

Speaker 1 (00:00):

Said, she took us to a store. She wore us a shirt, slacks and jacket, and the tie right where the money came and she dressed us up and she says, now you look like lobbyists <laugh> and then she said, I expect you to act like lobbyists <laugh>. So, you know, within that framework, I wanna, uh, introduce to you again, you know, a wonderful human being, you know, one of the people who guided us, uh, along these, uh, treacherous past and Braden. Thank you.

Speaker 2 (00:48):

Thanks Ivan. Hope. Um, am I talking into this? Mike, can you all hear me? I have trouble with Mike, so I'm not really a speaker. I, I think I'm a writer, but I not really a speaker have trouble with Mike's and people say I get soft as I talk. So for some reason, I don't know why way you hand you can't hear me. Um, by the way, I know I'd forgotten that first time you came to Louisville, um, I wish you'd come back. We've got <laugh>. I had to get over here leaving a whole bunch of crises in Louisville right now. So, you know, things go on and on and on. Um, and Chuck, I was not at the first NICT conference and it was the only one I ever missed cuz I just had a baby. Okay. And you know, it's true that, I mean, some of us, we tried to do all these things and had babies too <laugh> and we created some problems, but we, it happened, but I missed that, but I was very much knowing watching it because, and because I remember those weeks, well, what was it? It was just from about February 2nd to April. Right, right. After the sit-in started in Greensboro and being on the phone with Ella baker. And she was telling me about how she was trying to pull together. This thing is time for the students to come together and said she was dependent a lot on Jeb Lawson because, um, Nashville was, you know, all these things were happening in Nashville. And, and I think that you see for people like me and that, by the way, I wasn't that much older than you all.

Speaker 2 (02:29):

But I seemed like I was one of the old folks, you know, and that was, oh, that was touchy all through those years. Cuz us old folks had to make sure nobody thought we were trying to take over or control things that, you know, I was with the scarf. Right. So the conference educational finding, we really meant over backwards. <laugh> sort of, and sometimes we probably should have said something. I can think of some things I should have said, but we didn't want <laugh> we didn't want any of these young people think we were trying to tell 'em what to do. Right. Because there were too many adults really, you know, were doing that or wanted to use 'em and stuff like that. But um, and I was, I think I was, yeah, I was 36. No, no. I was 35.

Speaker 2 (03:07):

Um, anyway, some in there somewhere which I consider kind of a half a generation. I said I was a half a generation older than those kids. But for those of us who had been around a little while in this, we were so excited about what was happening in the Syrian movement and the young people. And we forget, and guy, I can remember being at a workshop in Highlander at Highlander in 59. I forget what it was, but you know, all kinds of workshops and I can't remember what it was all, but I remember so vividly people sitting around bemoaning the fact where is the younger generation. I mean really that's what they were saying. And, and you know, I was traveling around Carl and I both were them to, we would go to various campuses because all the things going on that were happening, we were trying to get support.

Speaker 2 (03:54):

And a lot of campuses you'd find a little tight group of folks that were activists and all that, but they were very small and not many people were listening to 'em and it was, it's known as the silent fifties. You've heard of that. Uh, my theory about the fifties is they never were as silent as a lot of people have written it up in books because it was always, that was the repression of the fifties. That's when I came into things was at the height of the cold war and the late forties, early fifties, when all this repression of the cold war at home and abroad was descending. And um, and

to me are the struggles, what I call the resistance movement of the 1950s existed. And because of circumstances in my life, I had to get around and travel all over the country in the early fifties to try to stay outta jail in Kentucky.

Speaker 2 (04:45):

And I, so it was a very privileged thing looking back on it because I met the people all over the country who were resistant, who were never silent. So the fifties were never silent. That's right. Um, but, and Jim was around then, right? You were doing things in the fifties, there was a resistance movement. The people who never quit fighting racism, who never, who stood up against segregation, then people who fought the co against the co war, um, all these things that were going on. And, and so that movement was there and I have a real emotional attachment to that movement. You know, I think the first thing you ever do in the movement is the most important thing in your life. I mean, do you all, who went to Mississippi in the early sixties? There'll never be anything like Mississippi. Well, to me, there'll never quite be anything like that.

