

young socialist

December 1967

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CHE LIVES

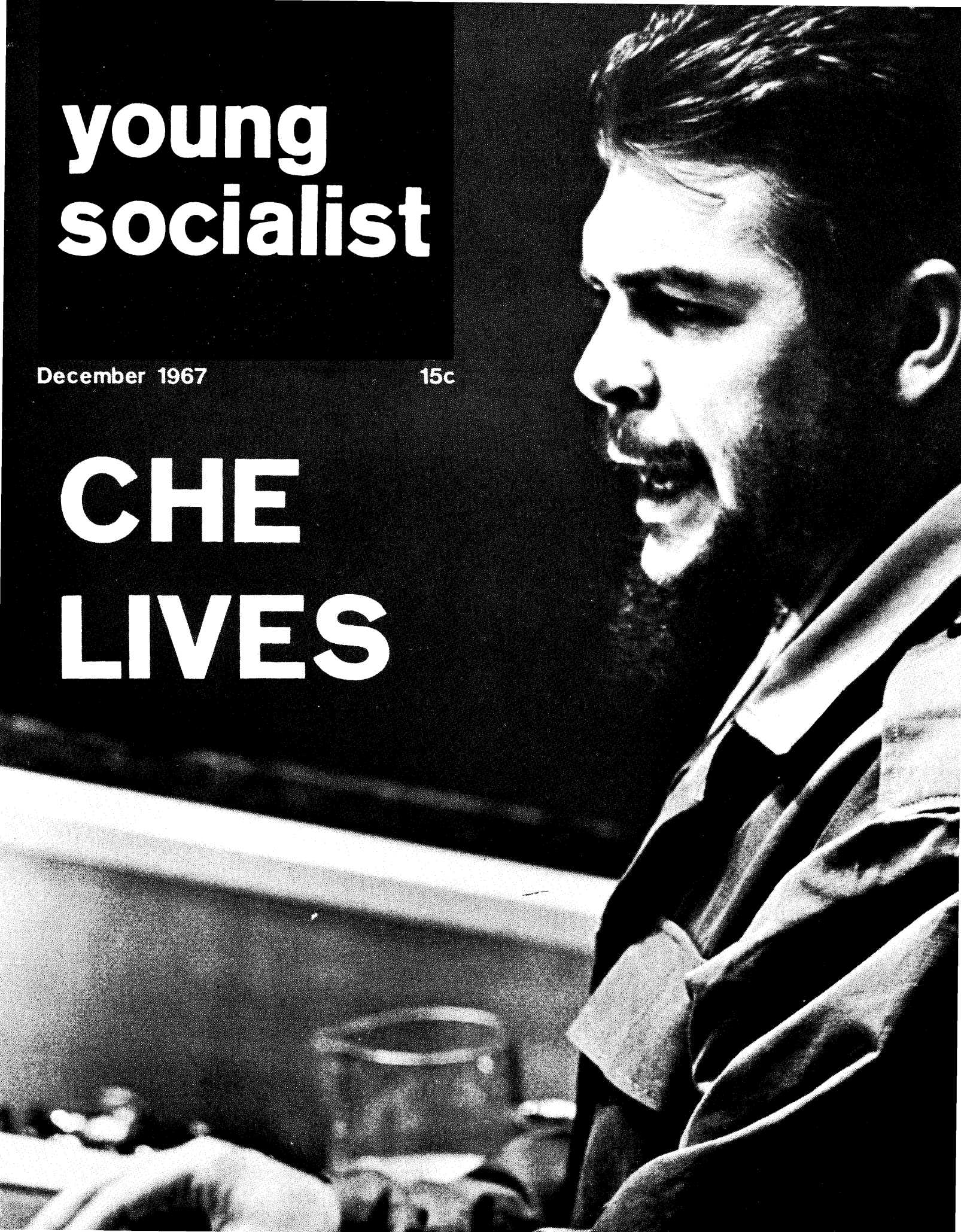


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Table of Contents

TRIBUTE TO CHE GUEVARA	3
CAMPAIGNING FOR HALSTEAD AND BOUTELLE	7
"SI" PLOT EXPOSED	8
OCTOBER 21	12
INTERNATIONAL ANTIWAR CONFRONTATION	14
BOUTELLE AND YSA'ER DEBATE TEXAS LIBERALS	16
AFRO-AMERICAN ART EXHIBIT	20
LETTERS TO THE EDITOR	22

In This Issue

SUSAN LAMONT is a member of the New York YSA and an active participant in the Columbia University Independent Committee Against the War in Vietnam.

C. CLARK KISSINGER was the national secretary of the Students for a Democratic Society when SDS organized the first antiwar march on Washington on April 17, 1965. In the spring of 1966 he helped to found the 49th Ward Committee for Independent Political Action in Chicago and was its candidate for alderman.

He has a Masters degree in mathematics and writes articles on math for the *Encyclopedia Britannica*.

Acknowledgements for photos in center spread to Ring (top left) and Hermes (center bottom)

Young Socialist Notes

"I'm Getting Out of Here!" Leroi Jones, internationally known nationalist playwright, was jailed recently in Newark after stating to the judge concerning an all white jury, "These are not my peers, these are my oppressors. I'm not going to be judged by you or anyone like you. I'm getting out of here." Mr. Jones' \$25,000 bail was revoked and he was sent to jail for what the judge called "a highly irregular outburst." Leroi Jones, badly beaten by the police during his original arrest during the Newark uprising, and two other defendants are framed up on the charge of having a weapon in their car.

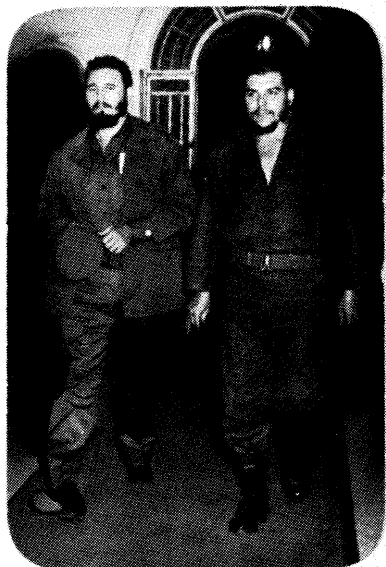
Oops! Mace, a chemical weapon which burns the skin and painfully blinds human beings, was developed for use in the ghetto uprisings and used against students during "Stop the Draft Week" actions in the San Francisco Bay Area. A rookie cop carefully aimed his pressurized can at a student and pushed the button. But the nozzle was turned the wrong way. He was hospitalized.

"The Men of the Third Squad, Second Platoon, C Company, Third Battalion:" Tom Buckley, a *Times* correspondent in Vietnam, tells what it is like to be a combat soldier in Vietnam. A first hand report by Buckley on the Third Battalion in Rachkien, Vietnam, appeared in the Sunday, November 5, 1967, *New York Times Magazine* section. Conversations with the GIs dominate the story. ". . . Earhart, a stocky serious faced young man from Columbus, Ohio, was drinking Coke. 'We're supposed to be fighting for the cause of American freedom,' he said. 'I don't go along with that. I'm fighting to stay alive, to do my year and get back home.' . . ."

As for ". . . Panaigua, who sailed on commercial fishing boats out of Walton, Fla., before he enlisted, (he) was the only member of the squad who liked to go out on operations and he was the only one who believed in what the United States is doing in Vietnam. . .

"All the talkers were on the other side, though. 'We're over here,' said Richie Hill, 'because we've been told that communism is *bad*, same as

(continued on p. 23)



A Tribute to Che Guevara

Following the Cuban government's announcement verifying the murder of Che Guevara by the Bolivian government, memorial meetings took place in the United States and throughout the world.

In New York, over 350 people packed the hall of the Militant Labor Forum to pay tribute to the fallen revolutionary. Speakers at the meeting included Pedro Juan Rúa, of the New York branch of the Movement for Puerto Rican Independence; Julius Lester of the Student Non-Violent Coordinating Committee; Elizabeth Sutherland, author of a forthcoming book on Cuba; Edward Boorstein, an economist who worked under Che Guevara; Paul Sweezy, co-editor of *Monthly Review*; Derrick Morrison, a national committee member of the Young Socialist Alliance; and Ed Shaw, national organizational secretary of the Socialist Workers party. We have printed below the speeches delivered by Ed Shaw and Derrick Morrison. — ed.

...the class struggle inside its own territory

Close to two years and nine months ago, memorials were held in tribute to another revolutionary, a black revolutionary whose name was Malcolm X. Brother Malcolm X was killed in action by one

of the infamous agencies of North American imperialism. Malcolm was killed because he was an uncompromising revolutionary who expressed in word and in deed his international solidarity with the oppressed peoples of the world.

Today we pay tribute to a Latin American revolutionary Ernesto Che Guevara. He too was killed by one of the infamous agencies of North American imperialism, the Bolivian government. Che was murdered because of his uncompromising nature and his revolutionary internationalism. What the United States government had in mind when they brutally assassinated these two men was that by killing them physically, they would also kill the revolutionary ideas that these men represented.

Unyielding Opposition

In both cases, the experts in Washington were proven and are being proven wrong. Today the martyred Malcolm X is a symbol of total and unyielding opposition to the racist system in the United States. His ideas are read by hundreds of thousands of black people. His ideas are on the lips and in the minds of millions of people, here in this country and around the world. What Malcolm X symbolized to the black masses in the United States, Che Guevara will and is fast becoming that same symbol to the Latin American masses, the symbol of resistance to Yankee oppression.

