Racists Renew Attempts To Destroy Highlander

The Southern PATRIOT

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Free After 58 Days

12 Jailed for Draft Protest

(Staff Correspondent)

ATLANTA, Ga.—The question of whether black people have the right to demonstrate against things they think are wrong in their society was raised here recently—and the right to dissent was defeated. Twelve young Atlanta Negroes were kept in jail 58 days before their bond was accepted, for protesting the draft. One was charged with insurrection, which the state is punishable by death. Their long ordeal began three weeks before Atlanta's black ghetto erupted early in September and made nation-wide headlines. They were not released until October 14, and still most Americans had not heard of the case.

But every aspect of it—their arrest, their trial, their prison experiences—exposes, even more clearly than the so-called riots, that Atlanta's image of toleration is an illusion. The protest began August 16.

Eleven black demonstrators carried signs and handed out literature in front of the infirmary center, protecting the draft of black men to fight in what they claimed was a racist war. They made no complaint when army personnel spat and dropped lighted cigarettes and liquid on them from upstairs windows.

When a girl was burned by a cigarette the next day, they asked officials twice to order the windows closed. After this was ignored, they went into the reader. They were thrown out fairly roughly, but the windows were (Continued on Page 6)

Patriot Expands

The Southern freedom movement is not being reported in the nation's press as much as it once was. It is not "the news" any more; reporters are tired of it. Yet the struggle for civil rights is going on in far from won, and new movements that overlap this one are struggling to be born—work for world peace, struggles against poverty among all people, white and black.

To help meet the increased need for communication within these movements and with "the world outside," The Southern Patriot is growing to eight pages: one page for letters, if you write as many as one for pictures; the rest news and features. The subscription price is being raised from $2 to $3 per year. But all subscriptions or renewals received before January 1 will be at the old rate.

POLICE ARREST ANTI-DRAFT DEMONSTRATOR on the third day of the protest. In all, twelve were jailed. (SMMC photo by Curtis Blanton)
A Movement "Shopper's Guide"

Economic pressures are still one of the most potent causes of those who would keep things as they are in the South. In a few places, resourceful people have launched self help projects to win economic freedom. You can help! Join the movement and buy yourself things for yourself or for Christmas.

From American, Ga., many people have bought pecans and pecan products to help Kolonia Farm, a cooperative farming community. Christmas gifts this year included silos, storage tanks, and cans, fruit cakes and "cotton patch" translations of some books of the Bible, which place the characters of the New Testament in the Deep South. They are written by the Rev. Clarence Jordan.

Some sample prices. One pound bag pecan halves, $15; three pounds of pecans per 100: 50c per pound; and pecan complete price list and order blank, while Kolonia Community, Route 3, Americus, Ga., 31709.

In Mississippi, poor people have formed a cooperative to produce and sell homemade dresses and quilts. Some of them suffered economic reopression after being part in civil rights activities. Others are unemployed. Some are on strike against intolerable working conditions. All have found a new dignity in working for themselves. Some and leather purses are available for $3 and up. A variety of dresses and robes are also being produced; some cost more than $35. For an illustrated catalogue, write Liberty House, P.O. Box 3105, Jackson, Miss.

Some women in Alabama have formed a Free Preaching Bus, a cooperative which is helping to make and market quilts. Two of the groups make over 500 a year in farming. Many have been voted for voter registration.

Through the cooperative they are also providing quilts to sell for $25-$25. People can order them specifying the size, design and color; orders to quilt cost $25. Some of the women make black and white "go up" quilts which are being bought to use as wall hangings.

Delivery on the quilts should not take more than two weeks. The cooperative would like to be paid in advance. For further information, write The Freedom Quilting Co., c/o the Rev. Frances T. Walter, 189 9th Avenue, Tuscaloosa, Ala. 35401.

In "Egypt Land", the first poem in John Rebecker's new anthology, To Live and Die in Black, Mr. Beckett writes: "The Street Car, Box 731-A, Mountain View Station, Birm- ingham, Ala. 35208, phone 56, 81 newspaper, 24-page, $1.00, describes the story of three "pilgrims" that took place in Al- bama during the early Dirty. The poem was written several years later.

