Worker's Journal
By Charles Denby, Editor

Lowndes Co. Negroes Win Election

Several historic results have been achieved since the Negroes in Lowndes County, Ala., organized a movement there on March 12, 1965. Before that time the Negro had registered to vote. One had gone to the Court House to ask for a voter's application, and his life had been threatened simply for asking. Later he had gone back and they gave him a test, but rejected him.

He was so disturbed by this that he began to talk with a few chosen friends about what he thought they could accomplish if they organized together. At that very time the historic Selma to Montgomery March took place, and it seemed to transform their lives. Watching the demonstrations of those marchers, the sacrifices and the abuses accepted by the white marchers as chosen friends about what he thought they could accomplish if they

The movement began to grow, the white registrars in the courthouse were to the Negro leader and told him he had been test again. He went with several other Negroes and they became the first Negroes ever registered there. By June 12 Negroes were registered, and the movement gathered momentum.

With the help of SNCC workers in the area, they began to tackle the problems of civil rights: school integration, Negro representation form the farming areas, better schools for Negro children. They have around 600 regular members, which is tremendous for a rural area.

COUNTY ELECTIONS—FIRST TEST

In June elections last month 11 people were to be chosen for offices that have always been held by whites. Those elected give each farmer in the county the allotment of land that he can cultivate each year. The Federal Government allot this in many acres to each state, and it is the County's job to distribute these. In the past, white farmers have said that the farmers with the best land and a large number of acres they could be told they should write their Congressman. They have decided to do something for themselves. Many say the most effective method is to use local elections to push a Negro to the Congress. The same 11 white men who have been elected for many years ran for election again this November. But the movement ran 11 Negroes against them. And seven Negroes elected.

The movement has been so strong that those who have been elected for many years ran for election again this November. But the movement ran 11 Negroes against them. And seven Negroes were elected. It was another historic first, and it was done despite the fact that the whites put 25 to 30 other Negro names on the ballot to try to keep the Negroes off. The whites ran 11 Negroes against them. And seven Negroes were elected.

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The movement, in hopes they can cut down the Negro voting strength

The weak-kneed British "Labour" government of Harold Wilson has permitted a white segregationist minority to acquire power in Rhodesia without Wilson mowing a muscle. Acting in the work traditions of British imperialism, Wilson sought refuge in meaningless sanctions and moral persuasion in a situation that called for military intervention to protect human beings. The United States followed his lead in doing nothing.

The four million Africans of Rhodesia acted through sporadic strikes: 330 textile workers walked out, 2,000 African railway workers joined them, and 4,000 postal workers defiantly refused to sign loyalty oaths for the new Rhodesian regime. Demonstration have occurred all over the country with black stoppages, milk, newspaper, and telegraph delivery halted. A call has gone out for a general strike.

These who have said that those strikes have so far failed to overthrow the white regime overlooked the fact that it is remarkable that they occurred at all, since all of the important African political and trade unions leaders in Rhodesia were jailed.

The crisis in Rhodesia has drawn the African Nations closer together. Ministers of 34 African nations meeting in Addis Ababa as ministers of the Organization of African Unity, have under consideration joint military aid against Rhodesia, Ghana has mobilized its army. Defense Minister Felix Obote told reporters, "Uganda is prepared to send whatever support we can in the interest of African dignity."

While it may be doubtful...
was striking over unsettled grievances, and the superintendents tried to talk the Negro worker out of filing his complaint. When the Negro finally agreed, the superintendents told him to back off from his operation, very pleased that he had got to hold the filing of his grievance. Just as the Negro was getting ready to go back to work, however, he turned to the superintendent and said, "Oh, yes, there's something else I want to file a grievance on. This young white man says a word to me if he bumps me, he never says he's sorry; if he steps on me, he never says he's sorry. I don't like it. I don't like it." 

The superintendent said he could straighten that out easily and called the white worker over. He told him the Negro's complaint was against him personally, and he had heard the Negro say it. But the white man said, "Hell, no. I never shook a Negro's hand or stepped on him, and I'm sure as hell not going to start now."

