitalism. These were oppressed, deceived and robbed by the capitalists under a monarchy, as well as in democratic, bourgeois republics. This oppression, this deception, this filching the toil of the people by the capitalist was inevitable as long as the private ownership of the land, the factories existed. The essence of Bolshevism, the essence of Soviet power, lies in exposing the fraud and hypocrisy of bourgeois democracy, in abolishing the private ownership of the land the factories and the works, and in concentrating all political power in the hands of the toilers and the exploited masses. These masses, are taking politics, i.e., the work of building the new society, into their own hands. This is a difficult task; the masses are downtrodden and oppressed by capitalism, but there is no other way out of wage slavery; of slavery to the capitalists, nor can there be any other way out.

"And it is impossible to draw the masses into politics without also drawing in the women; for under capitalism, the female half of the human race suffers under a double yoke . . .".

How we swelled with pride at the glorious role of Soviet women, who having been the first to be released from the slavery of capitalism, developed as equal citizens and participated in the political life of the first land of socialism. These women such a short time before had been illiterate, emaciated and without skills. Soon, with the aid of their socialist system, they overcame their ignorance and backwardness and became an inspiration to women the world over in their desire to put an end to their own slavery.

Under capitalism it has always been the aim of the capitalist class to keep women away from politics. Bourgeois magazines, the church, etc., have played an effective role in keeping women tied to the capitalist system.

How shameful to hear these views echoed in the WIDF by women who call themselves Communists!

The political education of women is a task of primary importance, a most important task for the real victory over the bourgeoisie today.

After World War II, and after millions of women had participated in their countries' struggle for national liberation and against fascism, they united in the WIDF to consolidate their victory and extend the mobilisation right across the world for their liberty and emancipation. The leaders of this movement knew that their glorious task was to continue the revolution of October, to free people from slavery, from capitalism and imperialism, which is the breeder of modern wars.

The leadership of the international women's movement was then in the hands of such women, and showed its superiority over past women's organisations, which were unable to give leadership in the struggle to unite their country against fascism and later against imperialism and its continued wars.

The revisionists use a lot of claptrap to convince us that to call the WIDF a revolutionary organisation of women is sectarian—that women would be offended. Who would be offended? The membership of 200 million women who have come under the leadership of revolutionary forces in the capitalist countries? Lenin spoke of the need for Communist women to build such a movement under their leadership, but to embrace the broad masses of

women. Look at the position of Indonesia and in Japan—are these women afraid of the revolutionary character of their organisations and that which the WIDF once was.

No, the revisionists are basing themselves on the more backward women and not the advanced movement, and bending every nerve to reach unity with the American bourgeois women's movement, but not with the Negro women of America, and the women of South Vietnam struggling against American imperialism.

The Bolshevik women working in the women's organisations of their day set out to help women understand that the emancipation of women could only be achieved in the general struggle of the people against capitalist exploitation and wars.

Lenin, in dealing with principles of organisation, said: "The thesis must clearly point out that real freedom for women is possible only through communism. The inseparable connection between the social and human position of women and private property in the means of production must be strongly brought out. That will draw an ineradicable line of distinction between our policy and feminism. And it will also supply the basis for regarding the women's question as a part of the social question, of the workers' problem, and so bind it firmly to the proletarian class struggle and the revolution. The Communist women's movement must itself be a mass movement, a part of the general mass movement. Not only of the proletariat, but of all the exploited and oppressed, all the victims of capitalism or any other mastery. In that lies its significance for the class struggles of the proletariat and for its historical creation—communist society. We can rightly be proud of the fact that in the Party, in the Communist International, we have the flower of revolutionary womankind. But that is not enough. We must win over to our side the millions of working women in the towns and the villages. Win them for our struggles and in particular for the communist transformation of society. There can be no real mass movement without women."

It is interesting to note that the revisionist leaders of the old CPA once read and advocated these ideas of Lenin. For instance, R. Dixon, Chairman of the CPA (Revisionist) in his report to women cadres in August 1960, had this to say:

"In the course of history there have been various feminist movements, the aim of which was to win equal rights for women. There was the suffragette movements in Britain which campaigned for the right of women to vote, to stand for election and to occupy government positions. These were

the feminist movements in France, Germany and here in Australia which campaigned for women's rights.