Although both the poem and the event it describes are thirty years old, "In Egypt Land" has tremendous contemporary relevance. It contains a remarkable description of a new country in which white women after they realize that there are both oppressed by the same enemy, and after the blacks have achieved independent.

"It's wrong many years ago Mr. Bean, in some way different from school and spent little Bean's head open with a rock bus because his daddy was getting teddy bears and tennis rackets for the second time.

Last time they had a Union Strike and selling all the Bentley's place who should fire up but Mr. Stan and Mr. Bill

John Beerrecker and said he was it only for colored or could white folks join because something just had to be done about the way things were. When Clift told him it was for all the poor farm- ers that wanted to stick together they paid their nickel to sign up and their two cents worth for first month's dues and they said they would try to give them more white folks in because white men and black were getting heat with the same stick these days. A few months ago it took the Patriot several thousand words to describe what "black power" means, but now the press has misrepresented the concept to anyone who reads the paper or accomplishes the same thing in 21 lines.

Most of the other poems in the anthology are considerably more recent. Some present a vision of what is happening in the south. (Philly) - When they were they gave the room of the old big ice cream frozen they had her brother frozen. It was a damper on a month's luncheon..."

Open discussion: events in the South:

I you find gyレンテcrat.Travis age 14 as an aggressor breach of the public peace we furnish a counter of the boc bath station and I therefore sentence you to one year's imprisonment in the colored females' re- formation house.

And he concludes that their Sooth isn't or the way they want it.

It's already dead and cane only they don't know it. They have been worked in that earthwork dam at Philadelphia, Miss., in 1963 when they thought they were giving it the bed.

One of the book may be purchased from the above address, Memphis, or through the Southern Conference Educational Fund, W. Broadway, Louisville, Ky. 40211. — L. F.

Book Notes

A Voice from Dixie

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SCEF Board Looks At 'Black Power'

By Fred Shuttlesworth

LOUISVILLE, Ky.--The demand for "black power" should be viewed by white America as a challenge. It is a challenge to white people to examine themselves, their beliefs, and their society, and to do about these problems.

This is the gist of a major policy statement adopted by the board of directors of the Southern Christian Leadership Conference (SCEF) at its semi-annual meeting here in late October. It was released to the press by SCEF president, the Rev. Fred L. Shuttlesworth, the board of directors, October 29, 1966)

SCEF, which is an interracial Southern organization, noted in its policy statement that its major purpose since it was founded in 1958 has been to reach white Southerners and organize them around the concern for black people with whom black Americans are now in the present challenge simply means it must "do more effectively what has always been our declared function."

The text of the statement on SNCC and CORE and major excerpts from the policy statement appear elsewhere on this page.

In other action, the board condemned the announced plans of the House Un-American Activities Committee to investigate disturbances in the Civil Rights movement and its anti-black housing legislation.

Ordinances outlawing racial discrimination in the sale and rental of housing have been passed by city and county governing bodies in the South to adopt fair housing legislation.

The board of directors of SCEF, meeting in Louisville, Kentucky, after the ordinances were made public, adopted a resolution calling on the leading organizations of the Negro people to take "this step will prove to be a new beginning in our national life, for it will be an opportunity for blacks to make American democracy work as it has never worked before." ... On Black Power

The idea of black power has a long and honorable history but it is an idea that has not been represented in the news media of the United States. In 1965, the Negro Movement launched a drive to increase its efforts to get blacks to have fair housing and to have other civil rights.

It is a challenge to white America and not a few Negro people are infected with the poisonous premise that what is white is superior ... The challenge today is the basic issue of the Negro's right to have and maintain a sound and set of white America . . .

On Black Power

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The statement expressed alarm at what seems to be a retreat on the part of white America from its commitment to racial justice.

It was also interpreted by The New York Times and other news media as a repudiation of such organizations as SNCC and CORE and the idea of "black power."

However, the statement did not mention any organization by name and did not use the term "black power."

Origin of the idea is to be found first in the community in the South to adopt fair housing legislation.

