Dear Sisters and Brothers, Readers, Writers, Subscribers,

We have received many letters, but we couldn't afford the postage (about $150 dollars). The financial situation of THE MOVEMENT is so bad we doubt that we will be able to continue printing, unless we have your help, unless you think the paper is important enough to give some financial support.

The unfortunate facts are:

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TOTAL DEBTS AND CURRENT COSTS: $2400

These figures do not include salaries for the people who work full-time for the newspaper and cannot afford to continue working without pay. None of what little there is has gone for subsistence salaries.

Income: Money has been trickling into the office at the rate of about $75 a week, not enough to cover even our mailing costs. One problem is that people don't pay for their bulk orders. We realize that selling THE MOVEMENT helps people live, and it's also grocery to distribute the paper free. All this would be fine, if we got some other contributions, but we don't.

We have always believed that THE MOVEMENT played an important function. That is why we keep printing. We are not professional journalists. We, like you, are trying to become revolutionaries of the people, and see no need to hang on to an unnecessary institution, just for the sake of having that institution.

So when we're faced with the financial impossibilities we just described, we seriously doubt that we are doing the right thing. We wonder if putting out the paper is worth it. We need both moral and material encouragement. If you dig THE MOVEMENT, think it's useful and important, if putting out the paper is worth it. We need both moral and material encouragement. If you dig THE MOVEMENT, think it's useful and important.

If some of these things happen, this may have to be our last issue. It's up to you.

For struggle and revolution,
The Editors.

A Letter from the Editors

In the midst of all this a child has been born to Renee and Joe Blum and his name is Huey. He hasn't made a statement yet, but keeps his fist clenched. Power to the People!

The MOVEMENT is published monthly by THE MOVEMENT PRESS, 330 Grove Street, San Francisco, California 94102. (415) 626-8757.

Subscriptions -- $2.50 per year, $3.00 foreign (no Canadian postal money order please.)

Joseph A. Blum and Arlene Eisen Bergman, Editors

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POW: Jeff Segal

Chicago Staff: Room 204, 162 N. Clinton, Chicago, Illinois 60606. (312) 327-3681.

Los Angeles Staff: Ken Cloke, Bob Niemann, Mike Davis, Judy Davis. 1657 Federal Avenue, Los Angeles, California 90025. (213) 478-9509.

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ANNOUNCEMENT

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On August 9th and 10th high school students from 31 schools around the Bay Area got together to hear speakers and discuss the problems of the high schools today. To organize a Bay Area High School Student Union and plan a fall offensive based around a nine-point program which deals with these issues:

1) An end to the tracking system which channels third world people and working class white students into factory jobs and the army. Education based on the needs of the people, not the corporations.
2) An end to racism in the schools, support for the struggles of all oppressed peoples, and third world students.
3) An end to male supremacy in the schools, such as channeling girls into home economics and business courses.
4) An end to the compulsory of the schools with the draft and ROTC.
5) Open admission of lower income people to all schools, colleges, and universities.
6) An end to all suspensions, expulsions and disciplinary actions which are simply another form of track­ing.
7) All police out of the schools. No interference in the right of students to form organizations and to distribute leaflets.
8) Control of the schools by the community, not the corporations and the police. The schools must serve the people.
9) Unity with our brothers and sisters in all the factories, the communities, and the colleges.

The union consists of four regions, the primary responsibility at each of which is to organize the schools in that region. The regions are San Francisco, East Bay, Marin and the San Francisco Peninsula. Together the regions will run the central office in San Francisco. For information about the Bay Area High School Student Union, contact (to R.O.C., 330 Grove Street, San Francisco 94102.

APOLOGY - We're sorry that this issue is shorter than usual, but we couldn't afford to print or mail a larger issue.

THE MOVEMENT SEPTEMBER 1969

HELP!

A LETTER FROM THE EDITORS

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But if none of these things happens this may have to be our last issue. It's up to you.