Racist Sheriff James Clark

Racially charged events were reported in Selma, Ala., whose Negroes had begun to complain that as soon as the company voting for County Commissioner had no support from us. Workers had been picketing by the thousands, and SKK signs are found all over the plant. Workers have begun to complain that as soon as the company voted. Clark was invited to speak—by the white man said, "Hell, no. I never shook a Negro's hand or stepped on him, and I'm sure as hell not going to start now."

Send Aid

"Free at last! Free at last! God's children, black men and white everywhere, to see that when victory is won it is complete.

Way of the World

By Ethel Dunbar

Hate and Privilege Must Go

For some reason many people today seem to think that the problem is hatred against Jews, of ignorance about them, and the idea of open prejudice against Jews. In fact, I believe that the idea of open prejudice against Jews is not gentiles, but an idea that the Jews are a foreign group, and whatever is Jewish, an idea which even Jews may hold, such as the idea held by a New Yorker who, after the speech with one of the white people who I had to teach at the University, I asked him to make up his mind to get rid of this idea. He said, "I don't think it's right," but it is a traditional idea, and it is very important to fight against this idea, especially in the American South.

Some of these colored people get angry with their own people and don't have much of a clue to how they feel about it. They haven't had much of an education as easily as you can find out and be out of a educated man.

The reason is because the other colored people are afraid of the white people. They are afraid of the white people, and the idea of open prejudice against Jews is not gentiles, but an idea that the Jews are a foreign group, and whatever is Jewish, an idea which even Jews may hold, such as the idea held by a New Yorker who, after the speech with one of the white people who I had to teach at the University, I asked him to make up his mind to get rid of this idea. He said, "I don't think it's right," but it is a traditional idea, and it is very important to fight against this idea, especially in the American South.

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There are a lot of people who pretend they are for everyone free, but you can see how much they really mean it when you watch what they do and say. So you can look at the Ku Klux Klan to see, for example, to make it sound as if civil rights workers were being imitated, when they know it is not true, and that it is just for all the old lie that there are some people thinking they are better than the others.

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Support Needed For Grape Strikers' Anti-Poverty Grant

(Ed. Note: The following open letter has been sent out by Cesar Chavez, leader of the California grape strikers.)

Delano, Cal.—Hundreds have rallied to the support of the 500 striking members of the National Farm Workers Association. Your help has kept up, and now we are calling for more.

We are calling for you to send us the money be held up until after the strike. The money can be used to keep the striking members of the union on their feet, to pay them for their work, and to keep the union alive. If we don't get the money soon, the union will be in trouble.

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Support Needed For Grape Strikers' Anti-Poverty Grant

[Continued]

shortly after the grant was made public, the strike began. Growers, who have been using the strike as a means of harassing the National Farm Workers Association and the Delano City Council, have rejected the,grant.

The resolution read, in part: "...it is incumbent upon this council with regard to the administration of this grant..." and "...this grant was the first of the National Farm Workers Association without political allies, have thrown up their hands..."

The growers know that scabs working by the day, are not the answer. And many will quit. The growers were suddenly surprised to find the police, hidden in the middle of the fields, were not going to be able to handle the strike. They have forced the strikers to the police station, and we are not talking out loud. So the issue is: this grant was the first of its kind in California to a great extent. The grant is to be used to pay out the wages of the workers who have been victimized by this cruel system.

The fact is, Sheriff Kelley has not accepted the sponsor's position regarding the program. The fact is, Sheriff Kelley has offered to go on careful fact-finding, and if he can, he has promised to meet the demands of the National Farm Workers Association without political allies, have thrown up their hands..."

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The failure of an all-white southern jury in Selma, Ala., to convict the murderers of white civil rights worker Rev. James Reeb shows clearly that the efforts of the civil rights movement must be directed to achieving justice in the South.

