

SCOTTISH VANGUARD

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(MARXIST - LENINIST)

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ROBERT BURNS
25th. Jan. 1759 -
21st. Jul. 1796.

HUGH MacDIARMID
ON
THE CONSPIRACY
OF SILENCE
EXCLUSIVE TO 'S.V.'

SEE PAGE 7.

THE S.N.P.
THE
GLASGOW HERALD
and
THE GREAT
CONTROVERSY

1.2.

"THE ONLY
WAR
THAT IS
WORTH
WAGING
IS THE
CLASS WAR,
THE
WORKERS
AGAINST
THE
WORLD
EXPLOITERS"
John Maclean,
1915.



FOR A WORKERS' REPUBLIC OF SCOTLAND

'Freedom of the Press.'

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The workers will not provide a reactionary minority with any facilities to assist a counter-revolution aimed to take from the workers their absolute authority and to

secure the return to minority ownership and control of wealth, as prevails today.

Within, a workers' socialist republic there will be remarkable scope, unprecedented in Scotland, for creative self-expression by the individual worker or artist. Thus will be rejuvenated and greatly developed and expanded, every aspect of culture, quite impossible under capitalism when those attempting to express themselves fully and honestly are constantly frustrated by the necessity of subordinating their talents to a mere bread and butter basis. Too often such talented people, including some journalists, become disreputable servants of the ignorant and gross 'smart boys' of our present commercial cesspool.

It cannot be denied that for very many years our printing presses and publishers in Scotland, as elsewhere in the U.K. have been flooding our country and contaminating our youth with vast quantities of drivel, which ought to be beneath the dignity of intelligent people, all in the sacred name of "Freedom of the press" and "private profit." Not to speak of the muck purveyed daily in much of our television programmes. Do George Leslie, Arthur Donaldson, Dr McIntyre, Billy Wolfe and Winnie Ewing and the other more enlightened leaders of the S.N.P. contemplate tolerance of this rotten state of affairs after Scotland secures self-government? Sooner or later they must face squarely the question of Scotland's cultural values the supreme test of all values, if they are really in earnest.

A Question of Class Struggle -

In the midst of what appears to be our stable social system there are today powerful undercurrents of discontent with things as they are, and which, sooner perhaps than expected, will erupt explosively. Rejection of conventional views and political parties is widespread and growing. No longer are the institutions of "The Establishment", whether Parliamentary, Local Government, Trade Union, Educational or Cultural, treated as sacred by rising generations or even by many of the older generation. It was significant how very minimal was public interest in the recent Edinburgh sojourn of Royalty.

Desperate, but feeble attempts are being made by enemies of the Scottish National Party to prove that the people of Scotland are economically dependent upon English charity. The facts are quite the other way round as has always been the case, throughout history, where a Nation has been unwillingly dragged into and compelled to adhere to a political unity with an imperialist power.

However, such debate is quite beside the point. The viability of Scotland's economy, under capitalism, as of all other parts of the United Kingdom, is not the crucial question facing the wage and salary earners, but the fact of the parasitical relationship of the capitalist exploiting minority to the workers. The vast productive potential of Scotland's economy under a workers' socialist republic and the just distribution of the products will make the capitalist morass of today a hideous memory. Any nation, however small and even with meagre natural resources, when its people abolish production for profit in favour of production for communal use, can raise its living standards to amazing heights, as for example the two million population of Albania have done in two short decades.

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'A Question of Class Struggle.'

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alism, built partly on just demands by the under-privileged parts of the United Kingdom for self-determination. The effect of the disappearance of opportunities for our Scottish middle-class, for many years seduced and mis-educated to suit the role, in the old British colonial service, is another factor producing a measure of nationalist introspection. But, and herein lies dangerous features, Nationalism also provides a 'safety-valve' diversion of discontent, especially amongst the theoretically ill-educated, certainly to be dissipated when it becomes obvious that mere chauvinistic nationalism fails to remove the economic and class division causes of healthy dissatisfaction.

The Scottish National Party has declared its reliance upon the Westminster Parliament to "Grant" home rule, its proposal to copy the English parliamentary system - never anything other than the instrument of the capitalist/imperialist establishment - and mock democracy. Above all its support of the continued exploitation of man by man by retaining the private ownership of the means of production, distribution, and exchange, and of the land, will certainly ensure continuation and great intensification of the class struggle.

The need for a Vanguard Party

Very soon a Nationalist Government would find itself confronted and ultimately overthrown by disillusioned and angry Scottish workers led by new 'John Macleans'. In such circumstances a Marxist-Leninist Party of dedicated and self-disciplined members, providing scientific and conscious leadership is the only alternative to the brutalities of fascism. Such a Party is provided by and is ample justification for the Workers' Party of Scotland, the only Marxist-Leninist and thus scientific socialist Party in our country.

