

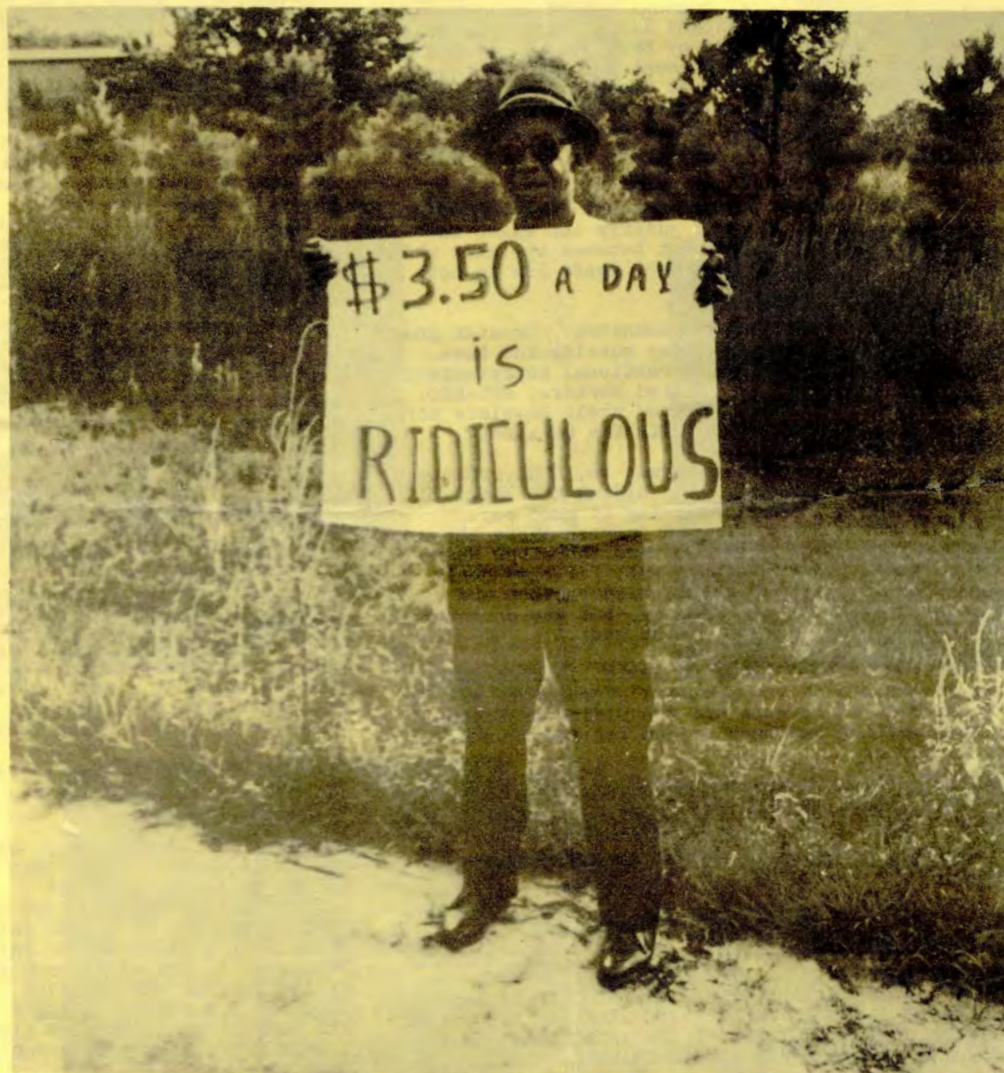
# CAROLINA

# CONTRAST

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10¢



ON THE PICKET LINE AT SHAW AIR FORCE BASE IN SUMTER  
(see inside story and additional pictures)



# SUMTER --- WHERE THE ACTION IS /

## NEGRO DOMESTICS STRIKE AT SHAW

## LABOR UNREST SPREADS IN SUMTER

On Tuesday, August 9, Negro domestic workers and militant community civil rights workers organized a picket line protesting the plight of the underpaid domestic workers who are employed by Air Force personnel at Shaw Air Force Base in Sumter. These workers are now paid AN AVERAGE OF 57 CENTS AN HOUR.

