

call for anti-viet war exam

Our government has decided it needs more soldiers for this "small" war in Viet-Nam; Congress has authorized the sending of an additional 400,000 men. It has decided it can no longer defer all students, and has begun to draft them off the campus.

But our very influential businessmen have personnel needs, too, just like our generals. Our businessmen need that steady stream of young administrators and managers and technicians and scientists that the multi-versity has promised to keep on supplying.

So between the old men who run industry and the old men who run the military, there's a friendly tug-of-war. We male students are the prize.

But business and the military have decided to be fair to each other about sharing us. Some of are not so bright, or perhaps have been lazy scholars. Businessmen don't need them. They can go be soldiers. The bookish among us can stay home and

enjoy the full-employment boon that the war has created.

To divide us up the government has decided to hold an examination on May 14, May 21, and June 3. All of us are invited to take part in this Beat-The-Draft exam.

AND THE MILLIONS OF US WHO TAKE THE EXAM WILL DO SO FOR ONE AND ONLY ONE REASON -- TO STAY OUT OF THE VIETNAM WAR.

Those who pass will have their 2-S deferment intact, at least for a while. Those who fail can start coloring themselves khaki.

WE WANT TO ASK SOME QUESTIONS OF OUR OWN.

What about all the guys our age who don't even get this chance? Those whose parents didn't have enough money to send them to college? Those whose background didn't even teach them they should want to go? Do we smell a little old-fashioned "class privilege" here? We know of a pre-law hotshot from Yale who said,

"Students are the brains of the country's machine. The machine needs its brains. Let the jocks and the dumbheads be the heroes." Blunt? Even a little sickening? But that's exactly the message of this Selective Service exam; If you're white and middle-class and a Dean's list kind of guy, relax. If you're not, fall in.

For another thing -- a lot of the guys who will take this test think the Vietnam war is a right kind of war, necessary and just and patriotic. We in SDS think it's a wrong kind of war, not necessary, not just, and not American. But what about you who think Johnson tells the truth? When your brothers are over there dying trying to do something you think needs to

be done, why are you back here at home trying to pass a test in order to stay out of it?

And a third thing -- in these tests, they're going to ask us to parade our knowledge of math, sciences, and language, our skills at reasoning and remembering. And on the basis of our answers to questions about poems and physics and geometry, we will or will not be "eligible" for the draft, will or will not be inducted, will or will not be sent to Vietnam, maybe to kill and maybe to die.

SO WHAT DOES GEOMETRY HAVE TO DO WITH THE VIETNAM WAR?

The government intends to train us to be killers if we fail its test . . . why doesn't it ask us what we think we'd

be killing and dying for? Why doesn't it ask us what we think the other side wants, and where they came from, and why they've been fighting against the French and then the Japanese and then the British and the Chinese together and then the French again and now us Americans, for more than 35 years?

When you kill a man, you kill a man. And we think you'd better know what you're doing when you do it.

THEN WHY DOESN'T THE GOVERNMENT LOOK FOR PEOPLE WHO WANT TO BE SOLDIERS IN THIS WAR? And if nobody wants to fight it, and if they can't persuade us, then why don't they quit trying

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Coordination Exam Program

The coordination of the Vietnam Exam Program will be through the National Office of SDS, 1103 E. 63rd St., Chicago, Ill. 60637. The NO can be reached (to order copies of the exam, for publicity material, for addresses and phone numbers of regional centers, for questions and comments) by calling person-to-person, collect at 312/667-6050.

The Vietnam Exam, and its distribution at the 1700 exam centers, is the national program. It is meant as a skeleton to which local chapters and groups can add program. The Vietnam Exam Program will get much national publicity, and will unite the protests at the exam centers for the maximum national impact. It should also be a very good vehicle for local publicity

for the local programs that you carry out.

The Exam is one sheet of paper, two sides, with about two dozen questions. Most of the questions are factual in content, and deal directly with the war in Vietnam. Others deal with the draft, and with the individual's reaction to it and the war. It will be similar in format to a college board-type test. It will be accompanied by an answer sheet of the same length which will cite references and give sources for further inquiry. If your campus is an examining center, your chapter should distribute the exam there. Other activities at the exam should be planned: demonstrations, vigils, speeches, teach-ins, lit tables, etc.

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Emergency Fund-Raising Bulletin No. 1

The recent National Council meeting authorized an emergency fund-raising campaign on the part of the chapters to restore SDS to a sound financial position. SDS entered mid-April with \$7500 in debts from its national, regional, and printing offices. Spending has been far from profligate; in fact, just about nothing has been done to make outreach possible. This debt, accumulated during the first four months of the year, comes out of a period when the organization built its services to the chapters, constructing regional offices and publishing New Left Notes, and neglected the kind of attractive national program that appeals to outside financial sources.

The goal of this emergency campaign is \$10,000. This will not only enable the offices to pay off debts, but as well to work confidently on the new projects that have been endorsed by the organization: the Vietnam exam program, the Freedom Draft, the SDS summer projects, the Radical Education Program, the new student-labor projects, new literature that has been held off for months by poverty, etc.

The N. C. resolved that a quota be assigned to each of the 170 chapters. These quotas are arranged roughly on the basis of \$2 1/2 per member, and can easily be exceeded. This office will publish an emergency fundraising bulletin for the duration of this campaign, every ten days. These bulletins will carry news and ideas from individual chapters, and will carry

in serialized form a catalog of fund-raising ideas.

FIRST STEPS

This week every chapter should appoint an emergency fund drive coordinator, and, because some of these accumulated debts are pounding at the door, chapters should start off by passing the hat at their business meeting -- or, better yet, at a public meeting you hold. Or both.

THE BATTERY

The battery of ideas includes

- * buttons & bumper stickers
- * parties
- * concerts
- * films
- * exhibits
- * name speakers
- * appeals to allied groups
- * appeals to well-heeled friends

In this outline of things to do, we will concentrate on those that can be done relatively quickly.

PARTIES

There are two types of parties that deserve consideration; one is aimed at the constituency of SDS and its friends, the other at better-off allies among faculty and the general community.

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new left notes

an internal newspaper of
students for a democratic society

1103 e. 63rd st.

chicago, ill. 60637

Vol. 1, No. 15 let the people decide April 29, 1966

Support SEG Protest

Alcorn A&M is typical of what might be called a "plantation college". It was founded in 1830 but became a Negro school only after the Civil War, when whites needed an excuse for preventing Negroes from entering Ole Miss. This was done with the tacit approval of the federal government, which allowed Alcorn to become the first Negro land-grant college in the country in 1878.

Like all Negro state colleges, it has remained poor in facilities and faculty, to the extent that until recently its accreditation has been provisional. . . Even now its standards are extraordinarily low, even in purely statistical areas. Ole Miss has one faculty member for each thirteen students, Alcorn has one for each twenty-two. Ole Miss has sixty books in its libraries for each student, Alcorn has fourteen for each. Alcorn offers degrees only on the bachelor of arts and trade professions level and many of its faculty lack advanced degrees. This state of affairs is only the final step in a totally inferior and almost totally segregated

educational system for Mississippi Negroes. As NAACP executive secretary, Charles Evers, said in a statement regarding the Alcorn situation, "Under this system Negroes run a gamut of inferior schooling, in which each level of inadequacy is compounded by the next and it is virtually impossible for the college to be more than a pretense." The situation is further compounded in cyclical fashion since almost the only job for which Alcorn graduates are considered qualified is teaching lower grades in Negro schools.

The Southern Student Organizing Committee is calling for South-wide Southern Education General Protest on May 4-6, in support of the Alcorn students. However, the SEG-protests should also be aimed at calling for both higher academic standards and more academic freedom for all universities and colleges across the South. Information on support activities, should be sent to: SSOC, PO Box 6403, Nashville, Tenn.

Alcorn A & M Report

The catalogue of Alcorn A&M College in Lorman, Miss. proclaims the college objective as being "to prepare students to live fully effectively, graciously and cooperatively in a democratic society while serving the people in the state." In the past few weeks the Alcorn campus has once again erupted in a series of demonstrations in an attempt to prevail upon the administration and the state to live up to its stated goals.

The student complaints comprise a catalogue quite different from the official one. Included are library hours, now limited on weekdays to 8:30 PM, on Saturdays until noon, and none on Sundays; the 9:30 dorm curfew for all women seven days a week, regardless of class; and a prohibition on male students meeting dates at their dorms. These grievances, along with students not being told the price of books they were required to buy and poor laundry service, had prompted the April 1964 Alcorn "sit-out", which led to the suspension of 1000 students, two thirds of the student body at that time.

Despite the extent of the 1964 protests, none of its causes have yet been eliminated. The present student out-

bursts were begun by the Student Movement of Alcorn College (SMAC), which listed 32 complaints including those of the earlier protests plus the low pay of campus employees, now averaging an estimated \$17 for a full week's work.

As well as the demand unmet after the 1964 demonstrations, the Alcorn students pressed for a series of new reforms. They asked that the job of handling soft drink machines be taken from the Alcorn President J. D. Boyd's wife; that a more equitable student loan system be introduced; that male students be permitted to escort dates to ball games, movies, and dances; that students no longer be expelled and that faculty and employees no longer be fired for participating in civil rights organizations; and that faculty be prevented from making sexual advances to female students with threats of course failures.

After agitation began, the students received support from Charles Evers, NAACP field secretary. Evers called a sympathy boycott of nearby Negro grade schools, which was claimed to be 99% effective. Evers presented a petition

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Boston Hospital Organizing

In Massachusetts the fifth largest industry is hospitals. As non-profit corporations, the hospitals are uniquely exempt from labor laws and consequently in most of the hospitals, there are no unions. Wages are low, with no job security, and working conditions generally scandalous. For many years, the larger unions showed no interest in organizing hospital workers. The struggle to organize them would have been too costly, they must have said, relative to their future dues.

In the beginning of April, Boston members of SDS were contacted by a few hospital workers who were interested in organizing an independent union local in their own hospital, and wanted help from SDS.

The hospital is a private non-profit hospital employing 400 people. The conditions for the workers are typical of many other hospitals. The pay is low for porters, cooks, and maintenance workers. The gross hourly pay is \$1.30 with little change of wage increases. There is no time and one half for overtime. Nor group insurance or pension plan. Most of the nurses and nurses aids are British, brought here through fraudulent advertising reminiscent of the human bondage system. The list of horrors could go on for hours.

