

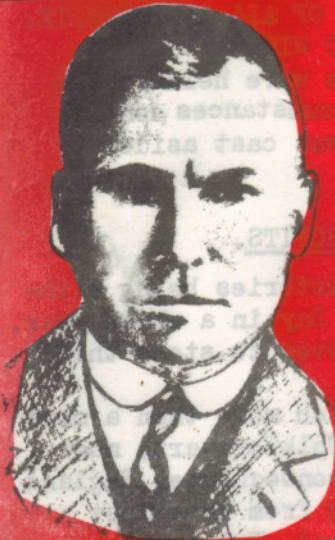
SCOTTISH VANGUARD

Journal of the Workers' Party of Scotland

« Marxist - Leninist »

VOL. 2. Nos 4 AND 5. MAY DAY 1968

63



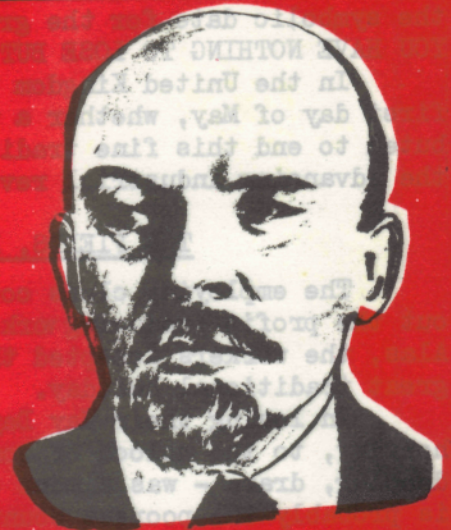
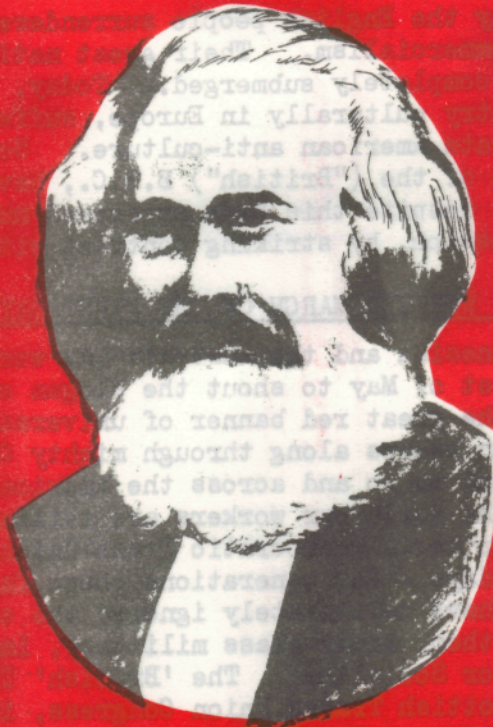
"THE
JOHN MACLEAN
SOCIETY."

Launched with such outstanding success in Glasgow on 31st March 1968, was a fitting tribute to this great son of Scotland and his ideas and work for a WORKERS' REPUBLIC.

Renowned
Marxist - Leninist
REVOLUTIONARIES
of
Yesterday and To-day.
Pioneered by the Founder of
Scientific Socialism
KARL MARX.

B. 5th May 1818.

D. 14th March 1883.



VLADIMIR ILYICH
UL'YANOV. "LENIN."

B. 10th April 1870.

D. 21st January 1924.

Architect of 1917
Revolution. Practical
Marxist who knew when to
step back, when to advance.
Faith in the working-class
convinced him that exploi-
tation of man by man was
doomed. Stern opponent of
adventurism.



MAO TSE-TUNG with
brilliant success applies
Marxism-Leninism to
Modern Times, as also
does ENVER HOXHA, leader of
small but great ALBANIA.



MAY DAY

Not April 30th, May 2nd, or the nearest Sunday

BUT THE FIRST DAY OF THE MONTH OF MAY.

WHO STOLE OUR MAY DAY AND WHY?

For centuries, in many countries, the first day of the month of May has been celebrated as a Festival Holiday of the People. Throughout the world today it is the symbolic date for the great Marxist Proclamation: "WORKERS OF ALL LANDS UNITE. YOU HAVE NOTHING TO LOSE BUT YOUR CHAINS. YOU HAVE A WORLD TO WIN."

In the United Kingdom the old festivals on village greens were held on the first day of May, whether a week-day or not. A number of circumstances contributed to end this fine traditional holiday, but above all, it was cast aside by the advancing industrial revolution.

THE FIELDS, FACTORIES and MINES MUST PRODUCE PROFITS.

The employing class could not tolerate their mines and factories being without the profit-producing workers for even this one solitary May Day in a whole year. Alas, the workers accepted their fate, allowing capitalist thieves to steal this great traditional holiday.

In losing their May Day the English people surrendered much more than a mere holiday, to the moloch of commercialism. Their great native folklore-art, music, dancing, drama - was almost completely submerged. Today, in consequence, England is probably the poorest country culturally in Europe, suffering from an almost unmitigated flood of degenerate American anti-culture. Scotland, Wales and Ireland, with the eager help of the ("British") B.B.C., have suffered from the deluge of Yankee drivel, but despite this have preserved much of their native traditional cultural self-expression, by striking contrast with the English surrender.

