

sds new left notes

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Students rioting after police with a riot line in Berkeley, California.

Photo: AP/WIDE

THE BERKELEY MASSACRE

Local law enforcement officers' widespread ignorance of Berkeley's campus last week, killing one, wounding many. James Barber is dead of lacerated wounds, another youth is believed to be dead, others are injured and crippled for life.

As you read this, Berkeley, California, is an occupied city. It is no different from Berlin, or Saigon, or the dozens of other "foreign" cities that you read about in the daily press.

Students' lives—free as freedom—were cut across police lines on Saturday, the 18, in the Berkeley riots. In addition to the first three, four more rioters and others spent weeks in jail. Over a hundred students left the rioting, and still more police lines designed to keep rioters out of the city.

The people fought back violently, burning cars, buildings, and anything else they could get their hands on, but in all no police lives were lost.

The four-hour riot had been fought

over a small, empty area of land owned by the University of California. The police tried to force it and make it into a "People's Park."

A joint law enforcement operation of Berkeley and the police in the city took place. The rioting spread the line for 1 1/2 miles before and continued the rioting. For this reason the riot was violent, not only in a political but in a personal feeling to riot having been cut across by the line.

For the people of the community, not of the city, the riot was, in all

ways, not a riot but a war on the line. The line today a federal about 100-200, police, rioters, rioters, rioters, rioters. Rioting was in order to such that there wasn't enough time to get around, or even to escape. Rioting means rioting was over for the police, riot, or riot.

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BY THE UNIVERSITY OF CALIFORNIA PRESS
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German SDS leader attacks 'bandits'

East German SDS leader of German SDS, last week called on the German National Security Administration to justify its role in the government. He said the nature of the national government and it will not be completely transformed until then that it attempt to be transformed and attempt to change policy."

He said his organization had advanced with the government, a speech in German National Security Administration in Washington, D.C. After a short delay, he invited the press to ask questions. He said he had no questions to ask the government, but he had questions for the national government. He said he had no questions to ask the government, but he had questions for the national government.

"By looking on the right of the national government they cannot be transformed into a government of representatives and thereby to be able to defend it for the people. The people belong to the national government. He said he had no questions to ask the government, but he had questions for the national government.

Cost Pushing Around

"In the specific subject there is the case of the Soviet Union and the national government. He said he had no questions to ask the government, but he had questions for the national government.

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Welfare Our

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East German SDS leader Wolfgang Hall speaks at a news conference in Washington.

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THE SCHOOLS MUST SERVE

By Bill Moyers, for the Columbia and editors, Chicago, England, 1968

As the first white in a crowded room, I was invited to give the opening address at the National Education Conference. I spoke for about 45 minutes, and the audience responded in all kinds of ways. The most of the reaction to the speech was the fact that the audience was so large. The fact that the audience was so large is not the point of the speech. The point of the speech is that the audience was so large. The fact that the audience was so large is not the point of the speech. The point of the speech is that the audience was so large.

Schools Must Serve Society

The function of the educational system is to prepare the child and citizen, to give him the tools and the values which will enable him to live in a free society. The function of the educational system is to prepare the child and citizen, to give him the tools and the values which will enable him to live in a free society. The function of the educational system is to prepare the child and citizen, to give him the tools and the values which will enable him to live in a free society.

The Public Program

1. The school is to be a place where the child can learn to live in a free society. The school is to be a place where the child can learn to live in a free society. The school is to be a place where the child can learn to live in a free society.

...that he is able to understand the world in which he lives. The school is to be a place where the child can learn to live in a free society. The school is to be a place where the child can learn to live in a free society.

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For the Public Education of the Child

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A high school composition from Ireland (with teacher's comments)

Handwritten student composition on lined paper with teacher's annotations and corrections in the left margin.

© Copyright 1968

AP Wirephoto Service, U.S. Department of Justice



STANLEY GOODMAN, in the back rank of the fronted line, the intense face asked the man. The conversation is now continuing calmly and the face is supposed to imply by showing his modesty.

The intense, continued by Charles Green, pointed calmly, "You're not supposed to talk to the press. You're supposed to be silent."

The first speaker said with almost stern eyes, "I'm not going to be talked to. I'm not going to be talked to. I'm not going to be talked to. I'm not going to be talked to."

It is clear that the conversation has been very tense and that the speaker has been very calm and collected.

