

Speaker 1 (00:27):

About the sit-ins. I'm pretty sure a lot of people that SNCC know the song it's called ballad of the sit-ins was written by God. Kara

Speaker 2 (00:40):

Tell

Speaker 1 (00:40):

Me it's too high. Time was 1960. The place the USA February 1st became a history making day, Ashville, Tennessee, a time, take a seat with me. This, we cherish the land of Liberty. Our can love so many qualities. The constitution Christians, we should know that Jesus died that mornings, or all many would

Speaker 2 (01:44):

Know he the,

Speaker 1 (02:05):

And no mobs violin set eight shall turn me from a gold. No, Jim Crow soul, the freedom like songbird

Speaker 2 (02:32):

Equal,

Speaker 3 (03:23):

Quiet

Speaker 4 (03:26):

On Charles Jones.

Speaker 3 (03:29):

Think

Speaker 5 (03:30):

It was there until a few moments ago.

Speaker 4 (03:33):

Charles is Charles Jones in the back there. He, and you

Speaker 3 (03:42):

Can still

Speaker 4 (03:43):

Run. And Mr. M duke

Speaker 5 (03:47):

He's back in there.

Speaker 3 (03:56):

What this is about

Speaker 4 (04:12):

Of the next, the next panel today is about, um, Ella baker and the actual birth of the student nonviolent coordinating committee. And three of the people with us on the platform were there for the actual, uh, creation of the student nonviolent coordinating committee. Uh, I'm not going to say much except to introduce them. Uh, our first speaker is Lonnie king, who was the founder

and head of the Atlanta committee on human rights. One of the several student groups that came together to form the student nonviolent coordinating committees. We'll start with Lonnie king.

Speaker 5 (05:01):

Thank you very much, Mr. Norman. Uh, Mr. Chairman, Chuck, MACDU my good friend, Joyce and my very good friend, uh, Charles, um, Jones

Speaker 5 (05:15):

And Connie Curry and Charles Sheard, who was our first field unpaid field, uh, secretary who created a revolution in this country, uh, by wearing blue jeans. A lot of you people don't realize that that Charles shard was the first person to really start wearing blue jeans as work clothes, because he had to go down to Alabama, Mississippi, and other places to help us register voters. And I've see Jim foreman out there in a number of other people. And I have, uh, nostalgia about this whole weekend because I was in Atlanta two weeks ago for our 40th and Reverend Dr. Otis MOS ended his, um, eloquent presentation by talking about the fact that it's been 40 years. And I may not see some of you again, and you may not see me again. And because of that at eloquent presentation, moving presentation, um, I agreed to come to be very honest with you because we may not see one another again.

Speaker 5 (06:27):

And the struggle that I have been involved in and that you have been involved in and, and I'm hoping many of the young people will become involved in continues background of SNCC in 1960, as, as you've already heard on the 1st of February four young men sat down in Greensboro at Greensboro, the following morning. Um, I was at the AC Milton's drug store in Atlanta, Georgia at the AU center. And I, I had breakfast every morning there with a guy named Julian Bon and guy named Joseph Pierce. Uh, I had met Julian in the, um, registration line at Morehouse. Now, I don't know how it was at your college, but registration was the longest thing <laugh> it was long. And you could get, you could, you could tell your whole life story to the person behind you all in front of you. So when I came back from the war after having served in the Navy for a tour of duty, uh, I met this young man, um, skinny, young fella.

Speaker 5 (07:36):

<laugh> uh, we spent about eight hours together talking and we be, we became friends. And when it was time for, I guess, for this movement to get started, I got the newspaper and I, I said, Julia, no, Joe, look at what they're doing in Greensboro. We ought to do that here. And Julian said, well, somebody's gonna do it. I said, well, why not us? And from that, we went out and we start organizing on these different campuses, uh, in the, the AAU center. Then I got a telephone call, not a telephone call. I got a personal visit from the, uh, from Dr. May's secretary asking me to come to the third floor of the administration, building at AAU for an important meeting at three o'clock one afternoon. And I learned that all the rest of our leaders were also have having to come to that same meeting. Uhoh so we, we walked into the room, here were all the six college presidents, most of whom you read about him, and then in the history books, uh, maze and Clement and manly and so forth and so on. And we really thought that we were gonna be, wanna be gonna be put outta school. <laugh> also what we were doing, all getting ready to do.