THE WORLD'S WORKERS MARCH ON THE FIRST DAY OF MAY.

The Japanese, The Indonesian and the Australasian workers are called upon to be the earliest on the first of May to shout the slogan of "Workers' of the World United" and to raise aloft the great red banner of universal brotherhood. Following the rising sun the slogan sweeps along through mighty China, India, the Soviet Union, Europe, vast Africa and on to and across the Americas. Whilst this great movement is surging around the world our workers are toiling for their capitalist employers, persuaded by their social-democratic Trade Union and Labour leaders to wait until the following Sunday. For generations these false 'leaders', toeing the line for the employers, have deliberately ignored the call of the world's workers to demonstrate with them, their class militancy, international comradeship and the political struggle for Socialism. The 'British' Trades Union Congress, servilely followed by the Scottish Trades Union Congress, instead of giving a lead with a demand that the first day of May every year, shall be an annual holiday with full wages, has damped down and, by various technicalities and constitutionalisms, has restricted action by its affiliated organisations until today a Sunday "May Day", has invariably degenerated into a handful of people straggling along a route carefully prescribed by the police in case the proletariat should perchance stray into the exclusive domain of the bourgeoisie to disturb their Sunday nap. These pathetic straggles generally end in meetings addressed, as often as not, by one of the many fatuous and mediocre Labour members of the Westminster 'Parliament'. Presumably our 'leaders' regard the worlds workers as, "A oot o'step but oor Jock."

(Contd. on page 3

Contd. from page 2

OUR YOUTH MUST REPLACE THESE OLD HUMBUGS.

So long as the workers rely on such spurious 'leaders' their efforts for emancipation from capitalism will continue to be thwarted. Especially must our young comrades feel totally frustrated and it is neither surprising nor regrettable that they are losing faith in and respect for such intellectually bankrupt opportunists as are such a large proportion of our Labour Party, Trade Union and "Communist" Party functionaries. Our youth must replace such humbugs with a militant revolutionary leadership, rescuing such grand traditions as the spirit displayed at Peterloo and by 'Red Clydeside' and establishing and TAKING the right to demonstrate, as and where they like, with our international comrades on the very first day of May.

In Scotland - Glasgow, Edinburgh, Dundee, Aberdeen, Inverness, Wick, Thurso, Motherwell, Coatbridge, Hawick, Stornoway, Paisley, Greenock, Kilmarnock, Ayr, Dumfries, Dundermline, Clydebank, Kirkcaldy, Perth Stirling, in fact in any centre, small or large - steps should be taken forthwith to establish 'ad hoc' "MAY DAY ORGANISING COMMITTEES" to prepare for processions and demonstrations to be held on THURSDAY, 1st May, 1969. The time has gone for reliance upon Labour Party, C.P. G.B. and Trade Union leaders and organisations. They have had their opportunity and have failed.

NEW, DETERMINED 'MAY DAY' COMMITTEE ESSENTIAL.

Fearless, determined and militant 'May Day' Committees with simple programmes of "Power for the Workers and International Solidarity" must be established, excluding no one, of WHATEVER RACE, COLOUR or CREED, willing to co-operate in support of the aims and slogans of the international working-class movement as expressed in the Marx-Engels "COMMUNIST MANIFESTO" of February 1848.

'May Day' is no holiday entertainment but the great banner of International Working-Class Unity. The "Workers' Party of Scotland" regards its May Day proposals as a high and noble duty to the workers of Scotland. It is thus an important contribution to the struggle to consolidate the mighty revolutionary forces of today for the earliest and complete triumph of world socialism through the destruction of imperialism. Without this, economic security and lasting peace for the workers and peasants and for the promotion of cultural values and intellectual expansion, throughout the whole world, cannot be secured.

James Connolly whose 100th. birthday we honour on 5th June, 1968, wrote a song "The Watchword of Labour", and it seems appropriate to conclude this article, with its refrain:

"THEN SEND IT ALOFT ON THE BREEZE BOYS!
THAT WATCHWORD, THE CRANDEST WE'VE KNOWN.
THAT LABOUR MUST RISE FROM ITS KNEES, BOYS!
AND CLAIM THE BROAD EARTH AS ITS OWN."

"REJECT LABOUR AND TRADE UNION
"SUNDAY" "MAY DAY" SELL-OUT."
"DEMONSTRATE MAY FIRST FOR A
WORKERS' SOCIALIST REPUBLIC."

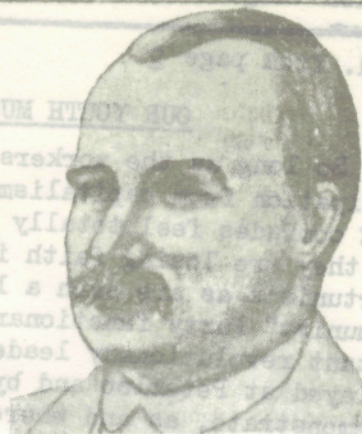
"SCOTLAND TODAY - AND - NEXT DAY." Full and unrestricted discussion, with particular reference to the 'Manifesto of the Workers' Party of Scotland (M-L)' and to the teaching of John MacLean, Sunday, 9th. June, 1 to 5.30 p.m. in Glasgow (Place to be fixed)

Fee at door 2/6. Fares Pool to benefit those from a distance. All interested invited. Tickets on application, with s.a.e., to W.P.S.

