LOWNDES COUNTY NEGROES go to polls in Lowndesboro, Alabama, the first time they have voted in their lives. 1604 voted for the Lowndes County Freedom Organization candidates.

LOWNDES COUNTY CANDIDATES LOSE, BUT BLACK PANTHER STRONG

The Lowndes County Freedom Organization, the only political party in America controlled and organized by black people, was defeated in Lowndes County, Alabama last month. The LCFO, also known as the Black Panther Party after its ballot symbol, a leaping black panther, was organized a year and a half ago by Lowndes County residents and members of the Student Nonviolent Coordinating Committee.

By Terence Cannon

LOWNDES COUNTY, ALABAMA -- On election eve the Lowndes County Freedom Organization, sometimes called the Black Panther Party, held a mass meeting at the Mt. Moriah Baptist church near Hayneville, the county seat.

The minister opened with a benediction: "God, go with us to the polls tomorrow. Be with us in the morning. There is a great feeling here. Help this feeling to spread through all the states of America."

"Our candidates represent the residents of Lowndes County," John Hulett, chairman of the LCFO, told the 400 people crowded in the church. "They are home. All that I have ever done, it is a victory to get the black panther on ballot."

He cautioned the audience, "Lowndes County is not organized. All we have in our organization, in the last two years we ought to know where every house in this county is, we need the help of every Negro in our community."

At the end of the meeting the candidates each stood and said a few words. Mrs. Alice Moore, candidate for Tax Assessor, took the microphone, "My platform is the Rich to Feed the Poor," she said and sat down. Frank Miles, candidate for Tax Collector, led the audience in a song with new words he had written. The song went:

"If you don't see any Uncle Toms
You can't find them anywhere
Go on over to the Democratic Party
They're voting over there.

If you don't see the Tax Assessor
Or the sheriff anywhere
Come on down to the undertaker's parlor
They'll be sitting right there.

STOKELY SPEAKS

Stokely Carmichael, SNCC Chairman, had been jailed in Selma the Friday before on a special warrant issued by the Mayor. He remained in jail over the weekend. Two other SNCC field secretaries, campaigning for the Dallas County Free Independent Voters Organization, had been stopped in their sound truck by police officers and arrested. One cop shoved his shotgun in the driver's face and said, "We're not going to have anymore of this voting stuff.

"I'm so good to be home," Stokely began his speech. He was home. All that day where I had canvassed, people had asked about Stokely, was he out of jail, would he be at the meeting? His speech was shouted and applauded, and after the meeting ended, he moved through the crowd, shaking hands, hugging and kissing the people young and old (This sounds sentimental! I put it in for the benefit of those of our readers who may think that Black Power people are harsh and frightening). In Lowndes, where Black Power means, it is black people together. "It is the soil, the courage and the love in our hearts," said Carmichael in his speech.

ELECTION DAY

Black people in Lowndes County have not voted in 75 years. Canvassing near Denham, we met a man 112 years old. He was voting for the first time in his life. Almost no one had ever voted. An entire population had been totally excluded from politics. It is important to remember. It came as no surprise to the leadership that the LCFO lost. The final returns were:

<table>
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<tr>
<th>TAX ASSESSOR</th>
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<td>Alice L. Moore (LCFO)</td>
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<td>Charlie Miller (Dem)</td>
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<td>Sydney Logan, Jr. (LCFO)</td>
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<td>Frank Ryals (Dem)</td>
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<td>CIVIL DEFENDER</td>
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<td>Emory Ross (LCFO)</td>
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<td>Robert Logan (LCFO)</td>
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<td>C.B. Haigler (Dem)</td>
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The LCFO has proved to be a strong political organization. Though its candidates lost, the Freedom Organization is the only black political group that controls and chooses its own representatives. It may win in two years. If it does, it will be looked to all over the country as the way to achieve practical Black Power in America.

Fare, intimidation, fraud and unpreparedness caused its defeat this Fall, but the LCFO has proved to be a strong political organization. Though its candidates lost, the Freedom Organization is the only black political group that controls and chooses its own representatives. It may win in two years. If it does, it will be looked to all over the country as the way to achieve practical Black Power in America.
EDITORIALS

ON THE NOVEMBER ELECTIONS....

Mark Comfort is the organizer of the Oakland Direct Action Committee, grassroots organization of young people in East Oakland. During the picketing of the Oakland Tribune newspaper last year, Mark was arrested for "failure to disburse" and sentenced to 6 months in jail. He was released when Supreme Court justice trying to keep him off the streets and person suggested that they boycott the Tribune could exercise power to free him.

DO NOT BUY THE OAKLAND TRIBUNE HANDS OFF MARK COMFORT!