Che not only expressed internationalism, he lived it. Although Che was born in Argentina, he took part in revolutionary struggles in four Latin American countries. As a medical student in the capital of Argentina, he participated in the street battles against the police of dictator Juan Peron. In 1954 Che fought with the Guatemalan army against the maneuvers of imperialism to overthrow the then radical government. While in Mexico in 1955 Guevara met Fidel Castro and participated with Fidel and others in overthrowing the Batista regime in Cuba. After the Cuban revolution triumphed in 1959, Guevara continued to serve the revolution. Among the positions that he held in the government were President of the National Bank, Director of the National Planning Board, Minister of Industries, and the head of many political, economic and fraternal delegations that the Cuban government sent to other countries.

New Battlefronts

Guevara left Cuba in April of 1965 to carry out the struggle in other parts of Latin America. In his farewell letter to Castro, Guevara said, "Other nations of the world call for my modest efforts.

I can do that which is denied to you because of your responsibility as head of Cuba. I want it known that I do it with mixed feelings of joy and sorrow. I leave here the purest of my hopes, as a builder, and the dearest of those I love. And I leave a people that receive me as a son. That wounds me deeply. I carry to new battlefronts the faith that you taught me, the revolutionary spirit of my people, the feeling of fulfilling the most sacred duties: to fight against imperialism wherever it may be. This comforts and heals my deepest wounds."

Two and a half years after writing this letter, Che Guevara was cut down by U.S.-trained Bolivian rangers. Even before being captured and assassinated by the Bolivian rangers, Che had already gained popularity among radicals and revolutionaries throughout the world, especially after his message to the Tricontinental Congress calling for the creation of "two, three . . . many Vietnams." While this popularity emphasizes the vision of Guevara as a man of action, a guerrilla fighter, struggling against great odds, it must not be forgotten that Guevara was as much a man of thought as he was of action. His actions were guided by the ideas and concepts that he developed over the years. We of the Young Socialist Alliance will not only remember Che as a guerrilla fighter but also as a revolutionary socialist. He was a Marxist who used the tools of Marxism in a very effective

and able manner. He contributed a great deal to the resurgence of Marxism in the latter half of the 20th century. . . .

His application of Marxism was seen in his accentuation of moral incentives over material incentives to the Cuban workers while he was the Minister of Industries. In his notes on *Socialism and Man*, Che writes, "To build communism, you must build new men, as well as a new economic base. Hence, it is very important to choose correctly the instrument for mobilizing the masses. Basically, this instrument must be moral in character, without neglecting, however, a correct utilization of the material stimulus—especially of a social character. As I have already said, in moments of great peril it is easy to muster a powerful response to moral stimuli; but for them to retain their effect requires the development of a consciousness in which there is a new priority of values. Society as a whole must be converted into a gigantic school."

This statement gives a glimpse of the way Guevara understood and applied Marxism. While reading other statements and speeches that he made while in the Cuban government, one can see that Guevara had a powerful effect in making Cuba the undaunted socialist country that it is today. Next to Fidel he was one of the most influential in constructing the socialist ideology of Cuba.



Ernesto Che Guevara, right, talking and other rebels taking it easy after a battle at Fomento, a town in Las Villas province, January 18, 1958

Che continually pointed out that the countries of Africa, Asia and Latin America, must not only be liberated politically, but must achieve economic liberation as well. In his speech to the Afro-Asian Economic Conference at Algiers in February of 1965, he says, "Each time a country is freed, we say it is a defeat for the world imperialist system, but we must agree that the removal does not happen by the mere fact of declaring independence or by obtaining an armed victory in a revolution. Freedom takes place when the imperialist economic domination ceases to be practiced on a people."

. . . Even while in the process of organizing a guerrilla army in the jungles of Bolivia, Che still found time to participate in the construction of a revolutionary ideology for the oppressed peoples in the Third World. His contribution while in Bolivia was entitled, *Vietnam and the World Revolution*, and was sent to the Executive Secretariat of OSPAAAL, the Organization of Solidarity of the Peoples of Africa, Asia and Latin America.

In this declaration Che discusses the whole revolution as it is shaping up around the heroic struggles of the Vietnamese people against Yankee imperialism. Although his discussion centered around the Third World, he does make some statements about the situation inside the United States, which American radicals, white or black, should note in regard to mapping out a strategy to beat imperialism at its home base. In this part of the declaration he states, "Vietnam teaches us this with its permanent lesson in heroism, its tragic daily lesson in struggle and death in order to gain final victory.

"Over there, the imperialist troops encounter the discomforts of those accustomed to the standard of living which the North American nation boasts. They have to confront a hostile land, the insecurity of those who cannot move without feeling they are walking on enemy territory; death for those who go outside fortified redoubts; the permanent hostility of the entire population.

"All this continues to provoke repercussions inside the United States; it is going to arouse a factor that was attenuated in the days of the full vigor of imperialism—the class struggle inside its own territory."

—DERRICK MORRISON

Honesty serves the interest of the revolution...

Much has already been said here this evening about the traits of Che Guevara and the meaning of his life and death. I want to emphasize only a few of those traits, although he did show in every

way his intelligence, his honesty, integrity, his international outlook, and his absolutely total devotion to the cause of the oppressed the world over.

Sometimes we don't understand that most of these characteristics were not only characteristics of Che as a person, they were characteristics which made him a revolutionary and they are characteristics of every great revolutionary the world has ever known. Particularly his honesty, which has been referred to so much.

Honesty, for a revolutionary, is one of the best tactics that he can use. Honesty serves the interests of the revolution and dishonesty and deceit can only be used by the opponents, the reaction, the ones who would defend the status quo. You need only look at the difference between the way the entire world—our enemies and our friends alike—viewed the statements that had been made by Che Guevara, and the credulity with which they view statements made by Lyndon Johnson.

An example of that difference was obvious the very day that Che was killed. The Barrientos regime announced his death, and not even the United States State Department believed it. They said they wanted to wait until they got more information. Nobody believed it, and everybody waited to hear what the Cuban revolutionary leadership would say because they knew they could trust what the Cubans said.

And then his devotion to the cause—the fact that he was a total man, a man of action and a man of thought. You will not find, up to the present that is, any other person—not any person at all—let alone of the stature of Che Guevara, who made a major address in that peculiar organization called the United Nations here in New York, and then found himself engaged on the field of battle. Can you see the representative of the United States fighting in Vietnam for the cause he holds so dear? Not on your life.

And his humanity is the humanity of the revolution, not just of Che. Che was a doctor with the guerrillas in Cuba, and in Bolivia. He always made it a point to treat the wounded guerrillas and also the wounded soldiers of the enemy. Contrast that with the way he himself died—wounded, captured, and then brutally murdered on his cot. This is the way an imperial dynasty finds it necessary to attempt, through example, to terrorize the masses. It happened with the British against the Irish, with James Connely, whom they propped up, wounded, on a cot to kill. It happens all over the world. It happened with Lumumba, did it not, when they turned him over to be brutally murdered and assassinated? That is not the way of the revolution, it is the way of the counterrevolution.



Che Guevara and Mikoyan in November, 1962

The Barrientos Regime

Then in addition we have the politics to consider, Che's politics and the politics of the revolution. Some have said that he was a great man, an honest man, a humanitarian, but then they have proceeded to damn him and the revolution with faint praise. These are either the verbal radicals who want only to sound as if they mean something, or the opportunists who think that through radicalism there is a way to get ahead for themselves. They criticize the fact that Che Guevara and the Cubans, too, had taken the road of armed struggle against the American colossus in Latin America.

You have heard some description what it's like in Bolivia today. The Barrientos regime is one of the most cruel and inhuman that has existed. And it is a total puppet of the United States government, that is, our ruling class. They have murdered and slaughtered miners, they have driven their wages down. Since Barrientos took over wages which were at best survival wages have been cut by sixty per cent. The regime says there are half a million unemployed in that tiny country. They have dismissed thousands upon thousands of miners from the mines in order to reap a profit. For

whom? I submit that to criticize a person, a revolutionary, who takes the road of armed struggle in conditions that exist in almost all of Latin America today, is to take the position that there should be no struggle at all, because there is no other way to struggle under those conditions. It's either, or.

Conditions Cannot Help But Create Revolutionaries

Che became a hero before he died and will become more of a hero after his death. He was probably unique as has been said, but he also was a product of his times. And the times in Latin America are certainly—I am fully confident—producing, if not the equal of Che in his person, the equal to replace him in numbers. Conditions cannot help but create revolutionaries in the situation that we have today in Latin America.

And we must not forget, Che was not fighting only the Bolivian dictatorship. Because when you stop to think what the Bolivian dictatorship is, you have to realize that he was also fighting for and with us here in the United States. The Bolivian dictatorship has not an ounce of social reality to support it in Bolivia. The landlords don't support it. The middle class doesn't support it. There is really no wealthy bourgeoisie. No one supports the dictatorship but the United States government. That's what it is in reality, an arm of the United States government. And that is what Che was fighting. Was he fighting us, or our so-called masters who have taken it upon themselves to guide our destinies and determine whether we should live or die?

By Any Means Necessary

I speak for the Socialist Workers party when I say that his life will have been worthwhile and his death will not have been in vain when the terror that has begun to rule the world from Washington is ended. And that has to be partly our job too. You know, it's not just Che's and Fidel's or any other individual's. Our dedication to that task, the degree in which we pledge ourselves to that task is the only tribute that Che Guevara himself would have accepted for good coin. And we cannot let our masters put a limit upon our struggle by determining the tactics we shall use to fight against them.

