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

THE MOVEMENT: It seems to be the area that got Malcolm killed.

STOKELY: Malcolm did his bit, you know, and then he was wiped out by them, and now maybe it's SNCC's turn. And when we get wiped out, there'll be somebody else. But YOU ALWAYS KEEP AGITATING, awakening, arousing, enlightening, and you do it around the most vulnerable spot—which is international relations of the country.

PUERTO RICO

THE MOVEMENT: What happened on your trip to 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 they felt they had endorsed the concept of Black Power. They invited us because in July they had the MPI. Then you have FEPI which is the university group with the same ideology as the MPI. Then you have FUPI which is the high school group. So you have a tightly organized cadre of people who have the same political ideology.

THE MOVEMENT: What's their strategy in terms of their fight for independence?

STOKELY: The first thing is that 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 Rican people have been fighting for independence for years and years and years. Their latest fight was led by Alviso Campos 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. You have to remember that in Puerto Rico community and the black community usually intersect with each other and they have always been antagonistic to each other. We can now begin, using that as a lever, to bring those two groups together in this country because they face the same problem and are opposed by the same people.

THE MOVEMENT: What else did you do in Puerto Rico were these demonstrations?

STOKELY: There was an anti-draft demonstration which went across San Juan and ended up at the recruiting station. Do you know, Puerto Rican are drafted to fight in 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 demonstrate. Interestingly enough, most of these groups are Cuban exiles.

THE MOVEMENT: What's the reaction of the government of Puerto Rico?

STOKELY: Well, it's a puppet government. They have no power at all. Everything they do must be approved by the U.S. Congress. In Puerto Rico they can not even a Congressman to have no voice in the government.

THE MOVEMENT: How would you describe the two organizations that you worked with? Are they like anything in the U.S.?

STOKELY: They have the MPI, that's the adult group for people over 35; they're fighting for independence daily. They're the main political evangelists. Then you have the junior MPI which is for people, say, just out of college. Then you have FUPI which is the university group with the same ideology as the MPI. Then you have FEPI which is the high school group. So you have a tightly organized cadre of people who have the same political ideology.

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EVICTIONS STALLED

In another project, Potrero Hill, 17 eviction proceedings have been started by the Housing Authority because of rent strike activity. With the aid of the San Francisco Neighborhood Legal Assistance Foundation, the tenants have signed a mediation agreement with the Authority with their eviction cases.

The Mediation Agreement provides that the tenants of the University Hill, 1760 Fourth Street, be given one month in which to negotiate a contract with the Authority. After this one month, the Authority can file a complaint and the court will hear the case.

LEGAL RENT STRIKE

Other tenancies are claiming that they can deduct up to one month's rent and save that money to make the repairs themselves, according to California Civil Code 1961, which says that a landlord must keep his property up to Health and Safety Codes of California, and 1962, which says that a tenant, after notifying the landlord of conditions 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, 1961, there were 31,000 complaints of the Housing Authority's violation of a Contra-American Treaty in the United States. The government has signed an agreement to provide $500,000,000 for the construction of 31,000 new housing units.

LYNDON'S ANSWER

The War on Poverty did nothing to stop the hunger and mass deprivation. In 1961, the government provided $100,000,000 for the construction of 31,000 new housing units. The Housing Authority has been criticized for its failure to complete the construction of 31,000 new housing units.

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A DOLE TO INDUSTRY

REAGAN'S WELFARE PLAN

BY MICHAEL SHABON

Richmond, California—The new governor of California has set out to get poor people off the "welfare dole." He says he will enlist the support of industrialists of this state, like Los Angeles' H.C. McClellan who employed people--that is, people out of work who were never hired or could no longer receive Unemployment Compensation--received welfare grants. In the same month, 147,390 families received Aid to Families with Dependent Children (AFDC) grants.

CHEAP NON-UNION LABOR

First experience with government and private job-training and experience programs was the conservatives, who said they were used to provide business and government agencies with a "legitimate" way of getting cheap non-union labor.

For example, in Richmond, where unemployment in the Laborers Union is around thirty per cent, the Department of Public Works got Job Corps workers for $1.30 an hour to clean up around parks and the airport. A supervisor from the union got around $700 a month to watch them.

But what jobs does Reagan propose to train these people for? Will they be trained to work in the manufacturing industry where 45,000 skilled workers are already unemployed? Or in the services where 22,500 families are out of work? Or in the construction industry where 39,400 people are out of work? etc., etc.