To The Editor:

Today it looks as if Mark will have to return to prison to finish his term. Like many other black organizers, Mark Comfort has been subjected to a systematic campaign by police and city officials trying to keep him off the streets and away from young people in Oakland.

At a rally in Mark’s defense last month, Black Cleared asked people what they could do to help free him. One person suggested that they boycott the Oakland Tribune, the powerful newspaper that has put pressure on the O.A.C. office and the people who harass Mark. We feel that the Tribune could exercise similar power to free him if they wanted.

Don’t Buy the Oakland Tribune
Hands Off Mark Comfort!

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INDEPENDENT ORGANIZING

Inciting to What?

A correspondent from Nashville tells us that a local Nashville paper, responding to questions asked by other organizers, will only be effective if organizers speak to each other about concrete ideas and therefore it is up to organizers to make such a feature valuable.

BOB LAWRENCE

Los Angeles Area Friends of SNCC

Action Project

is calling on Radicals of any variety to participate in independent organizing

Meeting will be held;
Thursday, December 15, 8:15 p.m.
at: 17 Hanson Ave. Venice, Calif.

For info., call:
Robin Dwyer or Larry Lack
733-6119

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1966
BLACK POWER IN BAKERSFIELD

SANITATION WORKERS STRIKE

By Alfredo De Venada

Bakersfield, California — Despite a court order that they return to work or face arrest, 700 sanitation workers walked off their jobs on Monday, October 25, to begin a strike and to press for a $15,000 raise and a 40-hour work week. The city's 2,000 workers were threatened with the possibility of fire and the loss of their jobs if they continued the strike.

The previous night their union representatives had appealed to the court to issue a restraining order and a suit asking the city council for a raise in pay and an end to discriminatory working conditions. Rather than take the expected course of action, the city officials assured the local newspapers that the Authority would hire scab crews to run the garbage routes. The city phones were turned off, and the strike was called.

The strike began with ten families in the area, and within a short time, it grew to over 300 families, including white families. The city began to feel the weight of the strike.

I am in their union and on strike FOR my family.

REPRESENTATION DEMANDED

STIC is demanding that three tenants be placed on the city's five-man Housing Board to enhance the strike's cause. The city's five-man Housing Board is non-unionized. STIC, pet it to say, "We think that the Housing Authority should be made up of representatives from the tenants' organizations."

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ATTENDED BUY OFF

With a growing rest strike on its hands, Bakersfield Housing Authority is struggling to maintain control. The San Francisco Tenants Union has called for a buy-off of all tenants, and the Bakersfield Sanitation Workers have agreed to the idea.

When a city attorney and the superintendent of the corporation's yards came out to tell the men to get to work, they men instructed them that they might "go to jail right now. The city ain't got the guts to try it," and that they would hire scab crews to run the garbage routes. The city phones were turned off, and the strike was called.

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APPROXIMATELY THREE TO FIVE THOUSAND BLACK people came to Will Rogers Field, San Jacinto, to hear Mr. Stokely Carmichael speak on Black Power.

Mr. Stokely Carmichael, so successfully cultivated and joined the people that many times he received the traditional symbol of Black audience approval — the playing back "Yes!" "Tell them how it is!" "That's right!" Mr. Carmichael moved back and forth with humor and seriousness, making a deep point at each shift. His primary objective in speaking was to communicate ideas, to share common ground, and to impel self-directed action.

This audience heard, perhaps not ever exhibited in better fashion, themselves elucidated in better fashion, themselves as intergralist, demanding to be at large, ego Viet-Nam, its constant usur­pation of the white man; this is a populace that is supposed to have had these rights as their white counterparts have had them, and for just as long a period. With printed examples, he discussed with his brothers and sisters the chicanery of the white community, its falsities in the world at large, eg, Viet-Nam, its constant usur­pation of the white man's world. The idea of the white man, the black man, the black member of this country found themselves consistently on the offensive, seeking it necessary to constantly apologize to the white man for asking for something that was already his. The Negro Border...
By Rosy Pecco

DIgiorgio's Arvin Ranch has finally been broken. UFWOC has won a union election, the Teamsters have pulled out of the area, and UFWOC is on its way toward building a strong union for farm workers.

But no facile generalizations or projections about the future of farm labor organizing are valid. In 1947, the Southern Tenant Farmers' Union under the name National Farm Labor Union began to fight at this same Ranch that hosted three years ago. They were eventually defeated. The landscape in this area is filled with the memories of past struggles. There are people who can tell you about the great Pickle Strike of 1933. Buildings in the middle of cotton patches constantly remind the observer of the past and of previous glorious events that became eventual defeats.