Speaker 5 (08:52):

They tried to discourage us, but when they saw that we were not going to be discouraged, they then had one suggestion. They said, well, why don't you do this? If you're not gonna stop, why don't you set forth a petition for why you are attacking this system for historical purposes, as well as putting the world on notice as to what you all about. And so with that in mind, we wrote something called an appeal for human rights, which many of you may have seen or read about in the history books? It's on March the ninth. It was published in all three major papers in Atlanta and the New York times, the following week published it for free for us full page, but we sat

forth in there, our petition, which represented not only what we felt in Atlanta, but we felt that this represented the state of Georgia, the south and the nation.

Speaker 5 (09:44):

And one of the lines that I wanna bring forward to you on that is that we felt that the time was out for African Americans or Negroes as we would call at that time to continue to have our rights needed out to us one at a time, one at a time. And that the time for action was now and that we were going to use every legitimate non-violent means to bring about a change in this system in Atlanta and in this nation. And we moved forward, um, six days later to attack several places in downtown at Atlanta, Georgia. And we, we, uh, went to jail on that issue while this was going on, Nashville was, was hopping and Knoxville was hopping in Birmingham, was moving almost in, in almost every state in the Confederacy, formal Confederacy. I, well, I think I was right the first time in the Confederacy, um, where there were HBCUs, young people rose up.

Speaker 5 (10:55):

And, and what happened is that we were fighting this system concurrently all over the south and the normal kinds of reactionary tactics that the guardians of the, of the old order had used did not work because even though they put down that Lonnie king, 18 years of age or 20 years of age and, and had put down my home address, my home address might have been in California as opposed to there in Atlanta. So what happened is that the normal way of stopping the movement in the south had been to kill off the leaders either to shoot 'em or to make sure that they didn't have any jobs or so forth and so on. So therefore that particular tactic couldn't work against us. And so I think that was one of the important things that helped us succeed.

Speaker 5 (11:53):

I also wanted to tell you that the Atlanta movement said we had a meeting and we, and we decided that we could not fight this battle without there being some organization. And contrary to what you read in a lot of history books, I wanna straighten out something for you, Julian barn, Marion Wright, Edelman, whom I'm sure you've heard about. And I went down to see Martin king in late March, middle March, right after those sit-ins when he had just come over from, from, uh, Alabama to ask him to call this meeting at sharp Martin was, was reluctant, but I think we gotta put the records straight. Martin king was reluctant, but he said, well, I'll get Ella baker to do it after we argued with him about it. Cause Ella was his secretary at that time, executive secretary and Ella was a graduate of this university here.

Speaker 5 (12:47):

And so she called and got this thing set up here. Athaw the telegram went out and Charles, I think it had Martin's name and Ella's name. Didn't it, you know, to all the leaders that we could identify from newspaper accounts. If we didn't really know all of you, we just read about you and because the white newspapers were so good, it put your names down. We knew who to call <laugh>. And so that's how you got here in 1960. Now, once you got here, well, before you got, let me also say this to you. That was a little bit of a discussion. Some folks thought that we shouldn't organized and I will get into all of that, but we felt in Atlanta that there had to be an organization, because if you were gonna battle this system, you couldn't do it with unorganized truths. Let me tell you what was happening.

Speaker 5 (13:36):

Briefly. Virginia passed the first antitrust law trespass law. And within a matter of a few weeks, almost every state had passed the same almost identical word for word law, which meant that if you went into a lunch counter and the manager asked you to leave and you didn't leave, then the John Dame, the police could come and take you away. Now that kind of system was there. So that was a need for a SNCC. You may not have called a SNCC, but that was a need for something where we had some, some coordination. And Tim Jenkins just showed me our first, the first issue of the student voice, which I'm sure he'll tell you about later on. And in that student

voice, they talked about all these things. Most of these things that I'm now talking to you to you about, but that's history. And Tim has a part of the history bike there.