We will struggle with Che, and the memory of Che, as well as with the memory of his equally heroic brother, Malcolm X. And we will fight by any means necessary.

—ED SHAW

Campaigning for

Halstead and Boutelle

by Doug
Jenness

PAUL BOUTELLE, Socialist Workers candidate for Vice President, seems to create a sensation wherever he goes. For days before and days after his meeting on October 18 at the University of Oklahoma he was front page news in many Oklahoma newspapers.

Boutelle spoke to an audience of over 600 and according to the *Oklahoma Daily* (Oct. 19), his speech was "interrupted by applause 22 times in the first 30 minutes." Several STATE LEGISLATORS publicly opposed Boutelle's appearance and urged an investigation of the meeting's sponsor, the OU chapter of the Students for a Democratic Society.

SENATOR STROM THURMOND (S. C.), speaking at OU to a pro-war rally the day after Boutelle spoke, lashed out at the black Vice Presidential candidate from Harlem. "If people like Boutelle don't appreciate the greatness of this free nation," he drawled, "they should leave to live elsewhere."

OU PRESIDENT GEORGE L. CROSS, under fire from both state legislators and students, exclaimed that, "In my 24 years here at the University I have never had so many phone calls concerning one subject." Dr. Cross has been meeting with state legislators since Boutelle's departure in order to review the present policies on sanctioning student organizations and radical speakers.

Even before Boutelle arrived in LOUISIANA there was a front page report in the Louisiana State University paper, *The Daily Reveille*, describing his meeting at OU.

Scheduled to speak at LSU on October 31, the meeting was cancelled when the university admin-

istration announced that Jack Welch, state coordinator of the John Birch Society, must be included in the program in order to give it balance. The Student Liberal Federation (SLF) and the University Christian Movement, sponsors of the meeting, refused to go along with this arbitrary intervention by the administration and a substitute meeting was held off campus under the auspices of the local American Civil Liberties Union chapter.

Over 350 showed up and despite some heckling and a few smoke bombs, Boutelle was able to win over some of the indifferent listeners and even a few of the hostile ones.

The UNIVERSITY officials were apparently under strong pressure from a two month old right-wing outfit called the "No-Never-No Corp." and from a state representative who threatened to cut the university's budget.

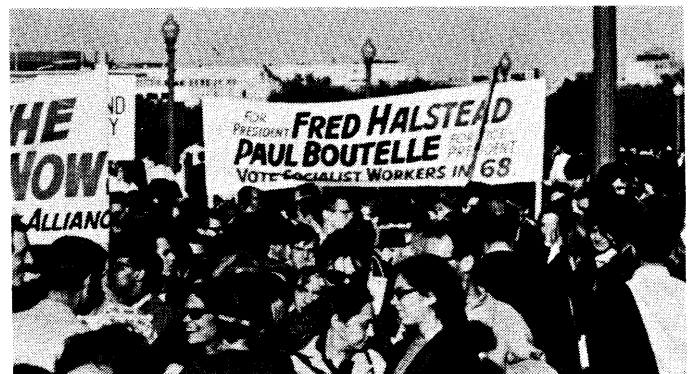
Some members of the SLF have filed an official complaint with the Southern Accreditation Association of Secondary Schools and Colleges requesting that an investigation be made of this outside pressure.

Boutelle also spoke to 250 black students at Southern University in Baton Rouge where he received a warm and enthusiastic response.

While Boutelle was in Louisiana, Presidential candidate FRED HALSTEAD was in San Francisco helping to publicize the antiwar referendum that was on the ballot there for the November 7 elections.

At a kick-off meeting in New York on October 28, for the campaign, \$2,600 was collected from an audience of 500 people!

In Portland, Oregon, a DEMOCRATIC PARTY precinct committeeman and committee woman recently had an embarrassing experience when it was revealed that they were members of the Communist party. They were quickly recalled.



"SL" PLOT EXPOSED



BY CLARK KISSINGER

(Any resemblances to actual events past or present are purely coincidental.)

During the 1700's the thirteen prosperous and self-governing American settlements were continually threatened by aggressive wars sponsored and directed by the French Empire. These wars in the New World were but a small part of the French master plan for the domination of the English speaking peoples, the major theater of operations being in Europe and India. Nevertheless, the extension of this global conflict into the peaceful agrarian communities of the Americas marked the beginning of a protracted conflict ending in the violent overthrow of the established government by a subversive revolutionary movement financed and directed by the French Empire.

Defeated in their bids at overt aggression (King William's War, Queen Anne's War, The War of Jenkin's Ear, and the French and Indian War), despite their use of savage Indians, pillage, and torture, the French moved subtly to foment resentment against the legitimate government in the American settlements. Raising the hackneyed charge of "colonialism" against the British government, the French sought to create several forms of domestic subversion. The first was a tight-knit cadre of conspirators known only as "The Sons of Liberty."

To be sure, the people of the American provinces had legitimate grievances, and these were recognized by the government which had just embarked on a massive program of reforms. This program was thwarted, however, by the French who realized that their only chance of fanning revolution lay in continuing the plight of small merchants and peasant farmers in the countryside. Thus the French expended their energies not on programs for the benefit of the Americans (a goal which they professed), but rather in seeking to destroy those programs which might actually have helped the people. For example when Parliament passed the Navigation Acts (a series of programs to encourage trade and commerce between the Americans and the mother country), the Sons of Liberty (called the "SL" in the popular press) agitated among the people for a program of non-cooperation, branding the Navigation Acts as "exploitation."

Local groups organized by the SL were linked together through the semi-clandestine "Committees of Correspondence" whose avowed purpose was to facilitate national discussion on current events. In reality the committees served to raise the level of opposition to the government to violence, civil disobedience, and disrespect for private property. Typical of the actions incited during this period by the SL

were: (1) The destruction of a shipment of tea in Boston harbor which had been destined for the people of New England, (2) an armed attack on the customs schooner *Gaspee*, and (3) a mob attack on the government troops in Boston. The SL cleverly exploited this latter incident by charging "police brutality" and the whole thing was blown up into a cause celebre known as the "Boston Massacre."

SL Incites Riots

Having thus sufficiently incited passions, the French moved to establish a broad national coalition of revolutionaries and moderates around a minimal program calling for "national independence," "unification," and a "neutral" foreign policy in the French-English global conflict. This front for national liberation came into being at the so-called Continental Congress held in a trade union meeting hall in Philadelphia (1774). While nominally adopting a moderate program calling for economic sanctions against England until 13 acts of Parliament be repealed, the Congress actually began the groundwork for armed struggle.

By 1775 the peasants in New England had already begun to store arms and organize guerrilla units known under the code name, "Minute Men." The armed conflict broke into the open in April when having been informed by loyal peasants, the government launched a search and destroy mission against

the reported arms cache in the village of Concord. According to popular tradition the guerrilla forces were warned by a silversmith named Paul Revere, but the story is most likely apocryphal. At any rate, government forces were ambushed in classical guerrilla style and were temporarily forced to retreat to Boston. There then followed a long period of desultory conflict in which the government forces controlled the major cities while the SL controlled the countryside, especially at night.

Terrorize Countryside

For a long while neither side could gain victory, since the SL forces would not come out into the open and fight. Despite the great military preponderance of the government, the SL was able to maintain its grip on the countryside through the use of terror and by forcing the peasants to accept worthless Continental Bank Notes for property and food seized from the peasant farmers. On July 4, 1776, the Continental Congress vowed that it would not accept a peaceful solution to the hostilities and issued an intemperately worded document accusing the King of absurd and scurrilous crimes.

England was not alone in the world community in recognizing the threat posed by French aggression in the Americas. The principality of Hesse was quick to send forces to aid the government's efforts. In response, the SL violated the sacred Christmas truce



The Boston Tea Party—Destruction of the tea in Boston Harbor



A MINUTE-MAN.

of 1776 by crossing the Delaware River in a small native craft and attacking the Hessians on Christmas night.

At length it became clear to the French that the SL did not enjoy the great popular support which it had claimed. In fact thousands of Americans were voluntarily serving in the government army, while others eagerly quartered government troops in their homes. As a result the French chose to escalate the war by introducing regular French troops into America — shattering the myth that the war was merely a civil war. As French domination of the war became apparent, a number of moderates and sincere nationalists, realizing that they had been deceived, came over to the government side. Most prominent among these was General B. Arnold. And during the winter of 1781 there were numerous mutinies in the guerrilla army.

But despite the bravery displayed by government and allied troops, the entry of hordes of French troops created an impossible situation. After a series of campaigns in the Carolinas and Virginia, the French army under the command of Gen. Lafayette succeeded in trapping the government army at Yorktown. Escape by sea was prevented by the French fleet commanded by Adm. DeGrasse. The surrender of the gallant Gen. Cornwallis marked the fall of America.

Government Fails

Throughout the conflict the British government had sued the French for an honorable and peaceful settlement. The French for their part had repeatedly insisted that the war was a domestic matter and the British would have to negotiate with the puppet Continental Congress. In addition, a sizable peace movement had grown up in Britain which caused, together with military reverses, the fall of Lord North's government in March 1782. The House of Commons voted against a further continuation of the war.

Negotiations were finally opened in Paris with the popular, but senile, Benjamin Franklin formally representing the Continental Congress. Franklin's position was that he wouldn't even negotiate unless the British unconditionally recognized the independence of the American states and agreed to completely withdraw their forces. The British finally agreed, and the treaty sealing the fate of the Americas was signed November 30, 1782.