"The cause of women's emancipation was advanced, but these were essentially movements of middle class women. They could not win full equality for women because of their support for the capitalist system.

"Marx and Engels showed that the oppression of women was connected with the rise of private property in the means of production and thus also with the emergence of classes and class antagonisms. In modern society the working women are oppressed by capitalism and they are denied equal rights with men under laws which have their basis in private ownership of the means of production. The feminist women's organisations struggled against unequal laws, but not against the capitalist system whence the laws derive in present day society. The movement for equal rights for women therefore is a class question. Its solution is linked with the struggle of the working class movement for emancipation from capitalist exploitation, with the victory of socialism . . ."

"In the struggle of women for equal rights, the role and leadership of the C.P. is vital. The emancipation of the working women can be realised only under communist leadership . . ."

How well Dixon spoke then! But today the revisionists call for "no politics" in the women's movements.

Can the question of aggressive wars and fascism be isolated from politics?

Can the poverty which two thirds of the world's population still suffers, be isolated from politics?

For 20 years now, the United Nations and its agencies have drawn up document after document on Child Care, Women in a Changing World, Food for Hunger Campaigns, while at the same time they do nothing against aggression of imperialism, particularly U.S. imperialism, that murders women and children, in their lust for profit and power.

And now the revisionists call for co-operation with this same United Nations. An organisation manipulated by U.S. imperialism.

The Indonesian people in their recent decision to withdraw from this body, have struck a tremendous blow for peace in exposing the U.N. as an instrument of imperialism.

What has this organisation which the once revolutionary WIDF now wishes to co-operate with, done in its 20 years of existence?

Has it even started to put into operation its Charter on the Rights of Children, in Africa, in Latin America, in Asia, even in the home of its huge expensive buildings. What of the Negro children in America?

In the Junior "Age" June 5, 1964, an article "A Special Day For Children" says: "In 1952 representatives of women's organisations of more than 70 nations met at a conference in Vienna designed to plead for the rights of children everywhere."

"It took nine years before the U.N. drew up and ratified a Charter which, at the urgent request of the women of the world, guaranteed the rights of children. This 10-point program was adopted unanimously in 1959."

What has been done about it since? Nothing but imperialist aggression which has murdered tens of thousands of children or left them orphans.

Even in "affluent" capitalist society, there is a growing crisis in child care, education, delinquency.

But what of socialism, where the revolution has ended the system of exploitation and aggression? A United Nations document was not necessary to the countries of socialism to fulfil their responsibility to their people, because child care and women's equality is inherent in the socialist system. The history of every socialist country before they became socialist, was similar to that which we read in our daily papers of the great poverty of the Indian people. For the Indian people too, it is only socialism which will bring liberation from poverty. It is not co-operation with the United Nations that will liberate them.

The Pope, the bourgeois women's organisations and the revisionists, call for money spent on armaments to be diverted to food and education for the hungry nations. But not a word against imperialism, the system which breeds war and poverty.

The exploitation of the working people in the capitalist and the colonial countries is increasing and this is involving more and more women. In the Melbourne "Sun", Jan. 18th, 1965, the Victorian Employers' Federation Newsletter is quoted as saying: "Today 1,059,169—or 20%—of women work. This seems an impressive figure, but in fact it means that 80% of the female population of Australia is economically unproductive . . . Australia, a young and growing nation, can scarcely afford to see them remain unproductive".

To obtain this source of cheap labour bourgeois ideologists are now being called upon to contradict their previous propaganda that women's place is in the home. The article further states: "A recent social welfare survey found little evidence of a connection between juvenile delinquency and the employment of both parents".

In Australia, as in all other capitalist countries, despite the increase in productivity, the wages of the workers continue to decline in real value. That is why the strike struggles are mounting, and these are involving more and more women. They are forced to participate in the struggles around wages, etc., but like the men, they must be helped to understand the basic causes of their growing impoverishment. The capitalist class will never hand over equal pay to women nor to the Aborigines, without mounting a struggle by the whole of the working class, men and women together.