Speaker 5 (14:29):

When I came here in 1960, I don't know which building we were in, but it was a little bigger than this, I think. Yeah, it was a very large place. And, uh, I met lifelong friends there. You came to Atlanta, um, to start your, your headquarters there. Ed king, James Stembridge, uh, Connie Curry, Ella baker, uh, my good buddy, Donna McGinty. We all were there. Uh, during that time trying to make these things go, let me give you my concluding remarks about the birth of SNCC and the idea, and why did it come about? I'm about to finish a PhD in history and, uh, I'm after having read all this history now over the last four years, I'm really beginning to get a better appreciation for what we did you see. So we see, we were so busy in 1960 until we didn't have time to think about the historical significance of what we were doing, because we were so busy trying to get it done. But when you go back and you take and you flash back over history, you will find the significance of that movement. And, and, uh, let me just quickly say it to you.

Speaker 5 (15:39):

There have always been some movements in America ever since African America, Africans came over from, uh, Africa to try to get out of bondage, contrary to what you've read in some of these earlier history books about we were all happy and happy, go lucky and loved to be in slavery. You know, that really wasn't true. But what happened is that we, we did something that the historians called slipping the yo, have you ever heard something called slipping? The yo. Alright. And what that essentially meant was that we found a way hundreds of years ago to try and escape the bullet, to try and escape the Quip, to escape the kinds of oppression that we knew the plantation owner was gonna put on us. So that's just what we did. So we weren't really happy, even though we might have been singing, we weren't really joyful, but we were coning the man.

Speaker 5 (16:36):

However, while some of us were conning the man, some people playing revolutions and I just mention too far, and then I'm gonna move on, uh, Denmark VIY in this next state down organized a really strong insurrection in the, in the 1820s in Charleston. And as he, and he was a free man, by the way, free black man, but he was betrayed and he was executed along with some of his friends and, uh, as they call co-conspirators then eighteen thirty, two thirty three Nat Turner also in Virginia next stayed over organized a revolution. And he too was killed. As you know, and almost every instance, we find that in history that the people who tried to organize a way of getting out from under this bondage, they were killed. And I won't go too much further on this end except to say that the 19, 19 0 9, the NAACP was organized with, with, uh, the board, a number of other people there in New York, and they embarked on a legalistic approach.

Speaker 5 (17:43):

Now, why did they do that? Because it was safer for, to do that. If we had the mass movements, we found that the, that the Billy clubs and the guns were drawn and, and we would be killed, whether it was a hundred a thousand, it didn't matter kill the people who were trying to be the I directionist on, in 18, in 19 in the name of the 1920s after African American men battled in the first world war, as dub boy said, let's fight abroad. So we can have some democracy at home. Our men came home and, and they came home. Some were killed in uniforms. And especially with the state of Texas, really bad on African Americans who came back from the war. So there was this thing we cannot afford to actually confront this system the way it should have been confronted, but then a man named Morai Johnson, who was the president of Howard university Joyce school, where she had it decided in 1820, in 19 22, 19 23, that Howard university ought to become the law school to train African American lawyers on how to argue constitutional cases.

Speaker 5 (18:58):

On behalf of black people, Dr. Johnson's position simply was that white lawyers are well intended, but when the Supreme court justices are asking them questions about how does it feel to be denied these rights? Many of them somehow never flunk the test cause it'd never been denied. So he asked justice Lewis Brandis, would he help him form move Howard from a night law school to a day law school training, civil rights lawyers, justice Brandis told him I will do it on one condition that you not tell anybody about it until after I'm dead. So they formed this union and they put together Howard university law school as a prime law school day school. And you know, the rest of just judge hasty sponsor with Robinson, or you can call off a number of people third, but Marshall, they went through there. So the NACP was prepared for this legalistic approach and it was gonna take about a century to get us free folks.

Speaker 5 (19:57):

We'd still be fighting. However, along comes the second world war. And at this time, if you ever get a chance, I'm getting some digres. If you ever get a chance to go to the library of Congress, go and look at the NAACP files over there. They have millions of, of letters and correspondence over there. But, but look at what happened in the forties. I just looked the other day while I was there. There are, there are letters from African American soldiers complaining about how they were being treated. One man charged about how he was shining the leg by his commanding officer, because he had a, a minor disagreement with him. Another man was in a traffic accident down in like Alabama with a white man. They took him to jail in uniform, beat him up, captain him in jail for six months off his uniform.