The protest grew out of the dissatisfaction of the domestic workers with their low wages. Local community leaders and white civil rights workers organized the picket lines and a grievance committee of three was elected, headed by Mrs. Benjamin Loney of Sumter. This committee attempted to present the workers' grievances to the Base Commander, Colonel Sampson. So far, Col. Sampson has refused to see the committee and has commented to the press that wages paid to maids was a private affair between the maids and their employers and that he had no authority to intervene.

This opinion is not shared by the protestors who feel that since low wages on the base help maintain and justify low wages in Sumter that there exists a tacit agreement between the city white power structure and the base command to keep wages low in both communities.

By Wednesday, August 17, the protest was mounting. Greater and greater numbers of workers marched each day outside the Base. Support came from Mr. Thomas Marina, international representative of the United Packing House, Food and Allied Workers, AFL-CIO. In addition, the Sumter CORE chapter offered their complete moral and physical support picketing together with the workers.

At a well-attended meeting on Tuesday, August 16, CORE spokesman, Mr. Ralph Cantey, said, "Negroes have been hiding too long. If you're deserving of the job, you're deserving of good pay. Negroes have to stand up, get together and jump on those who are not with us, including preachers, doctors, and the other Negro well-to-does." Mr. Cantey further stated that "if they don't work for you, don't work for them." He decried pastors who "went home with a fat pocketbook each Sunday, but who do nothing to help the community during the rest of the week."

Another CORE leader from Sumter, Reverend Lewis, is organizing the local pastors in support of the protest. Complaints will be filed with the Department of Defense and the Office of Economic Opportunity. A mass meeting has been called for the fourth Sunday in August in Sumter.

CONTRAST APPLAUDS THE SUMTER WORKERS AND SAYS THAT THIS MAY REPRESENT A NEEDED BREAKTHROUGH IN CIVIL RIGHTS IN SOUTH CAROLINA. A MAN OR WOMAN CANNOT HAVE A SENSE OF HIS HUMAN WORTH AND DIGNITY IF HE CANNOT SUPPORT HIS FAMILY. HE CANNOT SUPPORT HIS FAMILY WITH 57 CENTS AN HOUR.

THE ISSUE IS MONEY. IF THIS PROTEST SUCCEEDS, THE WAGES OF EVERY DOMESTIC IN SUMTER WILL HAVE TO BE RAISED, AND THIS IN TURN WILL FORCE OTHER LOCAL EMPLOYERS TO PAY THEIR WORKERS A LIVING WAGE.

LOCAL CIVIL RIGHTS LEADERS IN ALL COMMUNITIES MUST REALIZE THAT THE REAL ISSUE IS MONEY. THAT'S WHERE THE ACTION IS, AND UNLESS THEY FACE THIS ISSUE, THEY CANNOT EXPECT CONTINUED LOCAL SUPPORT. IN SHORT, THEY WILL BECOME EX-CIVIL RIGHTS LEADERS.

Recently the Campbell Soup Company opened a multi-million dollar plant in Sumter. Officials of the Company have promised employment for 1,200 workers. Although hiring is not yet complete, it is already apparent that Negroes are not being given a fair number of jobs.

Mr. Thomas Marina, international representative of the United Packing House, Food and Allied Workers, AFL-CIO, is attempting to organize the plant. In an exclusive interview with CONTRAST, Mr. Marina offered the following opinions: Salaries at unorganized Campbell plants in the North average over \$2.00 an hour. In Sumter the average salary is \$1.50 an hour. In the North, Negroes have been hired on a non-discriminatory basis, but in Sumter they are not. He said that if Negroes make up 45% of the population in a community that they deserve 45% of the jobs in that community. Mr. Marina estimates that 10-12% of the workers hired at the Campbell plant in Sumter are Negroes.