The great ideological battle between the blind idealists and metaphysicians and the dialectical and historical materialists has been triumphantly won by the latter. Thought and action have been elevated to the highest ever plane of intellectual achievement by the brilliant original thinking of such eminent analysts and expositors as Marx, Engels, Lenin, Mao Tze-tung and John Maclean. Correspondingly the masses of the workers and peasants throughout the world, inspired and led by these scientific thinkers have already captured many of the heights in their struggle against the fascist brutalities and barbarism of still strong but doomed bourgeois imperialists, whose capitalist ideology is obviously a total failure in the face of scientific socialism.

U. Thant, of the U.N.O. eagerly pursuing his world search for a formula to save imperialism, and especially the U.S.A. in Vietnam, from defeat, stated the other day that:

"The poor are increasingly aware of the gap separating them from the rich, and if rich nations fail to help the "Developing" countries they are inviting violence from the poor. It is necessary to persuade people in the "developed" countries that their future prosperity and security and that of their children and grandchildren are thus threatened."

U. Thant is no Marxist, or at worst an imperialist sychophant, other:

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'The Need For a Vanguard Party.'Continued from page 4.

wise he would recognise that there are "two nations", the rich minority and poor majority in every capitalist State. There cannot be a unified common interest between these classes in non-colonial, non-socialist States whether 'developed' or 'undeveloped.' There is certainly an ultimate common interest in these States between the financial interests of their rich minorities and foreign imperialist interests especially of the U.S.A. and Britain. It is indeed laughable to imagine the poverty stricken children and grandchildren of Scots workers being "threatened" by their fellow-suffering workers of other countries.

We live in the period of unprecedented revolutionary change when everywhere the under-privileged, the downtrodden, the dispossessed, the racially persecuted whose political consciousness is developing fast are uniting in their world-wide struggles towards the final physical overthrow of their imperialist class enemies. The world's masses are moving towards the capture of the last remaining heights still held bitterly by these class enemies. This great revolutionary struggle, whilst taking many forms and often momentarily diverted into blind alleys from which steps have to be retrieved is fundamentally the same everywhere, including Scotland, expressing a determination to destroy the obsolete to build the new.

Those whose minds are warped by spurious 'schooling' misnamed "education", or who are intellectually incapable of extricating themselves from the mire of "Everyone for himself and the devil take the hindmost", will not see or understand. Many such people are not important in the long run, but meantime they are the cheap allies of the reactionaries and therefore a temporary obstacle in the mighty and conclusive class struggles now proceeding.

A challenge to open debate ~

We challenge all our critics to STUDY the actual teachings of Marx and Engels - and their great "Communist Manifesto"- Lenin, John MacLean, Mao Tze-tung and the related teachings of many other great scientific Socialists, and, not omitting the application of Marxism to the circumstances of Scotland in our "Manifesto". We trust that the long neglected writings and lectures of our greatest Scottish Marxist will soon be available to all as a result of the work of the new and flourishing "John Maclean Society". How many of the generally too glib-tongued critics of the Marx-Lenin Revolutionary teaching have even seen the outside of one copy of the collected writings of these great scholars? Precious few. We challenge our critics to open debate, no holds barred. Away with all ye poltroons who could not stand up for five minutes in debate based upon established and demonstrable facts, against your tawdry second-hand fiction. Let the debate proceed. Mao declares, "Conditions are changing all the time and to adapt one's thinking to the new conditions one must study"; "Unless they rid their minds of what is unsound, intellectuals cannot undertake the teaching of others"; "Let a hundred schools of thought contend", and, "We cannot force people to accept Marxism. we can only persuade them."