James Connolly Revolutionary

100th ANNIVERSARY OF HIS BIRTH
IN EDINBURGH 5TH. JUNE. 1868.

MURDERED IN DUBLIN BY THE WESTMINSTER
GOVERNMENT, ON MAY 12TH 1916.



Contributed by **John McGinley**
(Second and final instalment - first in previous issue.)

THE STAGE IS SET

By 1909 Big Jim Larkin's militant trade unionism was catching on in Ireland. Connolly was brought back to be secretary of the Socialist Party of Ireland. Soon he became organiser of Larkin's I.T.&G.W.U. in Belfast and proved his ability in this field. All the time he was teaching and writing articles not only for his own paper, but for Glasgow's "Forward" and the "Socialist" and of course his books (two of his best), "Labour in Irish History" and "Labour Nationality and Religion" appeared at this time. The stage was now set for the heroic climax to his life.

THE GATHERING STORM

1913 saw the attempt of the Dublin employers to smash the unions under Larkin's leadership. Connolly was there as Larkin's able lieutenant. Meetings were broken up, homes smashed, workers, passers-by and even children batoned down by the forces of "law and order." Some died by the baton and gun of policeman and scab. The Dublin workers did not submit, they formed their own Irish Citizens' Army to drill, train and face the Crown Forces on equal terms. When Larkin left for a lecture tour of the U.S. Connolly took over as General Secretary of the I.T. &G.W.U. and Commandant-General of the Citizens' Army.

The opportunity presented by the trade war between the imperialist powers in 1914 was not missed by Connolly. Immediately he contacted the leaders of the secret revolutionary Irish Republican Brotherhood to join forces and take advantage of "England's difficulty." All this time he was preparing his own men. His early service in the British army had given him a sound professional military outlook, and he studied the military aspect of revolt everywhere. On one occasion he said, "My business is revolution." Not only Citizen army men but the republican officers of the Irish Volunteers came to his lectures and trained their men accordingly. When it came to the actual fighting, Connolly's tactics were proved and his men, thoroughly trained in street fighting techniques, were superior to the conventionally trained and better armed British infantry (as the Vietnamese people have just shown themselves superior to the "jungle-trained" U.S. troops in this type of fighting).

Political and union activity was not however neglected. Connolly was a revolutionary, he understood that all aspects of the struggle, political, industrial and military, must be pressed forward. He foresaw the danger of a national revolt which might merely exchange colonialism for neo-colonialism.

"If you remove the English army to-morrow and hoist the green flag over Dublin Castle, unless you set about the organisation of the socialist republic, your efforts would be in vain. England would still rule you.

Contd. on page 7

The John MacLean Society

INAUGURATED
SUNDAY, MARCH, 31st, 1968

in
Glasgow

Reported by
COLIN LAWSON

On Sunday 31st March 1968, in the Grand Hotel, Glasgow, the Inaugural Meeting of 'The John MacLean Society' was held. The hall was packed as nearly 200 people, from all parts of Scotland, attended. Seated on the platform were a large group of notable public and political figures, including the two daughters of John MacLean, Mrs. Nan Milton and Mrs. Jean Wilson.

The meeting was opened by the chairman Mr. George Todd who gave a brief statement on the aims of the Society which are as follows:-

TO COMMEMORATE THE DEDICATED LIFE OF JOHN MACLEAN AND HIS OUTSTANDING AND SACRIFICIAL EFFORTS TO EMANCIPATE THE WORKING CLASS OF SCOTLAND & THE WORLD; AND TO DO SO BY ENCOURAGING AND ASSISTING IN RESEARCH INTO THE LIFE OF JOHN MACLEAN, INCLUDING HIS WRITINGS, LECTURES AND SPEECHES AND TO RELATE THEM TO THE CIRCUMSTANCES OF TODAY.

TO ASSIST IN THE PUBLICATION, PROPAGATION AND THE DISSEMINATION OF HIS WORKS ESPECIALLY AMONGST THE PEOPLE OF SCOTLAND.

Mr. Todd went on to say that, "This meeting has its origin in a smaller more modest meeting called by the Workers' Party of Scotland, on November 30th 1967. The date that marked the 44th anniversary of the death of John MacLean. Nearly 100 people attended that ceremony and they were addressed in turn by Ken Houlison, Mrs. Nan Milton, Harry McShane, George Leslie, Oliver Brown and Maurice Blythman. A meeting was held at the close of the ceremony and it was decided to form this society, based on a non-party and non-sectarian line, the first step being to form an organising committee."

Mr. Todd made the important observation when he stated, "That so many and such diverse people have been drawn together by the name of a man who has been dead for over 40 years, is I think, not only curious, but it is at the present time of deep significance. It is obvious that John MacLean breaks through all Party barriers, all narrow short term allegiances, his name, what he lived for, what he died for, overshadows the petty expediencies that today go under the name of politics in this country."