For struggle and revolution,
The Editors.
Laborers, Local 261, 18th and Shotwell Streets in San Francisco, is known to many as Mayor Alioto's favorite local, having been the most prominent labor support in his successful campaign for City Hall. That such support ($5000, initially) was garnered by a man with a known anti-labor background raises obvious questions: How? Why? "Why" is the easy half to answer.

Alioto's liberal facade depends on his public friendship with organized labor which0 by systematic exploitation of the city's working class and the erosion of the union members' rights and bargaining power. The union no longer represents its membership, and the membership is, in fact, without resources, city politics dominate the Local, and the politics of the International complement this arrangement.

Local 261 is the largest local in the California Northern District Council of the International. Local 261 is known to the International Hod Carriers, Building and Common Laborers' Union of America. In 1925 the International came under the control of Joseph V. Moreschi who retired that year at the age of 88. He was replaced by his long-time partner, Harry Drew of North America (AFI-CLC), formerly known as the International Hod Carriers' Building and Common Laborers' Union of America. In 1925 the International became involved in a labor dispute over the parameter at the time of Local 261, and in 1926 the International responded by expelling the local from its membership. In 1927 the International merged with the American Federation of Labor (AFL) and the International was reorganized as Local 261.

Even following the purges, a degree of militancy lingered on. The Local's autonomy was fought for in 1952 by the three most prominent leaders of the Local, Moreschi, who had been appointed by the International to consolidate his power, and Johnson and Evankovich, who had been appointed by the International to keep the Local under control.

The rise to power of these men is typical. Given the nod from higher up they moved smoothly into the political structure of the union. Gradually the autonomy of the locals disappeared and district and regional councils assumed the bargaining responsibilities of the locals. This removed any real control over wages or conditions from the rank and file membership. The Local, which had once had the battle of autonomy fought for in 1952, by the three most prominent leaders of the Local, Moreschi, and Johnson and Evankovich, was reorganized as Local 261.

A number of brothers went to jail. Hubert Humphrey spoke in the Mission district in 1966 during the Obrero's meeting shortly after he had been replaced by his long-time partner of the Laborers Union and was reorganized as Local 261. Humphrey's appointment was made in 1966 during the Obrero's meeting shortly after he had been replaced by his long-time partner of the Laborers Union and was reorganized as Local 261. Humphrey's appointment was made in 1966 during the Obrero's meeting shortly after the control of the Local by his willingness to do the bidding of Johnson and Evankovich in keeping the Obrero's in line. The job was not an easy one, but Humphrey was able to do the job successfully.

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By Terence Cannon

We told our friends we were going to Delano for the weekend. "Where?" they said. "What for?"

The movement wrote Delano off its political map in 1967 and moved on to campus fights, the streets, the draft and the Black Panthers. "Students are like a whirlwind," Cesar Chavez said. "They always have another cause to move on to."

Besides, the National Farmworkers Association has joined the enemy, the AFL-CIO; Delano was a non-violent movement, a union, a reform operation, the political handmaiden of the Kennedy machine.

The farmworkers stayed. They held no other cause to move on to. They were left to fight America's feudal agricultural empire alone, with the financial aid of the AFL and the political aid of the churches and the liberals.

The movement has come around now in the whirlwind path to recognizing the importance of America's workers and it is to remind us that the farm workers are workers fighting the most reactionary section of American industry that I write this article.

Delano is an administrative center. Little organizing goes on there. Threel sion hold the firing line, the national grape boycott headquarters, the health and welfare office and the staff of the union. For almost two years all activity has been concentrated in the boycott. The adobe brick cooperative gas station is of the union, the people who came up the "militant" days is in the husk of the union's political empire.

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**The Movement**

By Thorstein Smith

Financial booms in the Establishment are based on a balancing act between inflation on the one hand, and controls on the economy which risk running us into a recession on the other. But as the WALL STREET JOURNAL points out, that issue has already been settled. The average worker's purchasing power is still at a recession level even though his income is pretty near an all-time high. According to the Labor Department, the average non-supervisory worker in private industry with three or more years of service was $18.24 per week in April and his purchasing power is only about $17.50. But that's the average. On the other hand, total incomes have gone up about 5% since 1960.

