ON THE MOVE

The Movement Staff met with Stokely Carmichael on the 30th of January after his trip to Puerto Rico. He was in San Francisco to attend the Survival of Black People Conference on the 28th and 29th of the month.

THE MOVEMENT: Has the American Government started to mess around, because you've started to move outside the country?
STOKELY: I asked for a passport, and they didn't give it to me. They said they had to have a decision on it. So when we got to Puerto Rico, we started by announcing at a press conference that they wouldn't give us passports. They sent them Special Delivery, when we got back.

But I'm sure that the international relations area is the one most vulnerable in the country.

THE MOVEMENT: It seems to be the area that got Malcom killed.
STOKELY: Malcom did his bit, you know, and then he was wiped out by them. But I'm sure that the international relations area is the one most vulnerable in the country.

THE MOVEMENT: What did you do in Puerto Rico?
STOKELY: We went to Puerto Rico at the invitation of the Movimiento Pro Independencia, the MPI party, and the Federaciones de Universitarios Pro Independencia, FUPI, the university group. They invited us because in July they had started a movement for political independence for the island; it seems to be the area that got Malcom killed.

THE MOVEMENT: What happened on your trip to Puerto Rico?
STOKELY: We wanted to see where we could find strong forces with which to coalesce. And the MPI represented to us one of those forces. They invited us because in July they had started a movement for political independence for the island; it seems to be the area that got Malcom killed.

THE MOVEMENT: Were there any demonstrations?
STOKELY: There was an anti-draft demonstration which went across San Juan and ended up at the recruiting station.

THE MOVEMENT: What else did you do in Puerto Rico?
STOKELY: There was an anti-draft demonstration which went across San Juan and ended up at the recruiting station. Do you know, Puerto Ricans are drafted into the U.S. Army; they have to fight for America. They have been taking a strong position against fighting, so there are some groups which are opposed to the MPI and FUPI. They don't think that people should have the right to fight. They don't want any strings attached with the U.S., so they're starting with the boycott, they're doing the same thing that the Buddhists did in Vietnam. They just boycott any vote, any elections. They say that if they can't make the ground rules there's no need for them to participate in the elections. They just refuse to participate.

You have to remember that in Puerto Rico people have been fighting for independence for years and years and years. Their direct fight was led by Apisa Canepa who died in 1964. They were taking over towns in the late fifties. He had taken over every town in Puerto Rico before he was captured.

THE MOVEMENT: What's their political point of view? Stokely: Their political point of view is that there should be complete political independence for the island; it seems to be the area that got Malcom killed.

THE MOVEMENT: What's their strategy and terms of their fight for independence?
STOKELY: The first thing is that they don't want any strings attached with the U.S. They're starting with the boycott, they're doing the same thing that the Buddhists did in Vietnam. They just boycott any vote, any elections. They say that if they can't make the ground rules there's no need for them to participate in the elections. They just refuse to participate.

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PUBLIC HOUSING

RENT STRIKE

BY MICHAEL SHARON

San Francisco, California—When the North Beach Tenant’s Association threatened to send out leaflets which described the slum conditions in their public housing project to found angry discus­sion among the local community, the Public Housing Authority moved quickly to remove a fungus ceiling which was growing in many of the apartments because of poor drainage. Tenants and lodged complaints for three months about the fungus. One fifteen year old child was sent to the hospital with bronchial pneumonia and other tenants began coming down with other respiratory illnesses due to the dampness and black fungus which was growing in many of the apartments.

December 1966 has been fighting over nesses Agreement between the Federal Government and the Public Housing Authority. The agreement provides that the local Authority is duty bound to maintain their projects in return for federal funds. The War on Poverty did nothing to stop the anger and mess expression of urban protest in the 1960’s. So now the War on Poverty is changing into the War on People in Poverty.

One of the Housing Authority’s fungus ceilings.

LEGAL RENT STRIKE

Other tenents are claiming that they can deduct up to one month’s rent and view that money to make the repairs themselves, according to California Civil Codes 1941, which says that a Landlord must keep his property up to Health and Safety Codes of California, and 1942, which says that a tenant, after notifying the landlord of condition in his apartment and giving the landlord time to make necessary repairs, may make the repairs himself.

A rent strike using these codes would mean that a tenant would not pay his rent for one month and place the money in a special holding bank account for the Authority. If the Authority made the repairs within the time limit, the tenant would give it the rent. If the authority did not make the repairs, the tenant would make the repairs and return the balance of the rent, if any, over to the Authority with receipts. This procedure could go on for several months until all the repairs were made, as long as each repair did not exceed one month’s rent.