But the fact remains: DIgiorgio First Corporation, 29th largest corporation in the country and one of the largest vertically integrated fruit producers in the world, agreed to a union election for its workers on this 5,000 acre-own 1,500 square mile ranch at Arvin, California. On November 4, 2,300 workers voted in favor of the union, 1,599 against. Workers are now drawing up contract demands for negotiations with the corporation.

A tractor driver who has been with the company for twenty years and makes $9.00 an hour talks about asking for the $5.10 an hour with 75% benefits that members of the United Farm Laborers of the South get. A foreman gets $30 a week plus room and board for a job that can't be done without a union.

The fact that he might beascothed at the NFLU strike is over, but maybe at the start he felt the union was just for Mexicans in all respects now Joe is a union member and it feels good. Water Deserter Huerre talks to him he has to admit that this Mexican woman is well spoken, smart, as a shock and a quick mind looking too. And she's for the union, not for the company.

The racial aspect of the organization at Arvin has special significance. Many people criticized Cesar Chavez for organizing farm workers along racial lines since he first moved on the UFWA. They say that marching with the Virgin of Guadalupe at the head of the procession, putting up picket signs, and talking about La Raza would lead into a blind alley. The majority of farm workers in the state are Mexican-Americans, and there were still a lot of Angelenos and Filipinos and Mexicans. But all these different people were united under one banner there would be no visible organization. The differences that exist at the Arvin Ranch proves that UFWOC is not just a Mexican union.

The total number of people who voted on November 4 was about 350, including the challenged votes. Of these, probably 230 are Anglo and equal number of Mexican descent and the rest Negro and Puerto Rican. When the organizational drive was first started, Angulo workers to whom the organizers told said "Oh, I thought this was only for the Mexican-Americans" and then expressed sympathy with the union. The Puerto Rican camp where few Anglos spoke a word that was organized a Filipino who speaks no Spanish. One of the most militant members, who in fact emerged as the de facto spokesman for the union from the ranch, is a Negro. In the weeks after the vote there has been unity among the races.

Not all of the workers are convinced, even now, that any union or this one in particular is a good thing. But now that the election has been won the workers who are convinced are insisting on a kind of distinct minority. On certain issues they can argue some people but they respect as an entire group and some of them feel that they can't really argue with them. They believe that they respect them too much to argue with them.

This group of workers expresses a phenomenon that isn't always in a minority. Many of the workers are more-conscious and anti-unions feeling is found among Anglos. But the significant breakthrough is not in a racial one, but in class identification. Most of the pro-unions Anglos are poor whites from the south or members of other unions while the true feeling comes from young Anglos, mostly of supervisors or salaried personnel. The anti-worker unions have different from them. They have the anti-trade unionism. They feel that they are somewhat better than the rest and not going to be farm workers all their lives. They identify with the supervisory and salaried positions and consequently with the company's allies with the workers. The pro-union Anglos, on the other hand, see themselves as farm workers who are in a strong position because some of them have been with the company for twenty or more years. Few hold salaried or supervisory positions and many have or have any possibility of holding these jobs.

One worker from the deep South, talking about some of the anti-union men, said: "I hear them talk sometimes about 'Negro growers barns.' The concept 'Negro lover' had little meaning to him with respect to the struggle with DIgiorgio. "Company 'may have' lost its plantation, 'Negro lover' and 'compromiser' within their proper context the worker felt that each was a class traitor, although he probably wouldn't use such a term. From the outside it might seem incongruous that he could make such a charge against a Negro. He feels that he's not much better himself and he's for the union. He readily identifies with anyone who is involved in the same struggle no matter what his skin color. He feels that the struggle remains within the context of their common struggle. He probably still wouldn't have a Negro in his house but he just might vote for one to negotiate his contract with the company.

WHY ARVIN WORKERS CHOSE NEGOTIATION COMMITTEE

LAMONT, CALIFORNIA—Several months ago, before the union elections at Arvin, Terry Cannon attended a union meeting here. Cannon is a house worker with the Arvin DIgiorgio ranch. He talked with the workers about the upcoming elections on the ranch. Their answers came too fast to break down individua lly, but he was able to report their general feelings about working and living conditions under the DIgiorgio Corporation.

WHY DO YOU WANT A UNION AT DI GIORGIO?

"Now we are getting $15, $120. It's not a just wage. We can't support a family.

"We are a minority not able to be laid off. They can ask me to be a new person and then throw us off like an old shoe. We don't want the foremen pushing us around telling us how much we have to work. A union will tell him that, how much you get for so much pay if you want more from him, pay more, how much you get for so much pay; how much you get for so much pay; how much you get for so much pay.