Speaker 2 (05:27):

A spree decor that those of us fighting back in the fifties had, you know, we really felt it was us against the world, but we were together. And, you know, sort of like you talked about is on the biggest scale in the sixties, but, and you talk about family. I mean, we were, I call it the scattered brotherhood and sisterhood. Uh, and, and you knew when you met somebody that were part of it so forth and so on. So there were things going on, but the younger generation, where was it? They, a lot of them were silent. And, um, and of course it had started to break. I always say the beginning of the end of the 1950s was December the first, 1955 when Rosa park sat out on that clock. Yes. You know, that was the beginning. That was the beginning mm-hmm <affirmative>. Uh, and after that, it was a while before, you know, people caught on, but after that, and of course all that happened in Montgomery and, and other places around the south, there were other bus boycotts, you know, remember that Jim and all these things happening, still, the students weren't there in any great numbers, but there were things happening.

Speaker 2 (06:22):

But that's what, and I, and I've had a lot of trouble all these years trying to, and I, most people, I guess I haven't convinced that weren't a part of that, um, who think, you know, that history, that that's what broke the Paul of the fifties and changed the direction of the country. And, and eventually when the young people came in into it in the sixties, in the early sixties, shook the very foundations of this country and, and produced all these other suddenly everything was opened up to question and it produced all these other movements, the anti-war movement, the women's movement that every movement that's come since that's where it came from and I'm getting off of the subject. But anyway, that was, but where was the younger generation? And I think about that. And then all of a sudden here was Greensburg here. It was all like wildfire over the south Nashville, um, all these places.

Speaker 2 (07:14):

And, and we were very excited. And, and I think about that sometimes today, because I hear people saying today that are trying to deal with these massive problems. Jim talked about today, where the young people, where the young people, and I think we're beginning to hear from young people today, you know, um, they'll be there. And so we were very excited about it and that's what Ella said. And she said, it's time to bring 'em together. And so, you know, I knew about it. I just wasn't here. I missed that one. So the only SNCC conference I ever missed, um, after that I came, but let me just say, I don't wanna talk too long. I did too much preliminaries there. I tried to think about what to say this morning. Um, and they told me originally when Martha Norman called me, I guess that the topic of this panel was Ella baker in the radical tradition.

Speaker 2 (08:05):

That's what they told me. Okay. They changed, they changed the name of it, but so that got me to think and see, and as I say, there's been so many crises in my life and in where I live and lately that I didn't have time to sit down and really think about it, but as I'd ride around going here or there, I gotta think about that. What, what can I say? What Ella baker in the radical tradition that it made and it's from, I had some very, it's very interesting because it made me think about what does the word radical mean? You know, we use it a lot. Right. But what does it mean? So I got to think about that. And the one thing I've been fighting on losing battle for years to get people to quit saying the radical, right. Cause that's just a contradiction.

Speaker 2 (08:49):

You can't have a radical right. You know, and what they mean is the extreme, right? Yeah. But they say radical. Right. But I lost that by the way, still say radical. Right. Um, so I thought, you know, it's not that, but then when, and I've always thought a radical, as, you know, you can get the definition of it. You go to the root of what's wrong. Right. You try to change the whole thing. You don't pick around the edges. You, you get to the root of it and change be the society, change the world, make a new world. Um, and I think that sort of gets at it. But I think about, um, a lot of times when we think of radical, if we're away from that radical right craziness, um, we think of, uh, very theoretical theories of social change, um, marks and all the other various things that came, you know, different branches of that and so forth.