The aftermath of the war was every bit as terrible as the government had predicted. Over 100,000 people who had loyally supported the government were branded as traitors to the people (popularly called "tories"), had all their property seized, and were forced to flee for their lives to freedom in nearby Canada. Despite the repeated promises of free elections and local autonomy, a strong central government was established and elections were postponed until 1789. When elections did occur, they were indirect and the only people who could vote were males who were white, literate, free, owned property, had paid a poll tax and who were not atheists, Catholics, or Tories. And of course there was only one candidate—the military hero of the revolution.

Moral: Eternal vigilance is the price of freedom!



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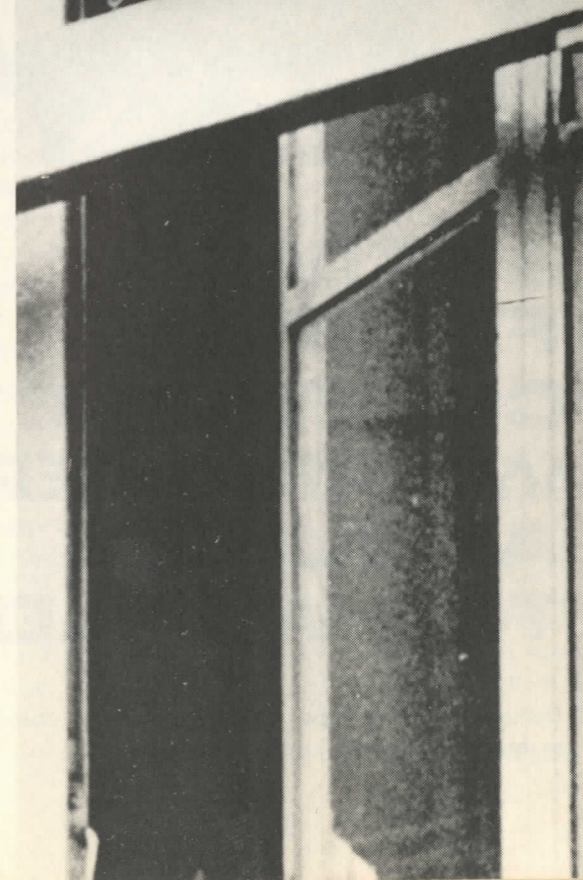
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 NORMAN (Oklahoma): Sudie Trippet, 1427 Jenkins, tel. JE 6-8125
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 U. of Penn.: Richie Lesnik, 312 N. 37th St., Phila. 19104, tel. EV 6-7699
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 WASHINGTON D. C.: YSA, Linda Wetter, 1731 New Hampshire Ave., N. W., Apt. 818, D. C. 20009, tel. 387-7955
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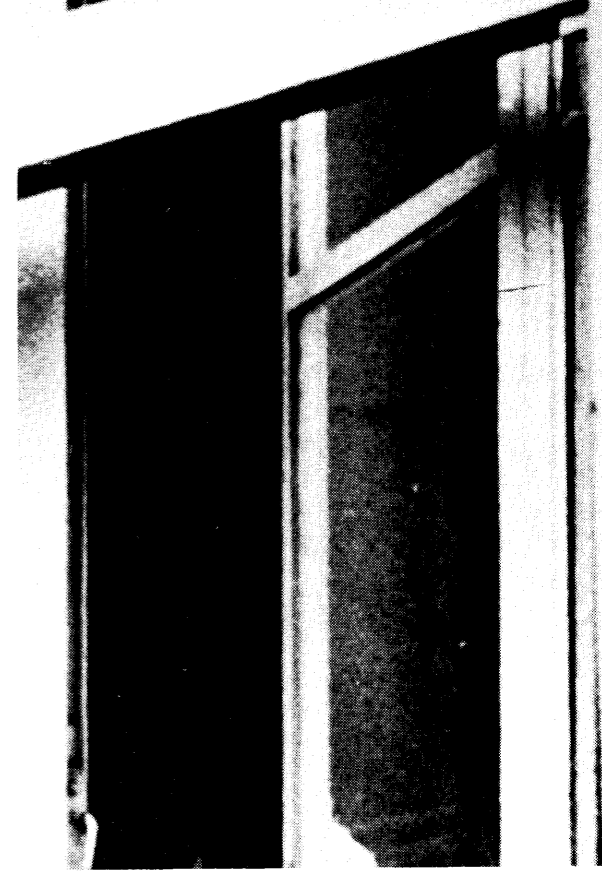


October
21, 1967





**October
21, 1967**



While 200,000 antiwar demonstrators converged on the Pentagon on October 21, American embassies and "friendly" governments around the world were besieged by many more opponents of the war. In Paris, London, Dublin, Stockholm, Oslo, Amsterdam, Frankfurt, West Berlin, Munich, Hamburg, Stuttgart, Zurich, Toronto, Montreal, Vancouver, Bombay, and in many other cities, hundreds of organizations and individuals responded to the call by the National and Student Mobilization Committees for solidarity demonstrations against the war on October 21. It was the largest international outpouring against U. S. aggression in Vietnam that's ever been held.

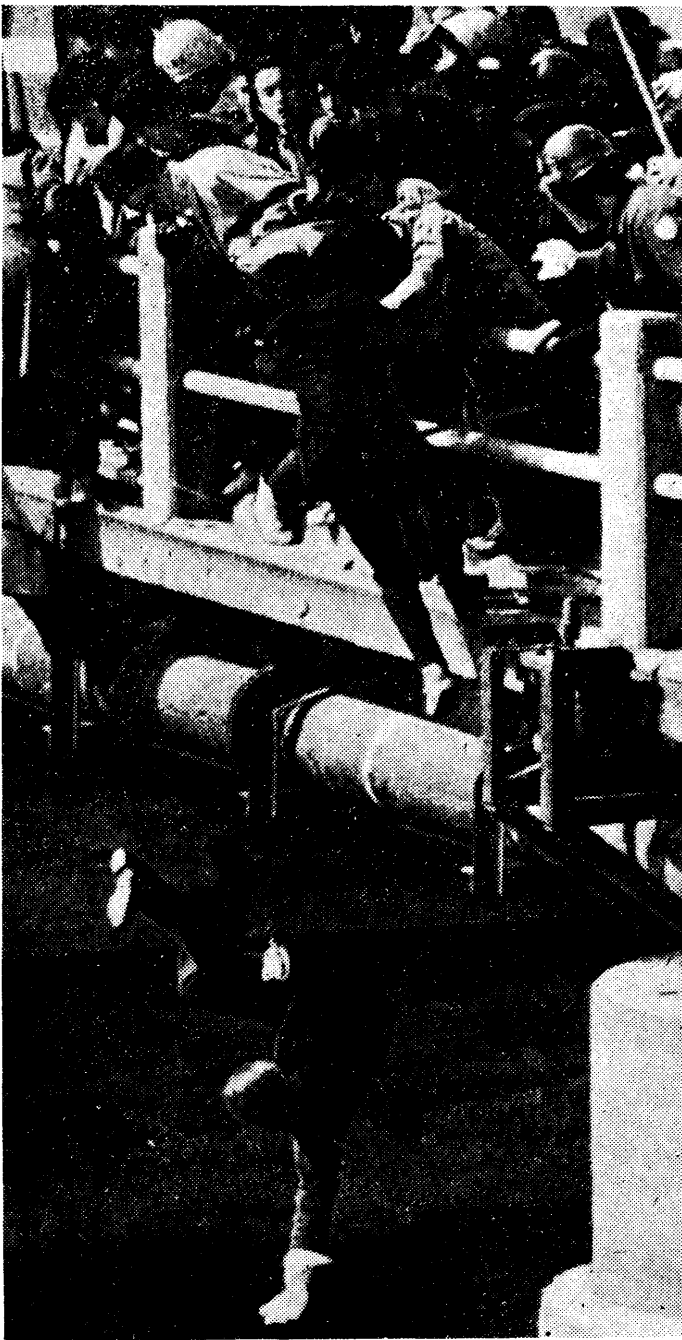
As in the United States, demonstrations in Europe, Australia, Asia and Latin America were dominated by young people. Armed with a sense of strength, a product of the rapidly increasing international and U. S. opposition to the war, young protesters around the world set a tone of militant defiance for most of the demonstrations.

In London, 10,000 demonstrators were determined to approach the American embassy to present their demand that the United States get out of Vietnam. Mounted cops continually charged the demonstrators and succeeded in injuring a few. But the demonstrators fought back with clumps of earth and rocks taken from landscaped lawns. For a time the demonstrators controlled the area. As one activist put it—it was the first time that the police had been defeated in an antiwar demonstration.

In West Berlin, 40 American students led 20,000 Vietnam war protesters in the city's largest demonstration since World War II. Carrying signs demanding "Yankees Get Out Of Vietnam," and waving posters with Che Guevara's picture, they marched through the middle of town. The Americans carried a fifty foot banner demanding that the U. S. get out of Vietnam. The major organizer of the march, the German SDS (Association of German Socialist Students), combined forces with more than thirty other student groups, including the student government at the Free University.

