THE NEGATIVE LINES WITHIN THE COMMUNIST MOVEMENT OF CANADA ON THE QUESTION OF THE INTERNATIONAL COMMUNIST MOVEMENT AND THE INTERNATIONAL

The opportunists chieftains of a number of small sects which proclaim themselves to be "genuine Marxist-Leninists", have been exploiting and transgressing in the Canadian communist movement and Mao Tsetung Thought. This line is expressed as follows: "There is no Communist Party, no Marxism-Leninism, no discipline"; as a consequence, "revolutionaries in each country must orient their policies towards the basic interests of the working class and the proletariat". Though these slogans are concocted by the analysis of the concrete conditions. [CPC(Can), A Canadian Communist, 1969, No. 3, page 3.] It is well known that the majority of the members of the United Nations of Mao Tsetung Thought as the Marxism-Leninism of our era, the most advanced theory leading the world communist movement. It is also being used to slip in an attack on Comrade Stalin, and to negate the leading role of the Communist Party of the Soviet Union and its predecessors. This line is the true expression of the end of world war II until its death in 1953. This aspect of the line is expressed as follows: "It (the Soviet Union) has demonstrated that the theory of internationalism has not been realized and has consistently since the end of the Second World War followed a course of "socialism inwards", international cooperation, economic development ("Economic Policy 2", by Workers' Unity, Canadian Communist Revolution, p.32). An opportunism newspaper in China, "Workers' Unity", has expressed this line.

After the Second World War a new crisis arose within the international communist movement when the leadership of the communist movement in the world took the course of principles of Marxism-Leninism. [En Lutte, Supplement to No.41, Vol. 2, No. 20, June 1975.] These lines were initiated by the Chinese new line led by Comr. Mao and anti-opportunist Jack Scott, former Chairman of the Progressives Workers' Movement, an anti-revisionist group in the CP(M-L). [CP(M-L), "Call for Unity", Canadian Communist Revolution, Vol. 1, No. 2, August-September 1975, p.10.] The line that there is no Communist Party, no Marxism-Leninism, no discipline... is the true expression of the end of the world war II and the death of Stalin. This aspect of the line is expressed as follows: "It (the Soviet Union) has demonstrated that the theory of internationalism has not been realized, it has consistently since the end of the Second World War followed a course of "socialism inwards", international cooperation, economic development ("Economic Policy 2", by Workers' Unity, Canadian Communist Revolution, p.32). An opportunism newspaper in China, "Workers' Unity", has expressed this line.

In an article written on the "history" of the Communist International, Progressive Worker tries to mix up the discussion of the revolution with the rise of modern revisionism. The article says:

"Every single party now calling itself "Communist" or "Marxist-Leninist", has paid no attention to the achievements of the comrades who have remained loyal to the leadership of the communist movement as a cover from which he has launched attacks against Comrade Stalin and Mao Tsetung Thought."

In an article written on the "history" of the Communist International, Progressive Worker tries to mix up the discussion of the revolution with the rise of modern revisionism. The article says:

"The International Standing Committee was founded under the leadership of Lenin in March 1919 and was dissolved by the unanimous action of all the affiliated parties on June 10, 1943 because of the concrete political situation, namely the anti-fascist war. Comrade Stalin and his associates had been able to dissolve the Comintern in order to strengthen the unity of the anti-fascist alliance. The dissolution of the Comintern was part of a general strategy to achieve the political and social revolution in China by uniting the masses under the leadership of the Chinese communist party. The dissolution of the Comintern was part of a general strategy to achieve the political and social revolution in China by uniting the masses under the leadership of the Chinese communist party.

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Programme, Foreign Languages Press, Peiping, 1972, p. 27) Marx reiterates that the class struggle is national in form but is international in substance. The actual struggle in the development of the international just marked a stage in the development of the class struggle, proletariat movement, and proletarian internationalism by no means means in the international level.

After the dissolution of the First International Marx and Engels concentrated their practical organisations in the task of organisating the various parties of the proletariat. They spent a considerable amount of time and energy in struggling against the revisionism of the Second International and the German Social Democratic Party. A most significant theoretical work from which I have already cited is the Critique of the Gotha Program, in which Marx gives a correct method for uniting communism. In 1875 which was historically most important was a real movement, in the working-class movement. After the defeat of the Paris Commune and the reign of reaction in Europe, Marx was ruthlessly severe and mercilessly against this programme because of the specific historical conditions at that time. The reason was that Marx and Engels were more intimately connected with the international proletarian movement than with any other, and they were prepared to be thoroughbred by the upgrading step marked by the draft programme. Secondly, Marx and Engels always stood up for struggle against Bakunin and his anarchists, who had a few years before tried to wreck the international and were carrying on an open political campaign against Comrade Marx to discredit the movement. And thus, they demoralised the Party. He added: that if no agreements could be reached on questions of principle one should not reach an agreement for action against the common enemy. (Ibid., p. 37) He said the Lassaleans ‘come forward to unite because of the material interests of the Party. They should be told that there would be no howling over principles, and they would have had to be content with a programme like that of a plan of organisation for a common action. Because of the demands of the Russian Socialists under Bismark’s Anti-Socialist Law in 1878, the critical crisis came, and Marx died.