The group of workers interested in forming a union is led by a white, Irish-Catholic X-Ray technician. A majority of the hospital employees are Negroes. The rest of the leadership of the union is divided about equally between whites and Negroes. The X-Ray technician has been interested in organizing a union, on and off, for the last 7 years. The union group itself has been working together in this hospital for about the past 4 months.

Representatives of SDS have been having many long talks with the hospital workers and participated in a small meeting at which **Hospital Workers And Patients Betterment Association**, was founded formally. The group is now circulating a petition inside the hospital, so far 150 people out of the 400 are reported to have signed it in a 4 day period. Union recognition cards were printed this week, and will be circulated in the near future.

The leadership of the association is completely inexperienced in union matters. The X-Ray technician has talked to the Teamsters and AFL-CIO in Boston. For a variety of reasons, he and the others decided on an independent local; one of the reasons was the disinterest of the BIG UNIONS in low paying workers. Another is that the hospital workers are just beginning to have ideas about unions that are quite different from the big business unions. They have just begun to toy with the idea of "what can the union provide to the members beyond higher wages and job security. They also feel very strongly that this is their project and they do not want it taken from under their direct personal control. Some discussions on democracy with SDS members are bringing to a head the subject of "leadership" and "democracy" Also they are organizing nurses and aren't sure how they could fit into an organized union of the AFL-CIO brand.

The role that students can play is crucial at this moment. It was the students willingness to participate actively and to build outside support which immediately catalyzed the organizers who felt at an impasse. SDS has committed itself to

- 1) giving technical advice and materials, i.e., mimeograph machine, paper, publicity skills
- 2) mobilizing outside picket lines
- 3) arranging support from civil rights, labor and religious groups
- 4) raising money
- 5) researching into the power structure of the hospitals
- 6) writing literature of the struggle.

So far the leadership of the nascent

union have welcomed active participation by students in its meetings. They are also very interested if this hospital is organized, of organizing all of the hospitals in the state. SDS might supply organizers to work inside these other hospitals, perhaps as soon as this summer.

Finally, and somewhat significant, the people involved with the hospital workers made it very clear what kind of group SDS was, including our opposition to the war. The X-Ray technician seems to have first heard of us from local 1199, a union of hospital workers in NYC organized in 1961-63 with civil rights help. Both the hospital

fbi investigates sds

FBI investigators have been uncovered inquiring about SDS activities at Yale and Wesleyan in the past week. At Wesleyan, they approached the Dean for a membership list, and were turned down. At Yale they asked SDS member's roommates for information about their activities, beliefs, and character.

Wesleyan SDS reports that their public statement on the inquiry has reinforced the chapter, and has shown up the FBI. The Dean's public attack on the FBI has helped that. 8 members of the chapter in a letter to the edi-

tor of the Wesleyan Argus stated that they had nothing to hide, suspected the investigation to be an outgrowth of their recent fast for peace in Vietnam, and exposed the FBI attempt to get their "information" by devious means.

The New York Times broke the story on Tuesday the 19th.

The FBI investigation, as reported in New Left Notes two weeks ago, seems to be nationwide and based on a general "checking-up" motivation rather than a specific political intention, at least for the time being.

The PLAN OF DELANO ...

Plan for the liberation of the Farm Workers associated with the Delano Grape Strike in the State of California, seeking social justice in farm labor with those reforms that they believe necessary for their well-being as workers in these United States.

We, the undersigned, gathered in Pilgrimage to the capital of the State in Sacramento in penance for all the failings of Farm Workers as free and sovereign men, do solemnly declare before the civilized world which our actions, and before the nation to which we belong, the propositions we have formulated to end the injustice that oppresses us.

We are conscious of the historical significance of our Pilgrimage. It is clearly evident that our path travels through a valley well known to all Mexican farm workers. We know all of these towns of Delano, Madera, Fresno, Modesto, Stockton and Sacramento, because along this very same road, in this very same valley, the Mexican race has sacrificed itself for the last hundred years. Our sweat and our blood have fallen on this land to make other men rich. This Pilgrimage is a witness to the suffering we have seen for generations.

The penance we accept symbolizes the suffering we shall have in order to bring justice to these same towns, to this same valley. The Pilgrimage we make symbolizes the long historical road we have travelled in this valley alone, and the long road we have yet to travel, with much penance, in order to bring about the Revolution we need, and for which we present the Propositions in the following PLAN:

1) This is the beginning of a social movement in fact and not in pronouncements. We seek our basic, God-given rights as human beings. Because we have suffered -- and are not afraid to suffer -- in order to survive, we are ready to give up everything, even our lives, in our fight for social justice. We shall do it without violence because that is our destiny. To the ranchers, and to all those who oppose us, we say, in the words of Benito Jurez, "El Respetto Alderecho Ajeno Es La Paz."

2) We seek the support of all political groups and protection of the government, which is also our government, in our struggle. For too many years we have been treated like the lowest of the low. Our wages and working conditions have been determined from above, because irresponsible legislators who could have helped us, have supported the ranchers' argument that the plight of the Farm Worker was a

"special case". They saw the obvious effects of an unjust system, starvation wages, contractors, day camps and sub-human living conditions, and acted as if they were irremediable causes. The farm worker has been abandoned to his own fate -- without representation, without power -- subject to mercy and caprice of the rancher. We are tired of words, of betrayals, of indifference. To the politicians we say that the years are gone when the farm worker said nothing and did nothing to help himself. From this movement shall spring leaders who shall understand us, lead us, be faithful to us, and we shall elect them to represent us. **We Shall Be Heard.**

3) We seek, and have, the support of the Church in what we do. At the head of the Pilgrimage we carry La Virgen De La Guadalupe because she is ours, all ours, Patroness of the Mexican people. We also carry the Sacred Cross and the Star of David because we are not sectarians, and because we ask the help and prayers of all religions. All men are brothers, sons of the same God; that is why we say to all men of good will, in the words of Pope Leo XIII, "Everyone's first duty is to protect the workers from the greed of speculators who use human beings as instruments to provide themselves with money. It is neither just nor human to oppress men with excessive work to the point where their minds become enfeebled and their bodies worn out." **God Shall Not Abandon Us.**

4) We are suffering. We have suffered, and we are not afraid to suffer in order to win our cause. We have suffered unnumbered ills and crimes in the name of the Law of the Land. Our men, women, and children have suffered not only the basic brutality of stoop labor, and the most obvious injustices of the system; they have also suffered the desperation of knowing that that system caters to the greed of callous men and not to our needs. Now we will suffer for the purpose of ending the poverty, the misery, and the injustice, with the hope that our children will not be exploited as we have been.

They have imposed hungers on us, and now we hunger for justice. We draw our strength from the very despair in which we have been forced to live. **We Shall Endure.**

5) We shall unite. We have learned the meaning of **UNITY**. We know why these United States are just that -- united. The strength of the poor is also in union. We know that the poverty of the Mexican or Filippino worker in

QUEENS SDS DEFIES NEWSPAPER BAN

Queens College (NYC) chapter of SDS came out with a newsletter April 13 which openly and intentionally violated campus house organ policy. The 4-page mimeographed newsletter, the **Activist**, said in a front-page editorial that it was in violation of several restrictions which it considered "null and void". Among the violations were that it dealt with non-SDS activities, was distributed campus-wide rather than to members alone, and carried off-campus advertising.

The editorial declared that "freedom of the press . . . (is) a right" and that they "regard all restrictions on the free expression and dissemination of ideas to be null and void".

The publication of the **Activist** comes after 7 years of struggle over freedom of the press at Queens college which began when 2 student newspapers were abolished and replaced with a single paper in 1959. Last year the administration passed stringent rules regulating the size, content and advertising of organizational "house organs" and ruled that they must appeal only to the publishing group.

Last month, several Student Association leaders began publication of the **Free Press** as an independent off-campus publication distributed at the college gate. A **Free Press** editorial welcomed publication of the **Activist** as a sign of "student desires to reform the College's publications policy".

California is the same as that of all farm workers across the country, the Negroes and poor whites, the Puerto Ricans, Japanese, and Arabians; in short, all of the races that comprise the oppressed minorities of the United States. The majority of the people on our Pilgrimage are of Mexican descent, but the triumph of our race depends on a national association of all Farm workers. The ranchers want to keep us divided in order to keep us weak. Many of us have signed individual "work contracts" with the ranchers or contractors, contracts in which they had all the power. These contracts were farces, one more cynical joke at our impotence. That is why we must get together and bargain collectively. We must use the only strength that we have, the force of our numbers. The ranchers are few; we are many. **United We Shall Stand.**

6) We shall Strike. We shall pursue the Revolution we have proposed. We are sons of the Mexican Revolution, a revolution of the poor seeking bread and justice. Our revolution will not be armed, but we want the existing social order to dissolve, we want a new social order. We are poor, we are humble, and our only choice is to Strike in those ranches where we are not treated those ranches where we are not treated with the respect we deserve as working men, where our rights as free and sovereign men are not recognized. We do not want the paternalism of the rancher; we do not want the contractor; we do not want charity at the price of our dignity. We want to be equal with all the working men in the nation; we want a just wage, better working conditions, a descent future for our children. To those who oppose us, be they ranchers, police, politicians, or speculators, we say that we are going to continue fighting until we die, or we win. **We Shall Overcome.**

Across the San Joaquin Valley, across California, across the entire Southwest of the United States, wherever there are Mexican people, wherever there are farm workers, our movement is spreading like flames across a dry plain. Our **Pilgrimage** is the **Match** that will light our cause for all farm workers to see what is happening here, so that they may do as we have done. The time has come for the liberation of the poor farm worker.

History is on our side.

May The Strike Go On! Viva La Causa!

Ed note: The Plan Of Delano was issued by the National Farm Workers Association at the start of the Delano-Sacramento march.

MSU Case Appealed

On October 12, 1965, during Michigan State University's annual Career Carnival, thousands of students were gathered to interview prospective employers, collect "Career Opportunity" brochures, and view displays. Among the potential "employers" represented at the Carnival was the U. S. Marine Corps, which showed training and battle films with dramatic shots of Marine aircraft napalming targets. Mingling with the crowd around the recruiters were 2 students bearing placards with pictures of children disfigured by napalm burns, while others quietly distributed anti-war leaflets to passers-by.