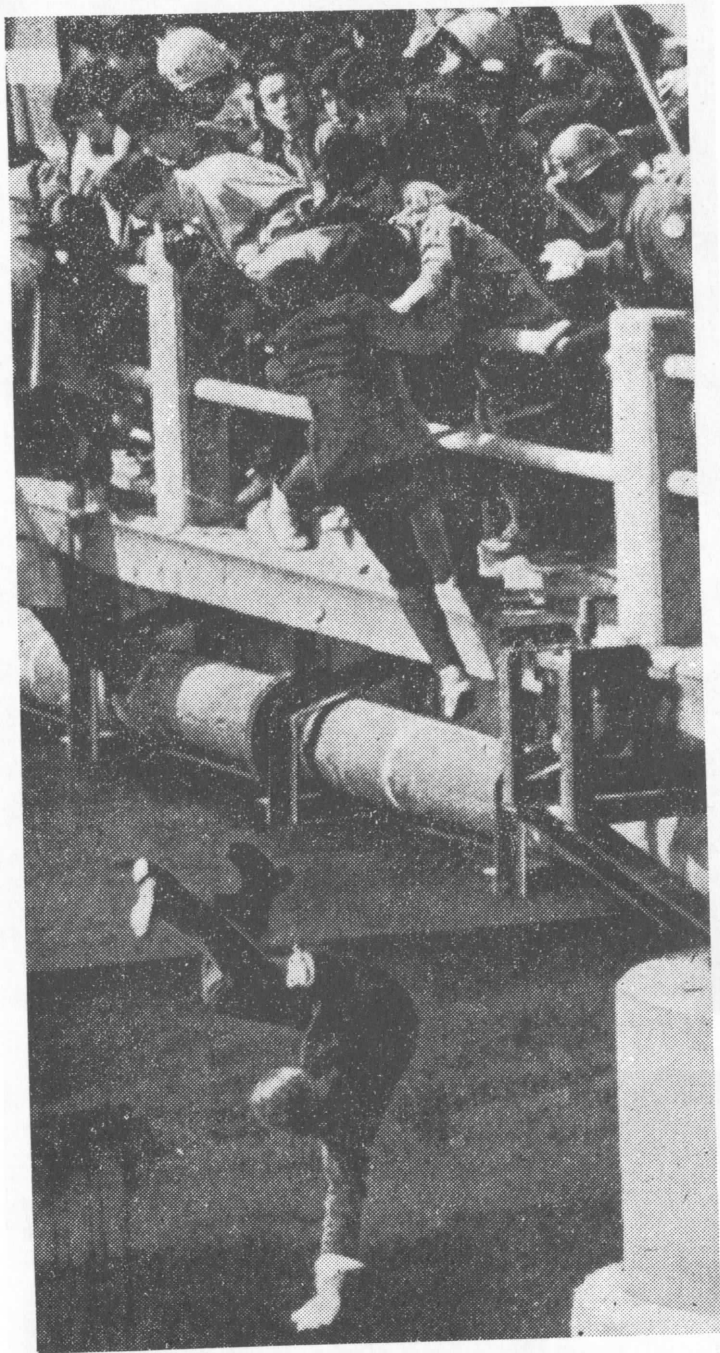
The day ended in a battle with the police when students were attacked by hundreds of police, who freely used their water cannons and clubs. The fight lasted eight hours. Casualties included twenty-two damaged police cars. Forty-nine demonstrators were arrested.

Over 1,500,000 persons poured into the streets throughout Japan. The demonstration in Japan, unlike those in every other country, had official



ANTIWAR FIGHTERS CONFRONT WARMAKERS AROUND THE WORLD

Demonstration in Japan—Police use water cannons to blow students off bridge into river.



**ANTIWAR
FIGHTERS
CONFRONT
WARMAKERS
AROUND
THE WORLD**

union support. On October 8 unionists (members of SOHYO—the General Council of Trade Unions) and students were forced into a hand-to-hand struggle with the police in Tokyo. Seven armored police cars were captured and burned. Others were used as battering rams against the police lines. More than seventy students were injured. One student, Hioaki Yamazaki, was killed. More than 150 police were injured. The demonstrators were demonstrating against Prime Minister Sato's departure to Saigon.

The Toronto antiwar movement broke all records on October 21 when 6,000 demonstrators turned out. Fifty thousand demonstrators flooded the streets of Paris on October 21. Four thousand persons passed a resolution in Stockholm, calling upon the Swedish government to restrict diplomatic relations with the United States, withdraw cultural attaches, and "deep freeze" existing cooperation agreements, including trade agreements, until the U. S. withdraws its forces from Vietnam. In Zurich a capacity meeting of 800 persons, mostly youth, passed a declaration of solidarity with antiwar forces in the United States and the National Liberation Front. Fifteen thousand demonstrators in Amsterdam cabled a solidarity message to the demonstrators in Washington and vowed "to continue our effort to mobilize public opinion against this impious war."

European and American antiwar demonstrators simultaneously reached out to the American GIs. While American students discussed the war with soldiers who were guarding the Pentagon, members of the Socialist Student Union in Frankfurt



Confrontation in Washington, D. C.

penetrated servicemen's quarters and distributed leaflets inviting the GIs to meet them at the PX to discuss the war. Although the PX was quickly ringed with barriers and a cordon of West German police, hundreds of servicemen gathered to talk with English-speaking students across the barrier.

October 21 marks an important turn for the American antiwar movement. The militant defiance expressed by thousands of students in front of the Pentagon and in subsequent actions in campuses all over the country illustrates this change. No longer are the demonstrations against induction centers and military recruiters on campus small picket lines and individual acts of resistance. Rather they are actions that tend to grow into massive confrontations with the federal and local authorities.

The turn to the American troops as potential—and vital— allies in the fight against the war; the militancy and determination of the demonstrators; and the strong sense of internationalism dominating the October 21-22 weekend around the world, made October 21 an important step forward for the antiwar movement.

The Secretariat of the Brussels Youth Conference sent a cable to the Student Mobilization Committee. It read: "European youth hail the action of the Americans against the war. We march together with you in common action. Your work under difficult pressure is an inspiration for youth everywhere."

The American antiwar movement *has* been an inspiration to the international anti-Vietnam war movement. They are waiting for us to call the next one.

— KIPP DAWSON

AN INTRODUCTION TO MARXIST ECONOMIC THEORY
 by Ernest Mandel 80 pp.
 \$1.00
 A Young Socialist Publication

Boutelle and YSAer Debate Southern Liberals in Texas

In October while on an election campaign tour of southern campuses, Paul Boutelle, Vice-Presidential candidate of the Socialist Workers party in 1968 and Derrick Morrison, national committee member of the Young Socialist Alliance, were invited to participate in a radio-talk show **Anything Goes**, in Houston, Texas. Dean Kenneth Toulot, Dean of the Law School at Texas Southern University and Senator Barbara Jordan, State Senator from district 11 were the other invited guests.

With the opening of the program the scheduled discussion rapidly developed into a debate that we felt would be of interest to our readers. Major portions of the debate have been printed and were edited only to make sense to the reader. —ed.

Dean Toulot: . . . I would like to put this question forth. That is, whether racism is a function of any particular political system? It seems to me racism is pretty universal and pervasive in a sense. There is no assurance that mens' hearts would change just because they are participating in a different type of political order. Racism is in the mind and it seems to me that it doesn't depend too much on the political system.

Boutelle: As socialists we have what is called the materialist conception of history. And we say man's ideas and his thoughts have a material base. We don't look upon it as a moral problem. When we change the economic base, when we change the type of society that breeds and profits from racist views and ideas, the ideas will then change. Cuba is a society that no longer advocates or condones racism in any way. Racism still exists in Cuba within a few peoples minds and hearts, but the society as a whole is seeking to weed it out. There isn't any economic base for it as there is here in America.

Dean Toulot: I think our society is trying to rid itself from racism also. You said earlier that we have had problems of exploitation for five to six thousand years, but capitalism certainly isn't that old. Racism is though. So to suggest that racism is not a function of the economic or even political order, so much as it is the thinking of men, the feeling that because someone's color is different or accent is different, there are more fundamental differences that separate them.

Morrison: That's a very superficial way of looking at racism. Racism varies with each

historical period. The racism that existed in Africa before the penetration of Europeans or racism that existed in other parts of the world before the rise of capitalism is much different from the racism of today. The racism before the rise of capitalism, under feudalism and slavery, was based on the fact that one group was able to conquer and subjugate another, that they were more powerful. Racism was much different then, just as slavery was much different under capitalism. In Africa if a person was enslaved by the Muslims, and he became a Muslim, he became free. Whereas in the fifteenth, sixteenth and seventeenth centuries, slavery enforced by the European countries on Africans was altogether different. Africans were enslaved not only because one country conquered another, but because they were needed to supply a cheap form of labor to work the colonies that the European countries were carving out. In order to justify the use of Africans as a cheap labor to clear this country and do the majority of the work, they had to say that Africans were non-human beings. Freedom, justice and equality, the slogans of the French Revolution and the American Revolution, could not apply to slaves. Otherwise the whole basis of the economy would be ruled out. If you study the development of the economic system in the United States, it got started on the enslavement of Africans. The people in the Northern part of the United States who started the industries accumulated their initial capital from slavery. That is how they got started.

This country got started on slavery. Slavery was perpetuated in the Constitution and on until today. The thing that people miss today is that you talk about today and forget 400 years of history. It is the same system. If you still have the system that was founded on slavery, founded on the subjugation of the black man, that system will not be able to do away with it, because it would have to do away with itself.

Senator Jordan: You say that the system here in the United States was founded on capitalism which in turn was founded on slavery. That is why unless we get rid of it, we are not going to be able to rid ourselves of racism. Let me submit to you that racism is racism wherever it is, and that the manifestations of this racism vary with time. Now, I'm sure that you will admit historically that Negroes were non-human

beings at one point in the United States of America. But I don't think anyone would dare suggest that this is still the prevailing attitude. There has been a significant change along these lines and certainly we have moved away from the non-human being aspect of racism.