"Marcos keeps a vigil over the camp. He tries to keep everyone from talking. Marcus says that people have to think and act and believe necessary power, would be like Hitler.

"Other unions someplace else, most of the others are for the NFLA. If we had our say they wouldn't come out right. Also in the sheds, we get paid by weight and the weights come already graded; they're easy to pack. Then the women of the foremen put them in one room and burn them.

WHAT ELSE WOULD YOU CHANGE IF THERE WERE A UNION?

"There was a strike here before by NFLA. They pulled out and left. Then Cesar came along; we had a new leder, someone from some place else. Why did DIgiorgio give the Teamsters first chance to organize when he made this local? He probably still wouldn't have this amount.

WHY DO YOU WANT THE NFLA?

"Inside the packing sheds the easy jobs come already graded; they're easy to pack. Then the women of the foremen put them in one room and burn them."

SNCC needs a card a gasoline credit card and MONEY! Help support the struggle for freedom.
1939 DI GIORGIO PEAR STRIKE

By Richard Boyden and Ken Blum

The DiGiorgio Corporation's success at breaking strikes and subduing union activity is well illustrated by the Marysville strike of 1939. DiGiorgio owned several large ranches in the area, all operated by a wholly-owned subsidiary of DiGiorgio, the Earl Fruit Company.

The United Cannery, Agricultural, Packing and Allied Workers of America (UCAPAWA-CIO) had been organizing in the area of several years, together with the Workers Alliance of America, the radical League of employed which had 12,000 members in California. A few hundred and fifty workers (fruit workers, spray men, peach handlers, irrigators, pear bright-light men and general laborers) walked off their jobs on two ranches on May 1, 1939. DiGiorgio had been hiring in Filipino workers to replace the Anglos and drive wages down. Demands included a 50% raise. After 10 days of picketing, the company raised wages and the strikers returned to work.

Two months later Earl Fruit brought out a car and took out of the county without the inconvenience of arrest and trial. Several men deported that way returned to San Francisco with money donated by longshoremen to set up a soup kitchen in the CIO hall to feed the wives and children of other men who had been forced to leave. The hall and kitchen were raided and hush up by a sheriff's posse.

Governor Olsen called the union, law enforcement officials, and the Earl Fruit Company to a joint meeting to find a solution to the dispute. Earl Fruit refused the invitation, saying that there was nothing to discuss, that there was no strike among its employees. Instead of negotiating, the Earl Fruit Company and DiGiorgio decided to import hundreds of strikebreakers. The strike was broken.

This ordinance, and similar laws all over the state, were largely the work of the Associated Farmers, a semi-secret and arm's length organization in Yuba and Sutter Counties, the Earl Fruit Company was the largest single contributor to the Associated Farmers. The supervisor of the company in the area, H.L. Wolfskill, was a director of the Associated Farmers, and the Earl Fruit Company was a member.

John DiGiorgio, founder of the fruit empire, was a prominent associated member. He raised over $10,000 to finance the public relations for them.

DiGiorgio wrote letters to his big business pals and received the following responses: (note their connection to agriculture and rural workers)

- Captain SF railroad (shipping to market) $250
- Union Pacific Railroad (shipping to market) $250
- California Fruit Exchange (cold storage) $250
- California Packing Corporation (large land holdings) $500
- Safeway Company (retail) $500
- Union Pacific (salaries) $500
- California Fruit Exchange (longshoremen) $500
- ATSF railroad (shipping to market) $500
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A permanent committee to support the organizing activities of rural workers has been formed here. Called the Agricultural Support Committee of San Francisco, its members are from labor unions, student groups and political organizations.

According to a statement issued by the committee, its purpose are to "support fully the efforts of the United Farm Workers Organizing Committee," to "mediate community action and educational projects" to "raise money and provisions for the striking workers," and to "develop an understanding of the common problems which face rural and city workers.

"The trouble with previous farm worker support groups," a committee member told THE MOVEMENT, "was that they were formed around a specific issue or boycott. When that was over, the group collapsed. We are trying to build a broad support base in San Francisco."

One of their first activities will be picketing stores in San Francisco that carry products of the Purenli-Mistiuri Company, a Delano wine producer struck by UFWOC.

An important aim of the committee is to concern itself with the needs and interests of city workers as well as rural. They hope to build more communication between the two groups of workers.

 Anyone wishing to join the Committee should call YU 2-3645 or 626-5396 in the San Francisco area.
The Modern Movement

BY THE BEGINNING of the 20th Century, the Negroes in America were in many ways as badly off as they had been under slavery. Legally Negroes were free, but in fact they labored under economic and political and social slavery little different from the past. Negroes who left the South found themselves crowded into northern ghettos, unable to get work.