Despite the great potential wealth of our country and its industry and agriculture, the capitalists refuse to share this more equitably, let alone hand over to the people who produce wealth.

In Australia, as in all countries, experience proves that women's emancipation is out of the question when isolated from the revolutionary movement. Marxism-Leninism and its theory on women's emancipation, is the only correct theory on this question.

The Struggle For Peace In Australia

The broad people's movement for peace is the centre of a great struggle for an effective program, a sound policy and a clear target.

This struggle stems from the world social, political and economic upheaval which is characteristic of our epoch, and is basically between the dying capitalist system and the mighty people's movement of the world, throwing off the yoke of colonialism, oppression and exploitation. War is the form in which the insoluble contradictions of imperialism express themselves, when all other means to resolve them have failed.

Within the peace movement, revisionist policy representing the interests of imperialism seeks to divert the peace movement from peace to war; from naming and isolating the aggressor, to winning support for, or at least neutrality towards, the aggressor; from building unity of all peace forces headed by the socialist countries, to naming the socialist countries as equally responsible with the imperialists for war, and seeking to isolate these socialist countries. Revisionism aims to fragment the forces for peace, to strike blows at friends and to protect enemies.

To do this they have tried to force the peace movement to turn its back on all it has formerly stood for, to turn it into its opposite, to reverse dialectics, to make the dying triumph over the living, the past over the future, the outmoded over the new, to rely on declining forces to defeat the growing. They have sought to separate single events from all the other events with which they are connected. These are impossible tasks, and at worst the revisionists can only succeed in temporarily confusing the movement, and creating a short term hesitation in some areas of the world. But struggle is the way in which growth takes place. The masses are involved in struggle and issues become clarified.

The revisionists aim to divert the blows of the mighty world people's movement away from imperialism, in order to prolong its existence. But imperialism is in the throes of permanent acute crisis, expressed in continual warfare. Its structure is so shaken by the powerful blows of the people, that despite displays of apparent strength the revisionists' efforts are as surely doomed to failure as imperialism is assured of replacement by socialism.

The revisionists deny the history of the peace movement, and

neglect to study the composition of the people involved, whose interests are opposed to those of the revisionists, and who will undoubtedly take their stand against revisionism.

The various organisations within the peace movement comprise three main categories of people. Firstly the relatively small number who understand in varying degrees the social and political questions of our time, and stand according to their understanding, with the forces moving forward in history. Some of them are scientific socialists. All of them are critical of capitalism, recognise that capitalism is the cause of war, sympathise with socialism, support the national liberation movement, recognise that defence of democratic liberties is a necessary part of the work for peace, and acknowledge the decisive influence exerted by the working class in the defence of peace.

Secondly, and these are the biggest forces, those who oppose war, its consequences and its preparation, who take what action they think will strengthen the possibility of peace or will deter the authorities from war like action. They act according to their understanding of the issues involved. They desire to acquire a deeper understanding of all the issues concerning peace and war and the future. They desire to know the truth, and facts will ultimately lead to their conviction of the truth. Experiences of life are constantly enlarging this section of the peace movement. Such experiences include the struggle to win a greater share of government finance for the education of their children, and the quality and content of that education, the struggle to reject the burdens placed on them through the virtual bankruptcy of most municipal councils expressed in constantly increasing rates and decreasing services, the struggle against rising prices and lowered purchasing power, the struggle for work, for opportunities, for democracy. All such struggles go to create the tremendous reservoir of people yet to be involved in the peace movement.

