

the same unions. For during the great railway shopmen's strike in 1922 their union had been smashed by the employers simply because the union had refused admittance to the molder's helpers, who were Negroes. When the strike broke out, many of the Negro workers saw no reason for helping the white workers who had refused to admit them into the union and fight for their demands. The result was that the employers now placed the Negro helpers in the molder's jobs, at lower wages of course, and broke both the strike and the union.

But these white molders in their discussions with the Communist organizer, objected to social equality. One conversation ran somewhat as follows:

*White worker:* I don't like Negroes, and I don't see why I should sit beside one at a meeting or on a street car.

*Communist:* Now you agree that white and Negro workers should organize together in the same union. Let us imagine that there is a strike. There will be a strike committee. On this strike committee there will be both white and Negro workers, for especially in time of struggle we must keep our ranks united, strong.

*White worker:* That's right. We'll have to keep our picket lines strong, and stop any white or Negro scabs.

*Communist:* It will be necessary for this strike committee to meet almost continually. You will not be able to meet in a public hall, for thugs and the police may be after you, and you cannot afford to have the leadership of the strike put out of commission. You may have to meet in your own house, perhaps.

*White worker:* Yes, if there is no other way out.

*Communist:* Your home is small. You will have to use your largest room, the parlor. You will have Negroes in your parlor, for you cannot exclude Negroes from the strike committee meeting. The strike is the most important thing. This strike may be a very hard one. During the most crucial time, it may be necessary to meet late into the night, and go into action again early in the morning. Some of the Negro members of the Committee may live in the opposite end of town. They cannot go home. They may have to stay over. Would you deny them the hospitality of your home? Social equality, you see, becomes a necessity of the strike, of the class struggle. If you do not practice this social equality, you will lose the support of the Negro workers and the strike will be lost.

The white workers were a little taken aback. They thought it was driving things a little too far, although they could not deny the logic of this argument. When in the local election campaign the Communist Party ran a Negro worker as candidate for Mayor, these white molders refused to meet with the Communist organizer. But their attitude changed quickly enough.

Shortly after, the city cut down on relief. The Unemployment Council and the Communist Party called for a demonstration of protest. Fully five thousand workers, both whites and Negroes, responded. But the police broke up the demonstration immediately, beating up one of the speakers and arresting three. The workers were incensed. Large numbers came to the Unemployment Council hall which could seat no more than 100 persons. On the long wooden benches were seated white and Negro workers side by side, talking excitedly about their experiences, and cursing in common terms the police and the city administration. And talking just as excitedly with a group of Negro workers were some of these white molders whom it had been so hard to convince. The actual facts of life, their common experiences with the Negro workers, had brought them together.

This is the way working class solidarity is built. Prejudice may remain, but it becomes less important, is superseded by the needs of the daily struggle. The white workers will overcome the hindrance of prejudice, because they must do so in order to live.

Now, Dr. DuBois, in rousing the enmity of the Negroes against the white workers, as do other upholders of "race solidarity", helps to prevent this unity. He takes advantage of the distrust of whites which has been imbedded in the hearts of the Negroes by long years of oppression. He fans and builds this distrust.

*The conclusion:* And what is the solution proposed by Dr. DuBois?

"The only thing that we not only can, but must do, is voluntarily and insistently to organize our economic and social power, *no matter how much segregation is involved.*"

Now if this is not an outspoken defense and support of segregation, we do not know what is. Negro salvation is to come—through segregation, the watchword of the parasites among the Negro people!

We have not much to add about the new Garveyites, about the movement led by the "Black Hitler" Sufi, the exponents of