On December 31, America’s tobacco industry paid a new tax to the government which will be signed sometime this year. In the meantime, President Johnson publicly announced his plan to sign an agreement intended to bridge the gap, thereby withholding food from the millions of people who are starving in the northeast sector of India. Johnson was angry at Mrs. Gandhi for not making the Minolta conference attended by a number of leaders, and increased the number of food for India from other countries.

The worst mission of Science magazine quoted Defense Department figures that 150,000 acres of crop land in South Vietnam have been destroyed in the last six months. The program is being tried next year. It’s purpose is to store up the soldiers of the National Liberation Front but Dr. Jean Mayer, professor of nutrition at Harvard’s School of Public Health and consultant to the Army’s Quartermaster Corps and the Surgeon General, says the only enthusiasm for this campaign are children, old people, prog­ressive, and women who are trying to prove their banks. Sending military medical officers back from Vietnam, accord­ing to Dr. Mayer, may give things Viet Cong propaganda has yet to show any evidence of starvation and malnutrition.

Harrison Supreme Court has not allowed to striking Raymond and Gene, Beardsley Fall in the September 9, 1966 Nation stated that according to the American Indian movement the U.S. on­gaged over 500 small dikes and dams in North Vietnam between February and October 1966. The American ambassadors to Australia has publicly pro­tested all bombing of North Vietnam’s dikes and dams. The U.S. Air Force destroyed the dikes and dams during W.W.II in an attempt to strangle the Japanese, over one million civilians starved to death in the resulting floods and famine. Here’s what Edgar Snow says in Red Star Over China about death by starvation: “Have you ever seen a man good enough man who has worked hard, a law-abiding citizen, doing no serious harm to anyone—when he has had no food for more than a month. His face is a most

LYNDON’S ANSWER TO THE POPULATION EXPLOSION

The language of the War on Poverty should be enough to warn the citizen; the causes of the revolts go un­ touched. The government never goes to the causes of the riots because they cannot change the lives of cities without major social revolution. So instead they increase the state’s repressive machinery. The Police are to guard, to try to protect the stores and the communities from disturbances; they will try to keep the law and order which they have announced in the ways of the land, in a way which Johnson has suggested, in the State of the Union mes­sage, a “Safe Streets and Crime Control Act.” The Police are to guard, to try to make the streets and homes safer (which is lovely, but why not spend the money building homes and parks, apparently “to build better police forces” (we change the ratio of cops to citizens instead of the ratio of students to teachers in overcrowded school); to make their “conventional systems more effective” to “make their courts more efficient.”

No longer have funds to develop programs of even minor social reform. The War on Poverty did nothing to stop the anger and mess expression of urban protest in the 1960’s. So now the War on Poverty is changing into the War on People in Poverty.

“One children are even more pitible, with their little skeletons bent over and missing shoulders, their arms like twigs, and theIr purpling bellies, shining like collapsed sacks. But ‘there are, after all, not many women and girls. Most of them have died or been sold.”

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EDITORIAL OFFICE:
449 14th Street San Francisco, California 94103 636-4577

EDITORIAL GROUP:
Teresa Caffese Hardy Fry
Elie Sebagian Joe Mum
Francisco Alvarado Mandel
Bobbi Cienciaroa Finn Fergi
Mike Shane Mike Shane
Brooks Penney Eilene Eillin Dave Welsin

LOS ANGELES STAFF: Karen Koonan Karen Koonan
Bob Niemann P.O. Box 117
Mike James The People Plaza
308 Westwood Plaza
Los Angeles 24, California

MIKE JAMES

Chicago Press

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STATE OF THE UNION: THE WAR ON THE PEOPLE OF POVERTY

los Angeles, California 90013

COMMISSION

In a moment, Edgar Snow says in Red Star Over China about death by starvation: “Have you ever seen a man good enough man who has worked hard, a law-abiding citizen, doing no serious harm to anyone—when he has had no food for more than a month. His face is a most
it is proposed that this project involve an assignment of a time-limited nature with a minimum assignment of two weeks to a maximum assignment of four months.

PROBLEMS WITH THE PROGRAM

The program makes no provisions for

ridding the recipient of social workers and
department forms which invade his

privacy, for union affiliation for instance

or for lowering his rent if he lives in

public housing. The youth was then

sentenced to 30 days in jail and two years

probation for "contributing to the delin-
quency of a minor."

The probation was strictly political.

Comfort could not talk to any school

official (other than his own) during school

hours. He would have to leave any dem-

stration, no matter how legal, if ordered

to do so by a policeman.