PUBLIC WORKS PROJECT

The Welfare Department then came up with a "Public Works" Project proposal in response to WRO pressure. The proposal does not meet all of WRO's demands but it is still room for them to get some say if the proposal goes through Federal and State channels.

"I'd get a lot more done here," Reagan said, as he walked out the ranch gate "if it weren't for this other thing."
CARMICHAEL
Continued from Page 1

belong to Puerto Rican. Thus, in Puerto Rico should vote 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 bases. And they don’t need the U.S. owning 13 of the 15 parcels and having 13 military bases. It just isn’t for poor, can’t even go to the Caribe Hilton, just for better grade.

MOVEMENT: THAT’S THE SAME WAY IT WAS IN CUBA.

STOKELY: Right, that’s why it’s going to make for interesting fights.

MOVEMENT: THE CASE BEFORE THE U.N. IS GOING TO COME UP ON IT?

STOKELY: February.

MOVEMENT: WOULD IS SNCC GOING TO DO?

STOKELY: Well, we have a lot of contact, the U.N., the Afro-American contacts. We’re going to start asking them to preserve for the future. Through our publicity, we can put out a lot of materials as if it, emphasizing the importance of the case to the black community.

MOVEMENT: WILL THERE BE AN ATTEMPT ON THE Part OF SNCC TO PUT THE CASE OF AMERICA BEFORE THE U.N.?

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 CITY? DID YOU TALK ABOUT A JOINT STRATEGY?

STOKELY: Right. Oh, yes. When we bring MPI people over here they can talk in the Puerto Rican community and we can go from there with them. And Puerto Rican and black communities in New York are a quarter of a million people.

This in one place as a 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 these and tie them in much stronger.

MOVEMENT: THE ATKINS' 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 TALKING NEW YORK IN THE BLACK COMMUNITY?

STOKELY: Well, we’ve just slowly working. Maybe it’s the school boards because the school right now, the L.S.A. problem.

We’ve building the People’s School, Ford where people take over the actual board.

MOVEMENT: CAN YOU BREAK THAT DOWN?

STOKELY: Well, we have the concept that parents should make up the school boards and they should check up the appropriations for schools and have final say on the hiring of these folks. We’re slowly being able 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 developing the ideas, we first you have to develop the atmosphere in which one can argue power. You never act until you have a parallel structure to express power.

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MOVEMENT: HOW DO THESE PARALLEL STRUCTURES TAKE POWER?
**MOVEMENT:** THEY HAVE SURPASSED ALL THE OTHER ORGANIZATIONS WORKING WITHIN THE DEMOCRATIC PARTY. WHAT DO YOU THINK ABOUT THE FREEDOM BUDGET, THE PLAN PROPOSED BY SNCC, THE BLACK COMMUNITY? 

STOKELY: We never attack those organizations, they have become the new organizations we must examine because they may be good.

**MOVEMENT:** HOW DO YOU WORK ON FIRST; DO YOU WORK ON THEM SIMULTANEOUSLY? 

STOKELY: It’s clear to us, number one, that there’s never been, during a surrace period, and any number of blacks advocating not to go to war, except possibly in the pre-Korean War period. A lot of the same thing that SNCC people did when they went into the South. There are no visible illustrations, from the South I mean. But you go to jail and you get killed. And now makes it one’s principle is strong enough to fight for that.

**ANTI-DRAFT**

MOVEMENT: DO YOU THINK IT’S POSSIBLE TO BUILD A BLACK ANTI-DRAFT MOVEMENT? 

STOKELY: Yeah, oh yeah, oh yeah… MOVEMENT: WHAT WOULD IT BE LIKE? 

STOKELY: The strategy is first that you tell black people that they’re colo­nized; that from the pre-Korean War period, black people are the one factor of the non-white people which is capable enough to build an anti-draft base, much more than anybody else. Otherwise, you have to go to career men on the ques­tion of Vietnam, a lot of them who are white, to make the first step. But they have problems and difficulties. If you are going to start raising questions for black kids of career men about not accepting the draft or not volunteering, some of them say, "I had to get out of the army and that was a way of doing it." That point is raised as a question.

**CARRY THE PLAN**

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**MILITARY BUDGET**

If you take our position, then you want to build cadres around the issue of bowl of rice.

MOVEMENT: WHAT ARE THE FORCES YOU HAVE TO MOVE AGAINST? 

STOKELY: The Democratic Party, MOVEMENT: HOW DO YOU SEE THE POSITION OF THE DEMOCRATIC ORGANIZATIONS IN THE DEFENSE OF THE COUNTRY? 