During the turbulent period of state repression against the socialists Marx and Engels waged a ferocious war against revisionism and particularism in the German Social-Democratic Party. (Compromised) German Social Democratic Party. Marx not only condemned the compromises with the bourgeois liberals and countries, he also broke with the “gang of half-stature students and superwise doctors” (doctor) in Germany is equivalent to Ph.D. in science. In the British, they have the right to say, to replace its materialist basis which calls for serious, objective duty by anyone) by modern mythologists, with its goddess of justice, truth, solidarity, and fraternity, Dr. Hochberg, who publishes the Zukunft, is a representative of this tendency and has even written: “You may not have his intentions, I assume, but I do not give a damn for intentions. Anything more miserable than this programme or worse is possible.” (Ibid., p. 276) This is an example of the contempt and vigorous attacks on the opportunists. They were degenerated socialism into high moral earnestness.

Marx and Engels also had to struggle against a gospel according to universities and out of the Social Democratic Party supported Most’s anarchistic theories. These gospels were meant to cover the rightist opportunist to the maximum. Marx and Engels insisted that a responsible socialist editor exercise control over this crew of doctors, students and professional socialists, and they would openly combat with them. (In the case of a street vendor, which is a word in German of the party and its theory” unless the tendency of Hochberg and Co. changed, Marx and Engels would form a new political opposition to the Party in this period of confusion. After the Anti-Socialist Law the Party vacillated between a common platform of Hochberg and Co., and only under the most rigorous guidance from Marx and Engels did they find the correct path.

The struggle against Bakunin, against the “gang of half-stature students and superwise doctors” was also necessary. Engels did everything possible to keep it within the ranks of the Socialists away from the eyes and ears of their comrade. He delivered a series of articles to serve as a model for the communist movement since. On the one hand uncompromising struggle within the movement, on the other hand, guide by the desire to attack the common enemy. In this struggle they were merciless. Of one opportunist in the Hochberg circle, Engels said: “This opportunist, theoretically, incompetently practically — want to take the teeth out of socialism (which they have trimmed up according to university recipe) and out of the Social Democratic Party in particular, to enlighten the workers or, as they put it, to feed them ‘the elements of education’.” (Ibid., p. 276) I am afraid, above all, to make the party respectable in the eyes of the philistine. They are poor counter-revolutionary windbags.
Clara Zetkin, Wilhelm Pieck and others, made a number of speeches and comments with regards to forming an interdisciplinary Bolshevik Party capable of leading the inevitable revolutionary upsurge in the countries of Eastern Europe, and the renaissance of the Bolsheviks, as well as the Young Communist League. Lenin was in a poor state of health during this period and was unable to travel. In the spring of 1918, he returned to Petrograd where he remained until his death in January 1924.

Lenin's legacy continues to be influential in the modern world. His ideas about Bolshevism and materialism have been adopted by various political parties around the world. Lenin's work has been translated into many languages and his ideas continue to be debated and challenged by scholars and politicians alike.

Lenin is considered one of the most influential figures in modern history. His ideas have had a significant impact on the development of communism and the spread of socialist ideas around the world. Lenin's legacy continues to be debated and challenged by scholars and politicians alike.
The Third International clarified the nature of revolutionary proletarian democracy (i.e. democracy for the proletariat) in its discussions on the overthrow of reaction, as it interpreted the concept of "proletarian democracy" - a term that came into prominence in the post-World War I period. The central theme of the discussions was the role of the working class in the struggle for power. This was a significant development in the Russian Revolution, as it allowed for a greater degree of participation by the masses in the governance of the nation.

Lenin's ideas on this matter were first expounded in his pamphlet "What Is To Be Done?" in 1902. In this work, Lenin criticized the Second International, which he claimed was not doing enough to prepare the working class for revolution. Instead, it was focusing on social issues, such as the eight-hour day and better working conditions, which he believed were not sufficient to mobilize the working class. He argued that the working class needed a political consciousness and a sense of collective action to overthrow the bourgeoisie and establish proletarian democracy.