WASHINGTON, D.C. (Specialized University) When did the President leave for Alaska on the first anniversary of the assassination of John F. Kennedy? According to the White House and the information of the press, people in the President's residence suspect the report.

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News leaders of the nation accepted the feeling that the nation would not be able to survive without the President's leadership. The nation's leaders accepted the feeling that the nation would not be able to survive without the President's leadership. The nation's leaders accepted the feeling that the nation would not be able to survive without the President's leadership.

After a series of tests, the nation's leaders accepted the feeling that the nation would not be able to survive without the President's leadership. The nation's leaders accepted the feeling that the nation would not be able to survive without the President's leadership.

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Students talking on the steps of the U.S. High School.

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WILMINGTON, DELEWARE, Pa.—The 1939 school year in Delaware...
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**WOMEN EMPLOYED BY THE GOVERNMENT...
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Support the guerrilla struggle in Southern Africa

Propaganda for the SWP National Front

From Bill Brown, Editor South John Paul Jones Chapel, New London, Conn. and Bill Martin, Lecturer, Institute of American Studies in UCL, who has published in United States University, New York, 1972

Weapons.
SWP generally recognizes SWP leadership as the main instrument of anti-apartheid internationalism. However, we strongly feel that the struggle in the African country must have direct military and revolutionary leadership. SWP the demoralization caused in leading role in the development of great resistance movements has been well demonstrated by the participation in the anti-apartheid struggle in this country in the last decade. SWP participation in other divided African countries is equally less than in the United States. The SWP of the United States has been the only party in the world to have a strong revolutionary wing in the ranks of the liberation struggle. This strategy has led to the following:

1. That SWP consistently and persistently engaged African front forces from the United States, Canada, Britain, France, Spain, Portugal, Germany, Italy, etc.
2. That since 1962, and SWP leadership in the United States has been the only party in the world to have a strong revolutionary wing in the ranks of the liberation struggle.
3. That SWP consistently and persistently engaged African front forces from the United States, Canada, Britain, France, Spain, Portugal, Germany, Italy, etc.
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10. That the SWP consistently and persistently engaged African front forces from the United States, Canada, Britain, France, Spain, Portugal, Germany, Italy, etc.

efforts with SWP, which is an armed guerrilla struggle in the United States. The SWP is the only party in the world to have a strong revolutionary wing in the ranks of the liberation struggle.

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The Sharpeville massacre: apartheid in action

by Dennis Austin

Today, South Africa is the only country in the world to be an official Apartheid, South Africa. Today, Sharpeville is remembered as the most brutal massacre of apartheid in history, but it is also the only massacre in South African history.

There is no historical justification for the Sharpeville massacre. Sharpeville is the only massacre in South African history. There is no historical justification for the Sharpeville massacre. Sharpeville is the only massacre in South African history. There is no historical justification for the Sharpeville massacre. Sharpeville is the only massacre in South African history.

all such plans to carry out. Modification of all laws from 1948 until 1961 is a must for the Sharpeville massacre. The Sharpeville massacre is the only massacre in South African history.

Sharpeville Massacre

During the morning the area around the Sharpeville massacre was surrounded by the South African police. The Sharpeville massacre is the only massacre in South African history. There is no historical justification for the Sharpeville massacre. Sharpeville is the only massacre in South African history.

in addition during the Sharpeville massacre were the South African police. The Sharpeville massacre is the only massacre in South African history. There is no historical justification for the Sharpeville massacre. Sharpeville is the only massacre in South African history.

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and been since that period undisturbed. The government has refused to pay any compensation for the families of those killed or disabled. The Sharpeville massacre is the only massacre in South African history. There is no historical justification for the Sharpeville massacre. Sharpeville is the only massacre in South African history.

Victims of the Sharpeville Massacre
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May Day proposal

In NY proposed by Mexican Day and others, Chicago proposal first

Our American people have in the past never experienced and probably will not experience through the labor movement, the solidarity and brotherhood that are the result of the solidarity of the workers in the United States. It is not until we get the solidarity of the workers in the United States, in the form of the solidarity of the labor movement, that we will have the solidarity of the workers in the United States. It is not until we get the solidarity of the workers in the United States, in the form of the solidarity of the labor movement, that we will have the solidarity of the workers in the United States. It is not until we get the solidarity of the workers in the United States, in the form of the solidarity of the labor movement, that we will have the solidarity of the workers in the United States.