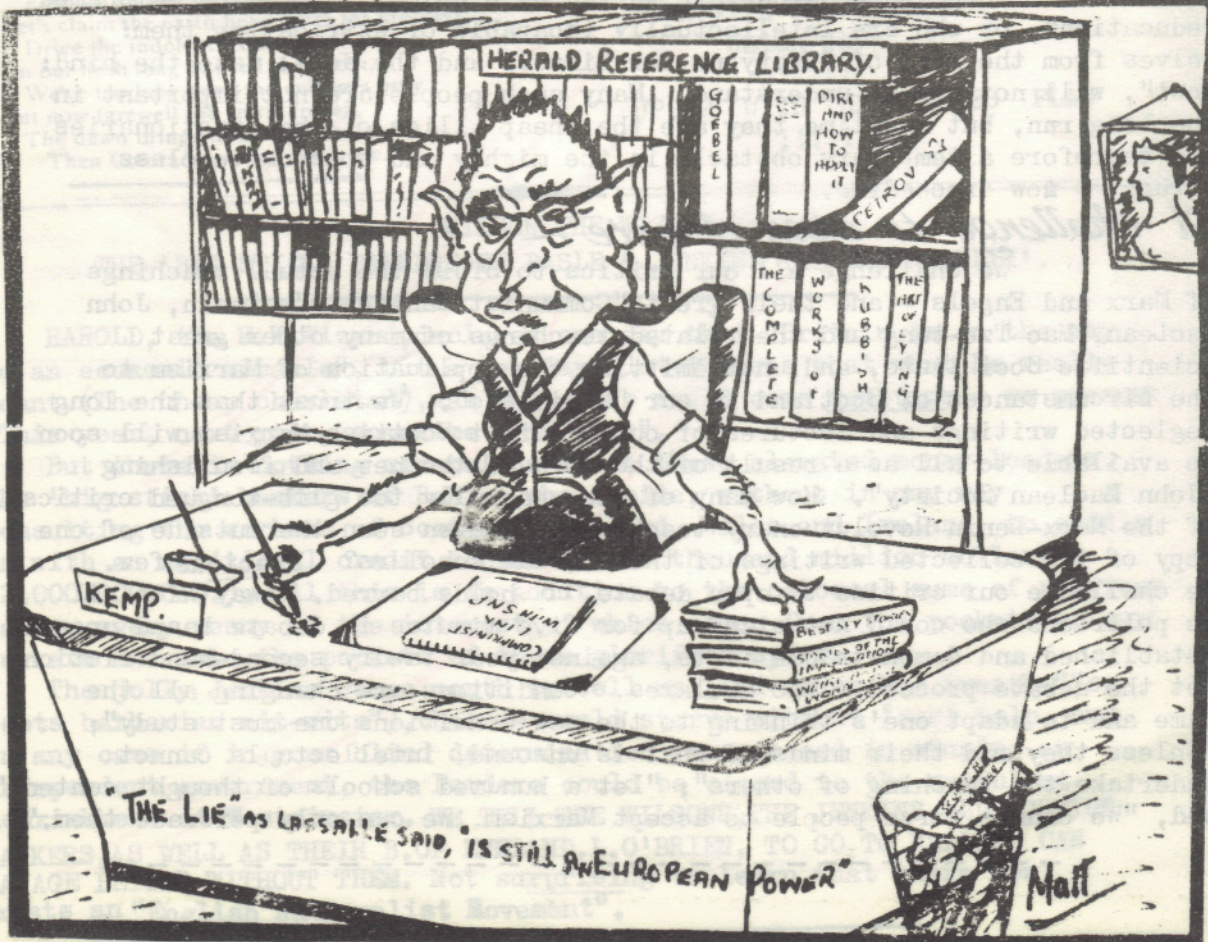
"THE LAST FIGHT LET US FACE"

The end is near!
 The Age-old Tyrant meets the fateful HOUR
 with BOMB AND MICROBE in his blood drenched hand:
 We do not fear, for well we understand
 'tis but convulsive movement of a dying Power.
 Then let us meet this final thrust!
 The hated Tyrant crush forever in the dust.

We shall not wait
 with folded hands and wagging tongue
 till Fascism's ugly head is raised on high:
 with righteous hate we'll answer to the cry
 that from the People's tortured lips is wrung.
 Then let us be the first to take the field
 before the crafty foe can don the shield.

We'll boldly tread
 and for a guiding light we'll take
 the Lamp of Courage that so brightly burns
 and Fascism's tortuous darkness spurns:
 wrest we our Comrades from this BEAST with jaws agape.
 Not THEIR lives, not THEIR cause alone they plead
 but OURS . . . 'tis INTERNATIONAL, the need.

JESSIE BRYCE.



"THE LIE" AS LASSALLE SAID, "IS STILL AN EUROPEAN POWER"