STOKELY: They’re not moving as fast as we think that one of the problems that black people are no on a poltical aware group in this country, and this is just a part of the American people. The reason they’re political, but they’re not, is that the people of the movement, the way they were doing, then they would aim at the military budget. The United States has literally thousands of bases across the world, and that’s what’s taken away.

**BLACKNESS**

Some black community say that they are trying to keep black people apart. They say that this is true of most Americans. There were a number votes and recommendations which were siphoned off into inside political arguments. To fight for any­thing that will become a discussion of the rules. May be they’ll draft people at 17, or they’ll draft students, or they’ll pick it up in a lottery or some nonsense. We are opposed to compul­sory conscription, just opposed to it.

**PEOPLE YOU BEGET ARE CONFERENCES THAT PEOPLE HAVE TO START TALKING ABOUT MOVEMENT, HOW DO YOU START BUILDING THE BLACK COMMUNITY?**

STOKELY: Well no, I think that a lot of people think that blackness is suf­ficient. We say that blackness is neces­sary but not sufficient. There are groups who have what we call the "universe" bitter; you know, people just found out they’re black, and refuse any progression. Their only analy­sics to any program is based on its blackness. There’s a lot of them who are now in the process of just want to push stigmas, others of them are just not political and they don’t have anything about a move­ment, cause a movement runs on poli­tics, actually, not on blackness.

**MILITARY BUDGET**

But what do you do if one of these groups come into the room and does not want to move or takes the people into the street, has Fandango run into that problem?

STOKELY: Yeah, we run into it. We just deal with it, "cause I think they’re trying to run, again, a move­ment on a cultural aspect, but you don’t fight a movement on a cultural aspect, you must fight it on political aspects. The important thing is to in­corporate the fact that you maintain your identidy, while you fight for your liberation. Now that’s very important. To maintain your cultural identity while you fight for your libera­tion, while you fight for the cultural aspect, is your cultural identity. You see, that’s the nightmare, that I think, that many nations­men face.

**MILITARY BUDGET**

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With the possible exception of a few acute scholars of California history, most of this state's residents are virtually unaware of any Negro problem having existed here in the latter half of the 19th Century. Indeed most Californians do not know that there were more than a handful of Negroes in the state at all.

These were very few Negros in California before 1841, and those who were here had little connection with the general population. In general, Negroes came to California as indentured servants, former slaves, and slaves who accompanied their masters. However, others came for new and adventurous, hoping to work in the gold fields and make a new life for themselves.

West Indian Pioneer

William Alexander Leidesdorff, 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.

Leidesdorff was also a politician, and in 1845, he was appointed Vice-Consul to Mexico by Consul Thomas Oliver Larkin. 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. In the northern part of the state—Sacramento, Stockton, and Red Bluff—Negroes in nearly all areas were excluded from participating in the main stream of society and consequently developed their own way of life. The society created by colored men had its subtle differences but was patterned after the white society. Negroes were always aware that the 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 unwilling to recognize Negroes as slaves but also unwilling to accept them as equals. Of the lower and middle class whites that migrated from the North, many had abolitionist backgrounds, whereas those who came from the South were generally "poor Whites" who needed a way out of the slave system. They wanted to succeed on their own, without slaves but also without having to compete with slave labor. These backgrounds partially explain why Californians were against Negroes.

The Slavery Issue

Whether California would enter the Union as a "slave" or a "free" state caused heated debate among liberals, some middle class and lower class workers, and legislators who wanted to allow "Southern refugees" to migrate to California and bring their slaves and former slaveholders with them to help establish businesses or win the gold mines. After three years of free labor, the slaves could pay their masters $1,000—earned by "moonlighting" odd jobs— for their freedom. In 1854, this issue not only divided Californians, but Congress in Washington as well.

The debates in the Constitutional Convention of California, September 24, 1849, were reported by J. Ross Brown:

"Sheriffs who are, or may hereafter, become residents of this state, shall enjoy the same immunities and rights of the said person to the possession and enjoyment of property in the said state as though he were a citizen of the United States."

Mr. Garver moved to insert the following: "Neither slavery nor involuntary servitude, unless as the punishment for crime, shall ever be tolerated in this State."

Mr. Garver moved to amend the amendment by adding: "No act shall be deemed or held to be productive of any law which others were given after working for three years in the California gold mines and paying $1,000. Freedom was just as long as Negroes were denied the right to defend themselves or protect their interests through the courts, they were denied the right to testify against whites."