Four of the students--Albert Halprin, Howard Harrison, Fred Janvrin, and James Dukarm--were arrested on charges of trespassing (in the Student Union Building intended for their use), obstructing the "free and normal use of a University building" and violating a commercial advertising ban with their posters. The last charge was thrown out in their trial before a Lansing Justice of the Peace, at which N. Y. civil liberties attorney Conrad Lynn represented them. Having appealed their first conviction to the Ingham County Circuit Court, the 4 were again convicted on the first 2 charges, and Judge Salmon sentenced them to 10 to 30-day jail terms--considerably more

EMERGENCY

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For a party among friends, years of chapter experience have found that beer blasts reach their break-even point at \$1 per head admission. If the function is to build group solidarity, charge \$1. But don't pass it off as a fund-raising event. Of course, if you charge 10¢ a small paper cup for the beer, more money can be raised.

Friends of SNCC groups on many northern campuses have instituted regular 50¢ admission (more for soft drinks) dances in local auditoriums like the local Westminster House or the Hillel, and even with a local electric guitar or two these are thoroughly profitable activities. Many chapters have friends with esoteric rock and roll collections and can, by the discotheque method, both save money and improve on the quality of the local rolling stones. If the dance or party is a fund-raising affair aimed at wider audience, the wider audience should not be burdened with calls to boycott this or picket that: this often antagonizes people who thought they were going to a dance. Propaganda should be distributed subtly, if at all.

The other type of fund-raising affair is a very different matter indeed. A sympathetic faculty member is the best host, and invitations should go not only to faculty but to professionals, labor people, church people, and other allies in the community. The feature of the party should be an informed presentation of the SDS perspective or of a particularly important aspect of it. An experienced chapter member can sometimes do this; otherwise, an outside SDSer can be procured, either through the regional office, an ERAP project, or the national office. Generally, the bait of a fund-raising party will entice even the most recalcitrant SDS veteran into putting off a term paper or some other responsibility to travel out to your campus.

If you are arranging such a fund-raising event, it is critically important to not leave everything for the faculty wife to do. Chapter members can send out the invitations, help make cakes, pick up folding chairs, and help out in a number of ways. Be very honest about the organization's financial straits, but don't dwell on them to a needless length. A good way to articulate financial problems is to talk about various programs and activities of SDS in terms of what they actually cost. Some friends will want to commit themselves to a monthly pledge; pledge cards can be made up and made available at the party. A Sunday afternoon is a good time for this kind of affair.

severe than the mild fines to which they were sentenced at their first trial. Further, he denied them bail despite their stated determination to appeal the sentences. After 4 days, they were released when a higher court ordered the judge to set bail.

Michigan State has steadily maintained that it has no concern with political questions in the case, and is only concerned about trespassing. Since the demonstration however, a former CIA head has confirmed that MSU was under formal contract to the CIA to act as their front man in training the South Vietnamese secret police.

The case is now before the Michigan Court of Appeals. It may be necessary to take it to the U. S. Supreme Court to affirm the principle that freedom of speech and expression cannot be subordinate to local or state trespassing ordinances. Money is needed for printing briefs and transcripts, and to pay a second attorney. Contributions may be sent or further information obtained from the Michigan Free Speech Defense Committee, 215 Linden St., East Lansing, Mich. 48823.

maxwell taylor picketed

by Gary E. Delain

Tuesday, April 19, saw the largest peace demonstration ever held in Albany, N. Y. 75 pickets turned out to meet Gen. Maxwell Taylor when he came to speak at the invitation of the Albany World Affairs Council. This response is in marked contrast to the 6 leafleters who distributed an open letter to Robert Kennedy when he spoke before the World Affairs Council last October, during the International Days of Protest. (During the March IDP, Albany SDS sponsored a teach-in which drew an audience of over 300, and other teach-ins were held in Schenectady and Troy.)

The picket line was organized by Albany SDS without any advance publicity, in order to avoid any counter-demonstration: we didn't like the idea of having eggs thrown at us. SDS, which has about a dozen members at Albany State U., was joined by members of Women's International League for Peace and Freedom, Schenectady SANE, the Capitol District Committee of the Concerned, and the Rensselaer Polytech Committee for Concern about Vietnam.

Two counterpickets, both high school members of Young Americans for Freedom, showed up briefly.

Most area radio stations, one TV station (WTEN-CBS), and the Troy and Albany newspapers gave the demonstration coverage. Late evening TV news was grossly distorted, but the next day's early evening news had the

Alcorn A & M Report

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listing the 32 student grievances to President Boyd, who told him he would give it to the college Board of Trustees. No action was taken by the college on the complaints but twenty students were expelled for participation in the demonstrations and told by the administration that their transcripts would not be forwarded to other colleges. One student was expelled for no apparent reason. It was guessed that this action was taken either because that student has a beard or because he is a member of the NAACP.

In response to the harsh and intransigent attitude of the college administration, student demands have increased rather than lessened. They are now demanding that the State Board of Education be revised, that the 1000 students suspended in 1964 be permitted to hold student office, and that students have equal representation on the faculty - administration disciplinary committee, on which there are at present no student members.

SMAC began escalating its tactics.

Coordination Exam Program

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Secondly, contact other campuses in your area to make sure they cover their own exam centers. Tell them to call the N. O. if they need additional information or help. We should be able to greatly expand local contacts of the movement with this program. If you have no contacts at nearby campuses, your chapter can do several things to make contacts: You can leaflet with the call (printed in this issue) before the day of the exam, or you could view the counter-test as a means of gaining contacts on other campuses. If there is an examining center near you which will not be covered unless your chapter does it, you should make every effort to mobilize and cover it. This program allows us to go places where we have never made any contacts before.

Tell contacts you make to call the N. O. if they need additional information or help. We should be able to greatly expand local contacts of the movement with this program.

Before the Draft Exam itself (May 14), much preparation and groundwork should be laid. Here are a few suggestions:

1) Speakers, forums, panels, should

be set up to raise the issues of the Vietnam war, the authoritarian nature of the draft, etc.

2) Leaflet the campus announcing the coming of the exam, its undemocratic nature, the involvement of the university, alternatives to the draft, the nature of the war, the proposed Vietnam Exam, etc.

3) Contact other organizations and allies that should be involved. Peace groups, liberal churches, faculty, student government, community organizations, civil rights organizations. They should be encouraged to participate in the planning and carrying out of the whole program. Civil rights groups (with recent statements of SNCC & SCLC) and faculty deserve particular attention.

4) Freedom Draft Cards, available from the N. O., can be used to assert the point that the fight for freedom and humanity is not in Vietnam but right here at home.

5) Faculty and the university can be urged and pressured not to cooperate with Selective Service. That might mean refusal of universities to turn in grades or ranking, or even the abolition of ranks or grades.

6) Marches and demonstrations might be organized to draft board offices, home offices of congressmen and other decision makers, demanding that they take the test to demonstrate their competence.

Order offset plates to print your own exams from SDS-Chicago or copies of the exam from there or: (1) SDS, 942 Howard, San Francisco, Calif.; (2) SSOC, Box 6403, Nashville, Tenn.; (3) SDS, 49 W. 27th St., NYC, New York; (4) SDS, rm. 199, 1785 Cambridge St., Cambridge, Mass.; (5) SDS, 1212 Ohio St., Lawrence, Kansas; (6) NCC, 420 W. Washington, Madison, Wisc.; (7) Charles Uphoff, 705 Marine, Boulder, Colo. 80302; (8) Joe Weiner, 4415 Sanson, Philadelphia, Penna. 19104; (9) Paul Millman, Antioch College Union, Yellow Springs, Ohio; (10) Lee W. Smith, 507 19th Ave. South, Minneapolis, Minn.; (11) Pat Griffith, 112 Orchard, Ithaca, New York; (12) John Coyle, 610 Anchor, Beaumont, Texas. 77705.

Faculty Moves

The Inter-University Committee for Debate on Foreign Policy (IUC), the national coordinating network of the teach-in movement, has agreed to co-sponsor the Vietnam exam program. The faculty, in addition to some financial support for the program, are helping out in several key respects:

* An advisory board of faculty who have consulted in the preparation of the Vietnam exam has been assembled; names will be announced when the exam program is made public formally on Friday, April 29th.

* On several campuses, faculty are moving to administer the Vietnam exam in their classes on one day in May; the call to the examination of conscience, printed in this issue, can be placed as an advertisement in the college paper by faculty groups when they announce their intention to give the Vietnam Exam.

* At Michigan State, faculty and SDS students are preparing a teach-in for May 12th which will devote considerable focus to the issues of the university and the cold war raised both by the draft test and the recent disclosure of CIA involvement in Vietnam under the MUS aegis.

* A group of Chicago area faculty (142 to be precise) signed a statement opposing the use of grades as a basis for selective service selection. Our own Dick Flacks and other faculty held a press conference which received nationwide publicity. The statement is being circulated to all chapters of the American Association of University Professors. Some U. of Chicago profs are considering withholding grades. A group of Brandeis faculty have said that they would either withhold grades or give all A's. Please get faculty who are trying to move in similar directions to contact Prof. Flacks, Dept. of Sociology, U. of Chicago.

most complete and accurate coverage given in the local mass media. The only distortion was a report that a bearded picket, whose sign had been knocked from his hand by a World War II veteran, blocked traffic by lying down in front of the vet's car until carried away by two policemen. In fact, one picket stood in front of his car while a single policeman told the driver to get it out of a no-parking zone, then moved away to allow it out.

The Troy Record contained even greater distortions. After commenting on the "well dressed" audience which went inside to hear General Taylor, it described the picketers as "some 75 young men, mostly bearded... (and)... girls attired in beatnik fashion... begrudgingly moved aside when General Taylor moved by... As the General started his speech, the ring-around pickets shouted "Warmongers."

In fact, 50% of the marchers were over 30, most were well-dressed, and only 5 wore beards. The Albany Times-Union correctly reported that Gen. Taylor arrived and "without a word from either side walked through the picket line."