Matt

THE CONSPIRACY OF SILENCE

by HUGH MAGDIARMID

At the Inaugural meeting of the John Maclean Society recently in Glasgow, I spoke of the way in which his significance and influence had been played down by the Labour Party and the Communist Party, with the consequence that although he died in 1923, no adequate biography of him has yet been published - only a very inadequate one by Tom Bell, and a number of smaller and even less satisfactory accounts of the man and his work by Tom Anderson, Guy Aldred, Harry McShane, and others. There is nothing new in this, of course. The conspiracy of silence has always been one of the most effective weapons of the powers that be. They have always been adept at the art of sweeping inconvenient truths under the carpet, and at the associated arts of misrepresentation, falsification, and, in short, systematic brain-washing and insidious indoctrination. That is why it is only now - half a century after the events - that the shameful lies, vicious intrigues, and deliberate distortions of our political and military leaders in the First World War are only coming to light. That is why historians and students generally are not allowed to have access to vital documents until half-a-century or more has elapsed. As a colony of British (i.e. English) Imperialism, Scotland has been especially subjected to these mendacious and distorting processes. Most of the standard histories of Scotland are neither more nor less than camouflaged English propaganda. The whole subject requires radical research and rewriting. No wonder the late Malcolm Hay of Seaton had to publish an important book entitled "The Chain of Error in Scottish History", and the late Miss M.E.M. Donaldson's book entitled, "The Suppressed History of Scotland." In the same way the bulk of teaching in our Schools and Colleges is shameless propaganda for the existing system. The diet provided for our children consists to an enormous extent of sheer lies. So far as the Labour Movement in Scotland is concerned there is the additional difficulty that so much of the essential material is ephemeral and copies are difficult to come by after a few years. The Labour Research Committee has begun a long overdue task and is now trying to assemble what it can of the necessary books, pamphlets, and documents generally bearing on the history of our Trade Unions and the various societies and individuals concerned to disseminate revolutionary ideas. It is a very difficult task and has been so long neglected that there must always be serious gaps in our documentation of this great struggle.

The present writer has been mainly concerned with poetry and other literary matters. In particular I have been anxious to show just how, and why, after the death of Burns, the few poets who were alive to the political and economic problems of the time were swept into a backwater by the cataract of adulation of Burns which virtually monopolised public attention. Who were these disregarded poets? What were they saying that impelled the authorities and conformist public opinion generally, to condemn them to oblivion. There was Tom Hood, whose "Song of the Shirt" has been called "the most terrible poem in the English language." There was John Duntson and Evelyn Douglas (who wrote under the name of John Barlas) and James Thomson ("B.V.") author of "The City of Dreadful

'The Conspiracy of Silence.'

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Night" and above all there was Francis Adams, author of "Songs of the Army of the Night" - a series of anti-imperialist, anti-militarist and out-and-out Socialist poems. All these men were far in advance of their time in their ideas. Just the other day I was reading James Connolly's "Labour in Ireland", and the preparatory essay to it by Robert Lynd, in which I came across the following passage:

"It was obvious that all the ballot-boxes in Ireland at the time of the strike was no remedy amidst economic disaster. After the failure of the strike, the economic disaster of the Dublin poor must have seemed irretrievable by anything short of a miracle. Connolly saw the strong growing stronger and the weak growing weaker, and he may have thought that all that was left for a brave man to do was to put himself at the head of the weak and to lead them in one last desperate assault on the invincible powers of evil. The alternatives that presented themselves to him were, in this view, to go down fighting or to go down without striking a blow, and he was not the man to go down without a blow. This question of Connolly's mood and purpose in the insurrection is one to which one returns in perplexity again and again. Did he expect to win? Did he expect the Germans to send assistance over the wreck of a defeated British Navy? Did he imagine that Ireland would rise and defeat the most gigantic British Army that's known to history? I have discussed these questions with many people, and everybody has his own answer. The most convincing answer I got was from T.M. Kettle. "No", he said, "I don't think Connolly expected to win. Connolly was a man of brains. It seems to me that if you want to explain Connolly you can only do so on the lines of that poem of Francis Adams' "Anarchists."

"Tis not when I am here,
In these homeless homes,
Where Sin and shame and disease
and foul death comes.

"Tis not when heart and brain
Would be still and forget,
Men and women and children
Dragged down to the pit.

"But when I hear them declaiming
of 'liberty', 'order', and 'law',
The husk-hearted gentleman,
And the mud-hearted Bourgeois

That a sombre hateful desire
Burns up slow in my breast
To wreck the great guilty Temple
And give us rest."

"Connolly", Kettle went on, "felt the intolerable outrage of the triumph of, "The husk-hearted gentleman,
And the mud-hearted Bourgeois."

And Robert Lynd says - and I agree - "That seems to me the true interpretation of the last passion of James Connolly."

Despite the neglect of Francis Adams and the other Scottish Socialist poets I have named, no better proof of the change afoot in Scotland today is available than the fact that in the last year or two these poets have been coming to the surface again. Two books devoted to James Thomson have been published and two books devoted to John Davidson, and one book to Tom Hood. Scottish literary history is being slowly but surely rewritten.

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'The Conspiracy of Silence.'

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Francis Adams is still almost an unknown name. I have written several articles about him and he was represented in "The Oxford Book of Scottish Verse." But his work demands, and would amply repay, far more attention than it has yet received. It has been pointed out that after 1832 "the Scottish national inspiration in literature failed altogether. For more than sixty years (a period that saw the publication of many of the greatest books in modern literature) no Scottish writer attempted to forge in the smithy of his soul the uncreated conscience of his race." The country of Dunbar and Burns was silent, " and so long as a writer of the calibre of Francis Adams can be neglected, it is better that it should be silent."

