the conditions inflicted by the Dawes Scheme being applied internationally. It was the MacDonald Government, supported by the Social Democrats in the German Reichstag, who supported and fostered the application of the Dawes Commission Report.

The statement goes on to say:

"... we beg to suggest the following, which in our opinion, would be preferable as preliminary steps... A British delegation which would first have to discuss matters with the Amsterdam International and the German Unions, is sure to work too slowly, and would not enable the British Labour Party to do quick relief work. It would be more advisable to proceed as follows: A representative of Mr. MacDonald, familiar with all questions of an economic nature, together with representatives of the British Railway Unions, to come to Germany as soon as possible... The success of such an action depends on the effective assistance on the part of Mr. MacDonald and his friends."

Do we want any more evidence as to the methods used to detract from and to destroy Unity? If the German Railway Officials are anxious for real assistance, why not appeal to the British Trade Union Council through its General Council, and let A. A. Purcell, Chairman of the I. F. T. U., in conjunction with the General Council, arrange for an International Council Conference to consider the effects of the Dawes Plan and the remedies. Why do they suggest this exclusionist policy? I suggest it is because they do not believe in our General Council's policy of working for the inclusion of the "Bolshevik" Trade Unions in the International Trade Union Movement.

We suggest to the German Railway Officials, that instead of appealing for a Reformist Commission, they work for an all-inclusive International Trade Union Movement, and we will by International Solidarity, stop exploitation of the working-class in all countries. They need the assistance of the Russian Trade Unions who are more powerful than they believe of their revolutionary achievements.

THE PEASANTS' MOVEMENT

Appeal to the Peasants of the East and the Colonies.

Adopted at the Second Enlarged Executive of the Peasant International

To the Peasants of the Colonies and of the East: of Turkey, Persia, Egypt, Algeria, Palestine, India, China, Corea, Japan, the Negros of America and Africa and to all peasants and toilers in the Colonies who are oppressed by the capitalists and large landowners.

Brothers, Comrades!

In October 1923 there assembled in Moscow for the first time in world history the representatives of the peasants of 40 nationalities from all countries of the world and decided to form an International Peasant Council.

Its aim is to build a centre for the defence of the interests of the peasantry, to close the ranks of the peasantry for the struggle for freedom from the century-long slavery to the landowners, to establish a close connection between the peasants of the whole world, to unite the peasants who are fighting for their national and economic freedom with their brothers, the workers, and to determine the further methods of the struggle.

Not only the peasants of the West answered the appeal of the International Peasant Council, but also the peasants of the East. And to-day, after one and a half years, delegates have come to the conference of the International Peasant Council from Turkey, Persia, Egypt, India, China, Corea and Japan. Representatives have also come from the American Negroes.

The peasants of almost every country in the world were represented at this Congress. In these countries there are various religious beliefs. And these peasants belong to the most divergent parties. Many of them belong to no party at all.

The majority of them are poor. Nevertheless there are peasants of the middle class amongst them. In fact there are even well-to-do peasants amongst them for whom the foreign yoke has become unbearable and who have stretched out their hands to their poorer brothers.

They are all here, for they are all sons of the soil.

They have been united by the recognition of the fact that in the colonies and in the East, from Turkey to Japan, from Khashgar to Java, from Algeria to the Cape of Good Hope, the peasants form 80% to 90% of the population.

They have grasped the fact that the whole burden of the taxes falls upon them, the peasants, that the whole state revenue is made up at the cost of their labour, that the armies are formed from the peasantry and then flung at each other for mutual destruction in the interests of the large landowners and capitalists, and that the large landowners have seized all the best land for themselves.

That whilst the peasants work with sweat and blood for the benefit of the foreign exploiters, the over-led parasites, the officials and landowners, the conditions of the peasants themselves differ in no way from those of animals.

In the best case the peasant receives enough food to prevent him from dying of starvation. In the worst case he is condemned to die of starvation. But he must give here a third, there a half, in other places two thirds of his labour to the landowner. And every time he seeks to better his lot, he is threatened with monstrous judgments.

Thousands of peasants are shot by foreign soldiers, or by their own brothers who are thrust into the imperialist armies by force.

India, Algeria, Morocco, Tunis and Corea are groaning under the yoke of foreign bayonets. In the so-called independent states in China and Siam, the capitalists behave just as though they were at home.

In America the Negroes are deprived of all human rights.

Comrades, Brothers!

How long shall this state of affairs last? How long will the peasants who form two thirds of humanity, yield up their work and the work of their wives and children and their whole lives for the benefit of a small group of exploiters?