Lenin believed that the working class needed a clear understanding of its own interests and a sense of solidarity with other working-class organizations. He also emphasized the need for a strong leadership to guide the working class in its struggle. This is why Lenin's ideas on proletarian democracy were so important for the Russian Revolution, as they provided a theoretical framework for the working class to overthrow the bourgeoisie and establish a socialist society.

The concept of proletarian democracy was further developed by the Bolsheviks, who came to power in Russia in 1917. Under Lenin and Stalin, the Soviet government implemented a series of measures to establish proletarian democracy, including the introduction of the Soviet system, the establishment of workers' and peasants' councils, and the implementation of a variety of social and economic reforms. These measures were designed to ensure that the working class had a say in the running of the country and that the benefits of the revolution were shared by all.

In conclusion, the concept of proletarian democracy played a key role in the Russian Revolution and the establishment of the Soviet Union. It provided a theoretical framework for the working class to overthrow the bourgeoisie and establish a socialist society. The concepts of permanent revolution and the abortive revolution were two important contributions of this period. Permanent revolution refers to the idea that the working class must seize political power and then carry out a socialist revolution in a series of stages. Abortive revolution refers to the idea that the Russian Revolution was not successful in overthrowing the bourgeoisie and establishing a socialist society.

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The greatest test of the proletarian internationalism of the situation was the CPM’s bid by Comrade Stalin and the Soviet Union was the Nazi aggression launched against the Soviet Union on June 22, 1941, which was the Communist Party of All Western Europe which lay prostrate under the yoke of Nazi domination. Comrade Stalin proved equal to the task of containing the enemy and the Soviet people equal to the task of defending their homeland, and repelling the fascist beast right back across Europe. This Soviet prediction proved that “the existence of the Soviet Union is the key and the spearhead of all the anti-fascist peoples in the world, which people he defeated the main enemy. During this war the Soviet Union received the support from the Chinese people in the conflict against the Japanese militarists in this period, thus making it impossible for them to open an eastern front against the Soviet Union. The Communist Parties all around the world have experienced many glorious sacrifices in the world war against fascism.

On May 15, 1943, a resolution was circulated to all the members of international communist movement on a proposal to dissolve the Third International, and on June 10, 1943 the affiliated parties gave their unanimous support to the resolution of the Third International. This was an important and correct political decision, just as the decision to dissolve the First International was a correct decision. The former conditions facing the international proletariat, although in no way similar, led the leaders of the communist movement to make proposals to dissolve the international communist movement in 1943. The circumstances were determined by the anti-fascist war. The dissolution assimilated the international party in the vanguard of the real vanguard of the genuinely revolutionary and only revolutionary class, Parties in which all members take the struggle against fascism as the primary duty of life of the masses, should be.” (Lenin, Selected Works, Vol. A, p. 299; cited by Ferguson McKean, "Communist Internationalism, An Examination of the Crisis of the Communist Party of Canada," PCDM, Vol. 4, No. 403, August 1993.)

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The conflict between the Marxist-Leninist leadership of the Communist Party of Albania and that of Enver Hoxha reached a peak with the outbreak of the Cold War. The situation, according to the composition and functioning of the Albanian Party of Labour, was a result of the split between the Albanian Party of Labour and the Albanian Communist Party. The conflict was further exacerbated by the intervention of the Soviet Union, which became the dominant power in Albania, with its support for the Enver Hoxha government. The conflict reached a new level with the formation of the Communist Party of Albania in 1946, which was led by Enver Hoxha. The party's main goal was to develop a socialist economy and to promote the industrialization of the country. The conflict continued until the death of Enver Hoxha in 1985, when the Albanian Party of Labour was reorganized. The leadership of the party was then taken over by Ramiz Alia, who continued the policies of Enver Hoxha. The conflict between the party's leadership and the Soviet Union continued until the collapse of the Soviet Union in 1991, which led to the fall of the Albanian People's Republic and the establishment of a new government.
The Albanian Party of Labour also wrote directly to the CPSU Central Committee to analyse the activity of the Khrushchev group with objectivity and correctness:

"Being profoundly concerned about the present grave situation on our international relations, which has its source in the brutal anti-Maoist actions of N. Khrushchev and his group, the Party of Labour of Albania considers that the CPSU Central Committee of the Communist Party of the Soviet Union to view clearly the situation created and to take the necessary steps to prevent the development of the crisis mentioned above."