Of MacLean, Mr. Todd had this to say, "He was uncompromising in his challenge, and only death silenced him." He then went on to quote John MacLean's statement from the dock, "I have squared my conscience by my intellect," and "I wish no harm to any human being, but I as one man, am going to exercise my right to freedom of speech, no human being on the face of the earth, no government, is going to take from me my right to speak, my right to protest against wrong, my right to do everything that is for the benefit of mankind."

Before closing, Mr. Todd read out apologies and greetings, one of the greetings having been received from Mr. Jack Mitchell a lecturer at Humboldt University, East Germany.

Contd. from page 5.

"The John MacLean Society"LORD MACLEOD OF FUINARY

The first speaker was Lord MacLeod Of Fuinary, who said, "I am honoured to become a sponsor and associated with this movement." In paying tribute to John MacLean he expressed the belief that "John was the greatest prophet of Scotland, ...and a Christian of the highest order, shaming those who were ostensibly and outwardly called so. Why? Because of his complete disregard of his own safety, immediate concern for the safety of others, so that when he came out of prison on those occasions, his one concern was to see what he could do about those left in prison." Lord MacLeod showed political clarity when he said in reference to the Common Market that, "The fantastic nature of the last months, in which all the leaders of the world, all the presidents and all the premiers, were sitting at blank pieces of blotting paper doodling with felt tip pens with nothing to do for a week, while faceless men appointed by no-one, ordered whether our country is to be a prosperous country or whether it is to undertake unemployment ordered for the whole of our Western civilisation, who's to get in and who's to get out." He also made reference to the fantastic phobia about Russia and the vast amounts of moneys being spent on pulpit, press, educational centres in order to create this kind of situation, which is rapidly coming to an end. In concluding, Lord MacLeod stated "We must get back to nationalist Marxism, and that means we must get back to what we mean by that terrifying impossibility of Capitalism to cope."

MRS NAN MACLEAN MILTON.

The chairman introduced Mrs. Nan Milton, who spoke on behalf of the MacLean family. She began by thanking the Workers Party of Scotland, as this was their "brainchild", also the organising committee for the work they had done in forming this Society, notably Tom Murray whom she referred to as 'the brain' behind the committee and also the organising secretary, Matthew Lygate, on whom most of the work had fallen.

Mrs. Milton was only ten years old when her father died and so has little personal recollection of him but knows a good deal about him as she has spent a great deal of her time in studying and compiling his works. She paid tribute to those poets and literary persons who had done a great deal to keep the name of her father alive, making special mention of, Guy Aldred, Tom Bell, William Gallacher, Hugh MacDiarmid and many others. Mrs Milton went on to say that during the past forty years no one wanted to know John McLean and she thought that perhaps they were ashamed because they had not lived up to what he had taught, and also that her father had, "Chartered a course for the Labour Movement which they did not follow and for this it is suffering today." In concluding Mrs Milton said, "I think it absolutely essential if Scotland is to go on the right lines then his works should be read and known and that was the purpose of this Society."

MR HARRY McSHANE.

On being introduced Mr. Harry McShane said, "It was my good fortune to know John McLean for a considerable number of years." He then went on to say what kind of man McLean was and the activities that absorbed him. Mr. McShane pointed out that McLean was a dedicated man and right up until the day he died he fought against all forms of injustice on behalf of his fellow man. McLean conducted many economic classes, not only in Glasgow, but also in other parts of the country. These classes were well known and considered to be the largest in Europe.

Contd. on page 12.

From page 4
 She would rule you through her capitalist, through her landlords through her financiers, through the whole array of commercial and industrial institutions she has planted in this country and watered with the tears of our mothers and the blood of our martyrs. England would still rule to your ruin, even while your lips offered hypocritical homage at the shrine of that Freedom whose cause you betrayed."

The army proved useful in day to day working. When papers were being suppressed, Connolly set up a printing press in Liberty Hall and under an armed Citizens' Army guard, his socialist and often seditious paper continued to be printed and distributed. Normal union business also benefitted. In October 1915 there was a long-drawn out strike in the Docks with the City of Dublin Steam Packet Company. Pickets on the North Wall were being pushed around by the police. On hearing of this Connolly ordered a squad of Citizen Army men down to the quays, fully equipped with rifles and bayonets. The blacklegs fled in panic and the police discovered that it was not their duty to interfere with union pickets. The dispute was quickly settled. In Glasgow John Maclean heard the news and recommended the method "The way to do peaceful picketing" he told a meeting, "is to march down with Lee Enfield rifles."

Then came the Easter Rising (1916) with all its initial confusion. For Connolly there could be no delay, he asked each of his Citizen Army men weeks before "Will you still turn out if the Volunteers fail us?" and the answer was "Yes". His men were ready, in action they proved superior to the mercenaries of the imperialist army. As Commandant-General commanding the Dublin Division of the Army of the Republic Connolly proved himself once more an able and courageous leader. His one miscalculation was his belief that a capitalist government would not bombard their own city destroying private property. When severely wounded he continued to direct operations from a stretcher in the front line. Shelled from land and sea the city went up in flames and the Army of the Republic surrendered.