Mr. Marina voiced support of the protest at Shaw Air Force Base and promised to have his men on the picket lines. He pointed out that a wage increase for other groups of workers leads to increases among further groups and that is why the power structure at Shaw is reluctant to pay domestics a living wage.

CONTRAST SAYS ALL WORKERS, WHITE AND NEGRO, BENEFIT WHEN THEY BELONG TO A UNION. WHITE WORKERS SHOULD REALIZE THAT EVEN THOUGH THEY MAY DO BETTER THAN THEIR FELLOW NEGRO WORKER THAT THEY AREN'T GETTING AS MUCH AS FELLOW WORKERS GET IN UNION SHOPS IN THE NORTH. WORKERS ARE WORKERS REGARDLESS OF RACE. A GAIN FOR ONE IS A GAIN FOR ALL.



SCENES FROM THE PICKET LINE AT SHAW AIR FORCE BASE IN SUMTER











United States  
of America

# Congressional Record

PROCEEDINGS AND DEBATES OF THE 89<sup>th</sup> CONGRESS, SECOND SESSION

## My Black Position Paper

BY  
**HON. ADAM C. POWELL**

OF NEW YORK

Mr. POWELL. Mr. Speaker, this year I celebrate a quarter of a century in politics.

In those 25 years, a philosophy which has guided my thought and my every act has evolved out of my life experiences as minister, politician, Congressman, and man from Harlem.

This philosophy is summed up in what I call my "Black Position Paper."

But it is an open-end continuing document whose contents are always subject to the influence of new ideas and changing events.

The black position paper is an outline for living and call to action for America's black people.

It is, above all, that passionate reaffirmation in what black people are today and what we can be tomorrow.

The following 17 points comprise my black position paper:

1. We must give our children a sense of pride in being black. The glory of our past and the dignity of our present must lead the way to the power of our future.

2. Black organizations must be black led. Other ethnic groups lead their own organizations. We must do the same. Jews lead the American Jewish Congress, American Jewish Committee and B'nai B'rith. Irish control the St. Patrick's Day Parade Committee and the Irish-American Historical Society. Poles head the Polish-American Congress and the Polish National Alliance. Italians lead the Italian-American Democratic organizations and the Italian-American Labor Council. This kind of honest pluralism is a happy fact of American life.

3. The black masses must be primarily responsible for their own organizations. Only with black financial control can black organizations retain their honesty, their independence and their full commitment to the urgency of immediate equality.

4. The black masses must demand and refuse to accept nothing less than that proportionate share of political jobs and appointments which are equal to their proportion in the electorate. Where we are 20% of the voters, we should command 20% of the jobs, judgeships, commissionerships, and all political appointments.

5. Black people must support and push black candidates for political office first. This mandate should apply particularly where black candidates are at least equally well-qualified as other candidates.

6. Black people must seek audacious power—the kind of power which cradles your head amongst the stars and gives you the security to stand up as proud men and women, eyeball to eyeball with the rest of the world.

As Chairman of the House Committee on Education and Labor, I control all labor and education legislation. This year, my Committee will raise the minimum wage for the second time in five years—both during my chairmanship. When I first became chairman, the Federal commitment to education was \$450 million. It is now \$360 billion—an eightfold increase. The \$1.7 billion for the war on poverty which has given the poor of America their first opportunity to be heard as a national voice derives its mandate from my Committee.

This is legislative power. This is political power. Above all, this is audacious power.

7. Black leadership in the North and the South must shift its emphasis to the two-pronged thrust of the Black Revolution: economic self-sufficiency and political power. The Civil Rights Act of 1964 (with the exception of Title VII or the "FEPC Title") has absolutely no meaning for black people in New York, Los Angeles, Chicago, Philadelphia, Detroit, or any of the northern cities.

It has been difficult for black leadership to grasp these new dimensions of necessary economic and political power for the black masses. This is because black leadership has been saturated to long with too many hustling social workers and professional "Negro leaders" whose only contribution they can make to American society is that they are white handpicked "leaders."