Speaker 2 (09:43):

And people figuring out these things, uh, from books and often doing very, very good things after they've done that. But I couldn't fit Ella into that because I, and I don't know now maybe somebody here has, and I want to hear it. I don't think I ever heard Ellen. I was with her a lot ever talk about her theory of what this new society was gonna be. Exactly what it was gonna be an analysis of. The one we had, you know, the things we think of when we think about radical period. I never heard her talk about that. And, you know, I thought, well, you know, I really, to this day, and I looked at skin through where's Joanne gray, she hear her book again recently said, well, did she say it? Um, and then I thought about too, that I don't even know. And maybe somebody, I don't know what Ella's religious beliefs were specifically now.

Speaker 2 (10:32):

Maybe some of y'all know, well, you do. No, I don't. You don't Jim doesn't either remember, think he doesn't remember. Well, I don't think I never heard her talk about it. Um, I'm sure she had, you know, faith, but some, but she, I didn't hear her talk about that. But then I thought, well, maybe somebody did, maybe there'll be somebody at that conference who heard Ella spell all this out. Cuz I didn't. But every time I talked to Ella, you know, through many years we stayed in real close touch and I won't know I met her, but you know, we gotten real close touch. Um, we were, it was always in the midst of some crisis and we were talking about some situation that she was trying to deal with and help deal with and help people deal with or some individual that was in a crisis who was, you know, part of our movement and things like that.

Speaker 2 (11:12):

It was always those immediate things that we talked about. So I don't know. So I thought, well, I'm gonna have to look at Ella in the radical tradition because she really was, if you want to talk about the roots of the society, surely was so I got to thinking about what, what was it that Ella was really doing? What was she trying to do? And, and I came up with two or three things. I just wanna mention, like Jim I'll mentioned things, I want to take time to expand. Um, it seemed to me that, that she, she had, I think one of her biting faiths and she said, some things you can sort of put in words about this is that people just plain people should run the society they live in.

Speaker 2 (12:02):

Um, that's what Jim told. We don't do that. We didn't, we weren't doing in 1960, we should not doing it now. And, but she had a belief that that should happen and that it could happen. And you

know, it became a slogan in the sixties. What was the slogan? We wanted some control, the decisions that affect our lives and, you know, slogans get kind of hacking and you don't think about 'em anymore. But I think that she had that deep commitment that people should run their own world. And I think that what she, one of the things she did was that she facilitated is the word that comes to my mind. People coming together, wherever they were to begin to do that she wasn't gonna do it for 'em, but she believed they could do it. She had absolute faith that they could. And if you think back, maybe to situations, you knew LA in that that's kind of what she was doing and how, and she was facilitating people coming together and knowing that they could run their society, if it was just hold on or a little town or the state, or eventually the country.

Speaker 2 (13:09):

Right.

Speaker 2 (13:12):

But you gotta do it first where you are. And I think she knew that. And so she did that. And the other thing that I thought that she did, um, and well, let me just say, you know, when you think about radical, the idea of plain people running the society they live in is pretty damn radical. Mm-hmm <affirmative> and really it's what we haven't solved yet. I mean, I I'm sure, you know, I mean, right today is we tried to organize different things. One of the worst problems we run into is people being hopeless. What can you do? You know, black, white, green people of all ethnic, um, what can you do? And in a way, it's, it seems to people anyway, it's harder to grab hold of now, Jim, than it was then. Cause you had lunch counters, right? You know, now it's the economy.

Speaker 2 (14:03):

And of course that's what makes to me Seattle and so exciting because people were getting a handle on how can we speak to this Mon faceless monster of the global economy? You know, how are we gonna control this? Where, well, you gotta start where you are and Ellen do that. And she, and wherever little town you are in, you know, you're not taking on the whole south immediately, you know it into that. But I think she knew you start where you are. But I think that in a way that is the big question that has always faced the human race really politically, economically, socially. I'm sure there are other questions, but how in the world do people really control the world they live in for and, and, and create a good life. How do you do it? Hadn't been answered all through history. We've stabbed at it.