Now the employers got their vengeance. William Martin Murphy's "Irish Independent" screamed for Connolly's execution. The Empire, as always, obeyed the voice of capital and the dying James Connolly was strapped to a stretcher, propped against a wall in Kilmainham jail and shot to death by the king's gallant soldiers on the 12th of May 1916. Despite this outrage to humanity they failed, they killed Connolly but could not kill his teachings. He has inspired other men, his army rose again to play a full part in defence of the Republic in the War of Independence and the Civil War, today his books are still in great demand and his message is as relevant as ever.

Connolly was always an Irishman and never forgot the importance of national identity to an oppressed people. But taking part in the national struggle did not mean turning his back on the class struggle. He realised that both are inseparable and wrote-

"starting thus in Ireland may light a fire which will not burn out till the last capitalist bond and debenture will burn to ashes on the grave of the last war lord."

Before his execution he feared that socialists outside Ireland would not understand the stand he had taken. Many like Radek, and the opportunists in Britain did not, but Lenin sprang to his defence. Writing of the Easter Rising he said:-

"The term Putsch" denotes "Insurrection" of "a circle of conspirators of stupid maniacs" with "no sympathy among the masses" and "Whoever calls such an uprising a 'putsch' is either a hardened reactionary or a doctrinaire, who is hopelessly incapable of picturing to himself a social revolution as a living phenomenon."

As Connolly himself said it had been a full life and a fitting end. There was nothing inconsistent in it.

(Contd. on page 10)

RACIALISM and the SCOTTISH PEOPLE

The thoughts of some, perhaps quite

a number, of the workers of Scotland are being diverted from their common class interests with all workers of whatever colour, race, creed or foreign land, by fascist attacks on immigrants whose skin pigmentation gives them a dark instead of a light complexion. Another instance of divide and rule, by the capitalist profit interests.

This must be exposed on the highest and noblest grounds of the common fraternity of the workers of the world as well as on grounds of gross economic and social injustice and the basic common economic and political interests of all workers here, all of whom are capable of and do produce three times more in value than they receive in wages. When the worker receives what he produces there will be a fine living for everyone whether pale or dark skinned.

Our country of five million people is clamouring for means to end the terrible emigration drain of 40-50,000 annually and our Workers' Party of Scotland firmly contends that a Workers' Republic of Scotland can sustain, with ^{out} the present emigration drain, a very high standard of living for all its workers. However, what would our fascist-minded racialists say, and do, if, as is far from being inconceivable, millions of emigrant Scots were forced to return to their native Scotland? Even now numerous Scots specialists are compelled, by the collapse of British Imperialism, to return from colonial jobs to find that there are no jobs for them in their own professions and have to accept whatever is offered. As this is being written we have received the very relevant statement of 16th. April, by MAO TSE-TUNG Chairman of the Central Committee of the Communist Party of China, (page 9). With this statement our Workers' Party of Scotland is in entire agreement as it corresponds with the universal interests of all workers.

T. Murray.



With compliments and thanks to the
 "PROGRESSIVE WORKER", organ of the
 "Progressive Workers Movement",
 Vancouver, B.C., Canada.
 Slightly amended

MAO TSE-TUNG CONDEMNS RACIAL DISCRIMINATION

"Some days ago, Martin Luther King, the Afro-American clergyman, was suddenly assassinated by the U.S. imperialists. Martin Luther King was an exponent of non-violence. Nevertheless, the U.S. imperialists did not on that account show any tolerance towards him, but used counter-revolutionary violence and killed him in cold blood. This has taught the broad masses of the Black people in the United States a profound lesson. It has touched off a new storm in their struggle against violent repression sweeping well over a hundred cities in the United States, a storm such as has never taken place before in the history of that country. It shows that an extremely powerful revolutionary force is latent in the more than 20 million Black Americans.

The storm of Afro-American struggle taking place within the United States is a striking manifestation of the comprehensive political and economic crisis now gripping U.S. imperialism. It is dealing a telling blow to U.S. imperialism, which is beset with difficulties at home and abroad.

The Afro-American struggle is not only a struggle waged by the exploited and oppressed Black people for freedom and emancipation, it is also a new clarion call to all the exploited and oppressed people of the United States to fight against the barbarous rule of the monopoly capitalist class. It is a tremendous aid and inspiration to the struggle of the people throughout the world against U.S. imperialism and to the struggle of the Vietnamese people against U.S. imperialism. On behalf of the Chinese people, I hereby express resolute support for the just struggle of the Black people in the United States.

Racial discrimination in the United States is a product of the colonialist and imperialist system. The contradiction between the Black masses in the United States and the U.S. ruling circles is a class contradiction. Only by overthrowing the reactionary rule of the U.S. monopoly capitalist class and destroying the colonialist and imperialist system can the Black people in the United States win complete emancipation. The Black masses and the masses of white working people in the United States have common interests and common objectives to struggle for. Therefore, the Afro-American struggle is winning sympathy and support from increasing numbers of white working people and progressives in the United States. The struggle of the Black people in the United States is bound to merge with the American workers' movement, and this will eventually end the criminal rule of the U.S. monopoly capitalist class.

In 1963, in the "Statement Supporting the Afro-Americans in their Just Struggle against Racial Discrimination by U.S. Imperialism" I said that "the evil system of colonialism and imperialism arose and thrived with the enslavement of Negroes and the trade in Negroes, and it will surely come to its end with the complete emancipation of the Black people". I still maintain this view.