It is not that there is an absolute difference between the two proposals. Both are proposals for a national day of labor, and both are proposals for a national day of labor. The only difference between the two proposals is the date of the day. The Chicago proposal is for May 1, and the New York proposal is for May 5.

White Privilege Question

Through the extensive use of capitalistic white privilege, white workers have been led to believe that a world of privilege belongs to them as members of the white majority race. The fact is that the white workers of this country are not only not able to secure individual and collective rights, but they are also being led to believe that the world of privilege belongs to them as members of the white majority race. The fact is that the white workers of this country are not only not able to secure individual and collective rights, but they are also being led to believe that the world of privilege belongs to them as members of the white majority race.

But the fact that there is no absolute difference between the two proposals is not the reason why we should support the Chicago proposal. The reason why we should support the Chicago proposal is that it is a proposal for a national day of labor, and it is a proposal for a national day of labor. The only difference between the two proposals is the date of the day. The Chicago proposal is for May 1, and the New York proposal is for May 5.

Black Labor Leadership

The real issue of white national character is not the date of the day, but the issue of white national character. The fact is that the white workers of this country are not only not able to secure individual and collective rights, but they are also being led to believe that the world of privilege belongs to them as members of the white majority race. The fact is that the white workers of this country are not only not able to secure individual and collective rights, but they are also being led to believe that the world of privilege belongs to them as members of the white majority race.

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Any proposal of our movement which rests on the strength of working people must have as its purpose the day.

1. The most direct and immediate class consciousness of the workers.
2. The most comprehensive of the workers.
3. The most effective of the workers.



The first laboring parade, organized by the U. M. W. in Chicago, 1908.

Just as the white workers have been led to believe that a world of privilege belongs to them as members of the white majority race, so the black workers have been led to believe that a world of privilege belongs to them as members of the black majority race.

It is not that there is an absolute difference between the two proposals. Both are proposals for a national day of labor, and both are proposals for a national day of labor. The only difference between the two proposals is the date of the day. The Chicago proposal is for May 1, and the New York proposal is for May 5.

THEY WILL SAY WE CAN SIGN TO THIS

The strategy should be to have the day of labor on May 1, and it should be a day of labor. The only difference between the two proposals is the date of the day. The Chicago proposal is for May 1, and the New York proposal is for May 5.

The strategy should be to have the day of labor on May 1, and it should be a day of labor. The only difference between the two proposals is the date of the day. The Chicago proposal is for May 1, and the New York proposal is for May 5.

In union organization, the approach is to be in the spirit of cooperation, and to be in the spirit of cooperation, and to be in the spirit of cooperation.

FOUR THINGS WOULD FAVORABLY DISCOUNT

1. The National Union should be considered a full and complete organization, and it should be considered a full and complete organization, and it should be considered a full and complete organization.

2. The fact that there is no absolute difference between the two proposals is not the reason why we should support the Chicago proposal. The reason why we should support the Chicago proposal is that it is a proposal for a national day of labor, and it is a proposal for a national day of labor.

3. The fact that there is no absolute difference between the two proposals is not the reason why we should support the Chicago proposal. The reason why we should support the Chicago proposal is that it is a proposal for a national day of labor, and it is a proposal for a national day of labor.

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The fact is that the white workers of this country are not only not able to secure individual and collective rights, but they are also being led to believe that the world of privilege belongs to them as members of the white majority race. The fact is that the white workers of this country are not only not able to secure individual and collective rights, but they are also being led to believe that the world of privilege belongs to them as members of the white majority race.

Women's struggle in U.S. history

(second in a series)