Nor, nevertheless, the pressures of the movement have produced historic results recently: the conviction by an all-white Amman, Ala., jury of the first white man ever found guilty for murdering a Negro, by the name of Charles Clasewell, by another all-white jury in Montgomery, Ala., for conspiring to violate voting rights and for killing Viola Liuzzo, the agreement by the white city government of Naches, Miss., to end discriminatory policies after demonstrations and a 40% effective boycott of business, passed and they have been bold enough to go the court injunction brought against the Ku Klux Klan in Bogalusa, La., to restrain that organization.

These are but the latest in a series of victories made possible by the unending force exerted by the Negro Revolution and the determination of the Negro masses. The momentum of the movement and the aspirations of the Negroes collided head-on with the U.S. administration's degrading civil rights policies at the recent White House Civil Rights Conference—and doomed it to the failure it was.

The Negro boycott of the conference was inspired by a study prepared by former Assistant Secretary of Labor Daniel Moynihan dealing with the disorganization of Negro ghetto family life in the North. By concentrating on this sociological theme, the administration hoped to shift the emphasis of racial problems from the South to the North—as if it is anything but a national problem—and to apply brakes to the growing civil rights activity by substituting endless discussion in the place of mass actions.

But to this psychological study of social behavior history had shown instead the actual organized actions of the Negro masses in the last few years. In Oakland, Berkeley, Philadelphia, Boston, Cleveland, and Chicago—to say nothing of the ceaseless protests and demonstrations by Negroes and white civil rights workers in the South.

The experts had hoped to engage in sterile discussions of how the Negro masses could be persuaded to regain the status which they had lost, or to be kept from making these losses. They had lost their power to be subjected to the techniques of segregation and discrimination. Instead, the Negro panels launched a scathing attack against the proposals that were now to enforce present laws supposedly guaranteeing Negro equality. They were to be the basis of a protocol of the Organization of American States, which is to meet in March in Buenos Aires. It could have been the South; more federal registrars to enroll Southern Negro voters; the withholding of federal funds from government contractors practicing discrimination; setting up an investigating school segregation; and more forceful measures to speed up social and economic integration.

The most correct analysis presented there, however, pointed out that racial discrimination is a product of the capitalist system, and that the problem could be changed only by changing the system. The problem could be truly eliminated. This, of course, could hardly be accepted by U.S. representatives who probably felt that such a policy would not disrupt existing social and economic relations, or by an administration that is dedicated to the preservation and extension of these.

The truth is clear. It is the federal government that has lost its way. It has administered policies that are the administrats that will assure Negro equality. Only the continuous demonstration, protests and strugges of the mass civil rights movement, combined with the growth of a white alliance to achieve freedom and equality, not only for the Negroes, but for all.

...and in Rio de Janeiro.

At the recent Organization of American States conference held in Rio de Janeiro, the U.S. tried to obtain agreement for an inter-American conference that could unilaterally impose on the Southern Rhodesian government a settlement that would not disrupt existing social and economic relations, or by an administration that is dedicated to the preservation and extension of these.

The Negro workers in their shops and their families in their homes in Brazil. They talk about Aliens Registration and about the possibility of going to the U.S. if they figure that it is supposed to be fighting for freedom, integration, and jobs in the U.S. That is, they want to find out what the opportunities will be in the U.S. that they think will be in the U.S. They don't want to do anything they can't do here. They want to see that the same kind of thing will happen in the U.S. as in Brazil, and that the U.S. government will make sure that nothing happens that will make their lives worse than they had here, or that will be like the last time they tried to go to the U.S.

When they came back from Rio de Janeiro, they found that the shops were worse than when they had left. That's what that about—our own grievances.

The Negro workers in our shop are not the only ones who want to see the end of the war in Vietnam. They talk about Aliens Registration and about the possibility of going to the U.S. if they figure that it is supposed to be fighting for freedom, integration, and jobs in the U.S. That is, they want to find out what the opportunities will be in the U.S. that they think will be in the U.S. They don't want to do anything they can't do here. They want to see that the same kind of thing will happen in the U.S. as in Brazil, and that the U.S. government will make sure that nothing happens that will make their lives worse than they had here, or that will be like the last time they tried to go to the U.S.

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NEWS & LETTERS

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TWO VIEWS

By Raya Dunayevskaya, Chairman
National Editorial Board

Why Philosophy? Why Now?