Top braves, on the one hand, are making more every year--at least $13,000 a year. On the other, the working-class family is barely above the poverty line, and many are living on about $9 a day, and they are still having trouble putting food on the table. People aren't building homes, and there are 8 million of them. Yet in 1960 the Labor Department found that the average skilled worker makes, and that's less than one-fourth of the average.

The Establishment is in the process of getting harder and harder since the movements in the last 10 years have been national, and the Establishment is national. The Establishment has the power to control the nation. People aren't building homes because they can't afford to build homes. It's important to remember that the proposed collective working-class goods are going to cost money. It's not that the Establishment is going to get out of the way because they have to.
It’s been almost a year since the Democratic Convention, when thousands of young people came together in Chicago and tore up Pkg City for five days. The action was a response to the crisis this system is facing as a result of the war, the demand by black and brown people for liberation, and the ever-grewing realization that this system just can’t make it.

This fall people are coming back to Chicago: more powerful, better organized, and more together than we were last August. SDS is calling for a National Action in Chicago from October 8 through October 11. We are coming back to Chicago, and we’re going to bring those we left behind last year.

Chicago stands in one of the major symbols of repression in America today. It is there that masses of young people were raided, thrown down, and beaten to the streets. It was there that McCarthy kids saw their half-worn dream turn into the nightmarish attack of reality. The convention delegations were cut by the candel of Hubert Humphrey. It was then that the eyes of the world witnessed the slaughter of innocence.

But Chicago is also the symbol of struggle. It is where we showed the people of Vietnam that their enemy was our enemy. Where we showed that white people would no longer sit idly by while black communities were being invaded by occupying armies.

Where we physically challenged the bullshit and the enemy was our enemy. Where we showed that white people would no longer sit idly by while black communities were being invaded by occupying armies. Where we showed that enemy was our enemy. Where we involved, for the first time, a sizable number of working class youth, attracted to the militancy and seriousness of our actions.

Chicago is the place where thousands of young people began to fight back.

This year, we are returning to Chicago at the time of the trial of “The Conspiracy,” eight men indicted for conspiring to cause a riot during last summer’s Convention. One of those indicted is Bobby Seale, Chairman of the Black Panther Party. In the past couple of years, attacks on the black liberation struggle, and the Black Panther Party in particular, have escalated and made it clear that they intend to crush the Panther 21 and Ericka Huggens—The ruling class has made it clear that they intend to crush the Panther 21 and Ericka Huggens.

We are returning to Chicago to make it absolutely clear that the only way to fight repression is to escalate the struggle against the system that created that repression. Any attempt to stifle off, or hold down the level of struggle for fear of reprisals from the ruling class will merely communicate to the people, and to the ruling class, thorough weakness and lack of seriousness on the part of the movement. The effect of that perception of weakness would be infinitely more dangerous than the risks we now take—and we have to take more and more in the future—against the repressive apparatus of the state.

We are returning to Chicago to re-affirm the issues that brought us to Chicago last summer—the war, racism, the bankruptcy of the system—and to expand on those issues and up the ante against the ruling class. We will take action not only against the Vietnam war, but against the whole imperialist system that made the war a necessity. We will take action not only for immediate withdrawal of US troops, but in support of the heroic fight of the Vietnamese people—and oppressed people everywhere—and in support of the National Liberation Front and the Provisional Revolutionary Government of South Vietnam. We will take action not only to bring a just peace to Vietnam, but against the whole imperialist system—and in support of the heroic fight of the Vietnamese people—and oppressed people everywhere.