Speaker 2 (14:44):

You found the answers for a while. Some people find them, then you things happen and it goes away temporarily. But that's still the big question. And that's what she was about. And I think also that she had this tremendous faith in every human being, whose life she touched and I expect that's what a lot of you remember about her that knew her. She believed you could do anything that needed to be done. She really believed that. So she made you believe it, you know, she gave people faith in themselves, not by preaching, just by believing in you, of being there when you needed her. When you wanted to call you had a problem. I know I heard also, I've tried to make myself available. You know, when people need me, I've tried to be available, but it's more than just being there as the voice on the other end of the phone is that she really believed that in every one of us, there was something, uh, creative, tremendous beautiful, and that could make a difference.

Speaker 2 (15:41):

And because she believed in us, we could believe in ourselves and she had that ability. And that's quite radical because you can't build these movements without those people, individuals who believe in themselves. But finally she didn't think a one person could do it by themselves. And one person, sometimes people say Rosa parks did well. I don't know. I mean, that, that was the spark. But you know, people have been working in Montgomery a long time, including Rosa,

you know, even Rosa come outta the blue. She'd been beating sidewalks, trying to get people to join the NAACP for years before she sat out on that bus or refused to move on the bus. Um, so one person standing up can make a difference, can raise a banner. But to, I think Ella was convinced that to get things done. You've got to have organizations, you've got to be organized. And I think that, that's what she realized when the sit-ins were sweeping the south and was obvious that change was coming.

Speaker 2 (16:38):

And, and I think it was Roy Williams and I don't usually choose him to quote, but I remember he said, but he said, but he put his finger on something. He said, when a whole generation decides something wrong is wrong, it's dead. You know, and that was happening. It was happening before Raleigh, the Raleigh conference, you know, I think he said it was obvious that, that this was gonna go, this, this form of segregation was gonna go because the young people had decided it was gonna go. But you see, I think Elma sense that that's not gonna be enough that people have to come together and organize if we're gonna go on from there. Because every, I mean, I'm sure everybody, everybody knew lunch counters. Weren't the real issue. I mean, who's gonna risk their lives for a hamburger, you know? Um, and, um, and everybody knew that that sat on those lunch counter stools.

Speaker 2 (17:24):

I don't think anybody thought they were really there for the hamburger. Did they? I don't think so. I mean, they were, they had a, they had a vision, they had a vision of a new world. They really did. So, but she knew you needed organization. And that's why she said, and I, I think so far as I know, this was her idea of the conference and that cuz I remember her saying, she said, it's time. We've gotta try to bring these students together. And that's what she was doing from the base of SCLC, where she worked and um, with Jim's help and the help of other people, she got y'all on the phone, but she knew that power of organization. She knew it in Mississippi with the Mississippi freedom democratic party and all down that she never forgot that. And I think that, uh, the other thing finally, and I don't know where this comes from.

Speaker 2 (18:06):

Some people have it, she had a sixth sense of sensing when a society is at a point when it can move. And this was one of those moments of season that moment. And she knew that and, and you know, she had been supporting art. She, when Montgomery happened, you know, she was in New York, she set up this thing, I think called in friendship in New York, she'd gone back there. She was living there to support Montgomery. She knew that there again, that organization had to continue. It's not just one act. She knew that. But she also had that sixth sense of knowing when, when this something could happen. Things perk along a long time. I say, you know, I tell people that trying to come into things now and you know, they demonstrated, they said they went and demonstrated and they got people out and had these and we still got the problem.