Thirdly, and these are the smallest group, those who with peace on their lips, seek to subvert the peace movement into an accomplice of the imperialists. These are mainly to be found among the present day leaders of certain peace bodies. Most of them have turned their backs on their previous standpoint. They are influenced by the policy of the revisionist Communist Party. They desperately seek to disguise capitalism, particularly the United States, as the true lover of peace, while attacking the real friends of peace. They have condemned the Chinese People's Republic's nuclear testing, equalled it to the French testing, and

remained silent about the massive United States continued testing and stockpiling of nuclear weapons. (Since the Partial Test Ban Treaty the U.S. imperialists have conducted some 30 odd tests without protest by these people). Since the leadership of the peace movement came into the hands of those influenced by revisionism, it has stood by almost silently while the United States has carried out aggression in Laos, Cambodia, Vietnam, and the Congo.

These "leaders" perpetuated the lie about Chinese "aggression" over the Indian border. The United Nations, reviled by millions of people as the tool of American imperialism, is applauded by the "leaders" of the peace movement as an instrument of world peace. Their absorption in the campaign for disarmament is part of their absorption in the war plans of the imperialists. They "regret" the armed struggle of the colonial people, as it will aggravate the imperialists, but are silent about the armed aggression of the imperialists which precipitated the armed conflict.

Every time an oppressed people take up arms, they increase their activity for disarmament, implying that those defending themselves against aggression, are aggressors. The last Hiroshima Day march in Melbourne was a typical example of this.

The march took place during a period of successful armed action by the People's Liberation Front of South Vietnam and the daily papers and television and other propaganda apparatus were giving wide and angry publicity to this increased activity. The ruling class was openly discussing ways of stopping the victories and presenting their usual distortion of the facts of Vietnam.

It was a time when slogans putting the facts about Vietnam, and demands for American withdrawal would have served the cause well. Instead, their slogans called "for life and not death" (it should be remembered that the American imperialists were suffering the heaviest blows, and life for their soldiers could be guaranteed by their withdrawal); "Peace in Vietnam" (when the daily papers were saying that the Vietnamese were the disruptors of peace). Their slogans assisted to strengthen in the minds of the people the point of view of the imperialists.

By these means they hope to weaken international support for the colonial struggle and to lessen the world opposition to imperialism. In other words, they are allies of imperialism.

The words imperialism and the United States are now almost forbidden words in the peace movement. The documents of the October 1964 Sydney Congress for Disarmament and International Co-operation scarcely mention either, although imperialism and the United States have never been so heavily involved in so many wars at the one time, nor so threatening to the peace of the world.

In fact, Mr. Goldbloom, Secretary of the ANZ Congress, in a television interview the day after the Congress concluded, denied emphatically, when specifically questioned on this point, that they named the United States at all.

The documents of the Congress do not mention the word imperialism or capitalism. There is no condemnation of the United States imperialist aggression, even in a special document delivered on Vietnam.

The spirit of the Congress was that all humanity must be loved, including the imperialists, the only people excluded from this loving atmosphere were those who held fast to a correct stand. Included from this exclusion from humanity was China, whose test was "condemned" "deplored" or "regretted" in most of the documents of the Congress, while a total silence on the heavy American testing was maintained.

Take the Writers' Conference documents, which said that the "writer's responsibility was to 'continue the dialogue' that will lead towards peace and disarmament, to accept a responsibility towards humanity that over-rides international hostility—"

It appears that class struggle and the contradictions of capitalism have disappeared from the world and only human differences arising from national differences remain to be solved.

Or take the Trade Union Conference resolution which stated that they "believed that the causes of wars will be materially lessened by wider acceptance of our socialist principles of the brotherhood of man . . ." The scientific socialist principles of the dictatorship of the proletariat is rejected and Utopian socialist concepts (which have already been rejected by history) are adopted.

Again the trade union resolution fails to condemn or even mention imperialism or capitalism, let alone United States imperialism, but impartially acknowledges that it "meets during a period when for the first time in human history, opposing nations have assembled stockpiles of weapons . . ."

They bitterly resist naming the United States as the aggressor in Vietnam. Under pressure from many peace activists, they have been forced to make at least a nominal stand on Vietnam, but under no circumstances will they allow the United States to be named. They will call only for the removal of "foreign" troops. But what is the implication of this? The imperialists say that Chinese and North Vietnamese troops are in Vietnam, although no evidence has been produced of their presence. So that even when pushed, the leaders of the peace movement desperately try to protect their friends, the United States imperialists, by apportioning the blame equally between the American troops thousands of miles from their own country, committing aggression and breaking a treaty and the non-existent Chinese or Vietnamese troops who, in fact would be justified in being there.