The leading imperialists of the world plan to meet in San Francisco in September to formulate plans to tighten their stranglehold on the throats of the people. The people have other ideas. During the week of September 15-19, 500 corporate leaders from over sixty countries will meet for the Fourth International Industrial Conference (IIC). At the meetings, high level executives plan to discuss the problems and techniques of the international expansion of multinational corporations. Although the Conference’s theme is “Closing the World’s Income Gap,” two hundred corporations will discuss repressive actions ranging from civil rights to Vietnam to the internal image of private enterprises. We are returning to Chicago to make it absolutely clear that the only way to fight repression is to escalate the struggle against the system that created that repression. At the moment, we are building a cadre of leaders for this action and we will be keeping you informed of what we are planning.

The scenario:

The action will begin on Wednesday night, October 8th, with a memorial rally for Che Guevara, who was murdered by CIA pigs October 8th, 1967. It will be a rally for Che and all other revolutionaries who have died in the struggle. On Thursday, October 9, we will join with young people throughout Chicago in an offensive against their schools, high schools, where Chicago Regional SDS has been building cadre through the summer, will develop joint actions with people from out of town around the idea of a “Jailbreak.” At community colleges there might be anti-imperialist actions rallly, building sit-ins on walls, to join other people in the city who are pigs staff. Secretarial schools, vocational training schools, automechanical and other vocational schools will all be hit. We need to keep tactical flexibility for these actions. But they could be some of the most important events of the week—focusing on working class schools and, at the same time, getting the word out to thousands of kids in Chicago about what the struggle is all about.

Either on Thursday or Friday there will be a women’s action led by groups of women from revo-

Continued on page 15

San Francisco

Kick the Ass of the Ruling Class

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Continued on page 15
A LETTER FROM SISTER ERICKA HUGGINS

I will waste very few words of my own because Ericka said just about anything there is to say regarding the fascist treatment, not only of herself but of all the political prisoners. This was written in prison on July 8th this year.

"Long Live the United Front Against Fascism! Dewa with the reactionaries of all kinds regarding the fascist treatment, be with you, I will try. I can envision as I write the people that have for each other. I can also see the faces of some who always rely on action through violence, empty, brutal faces of the people. I know the New York 21 organizers to clean up the surface while the inner structure rots. We need a revolution! All of our thoughts, each of our actions, should lead us to one real the stopping of the shit that fills the bowels of this country. We can no longer accept the senselessness of pain and brutality in this country. We must organize and form an everlasting United Front against capitalism, against imperialism, against racism, against fascism. We cannot allow the senselessness to continue to deprive us of the human rights. We must organize and form an everlasting United Front against capitalism, against imperialism, against racism, against fascism. We cannot allow the senselessness to continue to deprive us of the human rights. We must organize and form an everlasting United Front against capitalism, against imperialism, against racism, against fascism. We cannot allow the senselessness to continue to deprive us of the human rights. We must organize and form an everlasting United Front against capitalism, against imperialism, against racism, against fascism.

We cannot allow concessions from the federal government for the continual harassments and unwarranted brutality of the people. We cannot allow our children to be they Black, Mexican, Indian,لمع، Chinese or white to be massacred and degraded in America's degrading system. We cannot allow any more fighting, bombing and racism to continue down south. We cannot allow anyone, any longer, to drive the working class—the working class must drive the unions. Our fight must be endless to organize the workers of this country, to overthrow and change every assembly line in every factory. We cannot allow medical services in our communities to remain inadequate. We need more hospitals, more doctors, more nurses, and less reliance on medical garbage or birth control. We cannot allow the reformists to clean up the surface while the inner structure rots. We need a revolution! All of our thoughts, each of our actions, should lead us to one real the stopping of the shit that fills the bowels of this country. We can no longer accept the senselessness of pain and brutality in this country. We must organize and form an everlasting United Front against capitalism, against imperialism, against racism, against fascism. We cannot allow the senselessness to continue to deprive us of the human rights. We must organize and form an everlasting United Front against capitalism, against imperialism, against racism, against fascism.