Then in December, 1964 he was arrested

for "disorderly conduct" at a fair-shaking

sit-in at the Oakland Tribune offices. He

was arrested for "failure to disburse" at a fair-hiring

meeting. Police complained that Comfort did

not walk into a job agency and sign up as a

registerable "unemployed," as the program

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CARMICHAEL
Continued from Page 1

belong to Puerto Rican. Thus, in Puerto Rico should have the right to decide the type of government they want. And the U.S. should get off the island entirely, every facet of it—they don’t need any bases, any military aid. And they don’t need the U.S. owning any of it and having 13 military bases. So just this poor country can even go to some of their best beaches and summer cities America could be hotels and casinos, like the Caribe best beaches; in that city Americans any military arms. And they don’t need Ricans should vote to decide the type belongs to Puerto Ricans. That is, Puerto should get off the island entirely, every of government they want. And the U.S.
tacts in the U.N., the Afro-Asian contacts. SNCC IN THE CITIES
We’re going to start asking them to pres­sure for the resolution. Through our pub­licity, we can get a lot of materials as if, explaining the importance of the-case all
fornia) Now we want to develop these and we can go in with them. And Puerto Rican and black communities in New
have a large Puerto Rican community
tact with Mr. Chavez, with the Mexican
-workers down here. (in southern Cal­ifornia) Now we want to develop those and tie them in much stronger.

MOVEMENT: WHAT’S HAPPENING TO SNCC IN NEW YORK IN THE BLACK
COMMUNITY?

STOKELY: Right, but that will be at some distant time. There are no immedi­ate plans.

SNCC IN THE CITIES

MOVEMENT: SO HOW DO YOU SEE THIS
MOVEMENT BEING CARRIED INTO, SAY, NEW YORK? DID YOU TALK ABOUT A JUNIOR STRATEGY?

STOKELY: Right. Oh, yes. When we bring up people over here they can talk in the Puerto Rican communities and we can go in with them. And Puerto Rican and black communities in New York are a quarter of a million people. This is one place to start, but we also have a large Puerto Rican community in Chicago, and also we started con­tact with Mr. Chavez, with the Mexican workers down here. (in southern Cal­ifornia) Now we want to develop those and tie them in much stronger.

MOVEMENT: THE BIG IDEA OF THE WHOLE THING ABOUT HOW SNCC IS GOING TO START WORKING IN THE CITIES AND WHAT THE STRATEGY IS.

STOKELY: We have an entry into the Puerto Rican community, whether or not some of the Puerto Ricans here believe in independence. It’s an entry because we’re officially involved with the island.

MOVEMENT: WHAT’S HAPPENING TO SNCC IN NEW YORK IN THE BLACK
COMMUNITY?

STOKELY: Well, we’re just slowly working. We’re trying to get some of the schools right now, the LSF, 20 prob­lems. We’re building the Peoples’ School, found where people take over the actual school.

MOVEMENT: CAN YOU BREAK THAT
DOWN?

STOKELY: Well, we have the concept that parents should make up the school boards and they should decide the appropri­ations for schools and have final say on the hiring of new teachers. We’re just trying to do that by setting up parallel structures in the existing school boards.

MOVEMENT: HOW DO THESE PARALLEL STRUCTURES TAKE POWER?

STOKELY: We haven’t decided that yet. We’ve just been working. We’ve learned that if the school boards are not up for election, you can’t do it in an insulated area. If you take it on to the city level you have to be ex­equated, but if you develop a number of footholds around the city and you take them one after another, there’s a problem squashing it.

MOVEMENT: DO YOU SEE THAT, IN BLACK COMMUNITY, SUPP- WIL MOVE MOSTLY AROUND THE SCHOOL LEVELS OR WILL IT GO ITSELF GETTING INTO THE CITY?

STOKELY: No, we get in any way we can. We use the problem to be a political problem—what can control the voters. The in order to get in, we have to follow whatever problems people are affected by, and if they’re affected by schools, then that’s where we start.

MOVEMENT: HOW DOES THAT RELATE TO THE BIGGER THINGS SNCC IS INVOLVED IN, LIKE THE ADAM CLAYTON POWELL FIGHT?

STOKELY: We’ve used the Powell Fight to show black people where the Democratic Party is at. Our job is to alienate, in every way we can, black people from the Democratic Party—just get them out and begin to form an de­pendent political force around the

FORCES VS PARTIES

MOVEMENT: DOES SNCC SEE ITSELF AS A FORCE TO ORGANIZE ANOTHER POLITICAL PARTY?

STOKELY: To begin to organize political forces, rather than parties. I think most SNCC people reject that con­cept of “party,” that is, what it means in this country.

MOVEMENT: HOW DO YOU DISTIN­GUISH BETWEEN THE IDEA OF A FORCE AND THE IDEA OF A PARTY?

STOKELY: Well, I think that a party is something that is already established, but we’ve developed a number of footholds around the city and you take them one after another, there’s a problem squashing it.