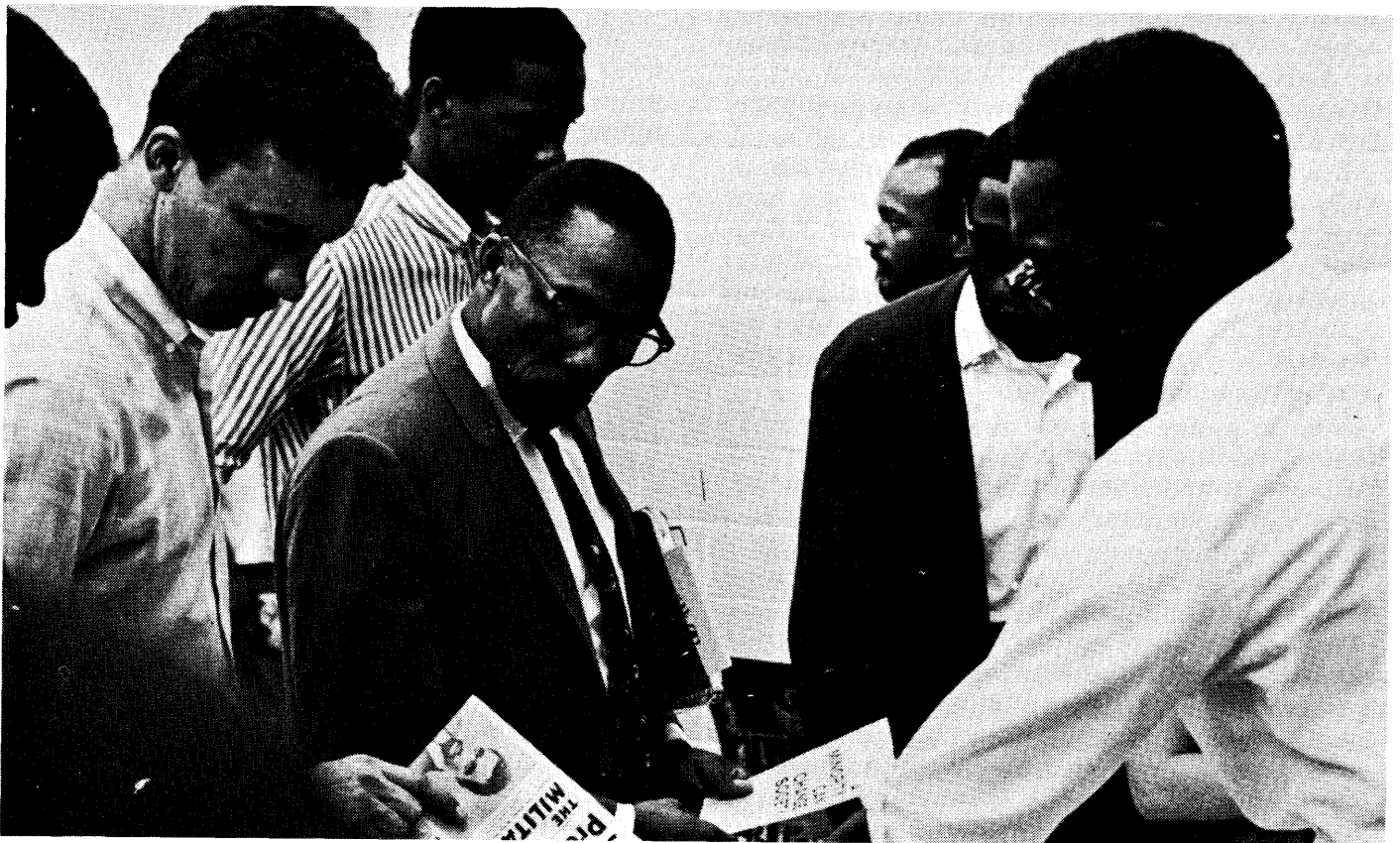
Boutelle: I would state as a fact that in America today no black person is a citizen regardless of what state they reside in. America is a racist country. I was born in New York City and lived all my life there. New York City is one of the most racist cities that exist on the face of this earth. North and South, black people are faced with either hypocrisy or outright racism. It is true that capitalism is not five to ten thousand years old. The capitalist system as we know it today is close to 200 years old, modern capitalism. It is only over the last few hundred years that people have been discriminated against because of the color of their skin. Western society has been the first society in the history of the world to discriminate against people because they have a different color skin.

Dean Toulot: The peculiarity of slavery in America is essentially this: The Common Law system did not provide for slavery as did the Civil Law system, so that it did develop in a

more vicious way. There is no question about that. The only way it could deal with the institution was to regard the slave as chattle. And thus the legal concepts applicable to chattle were applied to the Negro. And to justify treating the Negro as a piece of chattle resulted in racist notions. I don't deny that. But I do question whether socialism will rid the world of racism. . .

Capitalism and racism are inconsistent. The development of our economy in colonial days, it is true, was dependent in a large measure upon slavery in the South, but it wasn't efficient in the North, and thus it wasn't developed there. One of the reasons why the South lagged industrially as the years went by was because it had slavery which soon proved to be an inefficient system. Whereas in the North you had a typical capitalistic evolution in this country where slavery was not regarded as helpful at all in the development of the economy. Racism is not a peculiarity of capitalist theory; indeed it is inconsistent with and contradicts capitalist theory.

Morrison: The whole aim of capitalism is profit, to make an industry profitable by any means necessary. If racism can be used to make industry profitable, then it will be used. Great Britain, which is a capitalist country, up until recently did not have a large black population. Now



Derrick Morrison at Rice University meeting in Texas



Derrick Morrison at Rice University meeting in Texas

there is a large influx of black immigrants. The same type of ills that appear in this country are appearing in Great Britain.

The late brother Malcolm X was not allowed to go to Great Britain after he had spoken there a week before his assassination. Recently Stokely Carmichael was not allowed to go to Great Britain because he "inflames" the black population there. But Stokely Carmichael was allowed to come to Cuba which is one third black, a higher percentage of the population than in Britain. Carmichael didn't seem to "arouse" or "inflammate" the black Cubans. This is a testimony to the fact that where blacks and whites are together and where you have capitalism racism will develop. The same thing is happening in France and other European countries. And in Cuba, which was a colonial country, a very poor country, racism is not an institution. There must be some difference between what is happening in Great Britain and the United States and what is happening in Cuba.

Dean Toulot: But Great Britain is a socialist country.

Boutelle: In eight years since the Cuban Revolution, illiteracy has practically been eliminated. A black man is commander-in-chief of the Cuban army. Education for black and white children in Cuba is free. Stokely Carmichael is not a threat to Cuba because there is no race problem in Cuba.

It is almost 200 years since the United States of America has made a so-called revolution. And in 1967, a black man, whether he is Ralph Bunch, me or you, none of us are citizens in any single state in this country. You're nothing but a "nigger." Whether you have five degrees or whether you are a laborer, that is all you are here in America.

Dean Toulot: . . . I would accept much of what you said about Cuba, but that is no argument for socialism in America.

Morrison: Calling Britain socialist is looking at Britain superficially. Under capitalism the means of production are privately owned. That still exists in Britain. Those nationalizations occurred because some of the capitalist industries were bankrupt. The capitalists who owned those industries are now receiving a fat stipend from the British government, as in other capitalist countries where nationalizations have taken place. These nationalizations were in the interests of the capitalist government. There is a big dif-

ference between nationalizations by a socialist government and those by a capitalist government. There is no privately owned industry in Cuba. All industry is run and controlled by the workers. America once controlled Cuba through the corporations, United Fruit and the American Sugar Co. They once controlled Cuba and placed Cuba in its present situation. Cuba had to go through a revolution in order to get out of that situation.

The American corporations run a great deal of the colonial world. Because of these big stakes and investments, they are trying to hold back the revolution in Latin America. They have sent half a million troops to Vietnam; they have special advisors in Guatemala, Bolivia and other countries in Latin America. They have an interest in African countries and are trying to hold back the revolution there. The United States has a stake in preventing these countries from going socialist, for these corporations will lose their investments. If the Congolese workers were to take over those mines, there would be no profits coming from the Congo for GM and Standard Oil and the rest of those corporations.

Senator Jordan: May I suggest that you are comparing incomparables when you tell us what is going on in Cuba, while we're concerned with what is best for the United States. Now your thesis appears to be that racism follows capitalism. I can't buy that, but that seems to be your theory. Now what I want to know is how you see socialism as being the eradicator of all the ills with which we are plagued—racism,



Paul Boutelle

poverty, and the others.? How is this going to destroy it?

Morrison: If you cannot see the world wide role that the U. S. plays, you cannot understand how the U. S. system works. . . To the American youth that (the war in Vietnam) is a very concrete thing. He may have to go ten thousand miles away to fight for something he knows nothing about, to fight for some "freedom" he doesn't even have himself, to give up his life. It isn't a matter of just being concerned about America, because America has its hands all over the world. Youth are going to be fighting in wars that the American government perpetrates all over the world.

Boutelle: We bring up Cuba because we show Cuba as being an example of what socialism can accomplish. Cuba has a long way to go for they have only scratched the surface. When America controlled Cuba, racial prejudice was rampant throughout Cuba. A black Cuban could not even get a job as a bellhop in a Cuban hotel. . .

Senator Jordan: What about the United States of America?