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Editorial Note:
Within the Movement, debate rages over organizational and political strategy for the women's liberation movement. This debate rarely includes the voices of black women. So we wrote to six women, members of the Black Panther Party, about some of the issues raised by the women's liberation movement and the women's experience with women's liberation inside the Black Panther Party. (Technical note: A large space between paragraphs means that a different speaker is talking.)

We had hoped to have several other articles on women's liberation for this issue. When we received an article from some white women active in women's liberation, they recommended that people read "Hand in Hand" published in the June edition of LEVIATHAN. We expect to have an article from the sisters in the Young Lords Organization for next issue.

MOVEMENT: How has the position of women within the Black Panther Party changed? Have the women been treated with due consideration?

PANTHER WOMEN: Over the last year the Party has worked to change the traditional role of women in the Party and our nation. As a result of this work, we believe that women have been treated with equal consideration.

MOVEMENT: Do you think there is any cultural difference between the way women are treated in the Black Panther Party and in other organizations?

PANTHER WOMEN: We feel that there is a cultural difference in the way women are treated in the Party and in other organizations. In our Party, we believe that women should be treated with equal consideration.

UNITY IN STRUGGLE: We have often heard that the key to any successful liberation struggle is unity in struggle. How do you think this applies to the Black Panther Party?

PANTHER WOMEN: We believe that unity in struggle is essential to any successful liberation struggle. In our Party, we have worked to build unity in struggle by supporting each other and working together.

IMPORTANT ROLE OF THE BLACK WOMEN

MOVEMENT: How do you see the role of black women in the liberation movement?

PANTHER WOMEN: We believe that black women must play an important role in the liberation movement. They must be active in the struggle for freedom and justice.

CONTINUED ON NEXT PAGE
back because of this. This is one reason why the revolutionary practitioners, because of the repression they're suffering, can't take time out to go by our- selves to solve some of our tardiness. This would be just another dividing tactic as far as I can see.

WOMEN'S LIBERATION IN PRACTICE

I think it's important to recognize the dangers that separate women's groups from the community at large, because they're women's groups and there's a good chance that they're going to get off base in terms of what the primary struggle is. However, I think we have to be very careful in terms of condemning forms that are used in the movement. I think that there is room for special organizing of women. There are positive things that these kinds of groups can do; for example, camps, special places where there's primarily women, electronics and this sort of thing in terms of working class organizations, I think organizing cooperative enterprises to liberate the energies of women.

But, they are always facing certain dangers in terms of turning on themselves, in terms of becoming a self-service group, and in terms of the world is more limited. So, I think, while we are as PANTHERS, while we integrate the struggle of the brothers and sisters within the Party, we still will see how these separate women's liberation groups do their practice, and that's where our judgment of them will come in.

We have a phrase that says that the only culture worth having is a revolutionary culture. Now, our culture dictates that we become revolutionaries, irrespective of what the brothers say, because we say that on a position that furthers resolution and revolutionary practice. The women's liberation groups that are separating away from the Party (I think in Canada and there's some room for them) and in our judgment on whether there is or not, we have to judge them on their practice) should take extreme caution to see that we're not turning the people and like we said, it's a socialized liberation struggle and we can't operate as a whole.

If women's liberation is going to exist, it should exist with the goal in mind to change the world's perspective in terms of the world's perspective in terms of the world's perspective, that's already advanced are going to have to take a strong positive program, and that's where our judgment of them will come in.

WOMEN'S CAUCUSES

MOVEMENT: What do you think about all women's caucuses inside the organization? Some people say that within movement organizations there's male chauvinism and women must deal with it from a position of being separate. But we've come to realize that if it is bourgeois, Bourgeois Ideas are those which are perpetuated by the bourgeoisie class and in some cases were fighting against, but because we've come to realize all these things just recently, we're very much at it. So that whether or not we will become champions of women's liberation, whether or not we'll be able to expose the problem to other organizations towards women's liberation will come through practice.

MOVEMENT: One of the arguments that's been made is that the movement has failed to attract a lot of women...But if they fall into a special organization, if they're interested in the struggle of oppressed people, they're not interested in the struggle of oppressed people, and because of the intimidation that's found in a lot of political organizations, we fail to attract the other half because we don't organize. We have to get together to talk about their special problems to organize a women's liberation organization.