8. Black masses must produce and contribute to the economy of this country in the proportionate strength of their population. Rather than a race primarily of consumers and stockboys, we must become a race of producers and stock brokers.

9. Black communities of this country—whether they are New York's Harlem, Los Angeles' Watts, Chicago's South and West Sides, Philadelphia's North Side or Detroit's East Side—must neither tolerate or accept outside leadership, black or white.

Too many black communities in America today suffer from absentee black leadership.

Black communities must insist on black leaders living amongst them, knowing and sharing the harsh truths of the ghetto. These black leaders—the ministers, the politicians, the businessmen, the doctors and the lawyers—must come back to the black communities from their suburban sanctuaries or be purged as leaders.

10. The black masses should follow only those leaders who have true power—what President Kennedy called clout—and who can sit at the bargaining table with the white power structure as equals in power and negotiate for a share of the loaf of bread,

instead of begging for some of its crumbs. These leaders will be chosen by the black masses themselves.

11. Demonstrations and all continuing protest activity must be non-violent. Violence even when it erupts recklessly in anger among our teenagers must be curbed and discouraged.

12. Black people must continue to defy the laws of man when such laws conflict with the law of God. The law of God ordains that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

13. Black people must discover a new and creative involvement with ourselves. We must turn our energies inwardly toward our homes, our churches, our families, our children, our colleges, our neighborhoods, our businesses and our communities. Our fraternal and social groups must become an integral part of this creative involvement by energizing their resources toward constructive fund raising and community activities.

Too much time is spent on cotillions and champagne sips and running around sipping martinis in the homes of suburban white families. Some of those energies should be directed to helping black families who are starving in the inner city.

14. The War on Poverty must become that more productive crusade for jobs. The only thing that keeps a man impoverished is his incapacity to earn a living. Put some green in his pocket and some bread in his soul and he'll be that better citizen, that more productive father, that finer American.

15. The battle against segregation in America's public school systems must become a national effort, instead of the present regional skirmish that now exists. Title VI of the 1964 Civil Rights Act outlaws *de jure* racial segregation. It has no meaning or application to the hard core pockets of *de facto* racial segregation in Northern schools which is just as malicious, just as destructive of the human spirit.

16. We must put pressures on our predominantly black colleges to shift their emphasis from teacher education to nuclear physics and aerodynamics. Black colleges are still grinding out teachers and sociologists while other major schools are graduating space engineers and nuclear physicists.

17. Every black man who considers himself an American must become a registered voter. Freedom in a democracy rests on a free electorate. A free electorate only survives when people vote. But do more than vote. Learn to vote for those who are your friends, against those who are your enemies. No black person over 21 must be permitted to walk a picket line or participate in any demonstration unless he or she is a registered voter.

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## VOLUNTEERS REGISTER 1531 IN JULY, AUGUST

### **RICHLAND GETS FIRST PERMANENT NEGRO REGISTRATION CLERK**

by  
**PETE IVERSON**  
AFSC project participant

On April 4, 1966, Mrs. Elease Boyd started work at the Richland County Courthouse as the first permanent Negro registration clerk in South Carolina.

Each month when the registration books are open, Mrs. Boyd is busy at the Courthouse seeing that applications for registration certificates are filled out correctly and seeing that applicants sign their names to the rolls of the proper wards. Mrs. Boyd enjoys her work and says of her co-workers, "I wouldn't want to work with a group of nicer people."



Mrs. Boyd is also an active community worker. She has taught citizenship education classes for SCLC at Zion Pilgrim Baptist Church and played a part in organizing her precinct so that two of the three delegates to the Richland County Democratic Convention from Wayside Precinct this spring were Negroes.

As the mother of ten children, Mrs. Boyd has a vital interest in her home, too. Through her participation in community affairs, she met the County Home Demonstration Agent, and with the help of the Farmers' Home Administration, the Boyd's are planning improvements for their home.

Fifteen summer volunteers working in Sumter County during July and August have succeeded in getting 1,531 Negroes to register.