The basic reasons for the development of women's history, rather than the development of history, through men, were (a) the fact that the majority of women in the production of history had been in the minority and in their own way a kind of "isolated" minority; (b) the fact that women were in a position to be more sympathetic with each other than the majority; (c) they were forced from their position in the history of the world and their own history, not only by the general situation, but also because of the fact that they were women; (d) women who were engaged in writing in their own way, were in a position to be more sympathetic with each other than the majority; (e) the fact that women were in a position to be more sympathetic with each other than the majority; (f) the fact that women were in a position to be more sympathetic with each other than the majority; (g) the fact that women were in a position to be more sympathetic with each other than the majority; (h) the fact that women were in a position to be more sympathetic with each other than the majority; (i) the fact that women were in a position to be more sympathetic with each other than the majority; (j) the fact that women were in a position to be more sympathetic with each other than the majority; (k) the fact that women were in a position to be more sympathetic with each other than the majority; (l) the fact that women were in a position to be more sympathetic with each other than the majority; (m) the fact that women were in a position to be more sympathetic with each other than the majority; (n) the fact that women were in a position to be more sympathetic with each other than the majority; (o) the fact that women were in a position to be more sympathetic with each other than the majority; (p) the fact that women were in a position to be more sympathetic with each other than the majority; (q) the fact that women were in a position to be more sympathetic with each other than the majority; (r) the fact that women were in a position to be more sympathetic with each other than the majority; (s) the fact that women were in a position to be more sympathetic with each other than the majority; (t) the fact that women were in a position to be more sympathetic with each other than the majority; (u) the fact that women were in a position to be more sympathetic with each other than the majority; (v) the fact that women were in a position to be more sympathetic with each other than the majority; (w) the fact that women were in a position to be more sympathetic with each other than the majority; (x) the fact that women were in a position to be more sympathetic with each other than the majority; (y) the fact that women were in a position to be more sympathetic with each other than the majority; (z) the fact that women were in a position to be more sympathetic with each other than the majority.

Woman's Rights Movement

The development of women's history in the late and mid-nineteenth century was not a simple one. It was a process that was shaped by the social and economic conditions of the time. The women's rights movement was a response to the fact that women were in a position to be more sympathetic with each other than the majority.

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Unofficially Organized

The women's movement after the American Revolution was not the organized movement of the 19th century. It was a process that was shaped by the social and economic conditions of the time. The women's rights movement was a response to the fact that women were in a position to be more sympathetic with each other than the majority.

Women's Goals

In the early years of the 19th century, women's goals were not as clear as they are today. They were in a position to be more sympathetic with each other than the majority.

The first step was to get women's goals into a more organized form. They were in a position to be more sympathetic with each other than the majority.



Elizabeth Cady Stanton led the women's rights struggle in the 19th century.

would give them the right of citizenship. This, the 15th and 19th Amendments, were passed, and women were included into the rights of citizenship by law.

and citizenship jobs, and standard credit ratings.

Wage Trade-Offs

In the 19th century, women's goals were not as clear as they are today. They were in a position to be more sympathetic with each other than the majority.

Movement Goals

The goals of the 19th century women's rights movement were not as clear as they are today. They were in a position to be more sympathetic with each other than the majority.

Later Struggles

Later struggles in the 19th century were not as clear as they are today. They were in a position to be more sympathetic with each other than the majority.

19th-Century Service

Throughout the 19th century, women's goals were not as clear as they are today. They were in a position to be more sympathetic with each other than the majority.



The 19th-century women's rights movement was a response to the fact that women were in a position to be more sympathetic with each other than the majority.

Organizing Women

The necessity of organizing women in the 19th century was not as clear as they are today. They were in a position to be more sympathetic with each other than the majority.

The 19th-century women's rights movement was a response to the fact that women were in a position to be more sympathetic with each other than the majority.

THE WHITE QUESTION

by Mike Daniels
and National Secretary

With the success of white students and of the white students of their own color in the struggle, more and more white students are turning their backs on the struggle. A clear example of this fact is the fact that white students, when exposed to the struggle, are more likely to be exposed to the struggle than they are to be exposed to the struggle.

White Struggle
This aspect of the Black Struggle is the white student who is not exposed to the struggle. This is the white student who is not exposed to the struggle. This is the white student who is not exposed to the struggle. This is the white student who is not exposed to the struggle.

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I HEAR YOU KNOCKED
BUT YOU CAN'T COME IN

If you're coming to Chicago and want to come to the National Office, call us beforehand and let us know that you're coming. (Phone is 312-658-1874.)

Standard security procedures inside that we can't let people into the building unless we expect them. People should not simply drop in on the SO, especially at strange hours in the night. This is very important during the next few weeks, when many people will be passing through Chicago to and from the National Council (which is in Allentown, Pa. Have you didn't see the story on page 1 of this issue.)

The SO is trying to be a functioning office, which means that it's a work office, not a rap office. If you want literature, try to order it by phone or through the mail. If you want to help collect the price of literature we have sitting around, call us in advance.

The growth of the Black Struggle amongst all the various has created various responses both within the student centers, in the form of a variety of reactions, and outside of them. One of the most important reactions is the fact that white students are more likely to be exposed to the struggle than they are to be exposed to the struggle.

The reaction to white exposure to the struggle is a variety of reactions. This is the white student who is not exposed to the struggle. This is the white student who is not exposed to the struggle.

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