The Record story prompted a picket of the paper by 15 members of the R.P.I. Campus Committee for Concern about Vietnam the next afternoon, which demanded a retraction of the article. The reporter who wrote the original story promised a retraction, but as of this writing, no retraction has been made.

A boycott was called of the Student Union Building, to protest general conditions as well as exorbitant prices at the cafeteria. Several days later a wood frame building on campus was burned down by an unknown person, and cold water was poured on the bricks on an adjacent building by fire fighters which caused its destruction as well.

Because of administration efforts to crush SMAC, a new student group called United Student Movement (USM) was formed. USM put out leaflets and called for a mass meeting in the school gym, which was attended by almost the entire student body. After about 45 minutes, the dean of the college came in and dispersed the students. The following evening 600 students marched to meet Charles Evers outside the campus. All but about twenty returned to the campus soon after but were locked out of their dormitories and reported. It is believed that they will be expelled. One of the male students who was expelled that week received a letter from his draft board three days later

Maryland Freedom Union Organizes

Baltimore, Md.

While it might appear to those who have followed the civil rights movement through the convenience of the mass media that Freedom has finally come to the Negro, the view from the ghetto is quite different. After all is said and done, all the speeches made, and all the bills passed, the socio-economic condition of the Negro masses has remained the same if not worsened in the past five years.

Even though a strong spiritual identification with the freedom movement exists, it has not been enough to cause the slum dweller to participate intellectually and physically with it. This is primarily the fault of the established civil rights organizations which, for numerous reasons, have not raised and struggled around issues that in a "real" sense relate to the day-to-day existence of the ghetto.

Thus, if the movement wants to involve the ghetto in the freedom struggle,



it must begin to deal with a whole range of economic conditions that serve to keep the Negro in poverty. One of the most blatant is the fantastically inferior wage scale of black workers compared to white. The Maryland Freedom Union

(MFU) has been recently organized in Baltimore to remedy just this problem. Its plan is to organize primarily black workers in the retail and service industries into an independent and democratic union. The MFU will not rely on traditional union tactics, but will employ militant civil rights tactics such as mass demonstrations, sit-ins, and the consumer boycott.

Behind the concept of the freedom union lies some interesting theoretical judgments relating to the state of the established labor movement today. There is a strong bias among Negroes against the AFL-CIO, and good reason for it. Traditionally the black workers and labor have met in the context of discrimination, Jim Crowism, and a general lack of desire on the part of labor to organize Negroes. Where Negroes have been organized, they are generally used for dues collection and power bases for a bureaucratic labor leadership. Thus, if one wanted to gain support of the black community behind the organized drive of a union, the title of AFL-CIO would be one strike against him.

Yet, there are other reasons for setting up an independent union outside the pale of established labor, and these relate to tactics. There are two major ways a union organizes a shop. One is to force a quick settlement through direct action or the threat of it, and the other is to petition the NLRB for an election. In the case of the retail and service trades which employ the majority of black workers, these two tactics have an extremely difficult time succeeding. As for the first, the use of the strike, it must be remembered that the ghetto is a huge reservoir for unemployed and unskilled labor -- a perfect situation in which to recruit scabs to break a strike. And in the case of petitioning the NLRB, the board usually stalls around for about ten months before calling an election, by

which time most of the original employees have found new jobs and the whole momentum for unionization is gone.

Obviously, some new approach is needed, and this seems to be the black boycott. The MFU feels that if the Negro community can be organized to support the demands of black workers in the stores, then the threat of consumer boycott plus the strike should be enough to force the owner to recognize the union. The MFU, coming out of the civil rights movement, and specifically oriented toward the problems of black workers, has the chance to effectively organize the support of the ghettos where the AFL-CIO might have met with disinterest. It should also be added that the union will also aid in articulating consumer grievances about the prices and quality of goods found in the boycotted stores.

Early in Feb., the MFU took its first locals out on strike. These were nursing homes at which the workers earned between 35 to 60 cents an hour, with no overtime pay for a 55 hour week. Two weeks of picketing climaxed in a sit-in by workers, CORE members, and Hopkins students. Even with direct action, the owner still refused to meet with the union. By March, SDS members, active in the strike from the outset, set-up a committee to support the MFU. Taking initiative on their own, the committee

sponsored a picket line in front of the nursing home owner's house in the suburbs. The object was to show the man's neighbors and press that he made his money by exploiting black labor. The committee showed that he would have the discomfort of a picket line in front of his home, as long as he forced his workers to live in misery. That night, for the first time, the boss said he would meet with the union representatives.

The function of the student committee in the future will be to organize the student community of Baltimore behind the MFU. The committee will concern itself with fund-raising to pay for a car and rent in the union office, to aid in researching the entire retail business structure in the Baltimore ghetto, and, of course, to support the workers on the picket line. In addition, the committee will sponsor actions of its own, such as the past demonstration.

The potential of the MFU for succeeding in building a ghetto-based freedom movement is significant, and the reverberations throughout the north if it is successful will be worth watching. Students now have a chance of participating in something very real and potentially historically important. SDS'ers who are actively supporting the MFU, instead of just studying history, feel they have a chance in participating in its creation.

Charles Capper

Love Lord

You know Lord, I hate to see you bleeding and crying and mutilated all over, you know what I mean: all that stuff about all of us being created in your image I just don't figure how somebody in your image can kill somebody else like you, and like them. It's all crazy, Lord, real crazy. I saw you lord, just standing there and screaming and a crying and you were just a little boy -- maybe about seven years old -- your mother, she was just a laying in the ditch, dead. And your father, nobody knows where he is -- maybe in heaven, Lord. Are all the people who dies in Vietnam in Heaven, Lord? I don't know? Lord, they call it war -- they got a lot of strange names that they use when they talk about it: like bombs; bazookas; F-87s; carriers; naphalm; tanks; machine guns; and generals; and privates -- The other words are like: destruction; starvation; corruption; disaster; mutilation; killing like dead, Lord. Like dead in the name of what Lord? They tell me in the name of freedom, Lord. Now nobody ain't kiddin me and I know sure as hell that they ain't kiddin you. War is sick, Lord; and this war is real sick. Did you hear Lord, we're destroying the people and the things of the people we say we're helping -- and we got the world all jumpy and not knowing what we will do next. This here land of the free and brave which is so short of freedom is kind of telling everybody else how to be free. You know lord, other people don't like that. I think a lot of sickness comes from

so-called pride -- we call it prestige. I ain't interested in no prestige, Lord. I'm interested in peace, freedom, and truth, and justice and like human dignity, you know -- let the people decide for themselves. Something must be wrong somewhere, Lord -- We got men with guns everywhere, in Viet Nam, in Germany, in France, in Formosa, The Dominican Republic, in Watts. Are all those guns there to make freedom or to keep us from having freedom. I don't know, Lord, Do you? I know you know, and I guess we all kinda know. You don't make no freedom lord with guns. So Lord, I got to say to you that this prayer is about getting some real peace in the world. It's about ending the war in Viet Nam. It's about letting people make their own decisions. It's about how sick I feel about all those poor people and children who are burning up in rice patties over there or slums over here. It's about love. It's about you, because you are Love. It's about love between brothers and sisters all over this world. So Lord, let the screaming of the bombs be still this night -- the soldiers of both sides rise up and know one another as brothers -- the fires out -- the guns to speak no more; the children in your ever loving arms. Our country free at last and the people of the world free at last each the way they would have it. No more killing you, Lord. That would be good, wouldn't it. Love, Lord

Rev. Robert W. Castle, Jr.

in search of a radical identity

I am told that the "new left" is growing larger every day, that there are thousands of young radicals who are beginning to see "the light"? Where does it come from? This is an article concerned with the finding of "the light" and a search for a radical identity.

During my orientation to radicalism, I learned that in order to be a part of "the movement", I had to subscribe to a number of beliefs such as: The American Negro is still in bondage and most civil rights groups have become too conservative to bring first class citizenship to the Negro; the war in Vietnam is wrong, both morally and strategically; the slums of our urban areas are a result of the structure of our economy, and finally, "participatory democracy" is the form which the "new society" should take. I incorporated and integrated all these values into my personality; yet, I still felt that something was missing. What was it?

The answer was not difficult to find, for while I believed in all the above values, I did not formally belong to any group which sought to make basic changes in our society. Thus, I joined S.D.S. But after three months of attending meetings, participating in discussions and leading demonstrations, there was still an empty feeling which remained with me. Where was the answer which would satisfy me? I found myself at the University of Illinois, looking for it at the National S.D.S. Conference. I felt sure that it was here someone would be able to tell me what I could do in order to truly identify myself as an integral part of "the movement".

At first I was sorely disappointed, the first workshop, "Movement Coalitions with Liberal Forces", proved to be nothing more than a large group therapy session in which each person

got up and went through the process of emotional catharsis. Each individual rose and gave his pet theory, gripe, or some other bit of information which was irrelevant to the ongoing discussion. I became frightened. Why weren't they addressing themselves to the problems? Was it that they didn't know the answers and didn't want to recognize their plight? I began to feel isolated and apparently had nothing else to do, but seek out my little corner of society and live undisturbed by the ugly reality that surrounded me.

That afternoon I went to another workshop with little hope, maybe sheer desperation drove me there; however, it proved to be the most valuable investment of time I ever made, for it marked the end of my quest. After three long hours of discussing "What the New Society Will Look Like", I was able to clearly see that no one could present a picture of the ideal future society or how the transition would be made from our present society to a different one. Nevertheless, almost everyone agreed that we all shared some common values: "that the individual share in those social decisions determining the quality and direction of his life; that society be organized to encourage independence in men and provide for their common participation". (Port Huron Statement) Though it is true that these values are vague and hard to set up in working terms, it is not only a starting point, it is also a guiding light.

The question to be raised is "a guide to what". The answer came quickly; for it was at this point in the workshop that a young man, who had been at Watts during the riots asked me, "What are you doing?" What was I doing? I had to think: a demonstration here, a demonstration there, some ideas about a co-operative bookstore,

some ideas about a counter-university, some ideas about a community action project. Ideas were plentiful, but deeds were scarce. Was it true that I had only been practicing "participatory democracy" at S.D.S. meetings, and between mid terms and finals?