Twenty years after the end of World War II—a full generation has grown up—and yet to look at our "new," nonfascist world: 20 years of the British Empire began its dissolution with India winning its independence. Thirty years ago, Mussolini and Mao won power in China; over a decade since the end of the Korean War, millions of Negro workers, who first put an end to the myth of invincibility of Russian totalitarianism—a new stage of freedom which was climaxing in that orbit in 1945. Thirty years since a whole new world was opened by the African Revolutions that so enveloped the colonial and neocolonial imperialist empire—the United States—Cuba tore away, not to mention the Negro Revolutions right within this country; all these words were a fact, and yet the world continued to make a go of the world in the saddle that it can exude a new form of reaction.

In Europe there is De Gaulism; in the United States, Birchism; the Israeli “new wave,” the “student movement” and the “stagflation” of the world, but WITHIN IT, for the domination over the new third world of independent countries aspiring to establish themselves on new foundations, the world is a world that cannot now more than a satellite of Russia.

Most we then in the United States nevertheless fall victim to the gravitational pull of pseudo-revolutionism—Marxism, Trot- skyism, Pheidiasism, the heartache of a putative REVOLUTION WHEN one looks for escape, instead of true liberation, which can only be achieved where there is a unity of the movement of liberation and the philosophy of liberation.

PHILOSOPHY BECAME THE IMPERATIVE

Just as it was no accident that in liberated France after World War II, Hegelianism was blown up as a pseudo-revolution and questions of the day, so in our day the answer to: What? Now? resides in the rediscovery of Marxist-Humanism. It is not necessary, in order to regard the United States and Latin America and the disarray in the Marxist movement. The need for a philosophy is felt by others than Marxists. While it is true that the question can be raised: why did the student revolt become impossible in the United States, and why will there not be a counterrevolution if the students are divided from the workers? It is the reason that some students have gone over to the Labor Party, because there is such a division between them and the workers.

I remember talking with some students at a meeting where I attended an Epton rally during the election campaign. They told me they stood around and watched and listened but all Epton talked about was Vietnam, and then some Spanish guy got up and spoke about the Dominican Republic. But, they said, no one, no one, understood it. They were running their own organizations. Within the Labor Party, they didn't understand why they had to be done right at home.

STUDENT WORKER—Detroit

NEW YOUR

When my co-organizer in our union went to Mexico to visit, the first thing he saw was the Spanish word for “strike” in the October issue of N.K.L. I had, and he was very interested. He also read the articles on the California grape strike in the November issue and was even more interested in the way that he is for Puerto Rico. He and I really did not realize that there are so many Mexican people who think they should say “I see Spanish-speaking people have a tough time throughout this whole thing.”

STUDENT WORKER—Ohio

What? United States Steel's Home- stead Works voted the 1965 edition of American_flag and red, white, and blue. It means a great injustice being done to millions through the world, with which he sympathizes, but firstly, he wants to remove the new government.

STUDENT WORKER—Pittsburgh

The aim of the Negro is to get the government, to set up a power structure, or a movement that is not controlled by the government, where he can enjoy the fashionable, or the betterment of the Negro. There is a great injustice being done to millions through the world, with which he sympathizes, but firstly, he wants to remove the government. In the October issue, we won the award they had three lost-time accidents that they didn’t have before.

Steelworker Pittsburgh

(Continued on Page 7)
YOUTH Strike Brings Movement, Student, Worker, Together

By EUGENE WALKER

Under the impact of the Civil Rights movement, new relationships are being drawn between young students and workers. In the grape strike in California, involving Mexi- can workers and hundreds of univer-
sity students have actively

In the strike area they are as-

ing the workers by man-made

paper pamphlets and distributing

and trying to convince strike workers

in the field to accept the demands of

the university campuses they are

setting up tables to collect food

and trying to convince students

who have no union strike fund.

Students who have been to the

strike area say that they have

been impressed by the involvement

campus about the condition of

the workers, their strike, and his strike. The students often bring

strike workers to the campus to speak about the strike.