In Sydney, a special committee has been set up on Vietnam, with quite a good policy, but the peace bodies in that city are strangely silent. It is now becoming apparent that the revisionist members of that Committee do not fully support its declared policy.

A World Peace Council delegate who attended the Hanoi International Conference in November 1964 "For Solidarity with the Vietnamese People Against U.S. Imperialist Aggression and for Defence of Peace" admitted that the United States was the aggressor in Asia, but failed to condemn the United States imperialists. The delegates of the W.P.C. called on the World Peace Council bodies in various countries to set up committees in support of Vietnam, but failed to call on their own bodies to themselves launch a campaign against United States aggression in Vietnam.

They said: "The United States imperialist aggression in Asia as well as Africa is a challenge to the entire mankind. Therefore, the people who struggle need an effective solidarity. The World Peace Council avails itself of the opportunity to appeal to all national committees the world over to set up committees for solidarity, to afford an effective help to South Vietnam and to the people who struggle for their independence".

They build illusions about the good nature of various Presidents of the United States, and other leaders of the capitalist countries, disregarding the forces behind these individuals, and for whom these individuals are merely obedient spokesmen.

They mourned the death of Kennedy, the "man of peace", who prosecuted the war in Vietnam and Laos ruthlessly and who

was responsible for slaughter of the Congolese fighting for their independence, who made frequent threats of war and acts of war against Cuba, and brutally tried to suppress the struggle of the people of South America; and who stepped up the anti-China campaign and gave military and economic support to India's attack on China.

But these policies run counter to the interests of the Australian people and are doomed to failure, and this is already evident. The establishment of the Australian Peace Liason Committee holding a correct policy, has already begun to influence the work for peace and attract attention and support. The inability of the Australian Congress for Disarmament and International Co-Operation in Sydney to produce a final overall document indicated the difficulty this body is having in maintaining its position.

Until revisionism became dominant in 1961-62 the mass bodies of Australian peace activists had a long history of incorruptible opposition to the enemies of peace. They always sought to recognise the source of war. They constituted militant and not a pacifist peace movement, and were courageous friends to those who had fallen victim to an aggressor. To-day, the general level of understanding of the Australian people, particularly the working class, is higher and not lower, and despite the excuse of the "leaders" of the peace movement that "the people don't understand, they are not ready" a great number of peoples are connected with, and are drawn into the big struggles of our time.

So, today, when the issues are sharper and the differences between right and wrong much clearer, and the understanding of the people very much more developed, the peace movement must look forward, and not try and turn backwards.

It would be useful to make some examination of the background of the activity for peace in Australia, in order that we can properly estimate its role in the present struggle taking place.

(This will be done in the next issue of "The Australian Communist")

Marxism-Leninism, An All-Embracing, Living Doctrine

The study of Marxism-Leninism is not easy.

It is a very profound matter. It is profound because it is not just a question of understanding words, but of understanding the essence of its doctrine, which is a living, developing doctrine.

The understanding of the essence of Marxism-Leninism is a process of not only of learning from books, but also from life, from reality and then, finally, the test of the whole process is how what we learn from the books is combined with what is learnt from life and the conclusions re-submitted to the test of practice.

"Our practice proves that things perceived cannot be readily understood by us and that only things understood can be more profoundly perceived. Perception only solves the problem of phenomena; reason alone solves the problem of essence. Such problems can never be solved apart from practice. Anyone who wants to know a thing has no way of doing so except by coming into contact with it, that is, by living (practising) in its surroundings."

—(From the essay *On Practice*, by Mao Tse Tung).

It can be seen, therefore, that a mastery of Marxism-Leninism is an historical process. Today Lenin's "What is to be Done" means more to Marxist-Leninists than it did 20, 10 or even five years ago.