The idea of housing in Louisville is a new one, which has been introduced by the city government, and has been passed by the city council. The ordinance provides for the regulation of housing in the city and for the enforcement of the ordinance by the city's housing authority.

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FREDERICK DOUGLASS

Bond Answers Critics

I wonder if I might use the Congressman’s pages to make clear my reasons for leaving my job as

Student Nonviolent Coordinating Committee.

To my friend Averett:

I am no longer employed by SNCC because I have wanted, and presently want to spend as much time as possible in private pursuits.

I have no disagreement with Stokely Carmichael or other SNCC workers, or with SNCC’s policies and programs.

I believe now that SNCC has been and will continue to be the cutting edge of the Southern and the Northern movement.

My concern for the movement is the same as it has been in the past, one issue and “civil rights” as an umbrella term makes it appear as if they are the same; that the forces against freedom in Mississippi and Alabama often stand united against freedom and self-determination in Vietnam.

In addition, it would seem to be an absolute necessity that other groupings be formed through the South that follow, as nearly as local conditions permit, the organization and activities of the Lowndes County Freedom Organization. While my experience certainly indicates that elective politics is not a successful route to the hearts and minds of the people, voiceless, thoroughly organized, democratically-run grass roots political organizations of blacks and/or whites can make an effective stand for some change on local, state and federal levels.

The seizure of power by the powerless, and the effective use of it, is the surest forces that attack bastion banks or banks. Is, I believe, an obvious solution to our problems.

Finally, there must be action, long-range attempts—such as those made by S.C.R.—to organize those white persons who so badly need organization.

Despite the say-sayards, I still believe there can be a fair and honest coalition—as opposed to the March-on-Washington type so common in the movement—between whites and Negroes. But the burden rests on all of us to work toward really giving these people a chance to decide on who their friends and enemies are, and to decide on the nature of the program that will begin to grant them independence.

JULIAN BOND

Atlanta, Georgia

A Question of Economics

When one reads of a Jury in Alabama acquitting a white Klansman of the slaying of a civil rights worker, and when one sees and hears individuals saying they intend to vote for staunch segregationist Lester Maddox for governor of Georgia, one realizes that with all the money and effort that has been directed to the cause of human rights, the entire movement has failed to inform the people at the grass roots as to who the man is that is running for their offices.

Contrary to what people have been told, the issue is not “race”; it is not due to the color of one’s skin—it is purely and simply economics—slavery, cheap labor and a people divided against their plight.

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Mississippi: A Man and a Movement

By ROBERT ANALAVAGE

If one were to write a history of the freedom struggle in Mississippi and the individuals who have fought in the cause of civil rights, the name of Lawrence Guyot, the 26-year-old chairman of the Mississippi Field Organization of the Mississippi Freedom Democratic Party (MFDP), would undoubtedly come about. Guyot, who was born in Pass Christian, a small town on the Mississippi Gulf Coast, first became part of the movement when he was 18. At that time he was attending Tougaloo College and, during his senior year, he was asked to speak to a group of upperclassmen about the repercussions of the civil rights struggle. He did so, and his talk inspired many of his classmates to join the movement.

Guyot was a member of the SNCC (Student Nonviolent Coordinating Committee), and he spent six months working as a field secretary for the organization. He went with some colleagues to the Mississippi Delta region to work on voter registration and to learn more about the social and economic conditions of the black community there.

During this time, Guyot and his colleagues experienced firsthand the violence and intimidation used by the KKK and other segregationists to keep black people from voting. Guyot and his colleagues were repeatedly attacked and threatened, but they persevered, and their work helped to register thousands of black voters in the state.

After five years in the movement, Guyot has concluded that the MFDP is the only political organization that can be used to challenge the segregationist Democratic Party. He believes that the MFDP is the only organization that can be used to bring about real change in Mississippi. "The MFDP is the only organization that can be used to bring about real change in Mississippi," Guyot says. "The MFDP is the only organization that can be used to bring about real change in Mississippi."
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THE organizer in many white staff workers. Yet today they retain only one white task.

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the Movement for Human Rights (ACMHR), the organization that has spearheaded the drive for human equality here.