What was the answer of the revisionist group of the CPSU? It returned to this frank and comradely act The Soviet Union broke relations with Yugoslavia and the Republic of Albania. This was an unprecedented split on the part of the revisionists and showed their great political opportunism, the same outlook as the Yefimovist, the outlaw socio-socialist, the internationaists.

Khrushchev revisionists continued to violate the fundamental principles of Marxism-Leninism and the revolutionary theses of the Moscow Congress of the CPSU on ACPI, the international communist movement. They continued to support U.S. imperialism and to attack Marxist-Leninist parties, to attack the Communist Party of China and the Albanian Party of Labour for their policies for their part considered it their historic duty to expand the demagogy and manoeuvres of the Khrushchev revisionists to the detriment of the revolutionary policy. They did not get caught up in trivialities and banalities. Rather they dealt with the principal problems of the international communist movement, exposing the anti-Maoist views of Khrushchev revisionism, its inconsistencies, eclecticism, its indifferent attitude towards national liberation and its diversionist activities. The two leading Marxist-Leninist parties showed the true features of the traitors to Marxism-Leninism and of the revisionist Trotskyist joint declarations of the communist and workers' parties in the capitalist camp and the international communist movement.

Khrushchev revisionists continue to impose their views on the international communist movement in line with the revisionist conflation with Tito on the entire international communist movement. They covered up their revisionism with the slogan "struggle against Stalinism" that has been used for pro-imperialist activities in world politics could not be resolved. They declared the United Nations sending of forces to the Congo to overcome the liberation struggles of the Congolese government to stop the "international" control over Soviet ships and Cuban territory in the "humanitarian crisis". They committed treason against the German Democratic Republic, against the people of Europe and the world, by abandoning the idea of the future socialist development of the world. A number of countries in the United States of America, in West Berlin. In August 1963 Khrushchev signed the Moscow Treaty on the partial banning of nuclear weapons which was exposed by the Party of Labour of Albania as an attempt to deceive the Communist Party of China as a plot to destroy their relations with the North Korean and North Vietnamese. In October 1962 the Albanian Party of Labour passed the slogan "Let us draw once and for all a clear-cut line of differentiation between the genuine communists and the opportunists". The Party of Labour of Albania, led by Comrade Hoxha, launched a very big campaign to bring the truth about revisionism, the international communist movement. On June 14, 1963 the Comintern issued the Resolution "Concerning the General Line of the International Communist Movement" which is a great Marxist-Leninist document. As the Chairman Mao Tsetung, the Party of Labour of Albania, the Communist Party of China opposed the revisionist document. The leaders of the revisionist group met in Moscow and agreed with the Khrushchev revisionists to set up a new organisation called the "International Communist Movement". It was an organisation of the revisionist Trotskyist revisionist group.

Our Party has always been ready to settle the existing differences. But it has always been and is of the opinion that, given the existing differences, the communists in China, the Soviet Union, and the Albanian Party of Labour should remain in the international communist movement, so that the international communist movement can develop the great party of the communists, the working class, the masses of the people, the communists in the various countries. China, the Soviet Union, and the Albania addressed an Open Letter to the Members of the CPSU. This letter expressed the general sentiment of the leaders of our party who, in the words of Comrade Hoxha, to organise an international communist movement.

The international communist movement in December 1964, this meeting was illegal because it violated all the
rules agreed upon by the communist and workers' parties in November 1960 in Moscow. Khrushchev had hoped to use this meeting to condemn the Communist Party of China and the Albanian Party of Labour and "expel" them from the international communist movement; and to strengthen the badly shaken ranks of the revisionist camp in order to impose his will on them. But the revisionists met with insurmountable resistance from revolutionaries all over the world. In all fields of revisionism suffered defeats. Quarrels and disagreements broke out within the revisionist camp. Togliatti's "Testament" called for detaching the revisionist parties from the hegemony of Khrushchev's group and called for "polycentrism". In October 1964, in order to prevent total defeat for their anti-Marxist Leninist line, the revisionists in the Soviet Union removed Khrushchev from power. The new Brezhnev-Kosygin group pushed the Soviet Union even further down the path of revisionism into social-imperialism.