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ALINSKY

MOVEMENT: YOU HAD A RECENT MEETING WITH THE NATIONALLY ORGANIZED BLACK COMMUNITY. STOKELY: Yes, we came to the general conclusion that powerful people need to make a clear break with their demands and that there must be some control organizations to give people power.

MOVEMENT: THE WAY ALINSKY OPERATES IS TO TIE TOGETHER
LOCAL ORGANIZATIONS, NOW SNCC HAS NEVER REALLY TRIED TO DO THAT.
STOKELY: We've usually tried to build cadre ties, but because all those organizations are there and they're not functioning, then we assume that they are. We believe that the way we're interested in reaching, in every case we've developed those new organizations, was because those prime organizations in that community. They have seen no need to control what organizations that have been there before.

I think Alinsky has a lot of techniques that are useful. I think that there is a lot of political outlook SNCC goes much farther. Alinsky works basically on the level.

MOVEMENT: WHAT DO YOU THINK ABOUT THE PARLEGR BUDGET, THE PLAN TO EXPAND ON THE CITY, HANFORDS AND OTHERS?
STOKELY: You know we took our national headquarters that were politically maneuvered into signing itself, so to speak, to the political mutations, but we've withdrawn our names precisely because the Freedom Movement is a movement, not a thing of anything, they just ask for more money. Also in order for the Freedom Movement to grow, it must continue. And that it means, again, working within the Democratic Party.

FREE D.C.

MOVEMENT: WOULD YOU TALK THE WASHINGTON D.C. PROJECT?
STOKELY: Organization. You agitate to make people realize the importance of political participation and that you have to begin to build cadre around the issue of home rule.

MOVEMENT: WHAT ARE THE FORCES YOU HAVE TO MOVE AGAINST?
STOKELY: The Democratic Party. MOVEMENT: HOW DO YOU SEE THE PRESENT STATE OF WASHINGTON D.C. MOVEMENT AGAINST THE DEMOCRATIC PARTY AND CONTROLLING THAT CITY?
STOKELY: They're not moving as you think about the problem, the other political parties are on the defensive about the black community. They're not. An example of that would be the Kennedy assassination. 99% of the people think that Kennedy was killed. It's even possible inside their own party.

You just don't have demonstrations in Washington D.C., not really. There are too many black people who don't know the rules of the game and can't go around the corner. People have an idea of them. So you have to have them all say, "No," and be willing to face the jail sentence. And you've got a lot. There's a lot of black people in jail who need to be organized, first of all, and who need to learn and understand politically what's going on. We can do that. So you've got to go to jail and we get large numbers of people, and they won't be able to put everybody in jail and they'll have to do that. I mean that's the only way to stop compulsory conscription. To fight for anything that will become a kind of the rules. Maybe they'll draft people at 17, or they'll draft student in it, or they'll put it in a lottery or some nonsense. We are opposed to compulsory conscription, just opposed to it.

Our job is to fight a whole psychological battle, you know. This is linked up right at the core of it and that's the anti-draft movement. And you have to pay the price, you have to find some other place to continue the struggle. So I think that is the main issue or at least serious or even political about what they were doing, then they would not see the military budget. The United States has literally thousands of bases across the world, and that's not defense, that's big business. It's big business and if you're going to cut that business you've got to cut the space program, for those bases, which are the young men that man them. So you got to get at hard at the policy of the country pretty shortly, right at the core of it and that's the draft movement. And you have to pay whatever the prices are to cut at that.

There are no visible alternatives. You just say, if we can't get a million people to keep up with the same thing that SNCC people did when they went into the South, there are no visible alternatives. You have to go to jail, and you can do that. You know, you've got principles is strong enough to fight for that.

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With the possible exception of a few native scholars of California history, most of this state's residents are virtually unaware of any "Negro problem" having existed here in the pioneer days—from the gold rush, through the Civil War, to the last quarter of the Nineteenth Century. Indeed most Californians do not know that there were a hundred of Negroes in the state at all.

These were very few Negroes in California before 1841, and those who were here had little contact with the general public. Negroes came to California as indentured servants, former slaves, and slaves who accompanied their masters. However, others came as free men and women, working to make a new life for themselves.

WEST INDIAN PIONEER

William Alexander Laidressoff, one of the first Negroes in the San Francisco area, arrived in 1841 by sailing his schooner, the "Julia Ann," to the Bay. He built the city's first hotel, and a short street on the embarcadero was named after him.

Another Negro arrived, and in 1845, he was appointed Vice-Consul to Mexico by Consul Thomas Oliver Lords. He also served as treasurer of San Francisco's first City Council, and sat on the city's first School Board which supervised the building of the first public schools in San Francisco.