This is because much has been learnt by experience which in turn, has enabled a deeper understanding of Marxism-Leninism.

It has taken 40-odd years of experience in the revolutionary movement of Australia for us to reach a stage where we can recognise past errors and the need to build a proper Marxist-Leninist party. This is true of nearly all the advanced capitalist countries.

Our doctrine, Engels once said, is not a dogma but a guide to action. That has been said many times over the years. But has it been fully understood—has its essence been grasped?

Marxism-Leninism, because it is a guide to action, is not static but a living doctrine. It is a living doctrine because its foundation is dialectics. It is the doctrine that historical development is the resolution of contradictions within the very essence of things.

Because Marxism-Leninism is a living, vital doctrine it has its historical development in the practice of the revolutionary movement. If its connections with the definite practical tasks of

a particular epoch are severed, then we rob Marxism-Leninism of its life, of its vitality and it becomes lifeless, distorted and one-sided. It ceases to be a guide to action.

Practical tasks change with every turn of history. In his article "Certain Features of the Historical Development of Marxism" Lenin deals with the question of preserving Marxism from one-sidedness and keeping it as a guide to action.

He says: . . . "in recent years Russia has undergone changes so abrupt as to alter the situation with unusual rapidity and unusual force — the social and political situation, which in a most direct and immediate manner determines the conditions of action, and, hence, the aims of action. I am not referring, of course, to general and fundamental aims, which do not change with turns of history so long as the fundamental relations between classes do not change. It is perfectly obvious that this general trend of economic (and not only economic) evolution in Russia, like fundamental relations between the various classes of Russian society, has not changed, say, in the last six years.

"But the aims of direct and immediate action have changed very markedly during this period, just as the concrete social and political situation has changed—and, consequently, in Marxism too, since it is a living doctrine, various sides were bound to come to the fore."

Marxism-Leninism has a history in Australia and it will be one of the tasks of the Communist Party (M-L) to examine that history in close connection with the historical changes of the country and thereby trace its distortions which led to today's revisionism.

This is an extremely important task for an understanding of historical development of Marxism-Leninism in Australia is necessary to meet the tasks of the present. What is exactly meant by this?

To be more concrete: When the Communist Party of Australia was born in the early twenties, and the first attempts were made to integrate Marxism-Leninism with the concrete reality of Australia it was inevitable, because of immaturity and the conditions of the day, that distortions occurred. It was during this period that the trade union movement in Australia had a vigorous development. For instance, in 1927, the Australian Council of Trade Unions was formed and trade unionism gained a national centre and a national perspective.

The expansion of trade unionism, and then the great strikes on the eve of the depression, naturally turned the young party into the unions. The traditions of the Australian Labor Movement flow in the main from trade unionism.

The depression ferment merged into World War II, and here again, the struggles by the Communist Party centred around production problems with the necessary heavy involvement of the trade unions. Communism gained many adherents in this period with the subsequent result of lowering still further theoretical standards which, because of the particular historical development, were one-sided.

Marxism-Leninism must be all-embracing to live. That is, Marxism-Leninism must embrace all historical contradictions, otherwise its theoretical foundation is undermined. Today, the Communist Party (M-L), is raising to the forefront the question of Australia's independence. In point of fact, the struggle for Australia's independence from British imperialism has been a continuous one—right from the earliest days when the convicts and early settlers fought against British colonial authority.

This struggle has run through the entire history of our country, and it needs to be carefully studied and its history investigated, for it has always been entwined in one way or another with all the struggles of our people.

Because the all-embracing nature of historical development was not recognised, Marxism-Leninism never became fully integrated with Australian life in the 40-odd years of the history of the old Communist Party.

Consequently, its development was stunted and it never came to grips with the involved and many-sided task of promoting the revolutionary consciousness of the Australian people. It never broke through reformist concepts.

It follows from this that the whole organisational structure of the old party developed on wrong lines. The correctness or incorrectness of a political or organisational line depends on whether it starts ideologically from the Marxist-Leninist theory of dialectical materialism and historical materialism and from objective realities.