I returned home determined to share in those decisions that affected my everyday life and in those areas which I was not able to participate, to bring about some changes in the structures that were inhibiting me. In one month I have challenged the school system's right to program my life and won; I now have the right to explore areas of my own interest rather than rigidly following a course outline. I have been part of a unit that has challenged an entire institution's (for the mentally

retarded) policies, and procedures and have seen the changes start to come. I have challenged the commitment of a scholarship to work in an area which did not interest me; and though I needed the money, I valued the two years of my life more. I returned the scholarship.

What am I doing? I am attempting to live my life according to the values of a "participatory democracy", despite the seemingly overwhelming force of an unfree society. The obstacles I have met, have been many. The changes I seek come slowly. The satisfaction I have received is great. The life I am leading is full. The identity I have found is that of a radical.

Victor Goldman

propose draft action

The 'needs' of the expanding Asian war are felt in the cooperation of Administrators and profs with the grade and test-based method of the SSS for deferring students. This method and cooperation is objectionable for the following reasons (among others): 1) For administrators to make grades, ranks or transcripts available to local boards is to seriously distort the function of an educational institution. Grades and tests -- at best competitive measures of academic comprehension -- are thus used as the basis of deciding who shall live, kill or die. Making such decisions on the basis of competitive 'intellectual abilities' (really those who better serve 'the national interest') is to deny our common humanity; it is to institutionalize intellectual elitism into intellectual racism.

2) Cooperation with SSS grade/test based drafting brings the University closer into the war machine. The prosecution of this unpopular war (for 2-7 years) will probably bring agents of intimidation/repression into centers of visible dissent. Active university cooperation with SSS opens the door to HUAC--if only under the guise of checking possible obstruction of SSS procedures. The anti-subversive act that Sen. Eastland and the FBI are pushing for passage this summer will in all probability serve as both stimulus and excuse for a new witch hunt on campus.

3) Such cooperation with a grade/test based draft violates the Nuremberg principles of individual responsibility for "war crimes and crimes against humanity". The destruction of the Viet-

namese population amidst flames, gas and chemical warfare (see Eric Norden's article in 2/66 Liberation) by the U. S. government clearly qualifies. We must strongly attack administrators and profs who say "I didn't make the system, I'm only doing my job" or "I'm only doing what students ask". Students 'ask' under coercion of immediate draft; this seemingly democratic position is invalid and misleading.

4) Drafting students on the basis of grades, ranks or (Science Research Associates) nationally given tests tends to divide students among themselves -- given the illusion of 'safe' categories, students will be led and driven to tremendous competition. The question will not be 'multi-issue vs. single issue'; we will be lucky if we can talk to students between the library, lunchroom and bedroom. Vis-a-viz the administration, the individual student is in a position similar to a worker on the job, who needs the union shop for the protection offered by the power of the group. Students must press the demand that administrators refuse to make grades, ranks or transcripts available to students' local boards or else students will be in the impossible situation of bargaining directly with the federal government.

One good hope for mobilizing a radical student movement in this war is to organize large numbers of students around their collective, enlightened self-interest; to eliminate the divisions arising from drafting students by grades and tests. The means of doing

Free University at Ann Arbor: One Viewpoint

The free university at Ann Arbor grew up from a spontaneous and natural birth after a failure to force its emergence somewhat artificially last year. The natural history of its development does not concern us here, although at some later date it might prove useful to us to study it in some detail. What is important for us now is an understanding of its spirit because this is the way that we can come closest to defining its position in the world.

Sartre has said that existentialism is the last reprieve of the decadent bourgeoisie -- to which Carl Oglesby has added "and the free university is its home". Although this thought reaches out into several different directions with its nuances of meaning, its major thrust is directed toward one point: the withdrawal of individuals from history into their own world which is locked tight against the intrusion of historical significance. That is, it is a withdrawal into the world peopled by Lorca and Gricometti rather than the world peopled by those who are enslaved and starving -- a political abdication.

As far as I myself am concerned, it would be straining to deny, completely, this charge -- if it is a charge. Most of the courses in the free university are not immediately "political" -- some never hope to be. The free university is simply not a training ground for radical political activity. Is it then an abdication and a refusal to engage in the movement of history (if there is such a movement)? No -- most of us hold the belief that what we do as intellectuals, artists, scientists, etc. is ultimately important to the growth of a movement for radical political change. It is my belief, and this is shared by at least some of the other associates of the free university, that it is an imperative for us as people concerned with such change that we become engaged in intellectual "pursuit". It seems to me that social theory, ideology and strategy have never caught up with the modern and contemporary body of ideas in philosophy, psychology, art, poetry, literature, music, the film and the theater, etc. For example: Marx, say,

1840's-70's. One sees in his work and that of the rest of the radical movements of that time a reflection of the highest levels of intellectual perception and sensitivity in Europe of the 19th century (with some notable exceptions). While we, as political people, have advanced little in political thinking beyond Marx, the rest of the intellectual world has grown apart from us -- how else could we ask: how can artists be made relevant to our movement? The gap has widened to a point where we reflect only the defunct psychologies of the 19th and 20th centuries; though many consider "the movement" an "existentially motivated movement", our ideology has no relation to Nietzsche or 19th century phenomenology, let alone existentialism of our own period; and if it is possible at all to speak of a relationship between the art and literature of the 20th century and contemporary new left thought, it is only in the despair of the artist and writer who shares our concerns but is left only with our impoverished thought as a political program; there is nothing in our world of politics that answers to the new ways of "looking" that characterize the intellectual world of the last 50 years. It seems to me therefore, that rather than worrying about how we are to "use" the poet and musician, it is our need to learn

NADER ON THE NEW LEFT

The Radical Education Project points out the following comment from Ralph Nader, the critic of the auto industry that was published in the April 21 Villiage VOICE.

"Ralph Nader's fan mail comes largely from doctors, small businessmen, and little old ladies in Iowa. The New Left, that vocal bunch, remains largely mute. No supportive picketlines, pronunciamentos, invitations to speak. A total of two bids from students groups on American college campuses to hear from the young man, not many years their senior, who has made a frontal assault on a major American industry. Discarded hulks of autos, keys to the student movement's mobility, lie in the junk heaps off major Southern highways. 'At 22,' Ralph Nader has said,

this will be to build thru struggle in the institution where students live, a struggle for real power in their own lives based on collective self-interest and which will end the basis for the 2-S itself. Thru this process we can resolve the hang-ups that frustrate so many of us and build a movement that can win victories while establishing the basis for radical alliances with other insurgent groups (e.g. MFDP, Black Panther Parties, communions, growing trade union dissenters) for revolutionary change in America.

At our school, Roosevelt U. in Chicago, we have been working around this general outlook and program since early Feb. 1966. We began with a series of 5 leaflets. We circulated a strongly worded petition and have gotten over 500 signatures in a 3 week campaign. We have had a 'Vietnam, World Revolution and the University' teach-in and protest demonstration at Science Research Associates. Both successful (with 9 people sitting in on the Nuremberg Principle). Publicity has been extensive and reasonably fair.

from those who are more sensitive, who have a greater understanding of man and his world.

Yes -- it is not, however, to overlook that all this might simply be a manifestation of abdication. We become concerned that our ideology is not subtle, sophisticated or perceptive enough to create a decent society in the future. But these are problems that seem to have little relevance to the palpable facts of hunger, of racism, of war and murder. It should be obvious that I tend to believe that there is more to the free university than "opting out". Yet, the question remains a real and tormenting one for me. I write this only to keep the "mindless" from offering their usual glib answers -- on one side or the other. Sartre and others have argued that the key "struggle" of today is between existentialism and the new Marxism. If this is true, then the issues raised by the existence of the Free University certainly represent a front of that struggle.

About concrete facts: At this point the free University has 16 courses, with more promised. Information about them can be culled from the course booklet. I assume that registration is still open, and interested people who haven't enrolled should call me (663-8487) or Jerry Badanes (665-7327) for more information. Richard Horevitz

'who thinks of auto safety?' He did, his publisher, Richard Grossman, reminds him. But Grossman also says fondly, with a small degree of wonderment, 'He's the original Lone Ranger, and he doesn't even have Tonto.'

"The New Left is suffering from what I call the sidewalk syndrome," says Nader. "Too much heart and not enough mind. They know who's got the power but they don't understand how it works. They've got to roll up their sleeves and do some research. This is far too sophisticated and complex a society to think in terms of violent traumas. The men in power are legitimate and their deeds are institutionalized. Who to hold accountable for the brutality is blurred by the time and distance factors . . ."

NEW LEFT NOTES

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Vol. 1, No. 15 let the people decide April 29, 1966

Meeting attendance has gone from 8-10 in the Fall to 40-100 this Spring. Membership from 7-55. We have talked at other chapters and formed several new ones. We plan a regionwide demonstration and rally against the tests and the war on May 7, as well as several chapter demos on the first test date May 14th. Similar developments from Philadelphia to Portland and the emergence of growing faculty opposition (Iowa AAUP, 142 Midwest profs, 7 Brandeis profs, etc) have been tremendously encouraging. They point towards a national movement of potential power on the campuses.

Steve Baum, Regional Coordinator, Chicago Region SDS Earl Silbar, Roosevelt SDS

EDITOR WANTED

Galveston, Texas

True, your evaluation of a secondary school education is correct -- and your excerpt from the San Diego Patriotic Society sheet was quite convincing as to the ignorance of the general public, obsessed by "bureaucracy mystique" (to the point of adding willfully to that ignorance). However -- when attempting to enter the high school, one comes against a greater wall than the administration, biased faculty, etc. That wall being the high school student himself.

The student on this educational level (-- mark, a generality) is apathetic -- completely and willfully subjugated to the disease of the bourgeois conscience: desire of conformity and stability. The high school student is aware of the slightest threat to these values -- and is against any pressure to their foundations. A radical movement of political thought and action, especially to the left, threatens his entire system with collapse. Nor can one enact a transvaluation on a creature who has by choice and influence regressed to a point of semi-consciousness.

As for those who aspire to the point of political awareness they are soon branded as "beatniks", "intellectuals", "fellow travellers", etc. The administration aids opinionation through a course on Communism offered in all civics and "modern problems" classes. Those searching for "awareness" are soon submerged in the one-sided arguments -- falsely coloured to appear liberal.