Speaker 5 (20:48):

Uh, the man had to, he literally had to escape in order to save his life. And, and, and I could go on and on and on about the kinds of things that happened during the, during the second world war. But, but, but, but I did find through most of those matters though, was that the African American soldiers kept talking about that. The dichotomy of fighting for a democracy overseas while we're being denied a democracy in America, even in uniform, having said all of that, then those men had children. I'm one of those children. So when they came home, they talked about some of this stuff. And so, so by 1960, I ended up at Morehouse college and I was like thousands of other young black kids around this country whose dad is whose uncles, whose brothers had served in the military. And they came home talking about this dichotomy.

Speaker 5 (21:42):

Now there's nothing. One man said on earth, more power than an idea whose time has come. And the time had come in 1960 for African Americans to change the way they were trying to get their rights. No more, meet it out one at a time, you had to get a movement together and bring in as many African Americans and whites bring in people of Goodwill who wanted to change this country. And if you, if you look at this movement, you will see that it changed as Anne Braden said already, not just this country and this movement changed this world. You can look at almost any discipline, whether it's sociology, whether it's public administration, whether it's history, psychology, you name it 1960, ends up being a watershed for reexamination of that particular discipline. Why is that? Because we cause people to think rethink and take a second, look at what are we doing?

Speaker 5 (22:42):

Let me conclude by saying that we had this meeting in Atlanta, Georgia two weeks ago and only 30 students came 30. Now we published a second appeal for human rights, two weeks ago, full page ad in all the newspapers, updating where we are today. And what we found when we did the research is that 40 years ago, 99% of African Americans or Negroes as we, as we would call were in the same situation. 40 years later, over half of our people are still in grinding poverty, the same situation, either the same people or their descendants. So what have we done though? What has Donnie king done? And for, for the last 40 years, I made a lot. I made a lot of money. I've

gotten some more degrees, moved to the suburbs, so forth and so on, but I have not done what I should have done over over the last 40 years teach, teach.

Speaker 5 (23:45):

And what I'm saying to you is that we all need to think about what it is that we can do as we go forward. But lemme go a little further. Our university Shaw university, Morehouse college, where, where I went, our colleges have not kept faith with the movement. The young people who came through that 40 years ago revolutionized them too. But I think that they had the responsibility for the institutional memory to some extent, at least in the history department to begin to say to the people coming through that you have two responsibilities, one to yourself to get the very best possible education that you can to repair yourself. And two, to give something back. And the second part to give something back is what's missing my final point final point

Speaker 6 (24:41):

<laugh>

Speaker 5 (24:43):

We were so moved by this positivity of people in the audience who did not have gray, who did not have gray hair until we decided that we are going to organize the commun on appeal for human rights, which is what our group was in 1960 into 80 nonprofit corporation. And we are going to go and ask the AU center schools, all of them down there that you know about to let us then begin to teach African American history to every freshman class from now on at it tonight,

Speaker 5 (25:28):

We believe that we can do this. And we all, we, a lot of us have academic credentials. So the Southern association that is not gonna be upset, we've got enough PhDs and MDs and masters, you know, in all these different areas. So nobody's accreditation is going to be hurt by, but we need to go back and recognize that benign neglect has not worked for the last 40 years. And we were young enough when we started this movement for us to still be available to us, for us to still be available. And one more time, thank you.

Speaker 4 (26:14):

Our, our next speaker will be Charles Jones who already introduced himself to you. Um, one of the first field secretaries for SNCC to enter some of the, uh, most dangerous places in the south. And he's gonna tell us more about the birth, the actual coming together of

Speaker 7 (26:40):

Gracious. Good morning,

Speaker 4 (26:41):

Good morning.

Speaker 8 (26:43):

And in this spirit, as I stand here, I want to give all of the respect to rub DARS, to ER, the Stepto. I want for moment to radiate and reflect, collect those giants who went faced with the possibility of being killed, stood tall. I want to honor that because I know that only on those shoulders, only on those shoulders, do we not stand? And while my emotions will communicate the depth of my respect and appreciation and love, I make no apology for these tears. I't cried, rub DARS yet. I haven't, I haven't cried for many of our brothers and sisters. I, I was too busy surviving the trauma or war where people were shooting at you snatch it physically and otherwise I'll never forget. Charles coming down to Dawson after the Klan had shot up in the house, I was by myself. I don't know if I told you this, but it was about two o'clock in the morning and somebody shot at the car.