At present, the world revolution has entered a great new era. The struggle of the Black people in the United States for emancipation is a component part of the general struggle of all the people of the world against U.S. imperialism, a component part of the contemporary world revolution. I call on the workers, peasants and revolutionary intellectuals of all countries and all who are willing to fight against U.S. imperialism to take action and extend strong support to the struggle of the Black people in the United States. People of the whole world, unite still more closely and launch a sustained and vigorous offensive against our common enemy, U.S. imperialism, and its accomplices.

It can be said with certainty that the complete collapse of colonialism, imperialism and all systems of exploitation, and the complete emancipation of all the oppressed peoples and nations of the world are not far off."

DR S.W.TAYLOR contributes to our discussion of the:

THE LANGUAGE QUESTION.

Many people, in fact the majority, don't understand the need to promote a national language such as Gaelic or for that matter understand the significance of its existence. They rightly see the world as moving towards unification and that the multiplicity of languages will give way to a single world language in the end. We agree with this but are totally at variance with them when it comes to method. We recognize that technology and material production have already spanned the world and that the superstructure of society, that is political, legal, economic, social and cultural relationships, must fall into line. This is a necessity imposed upon man irrespective of his will but we are justified to ask, how will it come about? Will one aggressor nation subjugate all the rest, so unifying the world under a single imperialist domination? Will one language swallow all others? Will we get the desired world unity by pinching out small languages and effacing the cultural distinctions of minority groups and nationalities? This was Hitler's plan. This is capitalism's solution but we have another. It is unity through revolution.

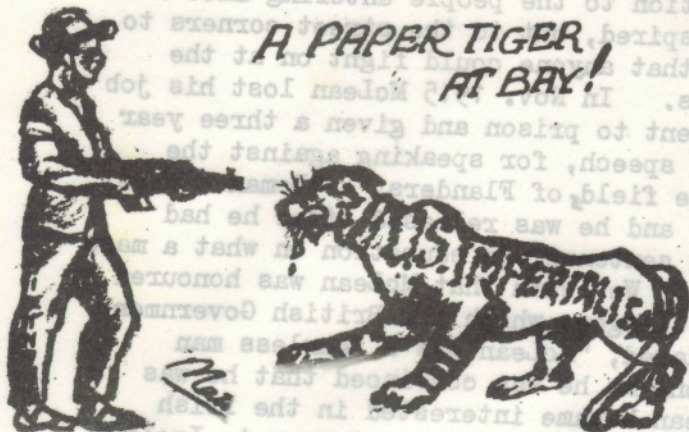
Marx teaches that the proletariat is a class. Classes are world wide. They have no national boundaries but are international. Socialism is the political power of the proletariat, ie., the political power of a world-wide class. Thus when we see a Socialist future we see also a politically united world. The period of transition, which has already begun, will be one of agony, glorious agony but agony all the same. Each people must sooner or later plunge through the fire - plunge through or be burned to death. We must consciously seize and promote revolution.

Under World Socialism it is easy to conjecture that the leaders of each nation will appoint representatives to a World Languages Meeting, whose task will be to solve the contradiction between the multiplicity of languages and the single world of Socialism. Democratic Centralism will be their means of political unity. It will solve the problem of democracy, unity, leadership and decision for them. They will co-opt panels of experts in the fields of language, trade, etc., and the whole world will follow their discussions and deliberations. Eventually a single language will be chosen and all nations will adopt it as their second language to be taught in schools and used for all international communications. At the same time, all nations, small and big, as equals will promote their own national tongue and give full expression to their own, historically determined and innate cultural development. There will be a long transition period shaped in its course by its own internal laws (struggle) operating within the arena of external conditions (the world scene). That the original world language will become the eventual world language is by no means certain. It is merely a tool to suit a purpose and though its starting position will be undeniable strong, the eventual outcome will be determined by the internal dialectics of struggle - the vigour of a people, its ideas, culture etc., and its steadfastness in class struggle. Far from being an imposition, the choice of a world language, under socialism, would create a much freer world by putting an end to that cultural aggression which so stains our world history.

Contd. on page 11

Contd. from p.7 "The Citizen Army is out today and if you wonder why,
 ON "JAMES CONNOLLY" Go ask the lords of the banking house if their cash returns be high,
 For they are there and we are here, and a fight to the knife again,
 The Citizen Army is out today, come, workers, are ye men?"

Connolly



" IT BECAME NECESSARY
TO DESTROY THE TOWN
TO SAVE IT "
SO SAID
AN AMERICAN OFFICER
IN VIETNAM.
BUT!!! THE VIETNAMESE FOUND
IT NECESSARY TO DESTROY THIS
AND MANY OTHER AMERICAN
OFFICERS TO SAVE THEIR HOMES.

Contd. from page 10 "THE LANGUAGE QUESTION" by Dr Taylor.

The present position is that revisionists, who must cover up their political desertion to the bourgeoisie, seek to make cultural, language and national questions the test of unity. We also believe in unity - but that it can be approached only by a single path, namely political unity based on the common acceptance of proletarian theory and practice, and we look to Marx, Lenin, and Mao for the principal interpretation. In contradistinction to the revisionists and to all sly devils we say that not only is the full flowering of national consciousness, culture and language compatible with the revolutionary class struggle but in fact is a necessity of it! We believe in 'one World' (i.e. in Socialism) but we don't believe in confusing culture and politics. We believe in 'one World' but we don't believe in confusing questions of immediate importance with questions which can only be solved in the climate of world socialism. The most urgent task of unity is to expose revisionism. That is why it is most important for a revolutionary party not only to struggle for political clarity but also to espouse and promote its own national culture and language.