Boutelle: Here in the United States of America you have people like H. L. Hunt worth from 700 million to a billion dollars. And some white and black families in different parts of the South earn from 300-500 dollars a year. There is starvation in Mississippi. In Cuba children aren't going around starving. These are reports you can get from James Reston of the New York Times. But you can find that here in Mississippi.

Here in Texas we have five students that are being charged with murder. A policeman was killed by either a 32 or 38 bullet according to the ballistics tests, but no 32 or 38 weapon was found on either the Texas State University (TSU) campus or in the possession of any student at TSU. Yet they are saying that these students are guilty of the murder of the policeman. Now the police are the ones that carry. . .

Dean Toulot: What does this have to do with capitalism? We just had a hurricane in this area. Are you going to blame that on the capitalist system also?

Boutelle: I'll blame the great destruction that could take place among many poor people when we have hurricanes, as a product of the capitalist system. The poor people in this country

do not have the means to live in the type of situations where they wouldn't suffer from this type of destruction.

Dean Toulot: . . . You can point out many injustices. I wouldn't say it is as much a function of the system as it is the function of the hearts of men. Our legal machinery would avoid injustice, but the machinery can only be as good as the individuals who operate it. So you can't indict the whole capitalist system, even assuming your statements are true on that ground alone.

The question is: What has capitalism done in improving the conditions of the people of the United States? Now when you talk about underdeveloped countries, you have a very special problem there. The problem is collecting the resources on an accelerated basis and it requires a certain amount of tyranny. . . But America is not in that kind of condition today. Why would you want to impose communist tyranny or socialist tyranny on this country?

Boutelle: First of all, socialism is not a tyranny. It is nothing that I can impose. Only when a sizeable segment of the American people desires a change, can this change come about. I, and the organization that I represent, can never bring it about. The American people themselves have to freely want it. And when people freely want something they are not imposing it upon themselves.

The capitalist system has never been able to solve the problems that exist within this society. Racism is something that has existed throughout America, north and south, east and west. The legal system has never given black people justice—never, never, never. At no time have black people been given justice in America under the laws made by white rulers in America. . .

Lyndon Johnson said this on March 15, 1948, in a speech in the House of Representatives. "No matter what else we have, offensive or defensive weapons, without superior air power America is a bound and throttled giant, impotent and easy prey to any yellow dwarf with a pocket knife." This is a racist statement from hypocrite Johnson. And in 1957, speaking to the Senate he used the term "nigger." This is Lyndon Johnson who is trying to pose as a liberal. Lyndon Johnson is a racist.

If the American government is not a racist government, why can't they do something about the situation that exists in South Africa? Why will this government boycott Cuba, boycott north Vietnam but not South Africa? Why is it you cannot go to Cuba but a white man can go to

(continued on p. 21)

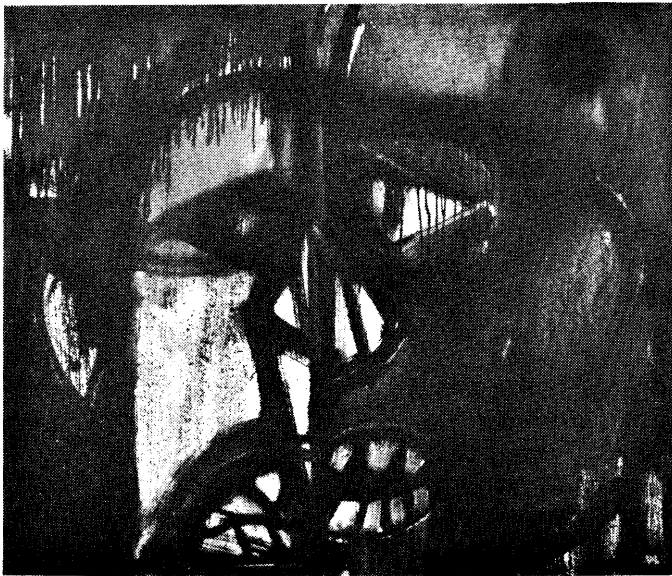
REVIEW

A review of THE EVOLUTION OF AFRO-AMERICAN ARTISTS: 1800-1950 at Great Hall, City College, New York.

" . . . That invisibility to which I refer occurs because of a peculiar disposition of the eyes of those with whom I come in contact. A matter of the construction of their inner eyes, those eyes with which they look through their physical eyes upon reality."

—Ralph Ellison, *THE INVISIBLE MAN*

What have Afro-American artists been doing for the last 150 years? If you visit this exhibit of visual arts by black Americans expecting to see heavy handed social criticism, you will be disappointed. The works on display here are too good

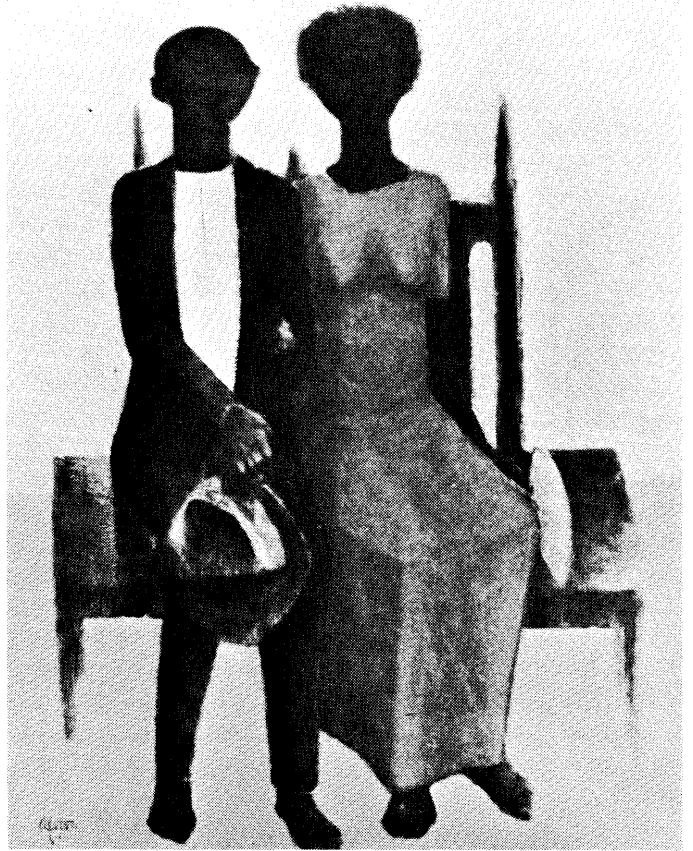


Merton D. Simpson: **Confrontations**

for that. The impact of the exhibition lies in the objectivity with which the artists portray the life of black people in this country.

The exhibit is divided into four periods: the 18th Century, the Negro Renaissance, the Depression to World War II, and World War II to 1950. The works of the last two periods are most clearly Afro-American, revealing a growing concern with the problems of living in a racist society. Charles Alston's portrait of a faceless black couple (*Black Man and Woman—USA*) and Ernest Crichlow's painting of black children staring at a white child over a white picket fence (*The White Fence*) are two of the best examples.

It is unusual in an exhibit of this size, whose



Charles Alston: **Black Men and Women—USA**

works are mostly from the twentieth century, that there is not one painting that is completely non-representational or abstract. These artists are concerned with portraying the reality of life for Afro-Americans: the alienation, the suffering, and the feeling of powerlessness.

The obscurity that has been imposed on Afro-American artists is expressed in the difficulties that the committee arranging the exhibition faced in obtaining many of the works on display. They had to rummage through old storerooms to uncover most of the paintings in the 1920's period. They were completely unable to locate the most important works of these artists.

The exhibit could have been better, though. Due to the difficulty of locating these works, most of them are without dates, creating problems for historical and comparative study. The paintings are also poorly arranged. For example, Henry Tanner's works, one of the high points of the exhibition, are all pushed together on one little wall. Finally, works done later than 1950 should have been included. In the last seventeen years black Americans have become increasingly militant and politically aware. Art of this period would be a logical and meaningful conclusion to a survey of Afro-American art. However this exhibit is well done and most of the works on display here are excellent.

—SUSAN LAMONT

(continued from p. 19)

South Africa. Because South Africa is a partner of this country. The capitalist system and the racist system have gone hand and hand. You can't show me a country in this world where white capitalists and white Christians exist where black people are treated as citizens. You can't show me a place in this world.

Dean Toulot: Well you keep throwing out this capitalist system and trying to connect it with racism. But you forget that the African students in Russia have been having considerable difficulty recently. They have been experiencing something which we would call a form of racism which would suggest it is more a function of people drawing conclusions regarding others because of the color of their skin.

This is what we've got to contend with. We've got to persuade the peoples of the world that a person's color has nothing to do with his human dignity. This is the problem. And it is not a function of capitalism, socialism, communism or anything else. It is primarily a function of not regarding other human beings as human beings. It is as simple as that. Whether you have a dictatorship of the proletariat, or a capitalist system; if the people in control think in racist terms, they will act in a racist way. And the most important thing to do is to convert their thinking. To change their way of thinking away from drawing conclusions on the superficial basis of the color of their skin.

Morrison: That is just like saying that under slavery it is not a matter of just doing away with the slave system, it was a matter of convincing the slavemasters that slavery was not good for the slave. Therefore, slavery would have been abolished just like that. That wasn't done in this country. Slavery was abolished through a four year civil war. George Washington didn't plead with the British government to give America independence. A war took place and they fought for their independence. And they won independence.