The integration of the universal truth of Marxism-Leninism with the concrete practice of the revolutionary movement in Australia, requires two things: study combined with practical work amongst ALL sections of the masses.

In Left Wing Communism, Lenin wrote: "History generally, and the history of revolutions in particular, is always richer in content, more varied, more many-sided, more lively and "subtle" than the best parties and the most class-conscious vanguards of the most advanced class imagine. This is understandable, because the best vanguards express the class consciousness, the will, the passion, the fantasy of tens of thousands, while the revolution is made, at the moment of its climax and the exertion of all human capabilities, by the class consciousness, the will, the passion and the fantasy of tens of millions who are urged on by the very acutest class struggle. From this follow two very important practical conclusions: first, that the revolutionary class, in order to fulfil its task, must be able to master all forms or sides of social activity without exception (and complete after the capture of political power, sometimes at great risk and amidst very great dangers, what it did not complete before the capture of power); second, that the revolutionary class must be ready to pass from one form to another in the quickest and most unexpected manner."

In the present historical situation, the inadequacies of the old methods have been recognised. The process of connecting Marxism-Leninism to all facets of Australian life commenced with the formation of the Communist Party of Australia (M-L). How quickly this proceeds depends in the first instance on how quickly old concepts are shed and past weaknesses and errors are recognised and people remould themselves.

Let us discuss one aspect of this problem. It has been stated in this article that the whole organisational structure of the old Party was wrong, because it was not revolutionary and was based on the narrow concept of trade unionism and parliamentarianism. Naturally, in such circumstances a wrong style of work was carried on, particularly by leading people. How, under the circumstances, could anything else but the most rabid subjectivism develop?

Work was carried out according to a doctrinaire formula and little real investigation was made into Australian reality. Such investigation was impossible because the question of integrating the truths of Marxism-Leninism with all sections of the people was never raised systematically.

The whole work of the organisation was directed, in fact, into two main channels—the trade unions and parliament. There were attempts to carry on work in other sections of society, but because there was no understanding of the proper methods of

revolutionary work, then communists were quickly isolated and rendered ineffective, even though they may have stayed in certain organisations for years. In fact, in many middle organisations, there was considerable influence at the end of the war. But it was not consolidated because of wrong methods of work and organisation. Work in the name of communism was attempted in fields where it was impossible resulting in frustration. So, therefore, the apparatus was cut off and by pressures created by wrong methods, work turned inwards.

Much of the blame for this state of affairs was laid at the door of the "unfavorable" objective situation. It is true that the revolutionary movement ebbs and flows but how much it ebbs and flows depends largely on the subjective—that is how well we integrate Marxism-Leninism with ALL sections of society.

Only by all-embracing contact will we be able to build correct organisation and methods. The basic ideological outlook that the masses make history should never be clouded or pushed into the background. Without all-embracing contact with all sections of society the revolution cannot be led to success. The working class, although it stands in the leadership of the revolutionary movement, cannot go through to emancipation without the support of other classes. It must have allies and the relationship between classes must be understood by it. It was in developing this fundamental theoretical proposition in What is to be Done that Lenin laid such stress on the dangers of trade union politics, reformism, economism, because trade union politics are limited and actually breed a contempt for other sections of society. They are bourgeois politics.

The revisionists try to extend their influence by lowering revolutionary standards. Let us say this here and now, for no doubt they will be saying—look, the "Lefts" are beginning to understand what we have been saying all along about sectarianism.

But the lowering of revolutionary standards has nothing to do with the building of a revolutionary party. It is sheer opportunism. We are concerned with the extending of revolutionary influence, of taking Marxism-Leninism to all sections of society. We are not discussing how to be accepted by the bourgeoisie. Our concept does not mean that we will throw beer parties for the capitalist press. We are now beginning the painstaking and long task of gathering together ALL revolutionary elements.

In the circumstances of the old Party's methods it was inevitable that leading people, divorced from reality and following endlessly a doctrinaire formula, could do nothing else but command and fall victim to individualism.