Study Albania. Her past is our future. Out of war, invasion, the blackest tyranny, came the Albanian patriots of the proletarian revolution. The 'History of Albania', Tirana 1964, by Kristo Frashari, states on page 121, "Starting from the axiom that a nation without culture and education resembles a throng of slaves and that culture and education can be acquired only through the mother tongue, Naum Veqilharzhi began the writing of school books in Albanian. He thought that education in a foreign language not only was difficult, but destroyed the love of the Albanians for their own country." After centuries of oppression the Albanian language once lived a tenuous mountain-retreat 'residual' existence. As in the case of many Chinese minority languages, now revived, it had no written form. Now language and nation are synonymous.

Ahead is the fire which will destroy bourgeois culture. Out of it will arise proletarian forms, politics, culture. Politics will be proletarian, international; culture will be intensely national. As an orchestra is in harmony when each instrument makes its own distinctly individual contribution, so the world will be in Socialist harmony when each nation freely develops its own language and culture. National consciousness is the prerequisite of revolution. This is the great lesson of the age. Build it by every means. All credit to the correct line of the W.P.S.

Contd. from page 6.

"The John MacLean Society"

-Mr H. McShane. Mr. McShane then spoke about the stand McLean took on Britain's armament policy and his opposition to the people entering into a war. He states, "McLean came out like a man inspired, out to the street corners to fight possibly the most unpopular cause that anyone could fight on at the particular time, facing hostile audiences. In Nov. 1915 McLean lost his job as a school teacher and in 1916 he was sent to prison and given a three year sentence for exercising a right of free speech, for speaking against the slaughter of hundreds of thousands on the field of Flanders." "Demands were made on every side for McLean's release, and he was released after he had served less than half of his three years sentence, an education on what a mass movement can do if it really is serious." We learn that McLean was honoured by being made the first Russian Consul for Glasgow, which the British Government refused to recognise. The speaker declared, "McLean was a fearless man prepared to fight against all odds so long as he was convinced that he was correct." Mr. McShane continues, "McLean became interested in the Irish struggle and when they were going to send a Scottish regiment over to Ireland, McLean raised the issue, "Would Scottish soldiers shoot down Irish Workers?" That was when he wrote his pamphlet, "The Irish Tragedy, Scotland's Disgrace." McLean then turned his attention on the subject of a Scottish Communist Republic. He printed a leaflet entitled, "All Hail the Scottish Communist Republic." In the last three years of his life he stood for a Scottish Workers' Republic but at no time did he desert his Marxism, he still believed in the class struggle. In conclusion, the speaker said, "If you are going to gain anything from reviving the memory of McLean, then also revive that fighting spirit, that desire to show initiative which leaders don't like, but regardless of them, individual initiative, adherence to principles, these are the main things and if we do that we will really honour the memory of John McLean."

"HUGH MACDIARMID" (DR C.M. GRIEVE).

The next speaker was the well known Scottish poet, Hugh MacDiarmid. He began by saying, "After the speeches you have heard it may seem unnecessary and probably redundant for me to speak too, but I have my own point of view." The speaker linked McLean with Karl Liebknecht as, "Socialists who put the idea of revolutionary struggle against imperialism into practice." Mr. MacDiarmid says, "McLean is still incomparably dangerous. The revolutionary element in Burns himself has been simily played down. But for many years there has been a conspiracy of silence about McLean in particular, a conspiracy to ensure that he will be forgotten." The speaker went on to say, "McLean was equally right when in his Gorbals election address in 1923, he said, "Scotland's wisest policy is to declare for a Republican Scotland so that the youths of Scotland will not be forced out to die for England's markets. I accordingly stand as a Scottish Republican Candidate, feeling sure that if Scotland had to elect a parliament to sit in Scotland it would vote for a working class parliament." Mr. MacDiarmid spoke of McLean's tremendous energy and devotion to the class struggle and said, "We must devote our time and our energy as whole heartedly or we will achieve nothing."

MR GEORGE LESLIE.

The next speaker Mr. George Leslie, began by saying, "It is rather sad that it has taken us 40 odd years to reach this situation in forming a society." Mr. Leslie pointed out McLean wasn't stirred by British Politics but was stirred by a reaction to the deep social inequalities of Scotland and drew inspiration from

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Contd. from page 12. -Mr G. Leslie."The John MacLean Society"

a world wide movement for social revolution, and in this the speaker thought McLean was truly Scottish. He continues, "I think on his desire to educate his fellowmen I think also he was echoing a deep desire for universal education which is through all Scotlands history." "I am in favour of a parliament or a Soviet of the workers of Scotland," said Mr. Leslie, "with it's headquarters in Scotland." Mr. Leslie tells us that he is not a communist but that he "Can warm to the simple directness of a man who stands up and says, 'Scotland will have to solve Scotland's problems in an international set up.'" Mr. Leslie also hoped that the society would be able to eradicate the false idea that McLean's mind was warped by the rigours of prison life. "I am proud to sponsor this society," said the speaker, "and I hope we will be able to work towards a further and wider knowledge of all that McLean stood for."