These are the questions which the peasants of the Orient and the Colonies put to themselves here. In the Peasant Council however, they determined that an end must be put to such an order of things!

But is it easy to bring this about? Is it easy, for instance, to drive the foreign exploiters out, the English from Egypt and India, the French from Morocco and Algeria, the Japanese from Corea, the Dutch from the East Indies? Is it easy for the Negro to become a citizen of the United States with equal rights? Is it easy for the Oriental peasants to take the land which belongs to them away from their feudal masters? Or is it easy for the peasant to free himself from the taxes, from forced labour, from forced military service, from forced participation in the execution of his brother peasants?

Brothers, Comrades!

You all know that that is a difficult matter. But the peasants of the East and of the Colonies are not fighting alone. You are not isolated. The first Workers' and Peasants' Soviet Republic existing in the world has become a refuge for you. The class conscious workers of the whole go hand in hand with the Soviet Republic. The workers in the countries the governments of which oppresses you will rise together with you.

Look to the Russian comrades who have given an example of how the peasants must free themselves from the large landowners and oppressors. Look to the example of the Transcaucasian Republics and to that of the Mohammedans of Turkestan, look at the first Workers' and Peasants' Republic, see how the freedom of all nations is assured in a great union of people.

Victory is only possible if there is unity amongst the workers, when the peasants in all countries and in the whole world rise against their exploiters and enslavers.

And for this purpose not only a firm unity between the peasants of one land is necessary, but an alliance of the workers and peasants of all countries.

Who, however, is to devote himself to this? The International Peasant Council.
the conditions inflicted by the Dawes Scheme being applied internationally. It was the MacDonald Government, supported by the Social Democrats in the German Reichstag, who supported and fostered the application of the Dawes Commission Report.

The statement goes on to say:

"... in the course of the negotiations..." states the report, "... the Japanese government have suggested a compromise which in our judgment would be preferable as preliminary steps.... A British delegation which would first have to discuss matters with the Amsterdam International and the German Unions, is sure to work too slowly, and would not enable the British Labor Party to do quick relief work. It would be more advisable to proceed as follows: A representative of Mr. MacDonald, familiar with all questions of an economic nature, together with representatives of the British Railway Unions, to come to Germany as soon as possible.... The success of such an action depends on the effective assistance on the part of Mr. MacDonald and his friends."

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But is it easy to bring this about? Is it easy, for instance, to drive the foreign exploiters out, the English from Egypt and India, the French from Moroco and Algeria, the Japanese from Corea, the Dutch from the East Indies? Is it easy for the Negro to become a citizen of United States with equal rights? Is it easy for the Chinese peasant to take back the land wrested from him by the foreigners? Is it easy for the Persian and Turkish peasants to withdraw the concessions obtained from them by force or by the bribery of officials? Is it easy for the Orient peasants to belong to the United States as equals with their feudal masters? Or is it easy for the peasant to free himself from the taxes, from forced labour, from forced military service, from forced participation in the execution of his brother peasants?

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And for this purpose not only a firm unity between the peasants of one land, a unity for that country, but an alliance of the workers and peasants of all countries.

Who, however, is to devote himself to this? The International Peasant Council.
The International Peasant Council must unite the peasants of the whole world. There must be no country in the world without its representative in this Council.

If there are no peasants unions or associations in your country, then create them.

Organise defence committees for the struggle against the oppressors in the country! Link these committees up into a single peasant union in your country! Affilite this union to the International Peasant Council in Moscow!

Send your delegates to us to discuss the general work together with the peasants of all other countries and to report to the International Peasant Council how you are struggling against the oppressors or how you think to struggle against them, what hinders your struggle, how can we help you to put an end to the immeasurable suffering of our peasant brothers in the Orient and the Colonies.

Long live the Unity of the Peasants of the Orient and of the Colonies!

Long live the Liberation of the Peasants of the East and the Colonies from foreign exploiters and their own landowners!

Long live the Alliance of the Workers and Peasants of the whole World!

Long live the International Peasant Council, the General Staff in the Struggle for the Liberation of the Peasantry!

The Presidium of the Plenum of the International Peasant Council.

Resolution upon the Report and the Activity of the Presidium of the International Peasant Council.

(Proposed by comrade Grieco in the name of the French, Italian, and Chechoslovakian delegations and adopted by the Second Enlarged Executive of the International Peasant Council.)