Even the trade union movement, which was organizing workers to try for better working conditions and higher wages, usually did not let Negroes join. White businessmen used the old southern trick of playing Negroes and poor white workers against each other. When a union threatened to strike for higher wages, the boss would threaten to fire all the strikers and hire Negroes instead. A lot of Negroes needed work so badly that they were willing to work for very low wages. That way businessmen tricked Negroes and poor whites into fighting each other instead of joining together to work for higher wages. Because of this, when a company did recognize a union, that only meant that Negroes had a harder time getting jobs.

Negroes did not give up fighting and hoping, but very little was gained during those years. In the South, more and more black landowners lost their land. They had to become sharecroppers or save the South. In the North, a system of de facto segregation grew as more and more Negroes migrated to the cities and were confined in ghettos. Lynching continued in the South, and race riots happened more often in the North.

Then came 1960. Almost 100 years after the Civil War, four Negro students sat down at a Woolworth lunch counter in Greensboro, North Carolina. They were courteous and well behaved. They asked only what they were by right — that they be allowed to sit at a counter, and be served like anyone else. Their tactic was an old one, and yet it was revolutionary. It was simply refusing to accept injustice. The tactic had been used before. There had been sit-ins and freedom rides before. But something in 1960 was different. The movement spread at once. All over the South other students also held sit-ins. Within days, thousands of young people were sitting-in and being attacked and arrested.

Two months later, in April, 1960, some of the sit-in students, with the help of advisor Ella Baker, organized the Student Nonviolent Coordinating Committee. SNCC set up communications between the many different groups that were demonstrating. In 1961 came the freedom rides to protest discrimination in interstate travel. There had been Supreme Court decisions outlawing such segregation before. But it was not until the freedom rides that Jim Crow was finally kicked out of the bus stations. People came from all across the country to try to integrate bus stations nonviolently. In Alabama and Mississippi buses were attacked and burned. Many freedom riders were beaten and arrested. Since then the Movement has gone on and grown.

WHAT IS THE MOVEMENT? On the outside, it is civil rights organizations like CORE, SNCC, SCLC and the NAACP. It is places like Albany, Georgia; Birmingham, Alabama; McComb, Mississippi; and Lowndes County, Alabama. It is people like Martin Luther King, Jr., Medgar Evers, and Fannie Lou Hamer. To people across the country, reading newspapers and watching television, the Movement is the horror of somber churches and senseless murders. It is the excitement of a March on Washington or a Selma-to-Montgomery March.

On the inside, the Movement is day-to-day hard work. It is walking and knocking on doors and talking to people. It is people getting together in mass meetings. It is fear and learning how to overcome fear. And maybe most of all, the Movement is people learning to ask questions. Mississippi is a good example. In many ways Mississippi is one of the worst states in the country. The Movement decided to concentrate on Mississippi. CORE, SNCC, SCLC and the NAACP have all worked in Mississippi and still work there.

In the fall of 1961, some people began to question whether public accommodations testing was enough to do in the fight for equal rights. They saw that most Negroes were too poor to eat in the white man’s restaurant, even when they had the right to. Some people decided that what Negroes needed more than public accommodation was the right to vote. If Negroes could vote, then they could have some voice in making decisions about their lives. So a voter registration project was started in southwest Mississippi.

Voter registration workers found it was very hard to get Negroes registered. They found that most white people didn’t want Negroes registered now any more than they had wanted them registered back in Reconstruction. The white people were still using the same methods to keep Negroes from voting. The registration test was hard. There were no rules to say who passed and who failed the test. The Registrars just decided. If you were black, you probably wouldn’t pass, even if you answered all the questions right. If you did pass, your name was published in the paper. You might lose your job or be shot at. Even if you did get registered, you couldn’t help decide who would be candidates. Often you weren’t allowed to vote. People began to question whether just trying to get Negroes registered was enough.

Then someone had a new idea — freedom registration. Freedom registration forms asked only a few simple questions about how old you were and where you lived. You didn’t have to take a test. Anyone who wanted to register could.

In 1963, a freedom vote was held in Mississippi. Negroes who had not been able to register but who wanted to vote, could vote in the freedom vote. It was not an official election. But it showed that 80,000 Negroes in Mississippi knew how to vote and who they wanted to vote for. People asked more questions about what it meant if so many people in Mississippi wanted to vote and were not allowed to vote. Some people decided it meant that the regular Mississippi Democratic Party candidates were not legally elected since they did not represent the majority of the people in the state.

People decided to set up a new democratic party called the Freedom Democratic Party. This new party would challenge the legality of the regular Democratic Party.