Speaker 2 (18:56):

I said, well, what do you expect? We're fighting 400 years of history when we've been talking about in dealing with racism and that kind of thing. But <affirmative> but, but a lot. And I tell'em, you know, you look at the mass movements, people see eyes on the prize, they see movements back there. They see thousands of people marching in the streets. So they think they can go right out there. And there's you March in the streets, every mass movement we've ever had came after a lot of mundane hard work like Rosa Parkston in Montgomery beating the sidewalks, knocking on people's doors that don't wanna talk to you, trying to get calling 20 people for a meeting and getting five. And then you try again next week. That's, you know, that's, that's the way it happens, then explode. But she knew that this was the moment.

Speaker 2 (19:35):

And I think that I just wanna finish because <affirmative> because it was, it was a very moving comment. You made Chuck earlier about how this band of people was a family. We loved each other and all that. You did a lot more than that. I mean, sure. There was this love and comradeship. Like I said, some of us felt in the fifties when you're fighting a common battle, that's what builds the ties in your life. You know, I said, people, you're the closest to the ones you went to jail with and you know, that kind of stuff. But it wasn't just that. I don't think, um, I think that that one reason, I think you had that sense of community and family was because I don't, even, if it wasn't always articulated, you knew that you were a part of something that was gonna change this country.

Speaker 2 (20:30):

You really believed in a new society. And I tell people today that I said, they people say SNCC didn't have any philosophy. Didn't have any politics. I said, oh yes they did. They had a vision. They talked about the beloved community. And I said, you know, that sounds kind of who, what those people talking about. I said it didn't land cuz people were willing to die for it. And as I say, you don't go out and die for something except a big vision. You don't die for a hamburger. I'm not even sure you die for the right to vote. You die. If you are willing to die, if you have a vision of a new society. And that's what people had, I think, and people, as far as I know, really didn't define what this beloved community.

Speaker 2 (21:13):

I never heard anybody. Maybe they did define exactly what this beloved community was gonna look like or be like. But I, there was the definite knowledge that it wasn't going to just be a society where people loved each other, although that was gonna be part of it. But it was, I think if you could generalize it anyway, it was gonna be a just society where every human being was respected and have an opportunity to live a creative full of life. I think that's what it was about. I think that's still a good vision today and you could refine it. You can make it, you can have your own theories about it and how you're gonna get there. But you don't, we don't have a movement that can really change things. Unless people have that vision of creating a new world. I say, you gotta know what stone, what cathedral you're building.

Speaker 2 (21:55):

When you put your stone in cuz its stones are getting kind of heavy. And I think that what you, you, of that generation did and is, I don't think, I don't think the story's been told enough yet. You know, a lot of history books don't seem to understand it. Yeah. That the people who met here in Raleigh at that weekend changed this country. Now they didn't change it enough. Lord knows. Right. Or we wouldn't be run ragged. Now some of us, you know, and there's a whole thing, what happened? And that's another story. I've got my theory about what happened and why the movement didn't go on and it should have, I know a lot of people disagree with me. I'm not gonna argue about it right now. Maybe this weekend we will. Cause I think I know what happened, but um, but for that shining decade, you set the agenda of the country, never got political power, but you set the agenda of the country.

Speaker 2 (22:45):

And it was a humane agenda. That was for every moving things broadened in democracy. If that's our thing for everybody, which makes me so wow. When I hear, you know, the reverse discrimination thing and how it, blacks skate took something away from whites, everything, the movement gained broadened rights for everybody. And in very practical ways, I go to these colleges, these white kids. How many of you here on pill ranks practically all of 'em. If you're not at Harvard and nothing like that until blacks demanded equal education and whites got it too. And a lot of are working class whites went to college, you know, that's just one small example. But for that decade you shook the country, you raised up this vision and you, and, and, and when I talked to young people today, I said, you know, the people who changed things in the sixties, they were, they were no older than you. These are some, they were high school students.