The real unity of the international communist movement could only be brought about through a determined struggle of principle of the Marxist-Leninists against the modern revisionists. The greatest historical event in this world struggle was the Great Proletarian Cultural Revolution personally led by Chairman Mao Tsetung. In the course of this great revolutionary upheaval, the millions and millions of workers, peasants and youth, led by the Communist Party and Chairman Mao, seized political power from the handful of revisionists who were taking the capitalist road. The solving of a number of problems dealing with the question of continuing the revolution under the dictatorship of the proletariat and the discovery of the form by which the masses from below could overthrow modern revisionism, marked a new historical stage of Marxism-Leninism, the stage of Mao Tsetung Thought. The Great Proletarian Cultural Revolution introduced a new revolutionary era. The historic Eleventh Plenary Session of the Eight Central Committee of the Chinese Communist Party held during the cultural revolution pointed out that "We are now in a new era of world revolution" and that "Mao Tsetung Thought is the Marxism-Leninism of the era." (Eleventh Plenary Session of the Central Committee of the Communist Party of China, August 12, 1966, Foreign Languages Press, Peking, 1966, pp. 9, 15). In May 1967 the Communist Party of China said "Marxism-Leninism has entered an entirely new stage—the stage of Mao Tsetung Thought." ("A Great Historic Document", Foreign Languages Press, Peking, 1967, p. 24) The same assessment was made at the 12th Plenary in October 1968, and by the Political Report of the Ninth National Congress of the Communist Party of China held in April 1969. The world revolutionary high tide of 1968 changed world politics. The Soviet Union exposed itself with the invasion of Czechoslovakia as a social-imperialist power—socialist in words, imperialist in deeds. The Great Proletarian Cultural Revolution and the adoption by 800 million Chinese people of Mao Tsetung Thought made China—Chairman Mao's China—the great new citadel of world revolution.

Today the matter is quite clear to Marxist-Leninists. As Comrade Hoxha says: "The Albanian people and all the peoples of the world nurture an ardent love and place deep trust in great socialist China, in her glorious Party and in Mao Tsetung, the great and beloved leader not only of the Chinese people and communists, but also of the dear and respected leader of all the peoples and communists of the world...The greatest enemy of U.S. imperialism and of Soviet social-imperialism are the peoples of the world, with great Mao Tsetung's China at the head." (Enver Hoxha, speech at the meeting with his electors of the No. 299 precinct in Tirana, October 3, 1974, PCDN, Vol. 4, No. 32, October 19, 1974) Here then is the international communist movement. It consists of all the genuine communist revolutions in the world which are united together by Mao Tsetung Thought, the Marxism-Leninism of our era.

It is the proletarian internationalist duty of the proletarian in each country to overthrow imperialism, especially the hegemonism of the superpowers, colonialism, neo-colonialism and all reaction in their own countries. At the centre of the great proletarian internationalist world communist movement is the Communist Party of China led by Mao Tsetung, and its close ally and comrade, the Albanian Party of Labour led by Enver Hoxha, an outstanding Marxist-Leninist. Far from being "dissolved" or in any way weakened, the international communist movement is more profoundly united and revolutionary than it has ever been in its history. In the era of Marxism only several European countries together might have waged a successful revolution because capitalism was still in its laissez-faire growing period. In the era of Leninism it was definitely possible to build socialism in one country as vast and populous as the Soviet Union because imperialism is moribund, dying capitalism. In the era of Mao Tsetung Thought it is possible for even a small country to defeat a large one, or a weak nation to overthrow a strong one because imperialism is being overthrown on a world scale. Each era in the development of the international communist movement is marked by the growing strength of the world proletariat and the decaying old age of the monopoly capitalists and other reactionaries. This is an objective law of social development. The international communist movement is a reflection of this objective social struggle and it exists independently of any organisational form, or the will of anyone. At the head of the international communist movement stands the world authority of Mao Tsetung Thought, the most advanced theory in the international communist movement. The facts of history show conclusively that the authority and prestige of the international communist movement has grown from stage to stage to from publication of the Communist Manifesto in 1848 to the declaration of Chairman Mao's historic May 20, 1970 statement. In the course of the growth and development of the modern proletariat it has solved many difficult problems, won great victories, and suffered serious defeats; but always it has advanced forward. The people and the people alone are the motive force in the making of world history. The dictatorship of the proletariat is inevitable. The class outlook of the proletariat is proletarian internationalism. Today the crystallised expression of this outlook is Mao Tsetung Thought. The International existed in those June days of the first insurrection of the modern proletariat in Paris, has existed ever since at one level or another, and will continue to do so until the cause of the world proletariat is everywhere successful and the exploitation of man by man everywhere eliminated. The International today marches forward under the glorious red banner of Marxism-Leninism-Mao Tsetung Thought. Today it is the proletarian internationalist duty of the Canadian Marxist-Leninists to further unite their ranks under this glorious banner and wage resolute struggle against all forms of revisionism and national chauvinism.

Long live the International!
Long live the unity of the international communist movement!
Long live Marxism-Leninism-Mao Tsetung Thought!
Workers, oppressed nations and peoples of the world, Unite!