During the summer of 1964, civil rights workers all over Mississippi talked to people and freedom registered people and helped to set up the FDP. The FDP sent democratically elected representatives to Atlantic City to challenge the representatives of the regular Mississippi Democratic Party at the national Party convention. But the national Democratic Party refused to seat the FDP.
Some people believe that one of the best ways to get equal rights is to go on demonstrating to make the nation aware of all the ways Negroes are discriminated against. These people say that when the country becomes aware of injustices, it will act to correct the injustices without which, such as the Civil Rights Act and the Voting Rights Act. Martin Luther King, Jr., is the most famous spokesman for his point of view.

Dr. King first became well known during the Montgomery bus boycott in 1955. In Montgomery, the Negro people chose to stop riding city buses rather than ride at the back of the bus. They held sit-ins at lunch counters and met with car pools to take each other to work. Finally they won their right to sit where they chose.

The Southern Christian Leadership Conference was formed as a result of the boycott and Dr. King became its president. Dr. King has since led demonstrations in many different places both in the South and throughout the nation. He was awarded the Nobel Peace Prize in 1964, and he has become famous all over the world for his work in the freedom movement. Dr. King was the leader of the Selma-to-Montgomery March in the spring of 1965.

The Freedom Labor Union. The FLU started when the workers on a cotton plantation went on strike for higher wages and better conditions. They were thrown out of their houses and are living in tents. They are trying to develop new ways of making a living. New branches of the FLU are being formed in other parts of Mississippi.

In Mississippi, there is also a Poor People's Corporation. This is an organization where poor people can get money to start their own cooperative businesses. This way people can own their own companies instead of being hired to work for someone else.

In Alabama, black people are setting up a separate political party which will represent their interests. Some people call this a third party. They mean it is number three next to the Democratic and Republican Parties. But for Negroes in the Alabama black belt, it is the "first" party.

Where is the Movement going? That depends on the people in it, the questions they ask, the decisions they make.

When did the Movement start? Was it in 1775 when the first slave revolt was planned? Maybe it was in 1526 when the first slave revolt was planned? When, even then, human beings were oppressed by their rulers, they found that there is something in the human spirit which can't stand chains...

Malcolm also believed that Negroes should defend themselves. He said he would be more effective not only if other people were nonviolent with him. He said that if segregation was illegal, anyone who tried to enforce segregation was a criminal and should be treated as a criminal, even if he was a chief police officer or a sheriff. He said, "In areas where our people are the constant victims of brutality, and the government seems unable or unwilling to protect them, we should form rifle clubs that can be used to defend our lives and our property in times of emergency... the time has come for the American Negro to fight back in self-defense whenever and wherever he is being unjustly and unlawfully attacked."
A precinct worker told us of an elderly man who was being shown how to use the demonstration voting machine. After the precinct worker had demonstrated the machine to him, he tried it himself. The man started trembling and refused to touch the demonstration machine. "I'll do it on election day," he said, "but not now, not now."

"You know that man didn't do it on election day," said the worker.

A tenant farmer in Bonita was told that if he went down to vote he could have to give his name on election day, and was kicked off. The LCFO is trying to buy land for those who were evicted.

A retired teacher was told that she would lose her pension if she voted. She said, "I don't want to vote, but I know that man didn't do it on election day," said the worker.

"You know that man didn't do it on election day," said the worker.

Black people in Lowndes County do not all own cars or trucks. Many old people have to wait hours to vote. Some people were refused because they did not have the right identification. The LCFO organized car pools to take people to the polls. This meant that more people could vote.

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"When Moses crossed the Red Sea he saw something before he could get to the promised land," said a precinct worker. "If a voter had to sign his name and he couldn't sign his name, he was refused." The man started trembling and refused to touch the demonstration machine. "I'll do it on election day," he said, "but not now, not now."

"You know that man didn't do it on election day," said the worker.
Interview with John Hulett

"We Didn't Really Prepare"

I sat with John Hulett, Chairman of the LCFO, as the group of white-run store two days after the election. He had been driving around the country getting the final vote counts from the polling places. We sat and drank soda pop and swatted away the honey bees. Why did we lose? I asked.

"We weren't really prepared. We thought we were but we weren't. People didn't know how to keep the records at the polls."

"The machine was controlled by the whites. But the next election we will seek to move the polls out of the white districts into the Negro areas. We should have it polling in places instead of it. Right in the white areas and sizable in the Negro."

We have enough evidence to prove there was voting fraud, if we can get the federal voting officials to join us."

What is the LCFO going to do in the next two years?"

"The first thing is houses for the tenants. We're going to build grocery stores run by the LCFO. Most of those who voted against us were plantation workers. They need to know that we will provide for them if they are fired. They would have done much better if they were not under pressure."