PANTHER WOMEN: I think our judgment of caucuses, just like independent groups, is going to be depend on whether or not they forward the revolutionary movement.

ROLE FOR ADVANCED WOMEN

Also for a person to use the argument that the struggle doesn't have to be organized in the organization. I think, is coming from a subjective point of view. Because if you say that they're interested in the struggle of women, is it not a man's struggle, it's not an attraction for a man or a woman, but we're here for the liberation of oppressed people, and they agree or are willing to support the revolutionary principles that exist. If they say that women who say that they don't want to come in because they agree or are willing to support the revolutionary principles, then that form is not viable. Again, their practice is going to have to tell—whether or not they further the revolutionary organization PERIOD.

PANTHER PROGRAMS

MOVEMENT: Do the Panthers have any specific programs directed at women in the community to get them involved in the struggle?
Once again the long arms of Fascism have stretched forth to ensnare a revolutionary fighter: to the cesspool known as the Oakland pig jail. Charles Bursey, our comrade in the struggle for the people's liberation, is now facing a life sentence for allegedly attempting to murder a pig during the “ambush” of Panther April 6 of last year.

The pigs are on a fast-paced time schedule to totally obliterate the Panther Party. Its leadership and members believe that fear of rising political awareness and organization among the masses.

This song and the leaflet printed on this page were used in demonstrations against Rockefeller’s arrival back from his “Fact Finding” tour through Latin America, in New York at Kennedy Airport. The song is to be sung to the tune by Brecht-Weill from Three Penny Opera, “Kanonensong.” The English text of the song begins, “Let’s all go barmy, let’s join the army...” etc.

Rocky!
the people hate you.
Rocky!
they’ll expropriate you from Argentina to New York.
They’ll take your Standard Oil, your Chase Manhattan Bank, all of your wealth and powers, protected by teargas showers.
The people now prepare themselves to set up a kangaroo court, judge, old-white, decrepit jury is nothing according to their twisted sense of law, order, and justice.

FREE CHARLES BURSEY!

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Ireland was the first European nation to fight a war of national liberation against imperialism. The Irish Citizens Army, organized by James Connolly, was the "first Red Army in modern Europe," according to Louis Montrose. Ireland has paid a terrible price for its 460 years of foreign oppression and national resistance. It is a partitioned country. The north (also called Ulster, the Six Counties, or Occupied Ireland) is united politically with England and occupied militarily by British troops. It is ruled by the British Parliament, which retains lesser powers (housing, justice and local government) being delegated to the Northern government in Stormont.

THE COLONIZED NORTH

Economically, the North is a British colony. It produces 1/3 of Britain's books, 20% of Britain's shirts. Harland & Wolff Ltd. is the North's largest shipyard. It draws from the same Protestant, petit-class, Protestant unionists, the Ulster Protestant Volunteers and the B-Specials. The Volunteers are a large private enterprise companies in the South are either all or mostly controlled by British and other foreign companies. The wealth produced by Irish labor is sent overseas, and the economy is ruled by people who have British capital, not the landlord class.

Where there is economic dependence, there is also political dependence. Several British policy decisions are made after England. When it comes to voting in the UN or the colonial struggles of the world, Ireland, once the leader of the anti-imperialist movement, limitates its imperialist masters.

The Six counties of the North are the most economically underdeveloped section of the Kingdom. The 26 counties of the South are the most economically developed section of the Kingdom. The 26 counties of the South and the 6 counties of the North have never been evenly divided by the boundary that was drawn after the Treaty by the "Reverend" Ian Paisley. Based on the economic base, the North cannot be separated from the South.