Burns himself has not escaped the falsifying process. He is generally esteemed for the wrong reasons - not on the basis of his best poems, but on the basis of sentimental songs of much less value than his political poems, satires and epistles. The idea has been sedulously enforced that when he joined the Dumfries Volunteers he betrayed his principles. It has been alleged in many of the 3000 books devoted to Burns that he did so out of sheer economic necessity - in order to safeguard his job as an exciseman. But the real reason has been carefully concealed. It is now known that he was a member of the 'Friends of the People', and that the true significance of the "patriotic" scare at the time was not fear of a French invasion, but was aimed at the 'Friends of the People.' So to counter that, the idea of men like Burns was to infiltrate the Army with men of revolutionary sympathies. That was the explanation of Burn's action which has been so long misrepresented. The Burns of the Burns Clubs presents no danger to the Powers-that-be; the Burns with which I am concerned is a different matter altogether.

There are, in addition to John MacLean and Francis Adams many Scots whom the authorities, and their agencies in journalism, book publication, education etc., have condemned to oblivion - men like Professor John Millar, who in some important issues anticipated Karl Marx; or John Swinton, who aided the negroes in South Carolina before the Civil War, became a friend of Walt Whitman, and knew Karl Marx personally; and Thomas Muir of Huntershill, and many others. In my last book I had this to say on the subject, "The sustained vindictiveness meted out by the Establishment to its opponents leads Philip Mairet in his book 'Pioneer of Sociology': 'The Life and Letters of Patrick Geddes', to say: "The worst enmities were aroused by his achievements when he had failed to move men in a position to do what he proposed, and simply took action himself. Some of them privately hoped his schemes would miscarry, or even sought openly to obstruct them. If nevertheless, a plan if his achieved conspicuous success, ill-wishers sometimes had to bear the reproach of being asked, "Why did not you do this before? You could have done it", and it was this that rankled. Years after, when such resentment might well have been forgotten, they were strong enough to frustrate the efforts in Edinburgh, first by a professor and later by the chancellor (Sir J.M. Barrie) to honour Geddes with an L.L.D."

And I proceeded to say, "This continued malevolence reminds me that a young historian of my acquaintance, researching into the life and activities of Thomas Muir, found the officials at Register House and at the National Library, while apparently being as helpful as possible,

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'The Conspiracy of Silence.'

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assuring him there was nothing else in their keeping beyond what was already known and used by such historians as H.W. Meikle, George Pratt Insh, and others. But he persisted and found a

lot of material/casting new light on the whole business in their repositories. He found boxes of correspondence and other invaluable material in the Kilmarnock Museum and elsewhere that had lain quite unknown to these historians. I am sure the same thing is true of many issues in Scottish History. Material contrary to the official assumptions has been - and still is - carefully concealed."

That is why, in thinking of the world-wide adulation of Burns, I have found myself obliged to write: "The Burns movement largely represents a filching away of Burns from the people of whom he was the incomparable spokesman, and hypocritical homage to him by the very types whose pretensions, were he alive, he would flay with his satire. Burns cult, forsooth! It has denied his spirit to honour his name. It has denied his poetry to laud his amours. It has preserved his furniture and repelled his message. It has built itself up on the progressive refusal of his lead in regard to Scottish politics, Scottish literature, and the Scottish tongue." H.McD.

* * * * *

Inevitability and Human Will

by J.S.H.

Comrade Alec Watt (S.V. March 1968), raises an important point when he asks whether there is a contradiction between the Marxist tenets that capitalism will inevitably collapse and that proletarian revolution is essential to overthrow the capitalist system.

It is argued, he says, that if revolution is necessary, then where is the inevitability? And conversely, if capitalism is inevitably doomed, then why not, as the Fabians advocate, just sit tight and wait for the socialist millenium without going through the turmoil of revolution?

He is himself influenced by these arguments for he says that as far as Scotland is concerned, revolution is necessary only in order to expedite and not to effect the transformation of society, and that after the spontaneous collapse of capitalism it may be possible to find the road to socialism by following the example of socialist countries engaged in socialist construction.

I think Comrade Watt is on the brink of falling into the trap of mechanical materialism.

He says "advances in the means of production shape the whole of society's structure" whereas dialectical materialists talk not just of the means but of the forces of production which include, first and foremost, the thinking, sentient proletariat, the class that Marx described as the "grave-digger of the bourgeoisie."

Capitalism is inevitably doomed because the proletariat will inevitably destroy it.

Mao Tse-tung says: "The socialist system will eventually replace the capitalist system; this is an objective law independent of man's will. However much the reactionaries try to hold back the wheel of history, sooner or later revolution will take place and will inevitably triumph."

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'Inevitability and Human Will.'