NEGRO EXCLUSION

During the pioneer days, the majority of California's Negroes lived in the city of San Francisco and the northern part of the state—Sacramento, Sonoma, Stockton and Red Bluff. Negroes in other parts of the state lived in nearly all areas, but were excluded from participating in the main aspects of society and consequently developed their own way of life. The society created by colored men was one of the most intricate that was patterned after the white society. Negroes were always aware that their one aim as a minority was to justify their inclusion in the general society. So Negroes established and developed their own fraternal clubs, political groups, literary societies, musical organizations, dance groups, newspapers, and libraries.

While Californians were willing to recognize Negroes as slaves but also unwilling to accept them as equals, the Lower and Middle classes wished that the Negro was segregated but was patterned after the white society. Negroes were always aware that their one aim as a minority was to justify their inclusion in the general society. So Negroes established and developed their own fraternal clubs, political groups, literary societies, musical organizations, dance groups, newspapers, and libraries.

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The Slavery Issue

Whether California would enter the Union as a "slave" or a "free" state caused heated debate among liberal, anti-slavery, and abolitionists who wanted to allow "Southern migrants" to migrate to California and bring their slaves to help establish a new state. The issue of slavery was so prominent in the California legislature, but it was ultimately postponed. That bill in keeping with the national Fugitive Slave Law which claimed that Negroes brought or coming into the state previous to the act of admission to the Union were fugitives.

TO REMAIN FREE

During the 1850's, while California's Negroes were struggling for their right to testimony, most of the colored people lived in constant fear of the Fugitive Slave Law with all the uncertain interpretations that could be and were given to it. A bill to exclude Negroes from the state was introduced in the Senate at the first session of the California Legislature, but it was indefinitely postponed. That bill was in keeping with the national Fugitive Slave Law which claimed that Negroes brought or coming into the state previous to its admission to the Union were fugitives.

EXCLUDE NEGROS

House Bill No. 395, introduced during the session of 1858 by Mr. Staker, December 1858, was the first in the state to introduce any legislation of slavery or color. With this law, race was never again used in California to deny people the right to testify in its courts.

RIGHT TO TESTIFY

The murder of George Chase, a San Francisco Negro barber, opened the door to the debate on the Negro's right to testify. That entire incident had been witnessed by a Mr. Robert Cordiers, who, after being subjected to an examination by a Mr. J. H. H. Manigault, that his hair showed to had come to man of Negro blood. Mr. Cordiers' testimony against the order of the court was rejected by the court.

This decision reached in the organization of the Franchise League by several public-spirited Negroes. The League attempted to remove the statute books the law that denied Negroes the right to testify against whites in California.

In March, 1859, Senatokman Patrick Campy of Plasquerque protested a petition to the Legislature signed by Susan Francis, Negroes exercising the right of petition, unanimously declared to receive any petition from such sources. In spite of this, the Assembly was sent several petitions by California's Negroes in 1857, asking for their right of testimony.

RIGHT GRANTED

On March 9, 1863, when it became apparent that the Negro's right to testify against whites would be passed by the Senate, the anti-Negroes in the Assembly were not yet reconciled to the massacre of Negroes. For their right of testimony.

WILLIAM ALEXANDER LAYDRESSOFF

William Alexander Laidressoff. Negro slaves mining gold at Spanish Flat near Placerville around 1852.
developed and used to jointly excluding Negroes from California were: 1) Negroes were of an inferior race; 2) Negroes would degrade the white population; 3) Negroes would be exploited by monopolies and social inequities; 4) Negroes would constitute a violent and disorderly element in the community and 5) Negroes would increase the tax burden of the majority.

CHANGE IN NEGRO STATUS

Not during the early 1860's, in view of the nation's stand in a nation divided by war, the California Legislature and the white population were giving new consideration to the plight of the "Negro." In their midst, the Civil War vividly illustrated the need to be consistent, positive and expeditious in its relationships with the United States Senate. No doubt this event of the State Legislature to seek the modification of the Negro and white roles in California. One Negro wrote in the fall of 1862:

"Everything around us indicates a change in the public sentiment toward us...our relations to the California Government is changing daily."  

ARCHY LEE CASE

It was about this time that the Archy Lee case came to light. Archy Lee, a former slave master was attempting to take him out of California, then a Free state, against his will. The colored people living in the state rallied to his defense. Whether or not Negroes could ride the street cars, the ratification of the Fifteenth Amendment were prevalent.

The right to testimony issue preempted the right of suffrage because Negroes interpreted the former as an instrument of self-defense and protection - especially for their property. It was not until 1864 that the Colored Convention began to deal with issues of the vote for Negroes.