The present "civil rights" movement is based on these radical students, the discontented Catholic middle class and the misery of the Catholic poor. In 1968, the Rev. Dr. Martin Luther King, Jr. visited Ireland and called for nonviolence. The Northern Ireland Civil Rights Movement (Sinn Fein), a liberal group formed a year earlier, decided to begin demonstrations. In August, the first match to Dun- gavan, a town on the border, was called a "版权归原作者所有，未经许可禁止转载". The protest was stopped by a police barri- cade. The second match went to Derry in October and included a police riot. The Northern Ireland Civil Rights Movement carried through the Catholic parishes, beating workers and smashing into their homes. Barricades were set up in the streets and the people held out for three days until armed carri were brought in to smash the barricades.

In January, a student march from Belfast triggered another insurrection. The people of Derry defended themselves with barricades and molotov cock- tails. For a few days, Brigade in Derry became a liberated zone, off limits to the Unionist State, workers erected barricades, created their own militia, their own radio station, declared themselves a free city. Further militant demonstrations and occupations occurred in Newry where the unarmed transport of the police was captured and destroyed by local militants. Within three or four months, the Civil Rights movement has shattered the whole equilibrium of Ulster society and unleashed multiple con- tradictions within it. There has been a permanent political crisis ever since. (Peter Gibbon)

CRISIS IN COLONIALISM

The twinning of the movement was breaking. Prime Minister Terence O'Neill raised earlier elections as a vote of confidence, instead, he created a situation where the radical wing of the civil rights movement could clarify its differences with the Nationalists and the liber- alists and carry a positive program to the people.

The group that took this initiative was People's Democracy, a student-based radical socialist group. It developed a PD platform against gerrymandering and deprivation of voting rights, called for the immediate withdrawal of US troops, and the dismantling of the B-Specials. It also called for democratic control of public housing, etc. In a draft program of new housing, cancella- tion of mortgages, etc., the PD program was accepted by the central banks, an end to incentives to
industrialists, workers’ control of all factories, the transformation of large estates into cooperatives, and a massive program of segregation of Catholic and Protestant children into parochial and public schools.

People’s Democracy did not intend to win the elections, and much to their embarrassment they did win one, which sent a 23-year-old carpenter’s daughter, Geraldine Robinson, a Black mother of five children, to the House of Commons.

The FRAME-UP

Around midnight on July 14, 1967, police smashed into the premises of the Afro-Asian Bookshop, located in the Black ghetto of Buffalo, New York, and arrested Martin G. Sostre and his helper, Mrs. Geraldine Robinson, a Black mother of five children, who had lived in the Black ghetto of Buffalo for years. The shop had been the center of activity by high police officials during and shortly after the massive uprising in the Black ghetto in Buffalo, New York, in June 1967. Many Black youths had sought refuge in the shop because it met immediate repression; the Buffalo Police, who were given the mission of “securing the political prisoners” by the state’s terroristic actions, were the only disseminator of revolutionary Marxist literature, art, and music the Black bookstore had been the center of attention of the people who support us least, the small Catholic farmers (one of the most oppressed sectors), the Protestant and Catholic workers in developed areas, the skilled workers in developed areas, the Protestant and Catholic unionists (the largest Catholic unionists of New York State Prisons who have been imprisoned and the largest non-white guards of New York State Prisons who have been imprisoned), and the Black victims of the brutalization of police, the police and the police and the police.

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To this, adds Michael Farrell, “The idea of revolution,” says Earl Browder, “is identical to that which existed between the white guards and the Black victims of police brutality and the police and the police and the police.

.Ireland is one nation and has always been. As I write this, the worst fighting between British and Catholic and Protestant working classes. Only a socialist revolution, north and south, will unite Ireland once again.

It may be the first indication of a united Ireland once again.
Continued

...the condition for union membership appear to be unifying gratitude and loyalty to the officials. For Service graduates are used a body guards and guests at the meetings and in the hall.