The two ideas expressed in these two sentences, that of inevitability independent of the will of man and that of revolution, form a dialecti-

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cal unity: the truth in each, embraces the truth in the other.

The antagonistic contradictions within capitalist society, and especially that between the exploiters and the exploited, are generated by capitalist society itself independently of human will. But the only way in which they can be resolved, namely by proletarian revolution, depends on the revolutionary will of the proletariat. If the proletariat were composed of mindless robots, capitalism could last for ever. Precisely because the proletariat is composed of thinking, militant workers, capitalism is doomed.

For Marxists affirmation of the inevitability of revolution is in no sense an article of faith but is an inescapable conclusion from materialistic dialectics. "Man's social being determines his consciousness." Since the essence of the social being of the proletariat is that it is an exploited class, it inevitably develops a revolutionary class consciousness, until it "ceases to be a class in itself and becomes as a class for itself", arms itself with a Marxist-Leninist leadership and proceeds to organize proletarian revolution. Then the material and the mental factors change position as determinants of historical development, the mental becoming temporarily dominant: as Mao puts it:

"While we recognize that in the general development of history, the material determines the mental and social being determines social consciousness, we also - and indeed must - recognize the reaction of mental on material things, of social consciousness on social being and of the superstructure on the economic base. This does not go against materialism; on the contrary, it avoids mechanical materialism," and firmly upholds dialectical materialism.

Marxist-Leninists must resolutely oppose all ideas of the fatalistic inevitability of socialism, must propagate the absolute necessity of proletarian revolution and must themselves strive to master Marxism-Leninism, the thoughts of Mao Tse-tung, so that they can place it at the service of the working class.

WINNIE, LIZZIE, & SPOUSES IN THE PARK

It seems that no little anxiety is widespread in Scottish Nationalist circles about recent goings-on in a celebrated Edinburgh Park. The genuflectory postures of eminent Scottish Nationalists and Labour Party big-wigs in the awe-inspiring presence of Liz The Second - Oh no, no! - The First, and her Greco-German grandee importee gasbag, and allegations of consequential neglect of the equally fatuous goings-on at the Palace of St. James, three hundred and seventy-three miles to the south, reveals much more than is written about such events. When will Scottish Nationalists, not to speak of pseudo-socialists, recognise how they continue to be 'coddled' by the monarchist pillar of the "British" Establishment? If there are any highly intelligent members in 'royal' circles they must guffaw loudly behind the backs of their servile flatterers. The mere existence of a monarchy at this date reflects the backwardness and tawdry thinking of its supporters in any country.

THE INTERNATIONALE

— EUGENE POTTER —

Arise! ye starvelings from your slumbers;

Arise ye criminals of want,

For reason in revolt now thunders,

And at last ends the age of cant.

Now away with all superstitions,

Servile masses, arise! arise!

We'll change forthwith the old conditions

And spurn the dust to win the prize.

CHORUS.

Then Comrades, come rally,

The last fight let us face

L'Internationale unites the human race.

Then Comrades, come rally,

The last fight let us face --

L'Internationale unites the human race.

No saviours from on high deliver,

No trust have we in prince or peer:

Our own right hand the chains must shiver,

Chains of hatred, of greed and fear.

Ere the thieves will disgorge their booty,

And to all give a happier lot,

Each at his forge must do his duty

And strike the iron when it's hot.

Then Comrades, come rally, etc.

We peasants, artisans and others

Enroll'd among the sons of toil

Let's claim the earth henceforth for brothers,

Drive the indolent from the soil.

On our flesh long has fed the raven,

We've too long been the vulture's prey;

But now farewell the spirit craven,

The dawn brings in a brighter day.

Then Comrades, come rally, etc.

THE RED FLAG

— J. CONNELL —

The people's flag is deepest red;

It shrouded oft our martyred dead,

And ere their limbs grew stiff or cold,

Their heart's blood dyed its every fold.

CHORUS.

Then raise the scarlet standard high!

Within its shade we'll live and die.

Though cowards flinch and traitors sneer,

We'll keep the Red Flag flying here.

It waved above our infant might

When all ahead seemed dark as night;

It witnessed many a deed and vow—

We must not change its colour now.

Then raise, etc.

With heads uncovered swear we all

To bear it onward till we fall,

Come dungeon dark, or gallows grim,

This song shall be our parting hymn.

Oh raise, etc.

To save Labour "Leaders" from
Embarrassment.

DOWN WITH THE TYRANTS'

"Union Jack"

!!!!!

UP, UP, WITH THE PEOPLES' FLAG

!!!!!

WILSON THE WIZARD;

THE 'BIG STICK' BANKERS OF BASLE & JENKINS THE 'PAPER BULLY'.