BURGER V. VANZALETTI

SUFFRAGE

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FIFTEENTH AMENDMENT

While the passing of the Fifteenth Amendment was already on the books giving Negroes the right to vote, a re-action was set off in this state. On April 6, 1876:

A meeting of strong-minded women was held in Dushaw Hall in San Francisco. The ratification of the Fifteenth Amendment, and perhaps, were particularly the celebration of that week by the colored people...acted as an incentive to speak...it furthered the cause of the vote for Negroes and the ratification of the right to vote...the woman was being put in a position inferior to that of the Negro.

Braced by the Governor's veto...and the Legislature...to ratify the Fifteenth Amendment, other white reaction...The "Day of Celebration" (a million-wide day of planned demonstration by Negroes in observance of the Amendment) was the climax of a year's work of not allowing Negroes to register. In Stockton, San Jose, Los Angeles, and Fresno the celebration of the Amendment was prevalent.

One of the first actions was the impeachment of the first colored jury in Sacramento in May of 1870, and the selection of six Negroes for the United States Circuit Court of San Francisco in February of 1872.

Armed with the right to vote, Negro men in the larger cities began to organize political clubs. These clubs, although lower standards, more liberal...supported the Republican party, clothing and support with demands of their own.

PUBLIC EDUCATION

In 1850, Dred Scott succeeded to California from Little Rock, Arkansas, and settled in Walnutville with his wife and ten children. There were only two colored families in town, the Rogers and the Oldfield, this at first looked fatal. By the families was an application for public school privileges for their offspring, but the children were not permitted to attend California's public schools in 1855. However, in recognition of these two families, the Walnutville School Board appointed a Colored woman from the case to teach their children. This began one of the state's first schools for Negro children in Southern California.

The year 1860 saw a Democratically-controlled Legislature make the penalty for racial mixing in California's public schools the loss of state funds. It should be added, however, that the year before, the State Superintendent of Public Instruction, Andrew J. Moulder, had painted a clear picture of the law-makers' intentions. In his annual report, demands were 'to several of the counties, a strength has been used to bring the children of Negroes into our public schools so as to correct the prejudice to force African, Chinese and Diggers into our white schools is prevalent, it must result in the ruin of our schools. The great mass of our citizens will not associate on terms of equality with these inferior races. It is of the utmost importance that their children should be taught to limit our people to their proper place...in our public education, they will suffer from the bigotry of our schools than from our schools and the prejudices of the age of the town of Negroes. It is practically reduced to this, that the Negro's is kept out."

PUBLIC ACCOMMODATIONS

The first issue to gain equality in public accommodations was fought in San Francisco, where Negroes had been denied the right to ride public street cars. Whether or not Negroes could ride the street cars grew into a controversial subject after the initiation of San Francisco's first horse-drawn "street railroad" in 1862.

Mrs. Mary "Mammy" Pleasants, in addition to her role in California history, she also raised money to buy guns and ammunition for John Brown's slaves uprising in Virginia, she also worked about in the South organizing slaves to join Brown.
NEGROES IN CALIFORNIA
Continued from Page 6

The parents of Negro children appealed to the Oakland Board of Education, asking admittance of their children into the Oakland schools nearest their homes. This fall, the majority of the board adopted the principles of Education of Oakland.

Wheeler, The parents of certain colored children of the Negro race residing in Oakland, desire to have their children admitted to the public schools of this city and, in order to accomplish this, have passed resolutions condemning the admission of such children for color alone.

The resolution adopted by the Oakland Board of Education was as follows:

Resolved, That an educational executive committee be appointed to present the petition to the United States Court and to make collections through the State to defray the expenses thereof.

Bills were drawn and introduced in the State Senate and in the Assembly. The bills enabled colored children to enter public school, and provided for their education, where there were less than ten colored children to constitute a separate school, they should be admitted to white schools.

On the evening of the day these bills were introduced, the school authorities of the Oakland Board of Education, acting upon a second request by Negro parents, met and decided to admit colored children to their public schools. The Legislature was not to favor the settlement of education problems, and the surgery of the Negroes admitted to the white schools.

PARSIFTIVE ON THE ATLANTA REBELLION
A PHOTO ESSAY BY SNCC PHOTO WITH COMMENT BY JULIUS LESTER
HAVING A BALL THROUGH THE MOVEMENT PRESS, 449 11th STREET, SAN FRANCISCO, CALIFORNIA 94103, 50¢ EACH.

HOSPITAL WORKERS STRIKE

By Brooks Penney

The Board of Supervisors of Alameda County, after the settlement of the local Negro strike, had no choice but to abolish segregated schools as well because we find, according to Dwinelle, that Negroes were being excluded from the schools.

The Fourteenth Amendment, as it was drawn, said: "The right of citizens of the United States to vote in public elections shall not be denied or abridged by the United States or by any state on account of race, color, or previous condition of servitude.