Sometimes they were 17 and 18 years old in Mississippi college kids is here somewhere in other people from the bowels of Mississippi who were 17, 18 years old, huh? 14, 16, 16,

Speaker 2 (23:47):

Okay. 16. And I said, and that's, and that's why it upsets me. When I run into young people, I was roped into teaching a class off civil rights history at Northern Kentucky university a couple of years ago. And, and I couldn't believe it. I had these young people to realize that they didn't have any notion to change in the world. I said, that's what being, Young's all about. Where, where are you all? And um, but that's what you did. And I think you gotta realize that and realizing it as Jim says, if we know that that could happen, what happened in terms of really changing the country, but not enough we talk. And I really wanna talk at some what happened that if we did it once and you did it once it can be done again and it's more needed now than ever before. And I think, and people say to me, sometimes you're living in the sixties. I don't romanticize the sixties. I was here. And I know a lot of the problems that happened, right? People don't understand the importance of that decade. It was the most important decade in the history of this country, except the 1860s for the same reason, because,

Speaker 2 (24:58):

And when people say, tell me, I'm living in the sixties, what they really mean is you still wanna talk about racism. That's what they mean. And we're beyond that. There are other issues I said, oh no, you're not, no, you're not. You're not gonna deal with any of the rest of 'em and God knows their other issues. And there's all these things that people know, medical care, no decent housing. You know, we know all the problems. You're not gonna deal with any of them until we deal with racism. Cuz as long as people of color can be written off as expendable, which is what they are in this country today and in the world, then you're not gonna solve the other problems because they're acceptable victims of, of the, all these problems, right? So you have to, and how you do it today, desegregation integrate that word integration.

Speaker 2 (25:39):

I'll just say, you know, that's become a bad word. And the reason is that a lot of us white folks, a lot of white folks had a very different idea. I think from African Americans, I think about what the struggle was all about. And, and it comes out very clearly today because I think to African Americans and you know, I'm learning the world in all black and white and all the other struggles of people of color that came to center stage, really, cuz of this struggle in that decade, it meant freedom and liberation, whereas to a lot of white people, unfortunately, and they still haven't seen it yet that the whole movement for desegregation integration meant we'll bring blacks into our world, which we will still control. Yeah, right. That lesson hadn't been well enough learned yet. But anyway, if we did it once or if you did it once it can be done again,

Speaker 1 (26:53):

Ann Braden, she's uh, you know, a wonderful person and such a pleasure to, to hear and participate and listen to her. You know, there was a time when, you know, she was considered, you know, one of the most dangerous people in America. I mean, can you believe that? You know, uh, I mean we're, we're just a weird society.

Speaker 1 (27:13):

Yeah. Without question, um, Vincent isn't here. I, I thought that, uh, um, we would, we have about 15 minutes, uh, to ask a few questions of the panelists for people who would like to make kind of personal statements, uh, as it relates to, uh, Ella Baker in particular SN in general. Um, I know that Larry GIK came into the room and he, and Ms. Baker shared, uh, the, the, the struggles of the Mississippi freedom democratic party in terms of the leadership and Mike Thewell Connie Curry is here. And, you know, during those early birthdays of SNCC was a, a, a major, uh, force in, in helping us move together. We all tried to talk, Jane Stembridge, you know, in the coming here, some of you don't know her, but she was the first sort of volunteer, I guess

you could say SNCC ever had, uh, working with Ms. Baker, uh, as Shirad mentioned last night, I guess if there was an official first staffer, it would've been Charles Sherod. So, um, I think it would be kind of nice, uh, for people, um, you know, to make personal comments and so forth and so on. So we'll get started given time brother McLemore.

Speaker 3 (28:22):

My name is Mississippi and I work was where I worked shops Ron Frank Smith, Walter, till, uh, when we did the, uh, Atlantic city challenge. In fact, I was the only Mississippi person on the staff. Um, this conference, I just wanna make a couple statement. Uh, this conference reminds me of the old SNCC meetings. Uh, the structure is, is the same. And I think it's important that we have the structure because Mike do was a chairman. We called him chairman and we should. And you look at the program of all of your young people here from different colleges and universities. You look at the program and the program reflects, uh, the old SNCC structure. Uh, there are people on the program that are on the program multiple times as if there were not other people in SNCC doing things. Number of other people, as I look around this room who worked in Mississippi, Alabama, and Georgia who made contributions.