HAROLD, the U.K. Wizard, declares one day that "Britain is on the way to an economic miracle", but a few days later warns that what he really meant (The cheap charlatan), was that this would come sometime - we presume, "This year, next year, sometime - if ever".

But there is nothing miraculous about these elevated money-lenders, the 'big stick' bankers of Basle, who decide, without in any way consulting the workers of Scotland, England, Wales and Ireland, to saddle us with an additional credit scheme of two thousand million dollars, (2,000,000,000.). All this is in addition to the colossal sums of previous loans, every penny of the interest of which comes from the pockets of our workers and into the pockets of these glorified spivs.

Then jolly Jenkins comes north to tell us (and under his breath—"You Scots barbarian nit-wits"), that we would starve without 'our' help, and in any case if in your blind determination you succeed in winning an independent government, the Borders could be closed to the succulent nourishment of Westminster. WE TELL THE WILSONS, THE JENKINS, ALL FOREIGN BANKERS, AS WELL AS THEIR B. OF ENGLAND, L. O'BRIEN, TO GO TO HELL, WE CAN MANAGE BETTER WITHOUT THEM. Not surprising to learn that there now exists an "English Nationalist Movement".

JAMES CONNOLLY - CENTENARY YEAR

Leslie Eddleston writes on the Ceremony in Edinburgh on 8th. June.

In the afternoon of June 8th. I attended a most memorable ceremony in the Cowgate, Edinburgh, when a bronze plaque was unveiled to mark the birthplace of James Connolly, one of the greatest working-class leaders of modern times, and murdered by a British firing squad in Kilmainham Jail, Dublin in 1916

1968 is the centenary year of his birth and several hundreds of people attended the ceremony, organised by Edinburgh & District Trades Council to commemorate the event. Amongst those present were E. Brennan of the Irish Embassy, London, who unveiled the plaque; James Dunne, President of the Irish Congress of Trade Unions who recounted some of Connolly's activities, and Enoch Humphries, representing the Scottish Trades Union Congress. Both Mr Dunne and Mr Humphries emphasised the fact that Connolly was not only a great Irishman and a great Scotsman but a man whose words and deeds inspired, and continue to inspire many people in many lands.

As a section of the Irish Trades Union Band present played patriotic music, two bandsmen marched up to the plaque bearing the two flags of the rebellion, a piper added a Scottish touch to the scene.

In addition to our own Party, the W.P.S., a considerable number of organisations were officially represented including neighbouring Trades Councils and the Connolly Association of Scotland and a number of similar bodies from Ireland.

This ceremony demonstrated that working-class solidarity exists, and that the barriers of nationality and religion can be no obstacle to the commemoration of the birth of a man whose teachings know no frontiers. L.E.

It is disgraceful to report that since the above ceremony the memorial plaque has been wrenched from the wall and stolen by vandals who have not yet been traced but whose low political character can be imagined. The Edinburgh Group of the W.P.S. has offered to raise at least ten pounds to help replace the plaque and the offer has been accepted by Edinburgh & District Trades Council. Donations to David Shanks, c/o Bookstore, 63, West Port, Edinburgh, 1. (Ed).

THOMAS MUIR & THE SCOTTISH MARTYRS

As indicated in our June issue our Central Committee has taken the initiative in reviving commemoration ceremonies for the great Scottish Martyrs of the late 18th. century, and particularly THOMAS MUIR of Huntershill. It is the conviction of the committee that as the educational system of Scotland has obscured very many of the most inspiring narratives of the great progressive figures of our history, it is necessary to initiate, or to revive, popular interest. It is intended to continue this programme in memory of other great figures.

IN GLASGOW on Saturday, 24th. August, at 6 p.m. the ceremony to commemorate Thomas Muir's birthday and birthplace will be held in High Street, (At Ingram Street, Glasgow).

In EDINBURGH, Saturday 31st. August, at 3 p.m., at the Martyrs Memorial in Calton Graveyard, Waterloo Place. (Near G.P.O.) the ceremony will commemorate the High Court judgement of banishment to Botany Bay. Full details of speakers, etc., in our August issue.