There is nothing difficult to understand about this. Nor is it anything to be ashamed of. It is simply a matter of historical fact. The organisation would allow for nothing else. Authority in the old party was not so much obtained by serving the masses and increasing one's knowledge of Marxism-Leninism and thus earning the love and respect of people; rather it was won by moving about the party, speaking, becoming a leading "figure" and openly canvassing for votes.

All this is a matter of fact. Can these habits be dropped in five minutes? No, they cannot. Before they are dropped they must be recognised, examined, brought out and discussed.

The revisionist party is now in an advanced process of breaking up into groups struggling for power. Its position is the logical result of the incorrect methods of work discussed here.

Link Study With Central Task

The central task of the Communist Party of Australia (M-L) is the building of a broad, united front against U.S. imperialism for the independence of Australia. The struggle against U.S. imperialism will carry forward the struggle against all foreign imperialism operating in our country.

Our study, our efforts to remould ourselves, must be related to the central task of building the united front against U.S. imperialism. Remoulding or rectification cannot be done in isolation from practice, from books only. Ideological work must reflect reality; things must be done in accordance with actual circumstances. Books are necessary but living ideas are the important thing. Books must be integrated with practice.

Subjectivism is a serious problem for all Marxist-Leninists. It is a serious problem because the Australian communist movement has had a one-sided development. The old party was sectarian in its method. Sectarianism means isolating oneself from the revolutionary movement. By not understanding how to work correctly in all strata of society there was the inevitable tendency to throw into action all the time the vanguard elements in the vain hope that such action would attract the middle sections.

This whole policy flowed from subjectivism. Subjectivism is a result of unconsciously being influenced by bourgeois ideas.

Basically speaking, the way of thinking of the petty bourgeoisie manifests itself in subjectivism and one-sidedness in approaching a problem, that is, in starting not from an objective, complete picture of THE RELATIVE STRENGTH OF THE CLASSES, but taking one's subjective wishes, a single aspect for all the aspects.

Subjectivism results also from a lack of training in Marxism-Leninism. No matter whether it is conscious or unconscious, subjectivism is a violation of Marxism-Leninism.

We have the general task of remoulding our subjective world to make it conform with the many-sided, lively and varied objective world.

The working class movement cannot be spontaneous and the job is not to understand just certain parts—but the whole, and this means breaking with old methods of thinking.

Allies do not arise spontaneously, and the working class cannot win success without allies.

Let us look at just one aspect of the question of allies. In Australia, the working class is concentrated in the big cities. In fact, the majority of the population is to be found in the main cities.

Australia does not have a large farming population. Agriculture is highly mechanised, the land is in few hands and many of the big landholders are connected directly with the banks and monopoly industry.

This position poses a particular and rather urgent problem for the whole working class movement, while strong, is vulnerable. It has an Achilles heel. It is imperative that in a crisis the question of food supplies is solved and it cannot be solved without allies.

So, before us, is a gigantic task but it can be conquered with the weapon of Marxism-Leninism. As Lenin so well advised in that work of genius Left Wing Communism, which should be studied and re-studied in the light of the situation before us: . . . "With the aid of our new communist principles, we must set to work to 'stir up' all, even the oldest, mustiest and seemingly hopeless spheres, for otherwise we shall not be able to cope with our tasks. We will not be all-sided, we will not be able to master all weapons and we will not be prepared either for victory over the bourgeoisie (which arranged all sides of social life and has now disarranged all sides of social life in a bourgeois way), nor for the forthcoming communist reorganisation of the whole of social life after victory."

"The Australian Communist" invites friends and supporters to contribute to its pages. The purpose of the magazine is to discuss and clarify the task of integrating the truths of Marxism-Leninism with the practice of the Australian revolutionary movement.

Some contributions may not be suitable for publication although they are sent with good purpose. In such cases, they will be discussed with the author, and if amendments can be made, they will be done through discussion.

It is intended from now on, to publish the Australian Communist once a month. The closing date for contributions is the tenth of each month.

Melbourne — February, 1965

Printed by Typo Art Printing Co. Pty. Ltd.
for Donald E. Scott, 19 Kerr Street, Blackburn