Speaker 8 (28:13):

And at that point, I didn't know. And I had to call on whatever it was. We called on Charles grandma who told me, boy, don't you, don't you sit there and apologize to no man for who you are. I had to come to dips, grips with that man who was gonna, if he had been in front of me, gonna blow me away. And that's my confrontation with nonviolence in a most spiritual way, came when I had to deal with what would happen if he was standing in front of me and I was standing there and my grandma was telling me what to do. And I have to tell you I'd have taken him out in a heartbeat. And I had to say this to you because of this. My grandmother would not have allowed me to have someone destroy her. Hope your mothers know what I'm talking about, grandmothers.

Speaker 8 (29:03):

That is he gonna be the one. And Chuck, I, I never said this and maybe it's a confession. But given that intellectual and actual confrontation, I made a choice that as between him and I, if I knew he was gonna kill me, I couldn't let him do it. And we were going around America's Georgia and all that. I don't know. I kept from being confronted by it, but thank God all, but I wanna honor now all of those bitch, you all know him. You walked the back roads with him. You motivated people who were scared and who up and got beat or shot you, you know that pain. Thank you Chuck for that movie though, man telling a story, man, I was just as proud. Let me tell you, I hope you all saw freedoms on. It was an accurate composite of high effort and 40 years later, seeing it on my television was some of my neighbors watching.

Speaker 8 (30:04):

I stood taught. I felt like all of the gods who had come perhaps sacrificed, but I don't want us to lose. As we talk about these people that have gone on particularly Ella, Ella is still in my spirit. So totally I can remember when we were Diane and I, we were at Marion. We would, we would talk and Ella would sit back calmly, hear each of us, but would not let us turn each other loose lose until we had come. Not to a majority one more than, but until Diane and Charles and Chuck MACDU and Tim had felt a common community, we would not go forward. So of the uniquenesses, that that period brought this sense of the beloved community. And Charles, I was thinking about this when, when, when, when Jim was talking Charles ARD and I were in, in, uh, in jail, down in rock hillside Carolina, we had chosen to go in at that point when the sit-ins had taken place throughout the south.

Speaker 8 (31:14):

And, and we thought we needed a focal point to organize the efforts of the students and to dramatize that we needed to work together and to keep it going. And Charles and I had been conducted, uh, devotions. I see my brother still doing that. Bless you, man. Bless you. And we got put in solitary confinement because we were having devotions. And at that point there were white section of the jail and the black section of the jail, but it was a big compound. So we'd built up singing and praying Charleston, you know, Charles steel does that. So well, thank God. And it so infuriated the gods that the place who were charged with not only keeping us prisoners, but keeping white prisoners and black prisoners apart and somehow maintaining some kind of difference, uh, of difference to the white business and trying to deal with us, but in just, I got, excuse me, put in solitary three or I mean four or five days, wasn't it?

Speaker 8 (32:20):

No blankets on the concrete floor. We did have some of the brothers though slipping us food under the, under the door. I remember eating 'em up. I remember several of those folks and Charles and I later and talked about how we were going to the theological basis. He was in, he was in of the school. I was too, I guess, the theological basis. And when, when I saw, when we talked about Gandhi, when Charles and I were in the solitaire talking about Gandhi, not only was it a practical tactical approach, but he and I felt that the only way we could change this out, the only way was to change it through the force of our very commitment and bodies, but also with

the force of love with, we believe that. So when we left and, and the God, the main God came up and spoke to us.

Speaker 8 (33:12):

And, and, and what do you say you boys, uh, you boys do pretty, do pretty good. Oh, good luck to you. This was the God at the rock rock hill. Really? It was the y'all kind of chain game who had been such a racist, aggressive person who, because of this energy came over and shook our hand actually, didn't he? And I think that to me is one of the essence of how approaching this whole thing from a much broader spiritual context, Jim, and I totally appreciate it. And I, and I, I read again, our calling statement at the preamble, that issue we wrestled with. And I do remember, I remember the session. I remember the words, you know, and so when I ran them again, the other day, I said, wow, all that. And much of that was your own seasoned development of the concept.