As for the literature of the "new left", I regret to inform you that argument is easily placed against your own one-sidedness. So then -- if one is not apathetic one soon starts muttering "no one is correct" -- and may make the mistake of taking two extremes and flipping a coin to see what turns up. Right or Left? (I nearly joined the C.P. that way.)

Also another problem -- adolescents have a mania for hearing what they want to.

I can offer no suggestions as to how one reaches the high school. Perhaps one can only wait -- But then to strike at the root -- reach the wants of the students. (Many schools have "no smoking" regulations, etc.) Offer the student what he wants -- then perhaps we will gain activists.

For peace & freedom
Peter Ronne

VIETNAM EXAM

(Continued from page 1)

to force us to fight? After all, the thing about American democracy is supposed to be that the government belongs to the people. Or maybe things have changed? Maybe now it's the other way around? Maybe the real battle for democracy is right here in America?

THESE ARE THE REAL QUESTIONS? The ones that all of us have to think about. Because if we don't nobody will.

So we're going to pass out our own tests. Wherever the Selective Service System sets up its examination centers, we'll be there with our own exams. Ours will ask you questions about the war -- fair and objective questions -- and about how you see your relation to it, and what kind of government ours has become. And you will have to "grade" our test yourself -- and decide whether you know enough about the Vietnamese to take some day the personal responsibility for their death.

Passing our Vietnam exam won't get you a deferment from the Army. Failing it won't put you in a jungle foxhole. But maybe thinking through some of our questions will make you a little shakier, a little freer -- and a little prouder of your own conscience.

The dominant feature of the federal budget proposed by President Johnson for fiscal 1967 (July 1, 1966 - June 30, 1967) is the record defense expenditure, totalling nearly \$61 billion, which is 42% of the total proposed federal expenditure (more than 53% of the administrative budget, which comes to 112.8 billion). Only 5 countries in the world have an entire national income annually larger than our proposed defence outlay. The President would like to spend \$10.3 billion on Viet Nam alone, an increase of 119% over this year, and up 10,200% (from 100 million dollar) compared with fiscal 1965.

In fact, as Johnson proudly pointed out, looking only at expenditures not directed at Viet Nam the Federal budget now requests virtually the same expenditure as we have had this year. Partly because of efficiency measures, and partly through a substantial \$1 billion cut in agricultural expenses (designed to turn over to private hands and profit the financing of farm home mortgages), the government has found some \$2 billion more to spend on all administration and program for health, labor, education and welfare, bringing the total there to about \$13 billion. While Johnson and others admire the stability of Federal expenditures (except, they say, for the temporary aberration of

massive U. S. troop and bomb commitment abroad), the fact remains that large portions of American cities and rural areas remain slums, the people in them remain poor and jobless, and the President suggests only marginal financial commitment to combat these economic realities. And the money which does get spent goes largely into irrelevant programs, heavily bureaucratized from the bottom up and mis-directed from the top down.

In the President's Annual Economic Report to Congress, Mr. Johnson declares that "the economic costs of Viet Nam im-

much discussion of another income tax cut. With current taxes, and without Viet Nam, there would be nearly a \$7 billion surplus. That money would almost surely not have gone to the poor, but would have been given back to wealthier Americans through an income tax cut, which benefits upper income groups but not the poor, who pay little if any income tax. But now that we have the escalation, and seem to need tax increases, the President suggests raising the excise tax, a regressive tax which places a heavier burden, compared with income, on the poor.

U.S. \$\$\$ Bill Knocked

by Michael Zweig

pose no unbearable burden on our resources", and that "our prosperity does not depend on our military efforts." Both of these statements are true, but both hide crucial distortions in America. While we could fight in Viet Nam and have massive domestic social expenditures as well, to do so would require higher taxes, and to do so fairly would require a substantial redistribution of income through the tax system. The political and economic force of American wealth stands in the way of this course of action. In fact, before escalation in Viet Nam increased our expenditure needs, there was

The tax on telephone calls will be borne most heavily by the poor, except for those ADC mothers who are not allowed to have a telephone at all according to welfare rules.

It is also true that we could have an equally impressive aggregate prosperity without military expenditures . . . but the income gains and profits would go to different people within that aggregate. There would again be a redistribution of income if money now spent for military purposes were spent on urban and rural development, hiring those who are presently unemployed, educating those who are presently

ignorant. There would be a redistribution of profit away from Martin Aviation and other large national concerns to hundreds of local small businesses and contractors who, like the poor and unemployed, are no political match in Washington in combat with huge corporate interests there.

While the President is correct in saying that the country is not financially overburdened by militarism in the aggregate, his words hide a grotesque and inequitable distribution of income and profit within the aggregate. These distributions are indeed supported by militarism and a financial reaction which holds that privately spent money is "better spent" than public funds. Elsewhere in the Economic Report the so-called "wage-price guidelines" are discussed. The guidelines were promulgated in 1962 in an effort to increase price stability by urging unions not to demand wage increases in excess of aggregate advances in productivity. Strictly followed, one of the effects of this policy is to freeze the relative share of national product going to labor in wages and salaries (although other measures in fiscal policy might work for redistribution). The "guiding" productivity advance was to be computed by taking the average of the immediately preceding five years' annual gains which, in 1962, was 3.2%. Labor was therefore urged not to demand wage increases of more than 3.2% per year. But now, using the same formula, the average of the last five years' productivity increases is 3.6%. In order to prevent labor from demanding at least its fair share to remain relatively as "well off" in the aggregate, the President now declares that the guiding average must be a twenty year average, which conveniently turns out to be 3.2% again. In short, labor will be condemned for demanding wage increases quite within their immediate productivity increases. Partly because of the political and economic strength of American wealth, and partly because of the academic economic analysis which largely serves it, the present budget and Federal fiscal programs reflect and strengthen a U.S. economy which is little short of miraculous in the aggregate, but which is distorted internally, providing hardship and unjust inequality in its detailed operation. The political power and academic resources of the left must be increased thousandsfold to change this conclusion.

San Francisco Summer Workers Needed

The San Francisco regional office is sponsoring a summer project involving approximately seventy-five people and emphasizing broad programs of political activity and research. The plan is to place people in a wide spectrum of activities and to offer a concurrent educational program which will provide opportunities for them to evaluate, modify and construct alternatives to these activities. Several major characteristics of the project are: 1) that it be highly structured, 2) that it involve a broad range of experiences and 3) that it emphasize daily discussion and evaluation of work.

The project will include both SDS-initiated projects and previously established non-SDS projects. Suggested SDS projects include: 1) research on the Third World, local and state power structures, and labor unions; 2) FWA boycott work, working out of an SDS community center in an integrated and largely student neighborhood, and labor organizing; 3) work in the Regional Office including summer project co-ordination and the mechanics of general office work including publication, fund-raising, bookkeeping, etc. Non-SDS sponsored projects include work with liberal churches, war on poverty groups, trade unions and liberal political campaigns.

People placed within projects would work about thirty hours a week on those projects; a comparable amount of time would be spent in discussions, classes and seminars designed to place the variety of daily experiences into the context of the radical perspective. In addition, a more formal and structured set of courses and research projects will be offered on topics from power structure to imperialism to chapter organizing.

Aside from the educational opportunities in such a program, real possibilities are created for dialogue with politically concerned people outside the student movement. Instead of criticizing from afar such activities as peace cam-

paigns and the war on poverty, we could attempt to affect directly their politics and rationales and establish greater liaison with groups sharing some of our concerns and values.

Outline of Programs

I. SDS Independent Projects
A. Research (projects to be determined by project leaders and participants)

1. Foreign policy: Vietnam, S. Africa, L. America, entire Third World possibilities; history and development of colonialism; history and development of American foreign policy.

2. Local and state projects: How does local and state government work. What is it responsive to? Who has the power and why? Corruption as a power.

3. Expose: War on poverty, BART (rapid transit), police expenditure of public funds, workings of local unions, universities, etc.

4. Labor: History of various unions, identifying and describing insurgencies. What are various unions doing now? Which appear to have radical potential and how might it be developed?

5. SLAC (small liberal arts colleges): Research on the structures (i.e. faculty, administration, student, trustee interrelationships), the collective personal experiences of the students (e.g. constant pressure, the drug scene, etc.), and a clarification of the relationship between these structures and the collective personal experience. Why do progressive ideas become institutionalized? Why do students use the community but not participate in it?

6. California farm labor: Farm Labor history (with special emphasis on the 1930's and '50's), an assessment of student involvement in the past, present and the future, and a political assessment of farm labor attempts now underway.

B. Organizing

1. New School/Storefront (SDS community center): organizing in an integrated neighborhood with a large student

age population, setting up classes and forums in SDS New School, study of history and techniques of radical theatre, working with student problems in the community (rent, jobs, etc.) and on the campus (free universities, etc.).

2. Adult organizing: Helping to establish Citizens for a Democratic Society chapters in the Bay Area. A combination of community work, administrative help and working on research and direct action programs.

C. Administrative, Service

1. Co-ordination of various groups doing related work locally and nationally. Setting up intra-project seminars and discussion groups; taking responsibility for communication conferences.

2. Mechanics of publication of papers, newsletters, etc.

3. General Office: fund-raising, publicity work, bookkeeping, lit orders, information bureau.

II. Non-SDS programs: SDS project members will be working in the following areas.

A. Liberal, church and neighborhood groups: While concentrated in the Haight-Ashbury area, groups exist throughout San Francisco which have been involved in various forms of action over the year ranging from defeat of a freeway proposal to work on the grape strike to establishing neighborhood councils. Work in such areas as community organizing, administration.

B. Labor: Working with small, struggling unions in more or less non-unionized industries such as laundry and restaurant workers, employed students, teachers; working with insurgencies with established trade unions such as the ILWU or the UE, as well as with growing peace caucuses in AFL-CIO unions.

C. Liberal political groupings: Political pressure groups such as the California Democratic Council, the Californians for Liberal Representation, the Friends' Committee on Legis-

lation and AFT lobbies. •

D. Vietnam Protest: A number of groups and individuals have called for intensified activity aimed at developing grass roots protest against the war. Project members will be placed in two kinds of activity:

1. Peace campaigns; at the local, state and national level candidates in San Francisco have made opposition to the War a central part of their campaigns. Work will include research, precinct activity, and provide first-hand experience in the operations of liberal electoral campaigns.