The Board of Education refused to consider the wage demands of the strikers. They also agreed that all striking workers were to be allowed back to work without prejudice. To also show the need of civil or private aid to supervise educational matters.

The Board of Supervisors refused to consider the wage increase to 50¢, as it was above the prevailing rate. They also agreed that the Board of Education should be granted to the public schools as now organized.

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FARM WORKERS STRIKE

By Sam Kushner

ON AN EARLY OCTOBER MORNING the Texas Rangers swung into town like they own it. They don’t, the growers do. But the Rangers, their guns blazing, made it clear that the law was supreme, that the growers were neither the law nor the judges in their own lawless kingdom.

One man was killed that morning. Of course, the newspapers did not mention it. The newspapers are on the growers’ side, not the workers’.

The strike is on. It is a fight for the survival of the last independent farm worker in America. It is the last great challenge to the all-powerful Texas growers, their local politicians and the Texas Rangers.

The strike started in Delano, California, in 1962. It grew out of the desperate need of workers to organize and fight for their rights. The workers wanted to form unions to negotiate better wages and working conditions.

The growers did not want the workers to organize. They feared the workers would demand better pay and conditions. The growers tried to keep the workers from organizing by using violence and threats. They also tried to break the workers’ strike by using replacement workers, known as “scabs.”

The strike spread to Texas, where the workers began to organize. The workers who went on strike in Texas are mostly Mexican nationals who cross the border to work in the fields. They are the most vulnerable workers in the United States, with the lowest pay and the worst working conditions.

The workers in Texas are fighting for the same things that the workers in California are fighting for: better wages, better working conditions, and the right to organize. They are fighting for their dignity and respect.

The workers in Texas are facing a powerful enemy, the Texas growers and the Texas Rangers. The growers have the money and the power to fight the workers. The Rangers have the power of the law to stop the workers.

But the workers are not giving up. They are fighting back with all their might. They are fighting for their rights, their dignity, and their future.

The workers in Texas are not alone. They have the support of their comrades in California and all over the country. They are not alone.

The workers in Texas are not defeated. They are fighting. They are winning.

The workers in Texas are not ordinary workers. They are heroes. They are the most courageous and the most determined workers in the world.

The workers in Texas are not defeated. They are fighting. They are winning. They are heroes.
THE TEXAS STRIKE

Continued from Page 9

The Texas AFL-CIO, headed by Henry Brown, played a major role in the Labor Day rally and in all supporting actions since then. The AFL-CIO here, with 40,000

BLACK CONFERENCE

By STYLLER KABAT

SAN FRANCISCO, CALIFORNIA—Black people outside together during a three day Conference "67!" Survival of Black People held in San Francisco on January 27, 28 and 29, which brought together as black nationalists set a political convention atmosphere with their speeches. Their rhetoric was marked for as before unique within the Democratic Party, play the key role in their recent, roles where black people had no part in making. The questions from the audience indicated a disenchantment with the Democratic Party. They questioned the recent stripping of Congressman Adam Clayton Powell's powers, the escalation of the war and the drafting of their black sons who are put in the front line of that war, etc. The public's awareness and the growing wory.

The movement of the conference caught up with the people on Sunday with the appearance of Lincoln Lynch—Assistant Director of CORE, Stokely Carmichael, Chairmen of SNCC, Ron Karenga, US, Don Bradley—Afro-American Heritage, and Barbara Arthur—unculturalized History Teacher. After it was agreed with the organizing committee to waive the $5 conference fee, poor people and students attended the auditorium, and others, who listened, then chided, then stood, they clapped as the grass roots leaders "toled it like it was.

Lynch of CORE spoke to the economic and social issues of black people; he paralleled Nazi Germany with white americos and warning black Americans of the dangers of authoritarianism, the sacrifices Americas first and black second. The Jewish people paid the price for this mistake in Germany. He contended that the black power movement, the students, the Jewish people, the labor movement, and blacks, are all in the same battle against the same enemy. The concept of the union's symbol, is proudly painted on the bell towers of military service. However, unlike California, the Texas AF-L-CIO headed by Henry Brown, led the movement. The leadership group, which includes, was not only a solid core but the organization itself as well developed as in California, yet it was a success. It focused the attention of the entire state on the struggle. It rallied the labor movement, the students, the church organizations and a large part of the Mexican-American community.

The students, in the 1,000 area, were an important factor. The leadership of the National Student Association, which classics were not as clear nor was the organization as well developed as in California, yet it was a success. It focused the attention of the entire state on the struggle. It rallied the labor movement, the students, the church organizations and a large part of the Mexican-American community.