"They bought 7 acres where Tent City is. We'll build a black gro­cery store, then a service station. Maybe we can get each person in the LCFO to donate 3 or 4 times their land. Then we'll have the land to build the store and homes."

"We are applying for a public program grant of $431,000. This will help us keep going."

"I believe the elections are a struggle for the future."

"They'll come on over to us."

"The black Panther is strong."

"I'm trying to get an FHA loan for over a year. The FHA agents are very tight in with the merchants. They give the merchants the money and tell them to keep pushing us. They want to resurvey all our land before they will give us an FHA loan. They say I have to pay $4,000 to get a water system. I told them I wanted to put the extra money to build a store to make a living, then they said I had to have insurance."

"They won't let you have enough money to do any good," he said. "You can't borrow money. The banks charge you 8% on a loan. We've talked about starting a Credit Union. Then you come back and aren't even considered."

"Once we get a Credit Union then we'll have a hospital. There's two doctors in the county and they live down with the other people."

"We have enough evidence to get some money. People have told me they're afraid. Why didn't they vote?"

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"We have enough evidence to get some money. People have told me they're afraid. Why didn't they vote?"
The press and the politicians tried to blame SNCC and the white Carmichael for causing the “riots” in Atlanta. Here are two sworn affidavits by people who saw what took place. They tell a many different story.

I, GENEV BROWN, live at 45 Ormond St., S.E., Atlanta, Georgia. I am 27 years old and a housewife. I have never been arrested. I’ve lived in the Sunnyside area about three years. I’m a native of Atlanta. My husband came from work. Then about gathering, he got very nervous. He put the gun in his holster and told everyone to be calm, that he was going to call an ambulance. Over a 100 people gathered by the porch. There were a lot of people gathered there. People started shaking the paddy wagon. They wanted to fight the police. Some people were locking those two men up. Others let them go. One boy with a light mustache was talking to the mayor, but I was in the crowd watching. A white and one Negro policeman were telling people to get off the streets. One of them didn’t let us go up on the porch. Over a 100 people gathered by the porch. I stood out there and shouted. When I finally did go up on the porch, I saw blood on it. I didn’t know the boy who had been shot. His mother said after her son ran up and fell down, he asked for a glass of water and she said, “Don’t give him any water.” She said the policeman was going to shoot him on the porch but that he told him, “Don’t do that.” She said then told him to shoot her, but not her son, that she could take it. She told him he had a tumor on his heart and had heart trouble. After telling her, I walked back to the intersection. People were setting up signs for their march. They carried them up to Georgia Avenue. There were all local people from this area.

I, BETTY JEAN McFAVORS, live at 308 Washington St., Atlanta, Georgia. I’m 25 years of age and separated from my husband. I have two boys, one 8 and the other 6. I’m unemployed. I’m 22 years of age and separated from my husband. Some people were locking those two men up. Then a girl spoke. She was saying, “Just because they are black, they should not be blamed for what people were doing to them. Some were killing them. After talking to her, I walked back to the intersection. People were setting up signs for their march. They carried them up to Georgia Avenue. There were all local people from this area.

The people from this area were very angry. I was home about 2:00 p.m. and returned to the intersection about 4:00. From Georgia Ave. on down Capitol and Ormond, there were about 300 people out there. I stopped at the intersection and that’s when I saw a man with a beard, long balsam hair and his beard was about two inches long. This was the first time I had seen him. He was screaming “Black Power.” He was also asking people to take the police out of the neighborhood and free the two men. After talking to her, I walked back to the intersection. People were setting up signs for their march. They carried them up to Georgia Avenue. There were all local people from this area.

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Christmas in Vietnam: Where Has All The Gladness Gone?

There will be little laughter in Vietnam this Christmas... Christmas and New Year... What are they doing in Vietnam... what can we sing while our brothers d... Vietnam War? What are they doing... in Vietnam? Christmas and New Year... What are they doing... in Vietnam? Christmas and New Year... What are they doing... in Vietnam? Christmas and New Year... What are they doing... in Vietnam? Christmas and New Year... What are they doing... in Vietnam? Christmas and New Year... What are they doing... in Vietnam? Christmas and New Year... What are they doing... in Vietnam? Christmas and New Year... What are they doing... in Vietnam? Christmas and New Year... What are they doing... in Vietnam? Christmas and New Year... What are they doing... in Vietnam? Christmas and New Year... What are they doing... in Vietnam? Christmas and New Year... What are they doing... in Vietnam? Christmas and New Year... What are they doing...
The Movement

