voting for political candidates pledged to continue capitalism in one form or another, so did the workers of Lawrence. It is not enough to sing radical songs. It is not enough to join a union even of the type of the IWW in its day of glory. Nor is it enough to join or vote for political parties which pay lip service to "socialism" by parroting militant slogans while fighting for reforms within capitalism.

But those workers of Lawrence who remember or who have been told of the 1912 strike might pause a moment and take a long look at the situation. If militancy on the economic front and radical fervor are not enough then what is needed? They and their fellow workers everywhere will some day have to recognize that there is a higher phase of the class struggle, the struggle on the political field. With us they will come to realize that nothing short of an outright abolition of capitalism will do and that this requires the building of a political party pledged to this aim alone. We can but urge them to join with us in speeding the day when all production, everywhere, becomes geared to the needs of mankind rather than the profits of a few.

HARMO

Brief Glimpses Into American "Affluence"

NEW YORK, N. Y.

In the largest city of the "affluent" American society of 1965 there are some 500,000 persons on public assistance (Relief) and this number grows by 5850 each month. (See N.Y. Times, Jan. 10, 1965.) The city, state, and Federal Government will spend about $420 million in this fiscal year taking care of this lower phase of poverty in the glittering metropolis.

In the meantime, the workers who must be employed to administer this program are on strike over wages and working conditions and the names of some 5400 of these victims of the higher-phase poverty have been removed from the payrolls because it is against the law to strike against Civil Service. The strike, of course, aggravates, complicates, and confuses the situation for now it has become more difficult, if not impossible, for new applicants to the Relief rolls to get registered. Furthermore, the entire program must now be carried on by strike-breakers — some 5,000 of whom are crossing picket lines.

A popular prejudice shared, unfortunately, by many workers is the canard that Relief recipients are, in the main, a shiftless lot who should not be coddled. But the person with such an attitude generally has an equal animus toward strikers, an ungrateful bunch of wretches, etc. So it must be confusing when strikers make things more difficult for relief recipients!

BOSTON, MASS.

And in the "Athens of America" we find, currently, a flurry of excitement over slums and slum-lords. The Congress of Racial Equality (CORE) has been busily engaged for some time now in unearthing a multitude of violations of the building, health and fire codes in the slums of Roxbury and the South End (an area largely populated by Negro working class families). But despite a series of articles in the Boston Globe that seem to place the blame on a comparatively few selfish landlords, a story in the same paper on January 9, 1965, seems to indicate otherwise. Reporting on the speech of William Stringfellow, a key speaker of the 5th Annual New England Conference on Evangelism in Boston, Jan. 9, 1965, The Globe quotes the Reverend as follows:

"Insurance firms are restricted by law on investments. One of the places or enterprises in which they are allowed to invest the firm's money is real estate. The investment return on slum property in New York runs between 25 and 30 percent on the dollar. I don't know what it is in Boston, but that's a pretty good investment.

"Insurance companies are not alone. They invest along with some banks, some churches, some universities and some unions. The typical slum-lord is no longer a fat, greedy man. It is a great institution like a church, university, union or insurance firm."

True much of the horrible slums of sections of Greater Boston are owned by churches and universities. True, also, that many of the worst of the rat and roach infested tenements are owned by private individuals — both white and (to some extent) Negro. But it is of little use to place the blame on the individuals or — for that matter — on the institutions. The blame must be placed squarely where it belongs — on the economic system, capitalism, which makes the existence of slums not only profitable but necessary.

And even in

KOTZEBUE, ALASKA

A story in the New York Times for August 23, 1964 headed: "Eskimos Shifting Their Way of Life" delves into the "progress" of these people from a more primitive type of poverty to the "higher" level poverty of wages. The Eskimos throughout Alaska are reported to be "adapting more or less successfully to a wage economy (and) the trading post is becoming a supermarket."

But has progress to a modern way of life ended poverty for the Eskimo? Dr. Charles H. Neilson, the hospital administrator at Kotzebue tells us that the transition of the Eskimos is sometimes frustrating:

"They encourage their children to go to school. The children finish their schooling, here in Alaska or in other states, come home and find no jobs. In the old days they had been trained to hunt and fish in those school years from ages 7 to 16 or 17. Now they lose out on that."

So the now civilized Eskimos have learned to push baskets in supermarkets, to work for wages when they get work, and to live on welfare when they don't. Just like New York, Boston, Appalachia, and points everywhere.

In fact, the Eskimos of Alaska are said to have acquired that other "incentive" of capitalism, the incentive to be lazy and prefer welfare and idleness to wages and toil. One older resident of the Kotzebue community was reported to declare:

"They're getting lazier, daily. They collect their welfare and child assistance payments and won't go out and work for what they get. 'Why should I work?' They ask, and then reply to their own question: 'I'm lazy. I can buy Eskimo food at the store.'"

Not that there is anything really wrong with laziness *per se*. The rich practice it as a matter of course and nobody really resents the idleness of wealth. Only under socialism, however, will all mankind be permitted the right to be lazy in the sense meant by the classical Marxist writer Paul Lafargue — the right to enjoy the fruits of labor in a manner now enjoyed only by a privileged few.

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