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How to Organize a Community Alert Patrol

The sponsorship of a Patrol should come from the broadest range of opinion and feeling within the black community. These organizations should make as early commitment to provide a monthly amount for expenses, to muster best Volunteers and nationalists, shopkeepers and shoplifters, rapists and pimps, shoplifters, rapists and NACCP members, are indeed strange bedfellows, but there is one commonality which should transcend all these differences. The Negro patrol has fired and first hired AT in a riot situation. Mr. Carmichael is right in saying we are not Jews - but consider who is more visible.

Selection

All CAP members are volunteers. They may come from any segment of the black community. Police scrutiny should not be a consideration, nor should high school graduation. Any black man who has a valid drivers license, no outstanding traffic warrants, and a first hand knowledge of police problems could become a member of the patrol. All members should be required to sign a pledge which states, essentially:

1. I will protect the life and property of my community.
2. I will observe police practices in my community and make full reports of crimes committed in my community, to the LAPD/Inquiry.
3. I will photograph or tape record such incidents when necessary.
4. I will not, under any circumstances, interfere with the performance of his duties, and will leave 10 feet between us at all times.
5. I will notify the hostage or radio of any potential danger of disturbance.
6. I have a vise and any instantiating liquor or drug not necessary whatsoever during the past 12 hours.
7. I will convey as much liquor or drug not necessary whatsoever during the past 12 hours.
8. I love in my possession a valid driver's license. Because and my vehicle meets the specifications of the police as well as my personal belongings.

OUTLOOK AND PERSPECTIVE

The Community Alert Patrol has functioned much like a U.N. Observer Corps - an observer and not an enforcer, prevent aggression on either side. Fears concerning. It is not unlike Garland's SHANTI and haven't in itself brought about any definite place. Churches, civic groups, civil rights groups and others should be asked to ask the police to make sure the black community should be kept and viewed by an account regularly. Some expenses to be annoying to the police in their work. Patrolling should be a non-violent third force in the conflict. Such a patrol does not substitute in any way for healthy community organization. It does not in itself bring a token force which can, by its presence, determine the kind of harassment which we know must take place. But it does permit us to keep a closer eye on the Man with the gun, to keep watch on the Police, the way to use black power. A word of caution: This is not really saying that any effectiveness in such a patrol is to allow it to become identified with the police. Police and the black community should not be the exclusive functionaries. Police can be sent to National Alert Patrol, 3209 Weishuhn, Los Angeles, California.

Questions, comments or progress reports can be sent to National Alert Patrol, 3209 Weishuhn, Los Angeles, California.

T 7. TRADING STAMPS FOR FREEDOM

SNCC requests your trading stamps (yes, trading stamps). In the past two years, SNCC has received over $150,000 in trading stamps to purchase vehicles, tires, and garage equipment, and to purchase materials for the continuous and grows. Reliable well-maintained transportation is the essential ingredient. You can support SNCC by sending your trading stamps (any denominations) to:

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A FILM AGAINST THE WAR

BY KAREN EBBIN

SONS AND DAUGHTERS

Produced by American Documentary Films
Written and Directed: Jerry Stoll
Photography: Stephen Lighthill
Associate Editor: Sally Pugh

American Documentary Films was founded for three reasons: to distribute, foster and cultivate the understanding of films which preserved independent film from being made. The studio corporations controlled the theaters through "block booking" and monopolized the entire distribution apparatus. They controlled the patrons on the methods and equipment they wore the stars and their lives. The art and techniques of long term contracts.

The movement for social change needs the film. And it is only film which communicates the social change...inter-group, inter-racial, and inter-movement.

THE POWER OF FILM

The first film produced by American Documentary Films is SONS AND DAUGHTERS. The philosophy of the group can be seen in this initial movie. SONS AND DAUGHTERS illustrates the power which a film can release, social and political message. The film does "communicate the social change" of the peace movement; it enlightens it in non-movement people, and brings the audience into sympathy with movement people. The heroine of the film are the Bay area activists who took part in the Days of Protest demonstrations in the fall of 1965. Yet the film does not simply tell a story of the protests. There is footage from Vietnam, from the San Francisco ghetto, from Fort Ord (an army training camp in California), from the financial district of San Francisco.

Events from all these places are interwoven. The film is that art can teach...and more specifically, it is the function of film to be a means of social communication.

ART AS RADICAL COMMUNICATION

SONS AND DAUGHTERS is an important, radical film which teaches, communicates and involves us. The pictures and words of the film move us in a sequence which creates connections in the audience mind, connections which did not exist there before. It is in this manner that the film teaches...not a filmic fiction.

As Jerry Stoll has stated in a report to the Board of Directors of American Documentary Films, "Certain things seem very basic:

1. During a period of 40 years giant private corporations have transformed the film medium...from a mass people's art of understanding one another, into a manipulative mass narcotic for private gain.

2. As film became big business the studios which communicate the social change...inter-group, inter-racial, and inter-movement."

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