Speaker 3 (29:38):

And I want to say to the planning of the program, they did a tremendous job, a wonderful job. I'm glad we are here. I'm excited about being here. I wish I had brought my 15 year old son. So this is, this is great, but I just think that, uh, as we discussed this weekend in the next several days, it's important that we also remember that a lot of us have a life. The young SNCC, that a lot of us are doing things in our communities that I've ever very for. I've been working in Jackson, Mississippi since 1971, been involved in a variety of community activities. And I still am. I'm mentoring five young persons in my community. I'm president of the local chapter of the hundred black men. I'm a mentor for life. I've been in involved in all of the recent struggles in Mississippi.

Speaker 3 (30:27):

I'm one of the city council in Jackson and I'm doing a lot of things. And so I just think it does not really reflect reality, although this is the NIC union we're talking about with baker. We know we all have our Ella baker stories who were at SNCC. And, but I think it's important that we expand our around. I say to you young people that as we talk about the old days, and that they're very important, but also we need to talk about the future. We need to talk about what we are doing now, because there are some people in SNCC who went on to do great things, but there are some people in SNCC. That's really not doing a lot of things now, but they did things then. And I think it's important. We can live off that glory for a few days, but I think it's important for all of us in SNCC to be engaged in our communities.

Speaker 3 (31:15):

And then I just wanna say, uh, that it is important from my perspective for us really to talk about where we are now, uh, what we are going to do, do to, to attack this system of racism. Now, the conversations that we should have in our communities about race and about what we can do to solve the problems. I think it's important that we talk about that now, cause we have 40 years. And then lemme just say conclusion, hope that I think after 40 years reunion, that we should have had a program. At least there was a keep safe program. This program is a great program, but the appearance of the program should have even been better. So something very clear to that. We don't kind things daily. Thank you. Here's S

Speaker 1 (32:27):

Let me, let me just make one little thing clear so that, uh, we maintain a historical perspective. There are a lot of writers. There are a lot of writers here in the room. Please

Speaker 3 (32:37):



Help

Speaker 1 (32:38):

That for of us. This is a reunion, but this conference is not a SNCC reunion. This conference is a conference about SNCC and about Ella baker being sponsored by haw university and NC state, and the conveners of this conference with Dr. Charles Paynes, Dr. Charles Payne and Dr. Moses, um, you know, given within that frame of reference, you know, comments and considerations and concerns, I think, uh, will be respected and understood. But, uh, in some ways, as I try to make earlier in my remarks, we sort of intruded into, uh, a celebration that someone else was convening, uh, here. So, uh, I think we should understand that.

Speaker 4 (33:23):

Have Dr. Payne

Speaker 1 (33:24):

Stand oh, Dr. Payne, I think I, where, where is Dr. Payne? Uh, Dr. Moses,

Speaker 4 (33:30):

And then

Speaker 1 (33:30):

There some Dr. Moses. So she said, and the plans, the conference, the planners of the conference here, could they stand, please?

Speaker 4 (33:37):

They're happy to work. <laugh> we bring the

Speaker 5 (33:42):

Room over here. So

Speaker 1 (33:43):

We, oh, there's Dr. Charles Paynes back there,

Speaker 5 (33:47):

Back there. Dr. Walter is back there some,

Speaker 1 (33:52):

Well, I think one of the things we need to do is, uh, let's give a round of hand for these people who

Speaker 5 (34:22):

Where's

Speaker 1 (34:23):

Martha Norman, where are you, Martha? This is your moment in the sun, and you're not here.

Speaker 4 (34:30):

<laugh> still working, still

Speaker 1 (34:33):

Working.