MR JOHN MITCHELL.

The chairman then introduced Mr John Mitchell, who had been a member of the Scottish Republican Party, which was formed by McLean. The speaker gave a long personal recollection of McLeans life. He tells us that McLean was a towering leader, a friend and an ordinary man. He could inspire the youth and could make them speakers. He regretted the fact that this country had not done more to honour the memory of McLean but he was glad that the name of McLean was coming back. Mr. Mitchell recalled the Tramp Trust Unlimited walking round Cathedral square on behalf of the unemployed. He related the experience of clashing with the police regarding free speech, when one speaker after another was being arrested. Suggested that the Glasgow Town council should be asked to name a street after McLean. Mr. Mitchell sadly recalled McLean standing in the fog, ill and requiring to be helped home, where he died a few days later. Mr. Mitchell told us that we must 'carry on the fight', McLean's slogan, and to remember the essentials of the fight. "I am one hundred per cent behind John McLean's philosophy and his political message," concluded Mr. Mitchell.

THURSO BERWICKANN MACRAE. CHARLES DINNING.HELEN KAY. MATT MACKIE.

Poems relating to John McLean were read by Ann MacRae and Charles Dinning, Helen Kay and Matt Mackie, members of Glasgow Unity Music and Drama Group. At the conclusion of the meeting, 'The Ballad O' John McLean' was spoken by Thurso Berwick.

It was observed that during the meeting and afterwards many people joined the Society. From comments made it was obvious that the meeting had been a tremendous success. A large committee was elected and from the tenor of the meeting it was clear that the aims of the society would be enthusiastically implemented.

MR JOHN MITCHELL, (Above),

has contributed for our next issue, June, a review of the book by R.K. Middlemas, "THE CLYDESIDERS." We shall publish the part dealing in particular with "JOHN MACLEAN" and Mr. Middlemas's inadequate treatment of this most important "Red Clydesider." (Ed).

"DESTROY THE OLD TO BUILD THE NEW"

Matthew Lygate writes in commemoration of MICHAEL MCCREERY, founder of the "Committee to Defeat Revisionism for Communist Unity", who died at the early age of 35 on April, 10th., 1965.

"It was Michael McCreery's great merit that he perceived in good time the need to break with the "Communist" Party of Great Britain, both organisationally and in policy, and his correct vision on the National question was part of this merit. It was his misfortune to be surrounded by the weight of opinion still subscribing to the tradition of CBGB policies. This tended to bear him down, cripple the new emergent organisation and drag it back on to the reeking and stale path of revision of the fundamentals of Marx and Lenin. Enemies criticised him for using abrupt and arbitrary methods in his struggle within the CDRCU to keep it on the proletarian course. Since when has the proletariat been bound by the "legality" of parliamentary and social-democratic rules of procedure and debate? To make their allegations stick they would have to prove him wrong in his Class political orientation. This they have signally failed to do. In face of the political incompetence, stalling and sheer inertia of the London members of the CDRCU, the Scottish members took the necessary and creative step of organising themselves into a Marxist-Leninist Party. They caught up the flame from the dying embers, vindicating McCreery and his work. Alas, the subsequent history of the CDRCU was a comic farce with the antics of the remaining handful of London members "expelling", without consulting them, the four Scottish members of the Central Committee. McCreery's CDRCU no longer exists as such. It has done its work, but our Party is proud to carry on where the CDRCU left off. We urge all to read McCreery's pamphlets: "DESTROY THE OLD TO BUILD THE NEW"; "THE WAY FORWARD"; "ORGANISE AT THE PLACE OF WORK"; "THE PATRIOTS". His influence will grow."

THE WORKERS' PARTY OF SCOTLAND
(Marxist-Leninist)

"Scotland is a NATION composed of TWO CLASSES - those who live by EARNING wages or salaries, the vast majority of our people - and the WEALTHY BOURGEOISE minority, whose luxuriant living is derived from UNEARNED income: dividends, profits, rents: in other words by the EXPLOITATION OF MAN BY MAN. The Scottish Nation is a grossly UNDERPRIVILEGED part of the IMPERIALIST STATE, known as 'Great Britain', whose dominant power and authority is the ENGLISH CAPITALIST ESTABLISHMENT". (From the 'WPS Manifesto')

The policy of our Party, as developed in our "SCOTTISH VANGUARD", (6d. monthly, Post free 9d., or 9/- p.f. for 12 monthly issues), is always completely open to the fullest scrutiny of the public. We have nothing to hide. The utmost importance is attached to our total rejection of any kind of "Front" organisation, or attempts to infiltrate other bodies.

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ANY OF THE FOREGOING WILL BE GLAD TO ANSWER ANY QUERIES RELATING TO THE WPS.

Copies of our "MANIFESTO" and extensive LITERATURE LIST, will be sent on request. Specially recommended as a stimulant to serious thought on the contemporary scene, is DR S.W. TAYLOR'S book, just out, "POLITICAL POWER-A CLASS ANALYSIS" 8/6