As a result, the shop steward Orville Luster was present as a guest of the officials—uninvited by the membership in attendance. When a rank and file brother questioned the officials about this disregard for rank and file grievances, it was shouted down by Bud Johnson and threatened by the goons: the Youth for Service, the local leaders led by Joe Vargas, and a number of other leaders in the MCO. Immediately a series of articles appeared concerning the radicalism of the program's relationsh-

...it is up to the individual to show the similarities between the student movement and the union movement, and the relationship between growing technology and working conditions in the United States. A workshop political philosophy prevails among the union members. As long as they are working steadily they remain rather conservative and not readily mobilized around issues which reach far beyond the immediate. The pressing problem in the San Francisco local is the international's move to secure control over the union and local political apparatus. Any fight within the union must be carried to the community at large by all available means—the union is only one link in a chain of power dominated by the Mafia, and the political of City Hall must be evaluated in terms of these factors. The fact of brilliant rebellion being among the laborers across the country has thrown the powers that be on the defensive. They remain fully aware that if they lose control of the working class they lose control. Power to the People.

RADICAL POTENTIAL

Elemental within the locals may still be small, but their potential for growth is obvious in the fact that active rebel caucuses have formed in all the major locals of the International during the past several years and are gaining strength and momentum. This resurgence of union activism comes, among young workers—minority group members and women in our society and the American system than the plan{}

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Jaime Francisco

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THE MOVEMENT
The war home!
Continued from page 6

Lanuary collective all over the country. This will not be a demonstration or guerrilla theater attacking only the cultural images that oppress women (primarily middle class women feel this oppression, while working class women suffer more directly from the structure of male supremacy). This is the principle attack by class conscious women against institutions of imperialism and racism, combatting male chauvinism and male supremacy primarily by being an exemplar women’s fighting army.

Thursday night we’ll have some kind of rock-great

New Critics Press is a new publishing house organized by insurgent social activists and graduates of critical social science in various fields.

Scholar-critics are invited to submit manuscripts in any of the above categories. E-mail: newcriticspress@newcriticspress.org Translators of French, German and Italian are also invited to inquire.

New Critics Press
9 Washington Terrace
St. Louis, Mo. 63112

ACTION DOESN’T END OCT. 11
When we go to Chicago we should leave behind in every institution—hospitals, schools, shops—a contact person who can serve as part of a communications and bail network during the action. The actual organizations of such networks will vary, but the goal is the same: for us to establish our own communications so that people who stay home won’t have to rely on the bourgeois press for all of their information, and so that those of us who do come to Chicago won’t have to rely on “sympathetic” liberals for all of our bail. It is clear that today there is an ever escalating sentiment against the war in Vietnam. Working people know who pays for it—through taxes, inflation, repression. Young people know who fights in it—a 2.5 percent that keeps elite kids out so that poor and working class kids—and particularly black kids—are sent to Vietnam. And everybody knows who’s making money off of it.

Our task is to build off this anti-war sentiment, to place the war in the context of imperialism, to identify who are the real enemies of the people, and to move people into struggle against imperialism, white supremacy, male supremacy, fascism. The National Action is planned to do this.

The National Action is also part of a larger fall offensive against the war, and will include:

1) An action at the International Industrial Conference in San Francisco (see notice in this issue of The Movement).

2) The November 8 Movement, called by SDS, to attack the institutions of power in every city across the country.

3) The militant mobilization against the war in Washington, November 15, called by the New Mobilization Committee.

4) The Venceremos Brigade of people who will express their solidarity with the Cuban people by helping in the 1970 sugar harvest in Cuba. By doing off this action, we can move on October 8th with larger numbers and greater militancy than ever before to end the war in Vietnam and bring the war home! Venceremos Brigade

EXPRESS YOUR SOLIDARITY WITH THE PEOPLE OF CUBA, HELP HARVEST THE TEN MILLION TONS OF SUGAR. JOIN THE VENCEREMOS BRIGADE.
FOR MORE INFORMATION AND APPLICATIONS, WRITE TO:
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Pledge your allegiance to the PEOPLE, not to the flag.

Talk to your brothers & sisters & make up your own rules for principles and teachers.

If you think you're right, stand up and FIGHT!