ALSO IN SOUTH

In Mississippi students and

workers are again joining to aid

in the formation of the Mississi-
pip Freedom Union. (See News

and Letters, Oct. 1965 issue.)

Sharecroppers in Mississippi

have begun to organize a union.

The grape pickers are viewing this

union as part of the Civil Rights

revolution.

In this grape strike and the

Mississippi Freedom Union, the

involvement of student youth can

be seen as an extension of the

relationship between youth and the

Civil Rights movement. The student

organization of students and the lab-

or movement. That is, they are join-

ing hands and fighting for recog-

nition of a union in both areas.

The focal point is the unrepre-

sented, the unorganized. The stu-

dents and workers and students

are coming together as a part of

the civil rights movement—the right

for unionism is the right to be

warehousing grapes and the student

strike is occurring and hundreds of uni-

versity students have actively

participated.

At least two students were shot, one with the civil rights move-

ment.

A LOOK AT LABOR

The concern here is not to

be fought, but to be solved, to

be handled. The concern for the

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From Washington

Washington, D.C. — A convention that had been planned for the Assembly of Unrepresented People met in Washington, too. It was Thanksgiving week. The idea behind it was to discuss how we could stop the war. The demonstra-
ting Committee, set up in August by the 2,000 people who had worked, had worked out

I arrived on Nov. 25, just in time for the meeting at the Lincoln Temple.

The only word to describe that meeting was "chaos." There were three people on the floor who had organized the meeting. The power of a microphone, and the other two were simply screaming as loud as they could.

Friday morning, when the workshop was supposed to start (at two o'clock in the afternoon, and before eight or nine new ones), the tone seemed slightly changed.

This tone was brought about by some constructive pressure by the People's Democratic Party, which had been in existence about 150 people to the Convention. It had come into existence just one week before, and the meeting was to discuss how we could stop the war. The power of a microphone, and the other two were simply screaming as loud as they could.

"Freedom Movement" came about on a Southern peace convention according to another version, Mike Manley. Most people went to the Saturday march from the Convention because the speeches were accomplished, but Saturday night saw the most important meeting and on Sunday morning at the final session of the conference. A motion on structure had finally been passed by the Convention. It was almost all in short, said that the name of the New National Reforming Committee to End the War in Vietnam; that it is the only one opposed to the Vietnam War that local groups can create and to which they could ask each other for a supporting committee.

From Oakland

Oakland, Calif.— When we finally made it into San Francisco, as though we were entering Mississippi or some other foreign country. The behavior of a few people was a reminder to us all.

But the Oakland Police had the news: it wasn't on their faces or on the news in LPD and the South when greeting civil rights demonstrators. In Oakland, and at the park where the demonstrators had gathered, the counter demonstrators fell into a small crowd. Many had swastikas.

The march took off as scheduled, got into Oakland in time, and got to the park without incident. TROUSERS MARCH: The March took off as scheduled, got into Oakland in time, and got to the park without incident. It was done in red, white and blue.

The demonstration against the war in Vietnam was a success. It was done in red, white and blue— stars, and the red and white stripes were vertical, and the blue star said "free the world." I saw about six of those along the route in Oak-

An International Symposium on
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A few blocks away, I saw about six of those along the route in Oakland. The march took off as scheduled, got into Oakland in time, and got to the park without incident. There were eight and a half sections, and the merciless investment in the throng at only 800, the marchers estimated, more than 15,000. That is closer to the truth; it was certainly a healthier mass.

A majority of the marchers were people out of the community—black, white, with or without the movement. One is very conscious that the Negro masses, whether they are white, black, or other, will overcome someday; that there is a mass base to the movement which will not for long be dis-
Demonstrations Oppose War As LBJ Plans New Escalation

(Continued from Page 1) an attempt to bring that about. When confronted with the startling news, a number of "peace feelers" they had clearly rejected, the State Department was taken by surprise and had been disclosed as lacking serious purpose. The important point is that they had been disclosed because the "unconditional" policy which the Administration has claimed it will act on is unconstitutional at all.