The Enlarged Executive of the International Peasant Council finds that the work carried out by the Presidium and the Secretariat in the last 18 months is fully in accord with those resolutions adopted at the first Congress. The work of penetration into the peasant masses still under the influence of the bourgeoisie was carried out by the Presidium with great success. Under its leadership, ever larger and larger masses of the peasantry swung towards the Red Peasant International and express the wish to fight hand in hand with the workers against the capitalists and the junks for the establishment of a Workers' and Peasants' Republic.

AGITATION AND PROPAGANDA

The Three Sources and the Three Constituents of Marxism.

By N. Lenin.

In every part of the civilised world the teachings of Marx have aroused the intensest enmity and hate among bourgeois scientists (official and liberal alike), who regard Marxism as a kind of "harmful sect". It is impossible to expect them to take up any other attitude, for there can be no "impartial" social science in a state of society based on class warfare. Both official and liberal Science seek by one means or another to defend wage slavery, whilst Marxism declares ruthless war against this slavery. To expect impartial Science in a state of society based on wage slavery, is as naively foolish as to expect impartiality from factory owners in the question of whether it would not be advisable to raise the wages of the workers by means of reducing the profits of the capitalist.

But this is not all. The history of Philosophy, and the history of social science, show with perfect clearness that there is nothing in Marxism resembling a hard-and-fast stereotyped teaching, taking its rise in some back-water apart from the main stream of the evolution of international civilisation. The direct contrary is the case, for the genius of Marx consists in the fact that he replied to questions which had already been put by the advanced thought of mankind. His teachings followed as an immediate continuation of the teachings of the greatest representatives of philosophy, of political economy, and of socialism.

I.

The philosophy of Marxism is materialism. During the whole course of the more recent history of Europe, and especially in France at the end of the 18th Century, at the time of the decisive struggle against all the relics of mediaevalism, and against feudalism in institutions and ideas, materialism proved to be the sole consistent philosophy, true to all the teachings of the natural sciences, hostile to superstition, to hypocrisy etc. The enemies of democracy have therefore exerted their utmost efforts to "confute" materialism, to undermine and slanders it, and have determined every single element of philosophical idealism, invariably ending in the defence or support of religion.

Marx and Engels defended philosophical materialism with the utmost energy, and were never weary of emphasising the fundamental incorrectness of any deviation from this principle. Their views are stated with special clarity and detail in Engels' works: "Ludwig Feuerbach" and "Antidiluvian", books which — like the "Communist Manifesto" — are among the toast books of every class conscious worker.

But Marx did not stop at the materialism of the 18th century; he carried philosophy further. He enriched it with the results of classic German philosophy, especially that of Hegel's system, which again led to the materialism of Feuerbach. The most important of these results is to be found in dialectics, that is, in the doctrine of evolution in its completest and deepest aspect, from the theory of the relative human knowledge, mirroring for us the unending development of matter. The latest discoveries of natural science — radium, electrons, transmutation of chemical elements — have afforded a brilliant confirmation of Marx' dialectical materialism as opposed to the teaching of bourgeois philosophers, with their "new" retreats into old and decaying idealism.

In deepening and developing philosophical materialism, Marx carried it through to its ultimate end, and extended his knowledge of Nature to knowledge of human society.

The historical materialism.

of Marx has proved to be the greatest achievement of scientific thought. The chaos and arbitrariness which had hitherto prevailed in the conceptions of history and politics have been replaced by an astonishingly consistent and well-constructed scientific theory, showing how the growth of productive forces causes one system of social life to develop into another and higher system — how, for example, the capitalist mode of production ends in the superstructure placed upon an economic basis. We see, for instance, that the various political forms of the present European states serve for the firmer establishment of the rule of the bourgeoisie over the proletariat.

Marx's philosophy is perfected philosophical materialism, placing powerful tools of knowledge within the reach of humanity, and especially of the working class.

II.

Having recognised that the economic structure is the basis upon which the political superstructure is erected, Marx devoted the greater part of his attention to the study of this structure. Marx's chief work: "Capital", is devoted to the study of the present state of society, that is, of capitalist society.

The classic political economy which arose before Marx's day developed in England, the most highly developed capitalist country. Adam Smith and David Ricardo, in their investigations into the nature of the economic structure, laid the foundation for the theory of value derived from labour. Marx continued the work begun by these writers. He firmly established and logically developed this, theory. He showed that the value of all commodities is determined by the amount of socially necessary labour time required for their production.

Where the bourgeois economists saw relations between things (exchange of goods for goods), Marx discovered the actual