And they invited the man who sparked their resolution to remain with them to complete the task.

Early in the summer, the Rev. Fred L. Shutt­leworth, who has led the ACMHR since it began, program, Dr. Martin Luther King, Jr. of

the Alabama Christian The booklet pointed out that, "for the great masses of black people, jobs are still non-­existent or at the lowest rung of the economic ladder. And the old and dilapidated houses along the streets of Birmingham's inner city stand as a reminder that this city has slain ghosts at despair as any in the South or in the nation."

And in a speech made during the anniversary program, Dr. Martin Luther King, Jr., of SCLC charged that "White America never did intend to integrate housing and schools, and to give fair jobs to Negroes. It isn't any backlog. It's just coming out now. They've been hiding it."

Sarah Collins Needs Our Help

BIRMINGHAM, Ala.—As Birmingham Negroes celebrated the tenth anniversary of the Alabama Christian Movement (ACMDR), the organizers had more to do

in the Black community."

—ISAAC REYNOLDS, Chairman, Louisiana CORE

After CORE'S stand on Vietnam and its identification with 'black power', many people feared the organization was finished in Louisiana. As the statement by Mr. Reynolds indicates, CORE is stronger now in the state than it has ever been.

They have increased their projects in Louisiana to twelve towns. In addition, an independent chapter has been formed in New Orleans itself and CORE staffers, including Mr. Reynolds, had a lot to do with school desegregation in Plaquemines Parish, the parish controlled by racist Leander Perez.

The reason for the increased activity, Reynolds says, is that the CORE staffers "have been able to turn over a lot of the work to the local people."

He discussed the reason why a large city like New Orleans had been without a project so long: "I believe they expected our office, which is the state office, to be the local project. We couldn't do both—work on a state-­‐wide basis and work locally also."

Approximately 35 people met recently to form the New Orleans chapter. "It was a good cross-­‐section of people," Reynolds said. "They had college students, laborers, school teachers, housewives. About one-­‐

shades of the people were white.

In the past Louisiana CORE, much like CORE nationally, had many white staff workers. Yet today they retain only one white organizer in the state.

too would be a problem against using white workers in CORE," Reynolds said, "but we've had problems in the past. Rural Negroes know whites only as the boss. They will do whatever a white organizer tells them to do, even though they have a different opinion."

As for the office, the first thing a black person would see when he walked into a civil rights office is another black person working. "We will hire white staffers after they are screened and can quantity, for a certain area where we feel they won't hurt the program."

But, discussing black power, Reynolds said he didn't feel Louisiana CORE was doing anything different from what it has always done.

(Continued on Page 2)

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He discussed the reason why a large city like New Orleans had been without a project so long: "I believe they expected our office, which is the state office, to be the local project. We couldn't do both—work on a state-­‐wide basis and work locally also."

Approximately 35 people met recently to form the New Orleans chapter. "It was a good cross-­‐section of people," Reynolds said. "They had college students, laborers, school teachers, housewives. About one-­‐

shades of the people were white.

In the past Louisiana CORE, much like CORE nationally, had many white staff workers. Yet today they retain only one white organizer in the state.

too would be a problem against using white workers in CORE," Reynolds said, "but we've had problems in the past. Rural Negroes know whites only as the boss. They will do whatever a white organizer tells them to do, even though they have a different opinion."

As for the office, the first thing a black person would see when he walked into a civil rights office is another black person working. "We will hire white staffers after they are screened and can quantity, for a certain area where we feel they won't hurt the program."

But, discussing black power, Reynolds said he didn't feel Louisiana CORE was doing anything different from what it has always done.

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Sarah Collins Needs Our Help

BIRMINGHAM, Ala.—As Birmingham Negroes celebrated the tenth anniversary of the Alabama Christian Movement (ACMDR), the organizers had more to do

in the Black community."

—ISAAC REYNOLDS, Chairman, Louisiana CORE

After CORE'S stand on Vietnam and its identification with 'black power', many people feared the organization was finished in Louisiana. As the statement by Mr. Reynolds indicates, CORE is stronger now in the state than it has ever been.

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