In regard to the United States. We are not going to persuade Lyndon Johnson and all the other cats who have a stake in the existing system to give us freedom. They have a stake in maintaining racism, a stake in the ghettos that exist in this country. Rockefeller has a stake in South Africa. You are not going to persuade him to do away with the apartheid system in South Africa, to go against his investments. That's doing away with himself. The idea that you are going to persuade the 20th Century

slave masters to do away with slavery, 20th Century slavery, is foolish.

Dean Toulot: Well, I think it is foolish to accuse Johnson of being a racist today.

Morrison: What about those statements?

Dean Toulot: . . . The point is what has Johnson done since he has been President?

Morrison: What has he done?

Dean Toulot: He is responsible for the 1964 Civil Rights Act, the 1965 Civil Rights Act, the 1964 Economic Opportunity Act.

Morrison: What has that done?

Senator Jordan: . . . We are not here to say all is well but we are certainly here to say that changes are occurring within the social structure of this country. And we are going to work to continue to make these kinds of progressive changes within the system. I do not hear any hue and cry coming up from the guts of Negroes in this country to abolish all that we have here and take on a new system that's called socialism. The people must be fairly well satisfied with the vehicle that we have.

Morrison: What about Watts, Newark, Detroit?

Senator Jordan: This was an effort on the part of the people who did feel suppressed and alienated from this society to change it and we are going to respond, in the manner of people who know how.

Morrison: Respond with the National Guard? This is their response.

Senator Jordan: This is part of the response.

Morrison: But when it comes to cutting that 74 billion dollar defense budget, no go.

Boutelle: If the civil rights bill does not stop those five students at TSU from being given lynch justice and sent to the electric chair, it's no good. If this phony civil rights bill does not eliminate poverty among six million black people in America, it's no good.

Senator Jordan: I would just like to say that these students will be given their day in court. And we have faith that justice will ultimately prevail in this situation.

**Letters
to the
Editor**

This page of the *Young Socialist* is reserved for our readers. We urge you to express your views on subjects of interest to radical youth. Please keep your letters brief. Where necessary they will be abridged. Writers initials will be used unless authorization to use name is given.

Queens, New York
October 23, 1967

For a long time I have been interested in socialism. So when I went to the "Peace March" in Washington D. C., I got your magazine. Although I am only 13 years old I am very interested in politics and political groups such as socialists and communists.

I live in a right wing community and the other kids don't know anything. All they know is the communists are bad, so I'm afraid if I discuss anything I'll have no friends left.

I am interested in joining the YSA, so I would like some more information on it.

D. S.

Donna, Texas
October 12, 1967

After two years of teaching Spanish out of state, I have returned to my hometown in South Texas for an eleven-month stay. I was appalled and continue to be dismayed by the utter silence concerning the Vietnam war in this area of the country. I am starting from scratch a group oriented toward peace and revolution and I need your help. . . .

Please send what literature you can because it is desperately

needed in this ultra-conservative area of the country. . . . Please help.

Venceremos!

F. L.

New York, N. Y.
November 6, 1967

The Progressive Labor Party, in the most recent issue of its "theoretical" magazine, has surpassed itself at last. Last winter P. L. blandly advised the Vietnamese that they had no need of Soviet arms, since these are revisionist weapons and could only hurt them. Now the blind and stupid sectarianism which relegates to the side of the counter-revolution all who have the temerity to express reservations about the ideas or policies of Mao, has caused P. L. to launch a vicious and libelous attack on the Cuban Revolution and its leadership.

It seems that the Cubans, led by Castro, are the conscious left flank of the counterrevolution! For OLAS, "the chief enemy has been the Marxist-Leninist revolutionaries (!), although the noise is usually directed at the right wing revisionists." (Obviously, that's just cover, similar to the way in which Trotsky led the Red Army to victory so as to better cover up his counterrevolutionary activities.)

Moreover, the Cubans are derelict in following the example of Chairman Mao in building a democratic centralist party. "The Cubans do not permit political controversy"—something which Chairman Mao obviously takes pains to insure.

The attack, absurd on the face of it to anyone who knows anything about the Cuban Revolution and the internal conditions prevailing there, is made through the vehicle of a review of Regis Debray's book, *Revolution in the Revolution?*, which P. L. takes as representing the political position of the Cuban leadership. Even for those who might disagree with much in Debray's book, and I am one of those, the attack is unwarrantedly vicious.

The author of this slanderous

attack, which even accuses Debray of racism, is Jake Rosen, National Committee member of P. L. Rosen says, "The second important point to know about *Revolution in the Revolution?* is that in keeping with the Cubans' role [as the left wing of the revisionist counterrevolutionaries] it's fundamentally dishonest."

But that is only the second charge. The first charge against the book is that Debray wishes to dispense with the thought of Chairman Mao, at least in the eyes of P. L. From that divergence, not from any concrete analysis, follows the petty-bourgeois character of the Cuban Revolution, Debray's incorrectness about military tactics, the undemocratic character of the Cuban Communist Party, the dishonesty of Fidel Castro, and the counterrevolutionary role of Cuba on the world arena.

Truly, Chairman Mao's thought works wonders.

D. F.

Vienna, Austria
October 21, 1967

Our committee for the victims of oppression in Peru has heard that you have issued buttons (Free Hugo Blanco). We think that this will help us in our work. We would like to order 15 copies.

P. H.

Houston, Texas
October 31, 1967

After recently being forced to resign from VISTA for my political beliefs, I've become convinced more and more each day that the present form of government in the United States is in desperate need of a change, and from what I've read of your organization I feel that it is working towards this goal in a positive manner.

I'm extremely interested in your work and would appreciate more information on the Young Socialist Alliance. I would also like to know how I could best help you in bringing about a "socialist transformation" of America.

P. S.

...Notes

(from p. 2)

they been told *democracy* is bad. The U. S. is always getting its foot in its mouth. We keep helpin' and ain't *nobody* ever the least bit grateful for it. I think we're fouling up over here. Kill their chickens and hogs, knock down their hooches. They hate us worse than *Charlie* does.' . . . Someone mentioned the draft card burners and other antiwar protesters. Earhart said, 'I've got a kid brother. I'd hate to see him come over here. Draft card burners! This hell-forsaken country! I wouldn't wish it on my worst enemy. If they can protest and stay out of it, I say the more power to them'. . ."

Confrontation at Credibility Gap: One of the commanding officers of the troops and M. P.'s involved in "defense" of the Pentagon during the October 21st demonstration against the war charged on network television that it had been the students who had used the tear gas, not the M. P.'s and Federal Marshals. He vigorously denied that the M. P.'s had used the gas at any time. Unfortunately for the officer he wasn't advised beforehand what would precede his interview. The preceding three minutes of programming included films of the M. P.'s firing tear gas shells into concentrations of students.

Antiwar Protest in New Zealand: From a UPI dispatch from Auckland, New Zealand, in the *New York Times*, October 30—"Demonstrators threw a policeman over the edge of a 120 foot cliff during a protest against the war today. The officer, who caught a shrub 20 feet down, was not seriously hurt, the police said. . ."

Detroit Antiwar Offices Vandalized: Sunday, October 30 at 4:00 a.m., a center of Detroit antiwar activity at 1101 W. Warren was forcibly entered and set aflame. The office serves as the headquarters of the Michigan regional office of the Student Mobilization Committee, and the local offices of Veterans Against the War, the High School Mobilization Committee and the Detroit Committee to End the War in Vietnam, the largest antiwar committee in the city.

David Chamberlain, chairman of the Detroit Committee and a member of the Young Socialist Alliance, told newsmen that the antiwar movement knew clearly the political character of the arson attempt. He declared that the movement was not going to stand still but rather build a broad united effort among all forces who have



Paul Boutelle speaking at New York rally on 50th anniversary of Russian Revolution

been threatened by the ultraright for their outspoken radical or liberal opinions.

Large Paris Meeting In Memory of Che: Some 1,600 revolutionists, mostly youth, packed a large meeting hall at the Mutualite in Paris October 19 to mourn the death of the great revolutionary leader, Ernesto Che Guevara. The meeting was organized by the French revolutionary youth organization, Jeunesse Communiste Revolutionnaire (JCR—Revolutionary Communist Youth).

The Right Kind of PR: The *Berkeley Barb* (October 20) reported why a marine veteran opposed the war in Vietnam. In discussing the American peace movement, he said that they had very bad public relations. "The right kind of PR, he suggested, is exemplified by a banner displayed at the Campus Mobilization Committee headquarters. It shows a wounded soldier, and says, 'Support Our Boys in Vietnam, Bring Them Home Alive, Now.'"

Militant Black Newspaper Published in Detroit: The first issue of an important militant black publication has recently arrived on the scene. The newspaper, *The Inner City Voice*, and its staff were instrumental in organizing two busloads of Afro-Americans from Detroit to take part in the October 21st Confrontation in Washington. The paper promises to be an active hard-hitting voice for black militants.

REVOLUTIONARY POSTERS



Che Poster (17" X 22")—red background, black and white photo.

Viva Cuba Poster (17" X 22")—green background, black letters.

Posters sell for 50 cents each for 20 or less, 20 cents each for orders more than 20. Stickers (3" X 3-1/2") of the Che Poster sell for \$1.00 per 200.

YOUNG SOCIALIST

\$1.25 per year

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State Zip

P. O. Box 471, Cooper Station,
New York, N.Y. 10003

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New York City, New York 10003

- Please send me Che posters.
- Please send me Viva Cuba Posters.
- Please send me Che stickers.
- Enclosed is \$

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Address

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