2. Neighborhood groups: A number of neighborhood based Vietnam groups have been active in the Bay Area over the last year. Activity has ranged from marches to town meetings to educational programs. Work would be in these different areas.

Living arrangements would be made to allow for maximum informal discussion, relaxation and privacy. People of diverse experience and project assignments would be housed together.

Community is an idea more often discussed than realized, but we feel that communities could be created within the housing structure. We will be renting several six to eight room flats, with eight to ten people in a flat. This means two people in a bedroom, a kitchen and at least one living room. We would encourage people to eat together, partly because it's much cheaper and also because this provides a relaxed, informal atmosphere in which to get to know one another. Many projects in the past have been criticized for making no allowances for individual privacy but these flats will be large enough to avoid that problem. Personal conflicts arising in communes over such things as cooking, cleaning, noise, etc., can be avoided if people are aware of these problems and make an effort

(continued on page 8)

ERRATUM.

It was reported in the masthead of last week's NLN that Jim Russell did the editing. That is not the case. Bob Speck performed the editorial judgment. The issue prior to that one was done by Arlon Weissman.

The box on the front page stated that no experience was required for the position of editor. This was incorrect, we would prefer applicants to have some experience. The article titled "The Movement and Money: Kissinger Asks Contribution" should have noted that it was written by C. Clark Kissinger. The article "Poor Tell It Like It Is" should have noted that it was written by Paul Booth. The articles titled "Urge Political Action", "Educational Proposal", and "National Chapter Workshops Planned", were all passed by the NC and should have been so noted.

POLISH SOCIALISTS JAILED

We have received a letter from a group of well-known Berkeley radicals (Paul Jacobs, Franz Schurmann, Saul Landau, Hal Draper, Robert Scheer, Jerry Rubin and Jack Weinberg) appealing to members of the left to use their influence to protest the conviction of a dozen Polish socialists for publishing a pamphlet attacking the regime as a bureaucratic dictatorship and calling for a return to "proletarian internationalism" and a workers' democracy based on factory councils. The defendants, who include the son of a former

Communist foreign minister, a historian, an economist, and a trade union official who had spent 18 years in prison in the Soviet Union as a Trotskyist, were given sentences of 3 to 3-1/2 years each. At the trial of the first 6 of the group, courtroom spectators joined the handcuffed defendants in a protest demonstration, singing the "Internationale" and giving the clenched fist salute.

A copy of a letter sent to the Polish embassy in Washington was enclosed with the memorandum on the case. It

DEMOPOLIS PROJECT

by Becky Brenner

Demopolis -- an unusual name spoken in conversations over coffee, a distinctive name on a map of Alabama, a white and black highway sign, and then finally a reality -- a small town strangely cut off from the rest of the world by a wall of pines and a sea of green hills -- this is what I saw: the doctor downtown, who had two adjacent doors to his office, one labeled "Whites" and the other "Colored"; a modern, air-conditioned white high-school and a Negro rural shanty-school with an outdoor water pump, no playground, one outhouse, and iron stoves for heaters; and downtown unpleasant stares from congregating white people. I saw all these things and many more. I met poverty for the first time, in all its unavoidable filth, in all its vicious hopelessness. I saw myself and faced my own prejudices and preconceptions.

My experience in Demopolis? Life-changing. It is neither glamorous nor glorious, but subtle and painful. No longer can the needs of these subjugated people -- and all people like them white or black -- be ignored.

It is difficult, if not impossible, to understand what the Negro experiences when surrounded by such conditions as these. A college student feels angry and hurt because his parents tell him no about something for no apparent reason. This feeling of wanting to shout, "But that's not fair!" is the feeling the Negro must cope with every minute of his life. I suppose the most stirring experience I had was in talking with

those Negroes who have lost much or all because they have been active in the movement. A man loses his job, any hope for a future job, his home, the land he and all his ancestors were raised on for generations, tolerable conditions in which to raise his children, his contact with life-long and now far-away friends, and, ironically enough, the desired approval of his "white folks" -- all in the world that is precious to him except his family (and in some cases this too, from outright harm by the whites), and yet he is not afraid to take a stand for his rights. Surely he above all other people knows the need to do so. It is people such as this that now live in a community of Negro families not far from Demopolis in tents and survive only on a day-to-day basis.

Now that I am back in Austin, Demopolis seems to be as far away as another planet. Yet the same sun that shines through the trees here in Austin warms the roof of the Klansman in Demopolis. It is hard to imagine these two places as being almost side by side on the face of the earth, just as it is hard for many people to imagine two races -- black and white -- as ever being side by side. But they will be someday, and we are going back to Demopolis this summer to help make it a reality. The primary opportunity for this to become a reality will be faced at the polls at the coming Alabama elections. The need is great in Demopolis for those eager to make porch-to-porch contacts with Negroes, who greatly desire knowledge of what

is signed by 100 faculty members, students and others in Berkeley (including most of the prominent leaders of the Free Speech Movement, Vietnam Committee, Peace/Rights Organizing Committee, teachers' union and SDS, as well as the executive committee of the Berkeley DuBois Club) and states that the signers "... who have protested and will continue to protest violations of freedom in our own country, and who are engaged even now in defending the civil liberties of American dissidents such as the W. E. B. DuBois Clubs... are appalled that the Polish citizens Hass, Modzel have been sentenced to imprisonment for the exercise of political rights which we regard as elementary. We protest this repression of freedom. We demand that the defendants be released and that their political rights, including the right to distribute literature of protest and organize political opposition, be affirmed."

The memorandum points out that the Polish government is particularly sensitive to outside criticism, and hopes that letters of protest, as well as demonstrations at Polish consulates and trade and travel offices, will underline the principled nature of the protest.

to do with the slip of paper that assures them they are registered to vote. It is true that 88 per cent of the Negroes of voting age are registered, but so many of these will not go to the polls because they lack knowledge of how to read the ballot.

In addition to combating voter education, there will be those in Demopolis Project who will be at the disposal of the community Negro leaders, as they help themselves. One such case is a Negro kindergarten that has in the past not functioned through the summer. However, this summer the Demopolis Project will provide the funds so that the kindergarten will continue throughout the summer. Transportation will be provided for rural children, who normally would not have this life-forming opportunity. No child will have to pay. The Negro ladies who teach during the usual session will continue to teach this summer. White students will aide these teachers whenever needed. Collected equipment will be donated to this kindergarten in exchange for the priceless experience (continued on page 8)

Wilson Ave.

By David Puckett

Imagine people with a strong belief
Without a home or job and no relief
Think of a street seven blocks long
And of countless people who just drink and roam

And of children out in the cold
With no one caring and no one told;

Of mothers who hustle men every day
So their children's head at night may lay.

And of parents who aren't working hard
Branding their children as criminals-at-large

Or those parents who are working nights
Whose children give beer parties with delight.

Meeting up with people without education
Dedicated talk but no dedication

Kids are walking Wilson, can't read or write
But just interested in drinks and fights

Building standing dirty, filthy and old
With broken windows and stinking toilet bowls

High price rent, without gas and lights
But eviction, if tenants buck and fight.

No place to go -- haven't any family ties
Just seven starving kids and their cries

Can't get them on the A.D.C.
Haven't been here a year, you see.

For the slogan stands on Wilson Street
Every man fights to stay on his feet

So Daddy doesn't get it in the end
Just his little Mommy and the other ten.

Didn't come to this town to stay long
Just came for hoping to prolong

With starving kids and no possessions
Here we stand -- in another depression.

David Puckett is from Appalachia. He now lives in Chicago's Uptown where the JOIN Community Union is located.

dialogue on strauss

David Strauss' letter (New Left Notes #2) clearly illustrates the need for more discussion of an "ideological" character in SDS. I found the San Diego statement somewhat confused and impractical, but reflective of a solid appreciation of the indivisibility of freedom and of revolution. Brother Strauss' letter seems to reflect a feeling that the values for which we fight, and the fight itself, stop at the borders of the United States.

I don't think so. I think we win everywhere or nowhere. I'm not interested in the revolutions in Viet Nam and the Dominican Republic not just because American troops have intervened there, but because they are part of a worldwide struggle for freedom and democracy, which we are also part of. I protest the U. S. intervention because it is one of the few ways I can aid the revolution in those countries, and to help more people understand the nature of the struggle.

I protest the jailing of Sinyavsky and Daniel because it is one of the few ways I can help the opposition in the Soviet Union. I put less energy into the Sinyavsky-Daniel protest only because there is manifestly less that I can do about it, and because it's necessary to concentrate on the enemy nearest at hand.

The last point should be made clear. Protesting the imprisonment of Sinyavsky and Daniel can't be counterposed to supporting the grape strike. They are both activities in support of human dignity and freedom, both part of the same revolution. The only difference is that we are able to strike harder and longer-lasting blows in support of the grape strikers. Just as we realize that we can best oppose U. S. foreign policy by building a domestic social movement to eliminate the roots of oppression and exploitation at home, so we realize that a radical change in America is the best impetus we can provide for radical change in the Soviet bloc. If we are internationalists (as I believe most SDS members are), at the same time we realize that there is more value in struggle than in "correct" resolutions, and that you only come out of a fight in one piece if you first stop the man immediately swinging at you.

I think it highly possible that what underlies the seemingly "isolationist" attitude of many SDS members toward struggles for freedom in the Soviet bloc is a feeling that somehow the governments of the "socialist" countries are our allies. They are not. If they give support to revolutions and democratic movements, it on the same basis that the CIA occasionally

does so -- in hopes of hurting and embarrassing their enemies, or of gaining control over those movements. Bro. Strauss mentions the prisons of Spain. Some of us haven't forgotten that one of the reasons Franco came to power was the insistence of the Soviet government on the suppression of anti-Communist leftists (anarchists and Trotskyists) as a precondition of aid to the Spanish republic. (They later extracted full payment in gold for every bullet sent in the niggling aid they did give. With that kind of "ally", you need few enemies.)

Soviet foreign policy, like Soviet domestic policy (and like the trial of Sinyavsky and Daniel), has one central motivation: the preservation of the power and privileges of the bureaucracy. When a government jails a man for publication of a critical essay abroad, it is because that government is deathly afraid of criticism and of "its" own people. The real force for social change in the Soviet Union is not, as the San Diego letter implies, the "new wave" of writers and artists. It is the Russian people themselves, and it is to them that we extend our support when we protest the imprisonment of Sinyavsky and Daniel.