Speaker 4 (34:36):

<laugh>

Speaker 1 (34:38):

Okay. Uh, we wanted to, you know, say thank you for this wonderful, uh, conference and con that they've convened for us. We hope that a lot of uh, stuff will come out of it and come forward. And you know, when you see these people here, you don't ask them questions, discuss with them. Um, you know, they are building a new intellectual platform or expanding intellectual platform on our behalf, uh, Dr. Payne,

Speaker 3 (35:06):

Web wonderful webpage.

Speaker 4 (35:10):

Thank

Speaker 6 (35:10):

You.

Speaker 1 (35:19):

As we wrap this session, is there any other comments that people would like to say about Ms. Baker, Mr. Geat,

Speaker 4 (35:24):

Martha

Speaker 1 (35:26):

Martha is here. <laugh>

Speaker 4 (35:28):

Get your applause. Martha

Speaker 1 (35:40):

Ma was also one of those young 17 year olds, except at the time I think she was at the university of Michigan. Um, I was gonna give Mr. Diat first and thank you, Mr. Thewell

Speaker 3 (35:52):

First brother.

Speaker 1 (35:54):

Go ahead, brother. Mike, go, go ahead. It's a,

Speaker 3 (36:00):

I just wanted to move to, because I have to admit that I'm as charge. I came back here and the presence are, and I gave way to Senti mentality and Nast with Mississippi

Speaker 1 (36:36):

Y'all to speak loud.

Speaker 3 (36:38):

I humbly wish to dissent from both of my brothers. I'm proud. I'm proud to be in a chapel on campus that provided an academic arena for one of the greatest Americans they ever lived. Ella baker took on Martin Luther king in different minister in SCLC. Ella baker was an advisor to ele Rosedale. How do I know that? She told me that Ella baker gave the founding speech at the freedom democratic party when Victoria great and divine and PhAMA were on the floor of the house, Adam Clay Powell. And Kae insisted that they not go on the floor of the house and the three of them pass Ella baker. What should we do? Should we go on the floor while the vote is being taken? Not and baker looked at looking at the face, y'all pretty good at making decision. You don't meet my house. Okay. So you got it.

Speaker 3 (37:48):

I think that if we, we are privileged to be able to come to a university, remember there only three immigration south that promoted descent, only three miles college in Alabama, that three institution, Mr. Tulu and this, and, and I'm talking about the administration supporting demonstration, let us not fall into the trap of using this thing, this great celebration of one of the greatest Americans ever lived to enter into our personal skills. We got a responsibility to the students who are here, and while I'm speaking, I want the students who came to James Memorial, who came from North Carolina to Washington DC, and they were playing a football game that evening, or any of them here. They haven't arrived. They haven't arrived yet. I want us all to meet them. Let's make this an opportunity to share experiences. Let's do to the students who are here, what Ella baker did to all of us.

Speaker 6 (39:00):

Well,

Speaker 1 (39:02):

I know there are a lot of passions in the room and that's, as it should be. Uh, we do have to wrap, however, cause there are other sessions, Martha Prescott Al Martha would like to, uh, deal with some housekeeping matters. And I wanna once again, give a wonderful hand to our panelists, Anne, Braden and Reverend Lawson.

Speaker 6 (39:24):

Um,

Speaker 7 (39:25):

I just wanna make sure that everybody who's on a panel knows that your meals will be provided at the student center cafeteria here. Just identify yourself as a panelist. It's also my understanding from the hotel that everyone who's booked in the hotel, um, for this conference panelist and you know, people who are coming under their own auspices is entitled to a free breakfast Saturday and Sunday morning at the hotel. And you go to the desk to get a ticket. You have to show your room key at the desk and they'll give you a thing for it's a little more than a continental breakfast, yogurt, and fruit and so forth. Okay. Oh, the Sheridan at the Sheridan, those who are staying at the Sheridan. Okay. And, um, bud, oh, um, we'll take a five minute break and then we'll assemble for the plenary on, uh, the birth of SNCC.