The volunteers, under the auspices of the American Friends Service Committee, and in cooperation with a local inter-organizational steering committee, came from around the country to participate in the citizenship education project. The integrated group was led by Robert and Margaret Welsh.

Although the primary object of the project was voter registration, other matters were dealt with during the June 25-August 20 effort. In the area of community organization, block meetings were held in different Negro sections of the city of Sumter. These sessions concentrated on neighborhood problems.

In addition, tutorial work was done with the children living in the immediate vicinity of the project house on South Harvin Street. The AFSC group also played an important role in a write-in campaign for city council by two Negro candidates.

Of primary importance to the voter registration success was the systematic approach to canvassing. Areas were canvassed house-by-house, with continual rechecking to catch people who were originally not at home. Arrangements were made immediately to pick up unregistered individuals at specific times to take them down to the place of registration (eliminating whenever possible the "Oh, I'll get down there by myself" excuse). When a person failed to meet such an appointment, efforts were made to reschedule the pickup.

Local contacts in canvassing proved to be vital--particularly in rural areas of the county. These people were influential in reducing the fear of the idea of registering to vote. A good example of the effectiveness of local contacts came in the Mayesville area of the county where close to 125 people went to register.

Visits to churches around the county paid off handsomely. This proved an ideal way of establishing oneself within a particular section. It was also important in serving as a base of operations in rural areas--getting local contacts, arranging for transportation, etc. (A kind word from the pastor was always of assistance!)

Perhaps the key to the final figure of 1,531 was the work done in downtown Sumter on the days when the registration place was open. Project members worked in the business section, talking to people who "had business to tend to." Quite frequently, it was possible to talk people right into cars touring the downtown area. Saturday, August 6, saw 294 Negroes register; Saturday, August 13, saw 198 more register. A healthy number of these 492 people were plucked from the crowded streets of Sumter.

The AFSC project will leave behind it a program for neighborhood children, block meeting structures with elected block leaders, and records of all Negroes registered in Sumter County. But equally as important as the records, will be the concrete realization in the minds of the people that registering to vote is nothing to fear.



## Negro Farmers Have Opportunity To Secure Rights Through ASCS

by  
Lynn Gilroy

Are you a sharecropper who works with your family all day long in the hot sun only to make your landlord richer and yourself poorer?

Or are you a farmer who goes deeper into debt each year because your crop allotment is cut, or because you are not given the correct information on your rights as a farmer?

If you want to change this, then you and your neighbors must ORGANIZE and begin to demand a share of the power that has always been in the hands of white farmers. To share in this power which effects your livelihood you must have a representative or some voice on your ASCS County Committee. (ASCS stands for Agricultural Stabilization and Conservation Service, an agency of the U.S. Department of Agriculture.)

In your county there are three men who decide the size of your crop allotment. They are your ASCS County Committeemen.

There are two steps in electing an ASCS County Committee. If you are a farm owner, sharecropper, or renter, you are eligible to vote and should get a ballot before September 2 for the ASCS election. First, you use this ballot to elect three members of your ASCS Community Committee and two alternates. You do not have to be a registered voter to vote in the ASCS election, but you do have to be on the ASCS voting list of all farmers in your community. If you don't get a ballot in the mail, ask for one from your ASCS County Office, complete it, and mail or take it back BEFORE THE SEPTEMBER 13 DEADLINE. Then, your community committeemen are supposed to represent you at an ASCS County Convention which elects three men to serve as your county committeemen. The community committeemen are the only ones who get to vote for the three men who will be the county committeemen.

Before the election, there is the important step of getting good men on the election ballot. There are many Negro farmers in South Carolina, but with few exceptions Negroes are NOT serving as either community committeemen or county committeemen. To have Negroes who you can trust represent you on your community committee and hopefully on your county committee YOU MUST ACT QUICKLY to get their names on this year's ballot.

