

work part-time, because full-time employment was not available. Moreover, thousands more—indeed tens of thousands—were not only out of school and out of work; they were also out of the labor force—not even bothering to look for work because they had lost hope of finding jobs.

"This is truly a situation loaded with social dynamite, and one which time alone will not remedy. The number of new young workers entering the labor force is increasing steadily; by 1970, young people will be increasing the labor force at the rate of 3 million each year."

The doors of opportunity are almost completely closed to Negro youth and to Puerto Rican youth.

Big business which controls our economy, picks out the very few it needs and completely refuses to take any responsibility for the millions left high and dry. They say it is not their responsibility. But is it not correct and logical that a system which cannot provide a livelihood for our people must be discarded and replaced by one that does?

The steps taken by the government are feeble and stop-gap by nature. Here is a first rate problem—it requires a first rate solution.

This situation has started very deep-going currents amongst the youth. If they are not shown solutions in a progressive direction, there is the danger some of them can be misled into ultra-Right and fascist channels.

Another major development has been the series of conferences and seminars within the United Auto Workers on the issue of peace. Since the Cuban events, the union leadership and representative delegates have had one conference on the question of jobs and peace, and a seminar which emphasized the role of the United Nations in the struggle for peace.

Also significant are the development within the Catholic church. One of the goals as stated by the Ecumenical Council in Rome is "to keep up with the age we live in and to turn to the future." Those Catholics who had been looking forward to the Council with the expectation that it would be a Council of anti-Communism "have been sadly disappointed," declared an authoritative Catholic writer. Yes, these are developments among Catholics

and Protestants which indicate new and positive approaches to the policy of peaceful coexistence. They are in their own way reflecting the problems of this "age of change."

Dogmatism rejects and ignores such mass currents. In fact, they have contempt for those who work with such movements.

The science of Marxism-Leninism lets us see these developments, but more than that, it gives us a deep knowledge of economic and political processes so that we are able to sense these currents in advance, before they come to the surface. It shows us the necessity of being in the midst of these developments, and part of them, in order to advance the interests of the working class.

In Electoral Activity

This also means that in the electoral arena we must get rid of all dogmatism and adopt much greater flexibility even though this may place us in sharp conflict with those of our friends who have been drifting into "Leftism" in election activity. This means that we recognize the fact that the masses of people are and will be functioning within the two-party system in the 1964 elections, and that their independent forms will be mainly within the Democratic party. Any work in the primaries and general elections requires attention now to all developments within the two major parties. That is where the peace candidates of 1964 will emerge and campaign for election. It is where the Negro and the labor candidates will function.

It must also be said that the peace candidates will make headway if they also include in their campaigns other issues which are vital to all Americans. Fortunately, some of the peace organizations are moving into political action with the objective of presenting serious candidates who can win and who will have much to contribute to American politics.

This approach does not minimize the role of the Left and the need for independent electoral work. It only adds to the necessity of giving more attention to the development of independent and left electoral formations.

The Left has a purpose only if it has "something to do." There is nothing for it to do unless there are "problems." There are very few "problems" unless there is a broader movement. This is espe-