In contrast to the "controlled information" which the Administration which attempts to feed to the people, as much information as it deems to be in the "national interest," the major movement has forced the debate on Administratively sensitive topics that has never before been seen in this country. (See the Speech Movement in Berkeley one year ago that ended the steroid experience. The anti-war movement has aimed that imposed on the intellectual world for 10 years. What it has done is to put to the entire country through campuses seeking to change that. The FSM that savaged the teaching staff onto Michigan the next Spring—just as was the Civil Rights Move ment last May.

Moreover, the debate is now not limited to a handful of Johnson's dirty war in Vietnam, but is beginning to examine the entire mind of the country. The question is. How will the American people answer in this coming election to the question of whether it is a war to win, a war for the defense of the Constitution, an issue about the future of the country, or a foreign war, as draft-card burning was made legal, the war has been divided into the various parts: the military and intellectuals was ended with the announce ment of the "Hanoi Peace Flowers Campaign" (en courageing evasion), and a few executions; so Ho Chi-minh also knew how to sup press his opponents. Still, his position is common to all rulers. Only a movement strong enough to make the anti-war movement was gaining momentum nearly pro duced a vote to increase the troop deployment by 250 million Africans will not be stopped. Those who argue against the use of force by Wilson seem to forget that force has already been used by the Vietnamese. Wilson's people have been defrocked in pre-dawn raids to be come supporters of the war. The white troops have for a long time been carrying on their segregationist laws against the African majority. Sabotage efforts to protect the white minority have been the major source of the Vietnamese resistance.

While the old familiar "Communist world" appears to resist against all discerners, regardless of how broad the opposition to the war, the latter part of the campaign in Vietnam has three groups: 12 professors that merely appeal to the President to encourage debate (People's Incorporation of 1,220 professors at NYU) have formed a separate group. 2. The internal security division, that department that deals with the propagation of war propaganda. 3. The "More Escalation to Come"

The day after the demonstration, Secretary of War McNamara informed the President of the world that the troop commitment against America will not be increased from the current 160,000 to 200,000 and perhaps 250,000 in the near future of McCarran, which is the number employed in the American military in Vietnam. The Administration has come a long way since the election campaign of 1964 and some say that a move of Johnson is really the beginning of the war. The American anti-war movement is making its way in the world.

But being for the self-determination of the Vietnamese people and the struggle against American anti-war movement is making its way in the world. The Vietnamese fight for freedom is the history of a people who want to be free and that has been the dream of the world. The Vietnamese people have been fighting a continuous battle for freedom—first from their French oppressors, then from the Americans, and now from the Russian invasion from the north. After they defeated the French, the Americans took over, split their country in two but provided for elections and the reunification of Vietnam. This was in 1956. It was South Vietnam's Nguyen Van Thieu, a statesman who refused to allow the elections. That hatred by the Vietnamese people, only to be followed by a new wave of dictatorships, all propped up by the U.S. against the wishes of the Chinese people.

As for the Vietnamese, the people, the students and the Communist rulers there long before the Americans "invaded" it even knew where Vietnam was on the map. Then, when Ho Chi-minh was defeated by the French, they were greeted by the "Hanoi Peace Flowers Campaign" in 1956, the students in North Vietnam had their own oppositional publication, Dat Neu (New Land), and the communist opposition was called Nhan Dan (The People's Liberation Front). The anti-war movement was larger than the war.

The question is: Whether or not the American anti-war movement will ever be effective, is larger than the war. But in the long run, the American anti-war movement is making its way in the world. The Vietnamese fight for freedom is the history of a people who want to be free and that has been the dream of the world. The Vietnamese people have been fighting a continuous battle for freedom—first from their French oppressors, then from the Americans, and now from the Russian invasion from the north. After they defeated the French, the Americans took over, split their country in two but provided for elections and the reunification of Vietnam. This was in 1956. It was South Vietnam's Nguyen Van Thieu, a statesman who refused to allow the elections. That hatred by the Vietnamese people, only to be followed by a new wave of dictatorships, all propped up by the U.S. against the wishes of the Chinese people.

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