Any farm owner, renter, or sharecropper may run for community committeeman, and you should nominate the persons of your choice by petition. You must petition for who you want or you will have no choice about the persons who appear on the ballot (made up by the County Committee). Then you must vote only for good people, especially those persons who you petitioned to put on the ballot. To form a petition get together with at least six other farmers (preferably 10 or 12), choose a candidate who lives in your community, make up a petition with your addresses and signatures which has a statement similar to this: "We the undersigned eligible voters of the (community name) nominate Mr. (or Mrs.) (name) address for the 1966 ASCS community committee and request that his (or her) name be put on the ballot."

Petitions must be mailed or turned into your county ASCS office by FRIDAY, AUGUST 19, 1966.

Remember, if you have not been able to nominate anyone by petition before the August 19 deadline, you can still get together with your neighbors and agree on write-in candidates.



Remember, you do not have to vote for as many people as there are vacancies to be filled. You should vote only for those people you want to represent you. This is different from a regular county political election.

Remember, if you don't get a ballot in the mail by September 2, you should go to your county ASCS office and get one. The absolute deadline for turning ballots in is September 13, 1966.

For more information about ASCS elections and your rights as a farmer, TAKE TIME TO WRITE:

Mr. L.S. James  
S.C. Council on Human  
Relations  
1330 Laurel Street  
Columbia, S.C.

and your ASCS county office.

Report any acts of violence or intimidation in connection with the ASCS election to the FBI and by mail to:

Secretary of Agriculture  
U.S. Dept. of Agriculture  
Washington, D.C.

and copies of all complaints should be sent to Mr. James in Columbia.



## 350 NEGROES DISCUSS POLITICAL POWER IN HISTORIC MEETING

At the coordinated meeting of Statewide Negro political leaders, held at the Wade Hampton Hotel in Columbia Sunday, August 7, the following resolutions were passed.

The leaders voted support for the 1966 Civil Rights Act now pending before Congress.

They supported home rule for the District of Columbia. This is presently being delayed by Representative John McMillan, D- Representative from South Carolina.

Support came for the new federal minimum wage law which would extend coverage to include agricultural workers, domestics, hotel and motel employees. The participants also asked Congress to raise the federal minimum wage to \$2.00 an hour.

The participants of the conference asked for an enactment of a statewide food surplus distribution plan for South Carolina. This plan is already on the statute books and only the callous disregard for the health and welfare of starving children prevents its implementation by the State Director of Welfare.

An attack was made on the "freedom of choice" method of desegregation. The political body suggested instead the immediate mandatory desegregation of all public schools. This means that white pupils would be impelled to attend presently segregated Negro schools. On August 9, 1966 the House of Representatives in Washington passed a new civil rights bill with an amendment proposed by Representative Howard H. Callaway, Georgia Republican, which would in effect make this demand impossible. The amendment reads- "Nothing in the act shall be construed to authorize action by a department or agency to require the assignment of students to public schools in order to overcome racial imbalance." If this amendment is passed intact by the Senate it would be a serious blow to the cause of civil rights.

Finally the conference issued a call for Negro citizens to be represented on a committee to study state election laws. This would ensure that every black ballot carried equal weight as does the white ballot.

Contrast supports the resolutions which were passed and says that you can help to ensure their fulfillment by:

- 1) Writing to your Senators (Strom Thurmond and Donald Russell) in support of the pending new minimum wage act
- 2) Writing Representative John McMillan in support of home rule for the District of Columbia
- 3) Writing Dr. Arthur Rivers, State Director of the Department of Welfare, demanding a food surplus plan for your community. Local groups should be formed to force enactment of this urgently needed plan which has already been approved by the Federal government. If children in your community are going to bed hungry it is your Christian duty to see to it that the State no longer deprives them of food. Without your pressure the State of South Carolina will let these children starve and even die.
- 4) Demand the complete integration of white schools in your community. Only when white pupils are forced to attend Negro schools will your children's education improve. Negro schools are inferior schools. Inferior schools lead to inferior jobs. Inferior jobs lead to low wages and poverty. Your children are being cheated until all schools and faculties are fully integrated.

S.C. VEP  
1719 Taylor St.  
Columbia, S.C.  
29201

THIRD CLASS