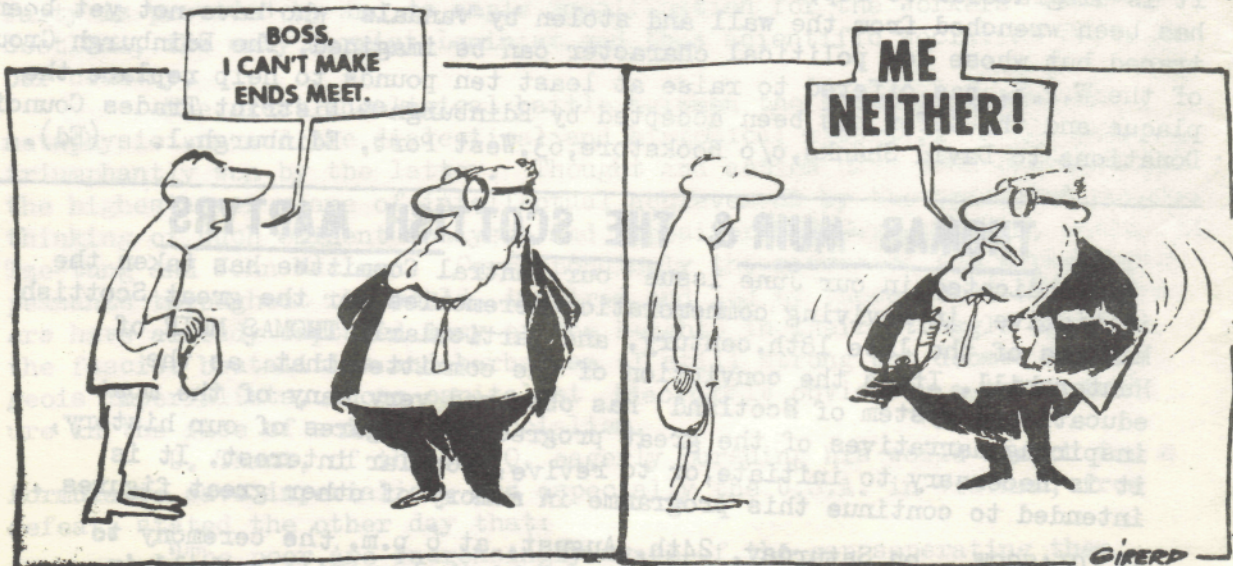
Dr Benjamin Spock

DEGRADATION OF "CULTURE"

IN THE U.S.A.

THE PERSECUTION OF DR SPOCK.

A lover, a devoted friend, of children, "The World's best known expert on child care", and what nobler life's work is conceivable than service to the most defenceless of our citizens, the little ones, well describes Dr. Benjamin Spock, just sentenced to two years in prison, despite his venerable age of 65, and fined over two thousand pounds. His 'crime' - urging the young men of America to refuse to be drafted to the Vietnam war. This great man will be remembered for humanitarian virtue when the scum now governing the U.S.A. Johnson, Rusk, Westmoreland, Humphrey and company are nothing but a disgusting and receding stench in the memory of man, no more wholesome than the stench of Hitlerian fascism. Let Dr Spock know that he is not alone but that his sacrificial stand for clean and just humanity is an inspiration to the millions throughout the world, who, by contrast with the rif-raff who have sent him to jail, represent what is most beautiful in developing civilisation. Long life to Ben Spock and all his supporters in the U.S.A. There are many good people there too.



We are indebted to the brilliant cartoonist of the "PROGRESSIVE WORKER", published monthly by the "Progressive Workers Movement" of Canada, for their help.

The SCOTLAND-CHINA ASSOCIATION intimate interesting prospective activities for the 1968-69 session, including a weekend school, on 21st & 22nd. Sept. Secy.: Mr John S. Barr, M.A., 11, Queens Rd., SCONE, Perth.

THE WORKERS' PARTY OF SCOTLAND
(Marxist-Leninist)

The MANIFESTO of the W.P.S. includes the following statement of its policy, with particular reference to the application of the teachings of Marx, Lenin and John Maclean to the particular circumstances of the workers in Scotland at this period of history and especially the position we find ourselves in at the dying spasms of British Imperialism:

"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".

The policy of our Party, as developed in our *SCOTTISH VANGUARD*, 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 ORGANISATIONS. This policy is a matter of basic principle with our Party, which has witnessed its utter failure when practiced in the circumstances of the working-class movement in this country by other Parties and especially the C.P.G.B.

What will happen if and when the reactionaries of the U.K. attempt to ban our open activities is quite another matter, but we will cross that bridge when we come to it.

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63, West Port,
Edinburgh, 1.

"THE SCOTTISH VANGUARD" may be obtained at the following addresses:
The Secretariat, Glasgow-as above;
Paperback Gallery, 22a, Charles St.,
Edinburgh, 8. (Near McEwan Hall), and
Collets Books, Charing X Rd. London.

Other local agencies are in process of being arranged and will be intimated in future issues.

Subscription rates for orders by post are 9d per single copy, or, 9/- for 12 consecutive issues. The "Scottish Vanguard" is published monthly about the beginning of each month at 6d per copy. Special rates will be quoted for quantities and at wholesale terms for retailers.

Copies of our "Manifesto" and extensive Literature lists will be sent on request. Specially recommended as a stimulant to serious thought on the contemporary scene is Dr S.W. Taylor's book, "POLITICAL POWER-A CLASS ANALYSIS", 8/6 post fr.

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