The Child Development Group of Mississippi (CDGM) was established in 1965 by Liberal Democrat groups in Mississippi, who saw a program of HEAD START centers as one way to combat the legacies of the civil rights movement. The program started in the summer of 1965 with a grant from the Office of Economic Opportunity (OEO) of $8 million to operate centers in 75 communities across the state. (The program expanded in 1966 with a grant of $13 million to operate centers in 13,000 communities.) It has been handbilled by OEO, as well as Senator Stennis. The program has been held out as a model of non-violent protest from right riders and critics from OEO. The government funding to CDGM from OEO was withdrawn, essentially, when it opened its doors to Mississippi communities, which CDGM officials had been expected to include. The story of CDGM's establishment as OEO's model of non-violent protest is a curious blending of pragmatism and idealism, which reflected the Kennedy approach. The militant rhetoric of OEO has been attenuated, and has failed. In 1965 representatives of NAACP, white liberals, civil rights activists and the state AFL-CIO created the Mississippi Democratic Conference, with a structure and program, but lacking popular support. Relations, within the organization; were spotty, there were charges and counter-charges between white liberals and movement activists. A previous effort to form an Integrated Young Democrats organization failed for the same reasons.

The interest of the White House is in using up the youthful wing of the Democratic Party in Mississippi, which is under assault from both the talent pool in the party, and well-funded and authentic Republicans. The outcome of the 1966 elections, which found Democratic candidates in Mississippi hurting, clearly demonstrates an urgent need to bring the vehicle, if the Negro community which has always been disdainful toward the OEO can be brought into the fold. These communities have had problems with the white community which has trimmed budgets in every area of the Movement. Some years ago Greenville had an under-development challenge, which Negroes and their friends would have to resist.

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MONTHLY REVIEW of November, 1966, contains an excellent analysis of why the U.S. textile industry is in such a desperate situation. The following is in part: "A look at the map of the region is enough to show the strategic position of the U.S. textile industry. It just sits out into the South China Sea from roughly right in the north to Saigon in the South. And right behind it is a strong counter-revolutionary base and pole ofattraction in that part of the world which would naturally make for the lack of the effort. And the historical background of the U.S. textile industry is - the U.S. textile industry provided the Americans with the needed opening, first for their financial and military muscle, and later for the military take-over, the days of the older imperialists in Southeast Asia are numbered and the only alternatives before the region are revolution or increasing dependency on American economic and military muscle. We cannot be deceived, the imperialists would probably, if given the chance, be able to control, or at least to influence, the region by local subversion..."

Adding a kind of premature footsteps to the MONTHLY REVIEW analysis are the September, 1966 issues of DRESS, a leadership trade journal of the U.S. textile industry. The entire issue was devoted to the "American textile industry and international expansion." In it is written: "The American textile industry is..." and the editorial is addressed to those who are interested in understanding the mechanics of U.S. imperialism. However, in the September, 14th issue of The New Yorker, "Far East," is of particular interest here.

The article opens with a description of a scene in which several kids are on the street of Saigon. The guerrillas killed four guards and one worker. "No attempt was made," the article continues. "To sabotage the plant, you just simply killed the guards and the worker."

The article concludes: "Until communist spokesmen reveal how they'll handle the situation obviously this is not a healthy locale for businesses seeking new opportunities in Vietnam. Perhaps the movie makers want to discuss 'opportunities' in South Vietnam. Taking up Malaysia, A.B. Collison, the editorial's author, comments that is country "American business finds a government..." and "the reason for being hospitable to new entrants." But, goes the Malaysian analysis, "President Suu..."

The article goes on, recounting the benefits of South America for American business. As "efficient and inexpensive labor" and the "supplies of insignificant labor". In Hong Kong "up to five years free of taxes and duties" is known.

It is a sort of information, right from the film to the reality of those who made the movie. Do you want to be a loser and be seen on buses, in school, on the job, or maybe curfew violation, since he is so dull and lacks any fight. But no. Robert never confronts them. He's dropping out of school is attributed to "the police is not the only thing missing in the movie. You can't be a loser and be seen on buses, in school, on the job, or maybe curfew violation, since he is so dull and lacks any fight. But no. Robert never confronts them. He doesn't have much fight in him."

"I say, "boy, you might make some of yourself before you are too late."

The movie leaves you with the feeling that there is nothing positive or of worth in the ghetto, the people, but even worse, of the "disenchantment" the assertions of human dignity are "naive, naively" and "the movie is a scene of these and their struggle that characterize poor people try to probe beneath the ghetto it is strange."

Despair is only one reaction. Defiance is more common. And if the next movie is to be at all accurate, he'll be gone. But "American business finds a government..." and "the reason for being hospitable to new entrants." But, goes the Malaysian analysis, "President Suu..."

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