Speaker 8 (34:07):

And, and, and, and I understand you, you also spent some time in India so that this was not just an academic con. You saw some of that happen. So as I give these honorings particularly Taylor who helped us grow up, who helped us come to a point of understanding that the only way you're gonna do this is by respecting the very individual person. And if that took you some time, then Don it, you stood there and you did it. I also wanna honor my grandfather and great grandfather and mother. Um, I come, I came to this in a little different context. My father, who's the youngest of 11 children. He was born in 1910.

Speaker 8 (34:54):

All of them graduated from college. Hear me now, as you hear all this stuff about how black people are this, that, and know that my father's family, my, his father had come, was born, a slave, uh, married my mother, who was a grandmother who was born a slave, uh, both were teaching at something like 12 and 13 years old. Cause they were the only ones who had learned to read in a community. They came to South Carolina, set up a church, set up eight parochial schools. We are in 18, 17, 18 80 18 90, uh, eight parochial schools. I, I pastored incidentally at two of the churches, my grandfather, I was a student pastor, uh, at two churches. My grandfather set up. So all of my, all of my, all of my uncles finished John C. Smith. My aunts finished Barbara Scotia. So by the time I came along, I mean, I didn't have much of a choice. My family looked at me and said, of course you gonna contribute. My grandma took me. Boy. Yeah. You the one. So for me coming to the meeting here for me coming to the, the lunch counters, I was just trying to say, elders, help me here. I'm here. I know I have no, I know. I must keep the faith. As you did through middle passage,

Speaker 8 (36:24):

Through the earlier part of slavery, through all of it, they kept the faith. They survived. They taught us how to survive.

Speaker 8 (36:32):

Of course, we're gonna pick up a gun and take on, on, on, uh, preacher. I absurd, but we had a source of power so much stronger. And I now am sitting here 20, 40 years later. Have you any idea how nurturing this is for those of us who didn't know what we were doing or stood that, man, I tell you who wrestled through, jumped off the cliff and learned how to fly on the way down. Didn't know whether we were going to crash, but darn it. Our brother or sister was there and we were going to get that. It was no discussion, no articulation of anything about why am I here? Why me? We learned to fly on the way down and landed generally rather gracefully. Chuck, Chuck, Chuck does that so well, he's still the chair. So I come here as a continuum of the struggles of human beings. Not only for their own dignity, but to assert it, not in an arrogant way, but an extraordinarily strong way that says you, you will deal with me because really I am the best of you. You haven't discovered yet.

Speaker 3 (37:50):

Amen.

Speaker 8 (37:51):

All right. And I could not set my bar to be equal to you. I had to set my bar much higher because the manifestation of your behavior, not only slavery, sexist, you know it all, but if I'm only striving to be there, Jim, I, what do I bring to the discussion? So that's what we struggle with to bring the best of the human con experience, the human capacity,

Speaker 3 (38:20):

Amen

Speaker 8 (38:21):

To each and every confrontation we had. And God knows we stumble from time to time. But I tell you, there were times we stood so tall. I'm proud of that.

Speaker 3 (38:31):

Yes, that's right.

Speaker 8 (38:33):

So I'm honoring all of those people who came before us, all those folks who walked with us, those of us who were here, but all of those who didn't make it y'all in your own spirit honor, honor that cause the, this, this was, this was rough. This was bad meat. This wasn't just a nice intellectual discussion. We were dealing with the power, the total political and military power of this country. So we fashioned away to survive it. Tim Jenkins, let me put a quick context of 1960. Uh, Tim and I had been working through the United States national student association. Tim was a national, uh, officer and Didi was, and these were the bright minds, the presidents and vice presidents of the student governments throughout this country. Right? <laugh> put myself in nomination for the chairmans of the Carolinas Virginia region against the fellow from, uh, Walford and wonder thing. So I was the first chairman of the Carolinas Virginia region of national student association. Tim, did you go to Europe? I went to Europe in 59, Tim and I went to, went to Cuba in 59 and attempted to organize and work with students there. But by the time 1960 came, we had had some communications with a lot of other, our peers.