Tom Condit

EDITOR NEEDED!!

New Left Notes needs an editor.

experience is required

Apply: 1103 E. 63rd Chicago, Ill.,

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BERKELEY, CALIFORNIA

David Strauss' letter on why the defense of Sinyavsky and Daniel, convicted Soviet authors, should be postponed is distressing. Those of us who were arrested in the FSM sit-in last year and took part in the Berkeley demonstration on behalf of the writers felt a particular commitment to do so in light of our profession of standing for free speech everywhere, even in Russia.

Further the content of the writers work concerned us. Tertz's book *The Trial Begins* is in many ways revolutionary. It attacks the Russian bureaucracy and the sterile repetition of revolutionary formulae from 1917. The Russian government arrested the two men because they said something relevant about Russian Society. The Russian censors seemed to have succeeded in preventing the questioning of Russian so-

ciety to judge from Strauss's letter.

I must remind Strauss that what he calls "Socialist" nations have a system of wage-slavery that relies heavily on the piece-rate system, universal company-state unions that never strike, a rule of one party that recruits its members by co-optation: all things which I as an SDS member and as a humanist oppose in America and hope Strauss does. In fact I think Russian industrial suppression and political totalitarianism make radical change more imperative there than even here. I believe we can easily make our criticism of the Soviet Union something that the American Legion and 99% of the American people will not echo, for I do not believe they stand for industrial democracy here or in Russia.

Ken Blum

NATIONAL OFFICE REPORT

Booth Amendment. The proposal to commit the organization to organizing a boycott of the Selective Service examination failed in the N.C. mail ballot; 21 for, 61 against, with 2 abstentions.

Fund-raising. Only the Harvard-Radcliffe chapter has passed the hat at its weekly meeting for the campaign to pay off office debts. Somewhat over 100 members have sent in \$1 a head contributions; some have sent in more. Although it is early in the campaign, this is a weak start.

History. We have arranged with the Wisconsin State Historical Society library at the University of Wisconsin in Madison to be the depository for the documents of SDS. The preponderant factor in this decision was the fact that the Madison library could process our documents and catalogue them

San Fran. Summer Workers

(continued from page 6)

to avoid them.

The summer project will operate on a communal basis. Anyone joining the project will be asked to raise through friends, fund-raising project, or by whatever means possible, \$150 to cover the cost of living and working here for eight to ten weeks this summer. But please do not let your financial limitation deter you from thinking seriously about joining the project; the important concept is that each person contributes whatever he can.

People should bring linen and blankets, plus any cooking and eating utensils they have. Also, since a great deal of planning remains to be done -- to say the least -- before the project begins in mid-June that shouldn't be viewed as a rigid date for people who are out of school earlier and interested in helping to set up the project.

If you would like more information, or would like to apply; write to: SDS, 924 Howard St., San Francisco, Calif.

SUMMER ADDRESS CHANGE

Please notify the national office (as well as your chapter and region) of your summer plans. Completion of the form below will ensure that you receive New Left Notes over the summer, as well as information about SDS activities in your area.

NAME _____

PRESENT ADDRESS _____

Summer address or person thru whom you can be reached _____

Will you be: working full time? _____

" part time _____

involved in movement summer projects? _____

If your plans are not set, would you be interested in serving as an area summer coordinator for SDS? (Previous SDS experience is required. There is some possibility of a small stipend.)

Please use the space below for additional comments as to activity, etc., you would be interested in, type of work you will be doing, etc. If you will be attending summer school, can you distribute basic literature to fellow students? Also, let us know if you will have the same address in the fall.

Please detach and return to national office or chapter secretary. Chapters should submit this information collectively if possible.

within four months of receiving them; other libraries with parallel collections can offer nothing resembling the quality of work. Even the Library of Congress is sometimes ten years behind in cataloguing. The Madison folks also have the CORE papers, several other civil rights movements, and a wealth of early American radicalism.

This arrangement is especially opportune because the ERAP papers, which had moved from Ann Arbor to

Chicago when the ERAP staff joined the JOIN project on the north side of Chicago last May, were signed, doused, and otherwise damaged in the recent fire that destroyed the Ainslie Street office. Then they were hauled into a closet, and have been sitting there fading into history for over a month. The librarians will now undertake the job of rescuing them for history.

Freedom Draft. Not an overwhelming number of freedom-draft registration certificates have been returned to the national office. The first run of 10,-

000 cards is almost exhausted, and a revised improved card will be printed this week. The leading states in freedom draft registration are:

1. New York
2. Illinois
3. Ohio
4. Oregon
5. New Mexico
6. New Jersey
7. Maryland
8. Washington
9. California
10. Michigan

Projects & Announcements

PROFIDENCE, KY.

A few friends and I are trying to organize a Liberal Lending Library and Tri-State Peace Center to educate the people of Southern Indiana, Southern Illinois, West Kentucky, West Tennessee on peace and war, civil rights and liberties, social progress.

We can use help with books, literature, stamps, money, help with typing, etc. If you can help send a self-addressed stamped envelope to me.

For use of our services by mail to those within "36 counties" -- Southern Illinois, Southern Indiana, West Kentucky, West Tennessee -- we must charge a fee of at least \$1.50. Outside our minimum must be \$3. This will go to keep our organization running and to insure postage.

Richard A. Chinn
600 3rd Avenue South

NORTH DAKOTA

A group of students from North Dakota are going to try organizing the four reservations in North Dakota this summer. We hope to form some type of voting structure in local, state and national elections with hopes of placing more power into the Indians hands. We will also be working to change some of the government systems so that the Indian will have more power over the reservation system under which he lives.

We would like any information from anyone who has worked on similar projects and about five more volunteers for the summer. We will also be needing about a hundred and fifty dollars per worker for subsistence (eight workers) and a decent 35mm camera. We want to put together a good pamphlet for SDS. Write Nick Jones, SDS National office, 1103 E. 63rd Street, Chicago, Ill.

NEW ENGLAND

The regional conference will take place May 6-8 at Amherst. Contact the SDS Regional Office at 1785 Cambridge St. (Rm 199), Cambridge, Mass. (617) 547-5457 for more information.

DEMOPOLIS

(continued from page 7)

ience the Demopolis Project workers will obtain.

The Demopolis Project Committee continues to recruit students to share knowledge with the Negro college students, who have been denied the privileges of an accredited university. In return, the Demopolis Project workers will obtain an education far superior to any college course on what it means to be a Negro in a white man's world.

The Demopolis Project workers will live with (not off of) Negro families. The workers do not go to exploit or convert the Negroes but to learn what it means to be exploited, and through such experience it is our hope that brotherhood will be advanced at least in Demopolis -- one small Alabama town. Brotherhood must begin locally -- in one town and then in one nation -- before it can be hoped that such claimed brotherhood will be taken seriously as a reality by another country looking intensely at the actions of the United States.

NEW JERSEY

In scores of towns and neighborhoods throughout the state, there has been an increasing amount of anti-war action in the last months. Partly because of better communication among activists in the state, there has also been recognized the tremendous possibilities for doing more, both to end the war, and to relate anti-war activity to other issues and concerns. A group of us are arranging that summer volunteers can team up with local activists for the summer to carry on present projects and intensify their efforts.

The exact projects and day to day work of a volunteer would be determined partly by what particular projects were going on in that community; and beyond that, whatever the volunteer and local activists wanted to do. In any national or state-wide campaigns, the whole group of activists and volunteers could act as a team, meeting together whenever necessary.

The communities where there is enough interest to support a volunteer are numerous and diverse; rural counties, small towns, ghetto neighborhoods, suburban areas, working-class cities. Some already have "projects" and organizations doing organizing there, both anti-war and otherwise. In others there are clusters of unaffiliated activists.

The kinds of things one might do during a day would be; track down new 'names' to encourage them to do something in particular, or just to get to know them and get them to meet activists in the area; deliver the state-wide newsletters, spreading morale as you go; manning an office or information booth or handing out leaflets; organizing for rallies or political campaigns for one or more of the various peace candidates; setting up seminars or discussion groups.

Because of the character of the project, there are not any inflexible procedures. You will probably live with a family in your community, but if you want to make other provisions, fine. If you are self-supporting for pocket money or have a car, great; if not, we'll make do somehow. No particular starting or ending time for the project, the sooner and the longer, the more work gets done. Both now and during the summer, there are a number of people around the state who you are welcome to come to for specific information or just to talk through problems.

Send applications to: Carl Wittman, 327 Adams St., Hoboken, New Jersey.

GREAT PLAINS

The next regional conference of the Midwest Region (Iowa, Kansas, Missouri and Nebraska) will deal with involvement of foreign students in political activity in the United States. It will be May 21 in Kansas City, Missouri.

The theme came out of a proposal by an Indian student who talked at the April 23 regional meeting of the need to involve international students who, due to social and political intimidation, are isolated from the U. S. activists.

Contact
Pam Smith
90 J. Alvord
4348 Rockhill Rd.
R C, Mo.

ARFEP

Americans for Reappraisal of Far Eastern Policy is setting up a "national forum" on containment policy for the week of May 3-7 and would like help in arranging programs on campuses. There will be a national hookup on Saturday the 7th with O.E. Club and others. Programs should be on a historical view of containment U S role in Asia, China as a world power, status of Taiwan. The forum can be passed off as a dialogue in order to reach more people. Contact Dave Feingold, 520 W. Johnson St., Madison, Wisc. (608) 255-7693.

SEMINAR

In the Seminar on Congress and American Foreign Policy in Washington this summer, you will have eight weeks, 7-4 to 8-26, to do serious research and interviewing of Congressmen in the area of your interest. Contact Marion Krebsler, 245 2nd St., N.E., Washington.

INTERNS

Student Religious Liberals, which has fraternal relations with SDS, has an Interns in Civil Rights program. SRL places people in civil rights, voter education, and community organizing work with groups such as SDS and civil rights groups, and provides half their subsistence wage. The internships are open to members of SRL and of the Unitarian-Universalist Association. Contact SRL, 25 Beacon Street, Boston, Mass. 02108.

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