Speaker 8 (40:16):

I was actually, I was asked by the house committee on UN American activities to come as a friendly witness. And the reason for that was that in, in Vienna, Austria in 1959, I guess it was, I've been in attendance to a, a, an, an international conference where the Soviet union was trying to say to emerging African countries, third world countries. We demand, we, the ones y'all, don't, don't worry about United States. We, the people you need to go with. And I went with about 300 students from the United States and find myself from time to time, I guess debating was a good word, but Paul Rose and Jr, uh, about not only what was happening in this country, but also positive things, slavery, rebellions, other, other parts of the picture. So the house committee asked me to come cause they knew I was one of their boys. And, uh, her S name chairman said, uh, Mr. Jones, don't you agree that we are better than, uh, the Soviet union because they indoctrinate our children to, uh, that children to believe in communism. And I said, uh, we do respects my brother. It is easier to be anti-communists than it is to be pro anything, but particularly outta pro America. I see you as anti communist. I haven't heard you say anything about my interests.

Speaker 8 (41:42):

So let's discuss and for the next two and a half hours, all MLS and all that we want that did, I'd love to get a copy of that. I, one of the things that I've done is not to read much of what happened during that period. And I'm not sure why that is. I'm beginning to do it now. Um, Joanne, thank

you for Ella. All of you folks, who've done this, thank you so much who got, I've chosen not to read much of what happened. Might just be an ego thing. Maybe I wanna remember my own experiences and perhaps if I can be honest with them, that is as an accurate, if not more so expression of what went on than many of our historians. And there are a lot of folks who written good stuff, but there are also stuff out there that is absolutely no resemblance of what I remember and being there. Uh, so now I think we are probably gonna start writing some stuff. Uh, Ms. Davis, with John C. Smith, miss <inaudible> Davis is, uh, gonna help us perhaps put something together. And I appreciate that. I do appreciate that. So I'm gonna, I'm gonna do that. But Tim, it was once

Speaker 8 (42:53):

I was coming back from this session and my paper covered Charlotte observer covered both when we were in Europe, color board does good defense democracy, and we were coming and the male, I ran into him on the street and he said, Mr. Jones, we are proud of you, man. You are, you are, you are a creditee race.

Speaker 9 (43:14):

<laugh>

Speaker 8 (43:15):

Yeah. And you did pretty good job for rest of us too. I was coming back from the house committee's testimony about four o'clock in the morning, up here near south Boston. And I heard today, four students went down to wills worth at Greensboro, sat at the lunch counter and did not move. And I said,

Speaker 9 (43:38):

Yes.

Speaker 8 (43:44):

Finally, there was a

Speaker 9 (43:45):

Handle

Speaker 8 (43:49):

For all of us who had been trying to figure out how are we gonna deal with this monster? Obviously we can't take up arms obsolete. We can't what can, and when they sat out and said they didn't move, I said, okay, party on let's jam. Let's put it together. And I got home, um, went to a meeting of the student council, announced that I was gonna go downtown the next day. And I thought maybe that would be, you know, the, the core crew that were 322 JCSU students waiting to go down and party mm-hmm

Speaker 9 (44:24):

<affirmative>

Speaker 8 (44:27):

All right. And when we got on the street, interestingly enough, uh, the, the guys at Greensboro had not said anything they had done, they knew the press was reporting. What and how, and when, but no one was saying anything else saying anything about why I ran into the mail the first day <laugh> same male. You spoke red <laugh> I must tell you, he kind of looked down and walked around other side of street. I spoke to him with the P but well, uh, brother, well, um, how you liking that? <laugh> it was that liberation of a spirit pen up by all of the history of my generation. We were ready. We just didn't know how and the city and I ice cream sold from that moment on totally convinced that Gandhi, as I read him was a Saint. I, I wasn't quite sure I could always turn the other cheek, but I felt Saha the soul force, the force of the power of the spirit to

stand in front of the bullets, the stand in front of the machinery to put your body in the machinery. And I said, wow, good stuff. Hey. So we went about putting our body in the machinery. I had met Ella. I I'm pretty confident at a, a Y M C a gathering before 1960. I'm sure I had. And there was something about this woman, always that big pocketbook, always that hat very quiet. It was something about her quiet confidence. You know, Ella, you never got the feeling. Ella didn't know how it was going end.

Speaker 8 (46:25):

You know, I mean, you always had the feeling that she was gonna help us pull it through. And when we stayed up all night at Holland, was it Holland when, when we were trying to get Diane and the N group, the, the pure nonviolence as it was called in and the voter registration together, and there were only Ella made us stay. And I say, made this, her quiet presence made us wrestle through that night. Maron was arguing big and strong and ti, but before the Dawn was come, not only did we look at each other and smile, not only did we embrace each other after some of the most vigorous discussions and disagreements, but we came outta that loving each other a lot more. So the, by the time we really got into the reality of McComb, Mississippi, well, where McComb said, what distinction between direct actions and voter registration? Oh, y'all going down. Yeah.

Speaker 8 (47:27):

And when we voted was \$50 a week, if we had it a person 10 a week, if we had a person living off the land, Ella gave us this capacity to respect the dignity of each person, whether we liked them or not was irrelevant. And because of that, our honor, I suggest to you that SNCC in its beloved community means that means that from the bottom of our house, we mean that we want a community where everybody, all of God's children are respected, a loved, protected, and we'll fight for you, right. To be. And, and, and I am still at this point at 62, so blessed to have that total concept in my guts. That's how I live, uh, with all conflicts. So by the time we got here, we Smith, uh, did its thing. We were February 8th, the lunch counters were open. I think July of that year, I don't know the other timeframes of other places.

Speaker 8 (48:33):

I know Chuck was down in green, in, in, in the South Carolina. Uh, Gerard was up in, still up at Virginia, in Virginia Petersburg. Um, so we didn't know each other, but we knew the energy. And we knew we had a point of res of knowing what that person had had to do in order to still be alive, number one, and have successfully carried that movement. So when we came here, I, when I walked in to charge you in devotions, I walked in, I felt that same sense. Wow. Heres some of these guys. Wow. And girls did young ladies. Wow. These are some, this is some good stuff. I wonder how I relate to how I fit in, but that was just embracing. That was just embracing. So we had been given from all of the elders, the wisdom of how to survive the wisdom of the basic love and respect, the strength you are somebody, and don't you let anybody, I remember my grandma so well, she's right here now. Don't you let anybody make you apologize. And I, I remember several times we were faced with middle of the night police officers when we had to say yes, sir, probably the roughest thing I ever did. I, I, I, I did once between, uh, between Albany and, uh, Atlanta that night when we got stopped and wherever that was, the police officer would enjoy humiliating us, you know? And, uh, I remember boy, this your cough. Uh, yes, yes, yes, sir.

Speaker 8 (50:14):

And my grandmother's spirit was standing and I'm gonna tell you that was the roughest thing I ever had to do Chuck. Cause my grandma was saying, don't you do that? But I knew if I didn't tactically we'd have been strung our way ever. And, and, and, and, and wouldn't happen. So I said, yes, sir. And I know you all did that too. Sometimes we ain't gotta have no public confession, but if that was the only thing we had to give up, what the heck. So we came to this meeting here LL representing the best of all of the elders.

Speaker 8 (50:50):

And I think the fact that she was a woman and didn't bring a certain of that ego baggage is that us men tend to, with having to win. I think because she was a mul, a woman, she understood <affirmative>. She understood intuitively some things we hadn't even come to understand yet about life. I think because she, because she was a woman, she brought the other side of the mothers who saw that children separated during slavery and who yearn and who were in pain, having lost some of their children. She was the embodiment of all those mothers that you don't read about through that slavery. But I want some of us to do this who above all fought to keep their families together, even when they were trying to be sold away. And even when they were sold away, kept in touch with their children and family.

Speaker 8 (51:43):

All right. Ella brought all of that in a quiet kind of dignity and strength. And I remember quite well and still do that. She nurtured us into adults who were prepared and did take on the beast. And for a moment in history, there were the possibilities. The Kennedys picked up on it. Incidentally y'all remember all em rhetorics and all this and Johnson picked up on it. Heck we had, but I wanted to say to you that I think I have been not only blessed, but seeing each of you and your faces and picking up your spirits again now. And of course it's a celebration, of course, it's an honoring of us. And then the rest of us who evolved from that because, but four key decisions, Joe, you know, we would've been bogged down getting you outta Acomb cetera. So I simply come as a conduit as a continuation of the human spirit, the African side, the European side, determined not only to survive, but absolutely blessed to continue these relationships. God bless each of you and in your quest, keep all this alive, keep your faith. God bless.