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 Cowles, but, after being subpoenaed to testify in a libel case brought by a Negro named Thomas, he refused to testify. This decided the Assembly in the organization of the Franchise League by several public-spirited Negroes. The League attempted to remove from the statute books the law that denied Negroes the right to testify against whites in California.

In March, 1852, Assemblyman Patrick Campau of Placer County protested a petition to the Legislature signed by San Francisco Negroes advocating a change in State testimony laws. The legislature, in an amendment to the Negroes' right to testify, "controversy decluved to receive any partisan action from political parties." In spite of this, the Assembly was sent several petitions by California's Negroes in 1857, asking for their right to testify.

The Movement

Negroes to testify against whites was that, by doing so, more Negroes would be induced to migrate to California. It was felt that the proposed amendment "would preclude any such migration."

Ten years later, the right to testimony was made universal.

After the first of January, 1873, the new code would not be affected. This bill was based on the national Fugitive Slave Law which stated that Negroes brought or coming into the state previous to its admission to the Union were fugitives.

Bill to exclude Negroes from the state was introduced in the Senate at the first session of the California Legislature, but it was indefinitely postposed. That bill was in keeping with the national Fugitive Slave Law which stated that Negroes brought or coming into the state were fugitives.

Bill to exclude Negroes were not introduced to either house of the Legislature until 1859. Many legislators may have felt that the Fugitive Slave Law sufficed to withdraw Negroes in the state, as well as to keep others from coming here.

To remain Free

During the 1850's, while California's Negroes were struggling for their right to testify, most of the colored people lived in constant fear of the Fugitive Slave Law with all the various interpretations that could be and were given to it.

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Exclude Negroes

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developed and used to jointly excluding Negroes from California were:
1) Negroes were of an inferior race; 2) Negroes would degrade litigiousness.
3) Negroes would be exploited by monopolies and social inequities; 4) Negroes would constitute a vicious and disorderly element in the community and 5) Negroes would increase the tax burden of the majority.

CHANCE IN NEGRO STATUS

Not during the early 1860s, in view of the nation's stand to a native decision by war, the California Legislature and white settlers were given new consideration to the plight of "Negroes" in their midst. It was during this time that the State Legislature to seek a delimitation of the Negro and white roles in California. One Negro wrote in the fall of 1863:

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

ARCHY LEE CASE

It was about this same 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 side. This was done through a secret and contributed funds for the court cases the Executive Committee could secure his passage to Canada.

THE RIGHT TO OWN PROPERTY

The Homestead Act was passed by Congress to grant to each homestead settler on the public lands within state lines the right to live in the State, being a free white person over the age of twenty-one years and a citizen of the United States, one hundred and sixty acres or more...after five years. was first passed in 1862, and again on February 4, 1863. By the wording of this law, and under the laws of California, colored people were not allowed homestead rights.

This act was discussed by the Negroes at the Colored Convention of 1865, if it was even tried to establish and improve homestead property, a white man could later claim the land, because Negroes could not legally, against white in court and defend their property in title actions. After 1860, with the right to testify and a favorable decision by a U.S. Land Commissioner, Negroes began to acquire land.

SUFFRAGE

The right to suffrage issue presented that of the right of suffrage because Negroes interpreted the former as an instrument of self-determination and protection -- especially for their property. It was not until 1864 that the Colored Convention began to deal with the issue of the vote for Negroes. The Homestead Act was shown in the State Senate in 1867, the Democrats gained the majority of seats in the legislature, and the Republicans lost seats. The Fifteenth Amendment, other white rejections of "Chinese Suffrage" and "Free State Suffrage" in the San Francisco city election of 1866 were quickly rejected. For example: Some colored men attempted to vote in an election last year and were illegally ejected by the conductor and driver. The car windows were smashed during the melee. The colored men were bringing suit for assault and battery.1

Jamestown won his judgement, and with the settlement came the passage of a law allowing further legal privileges to colored people in Los Angeles County, San Francisco. After the law was passed, there were several more instances of Negroes being ejected from the city's street cars -- that is, until it was done to "Mammy Pleasant." Mrs. Pleasant was pressed charges against the Omnibus Railroad Company. It was then that the president of the company agreed to stop discharging against Negroes and the charges were dropped.

PUBLIC EDUCATION

In 1860, Darius Ogden was a colored man who had been a slave for life. He was a colored man from the south who had been a slave for life. He had been a colored man from the south who had been a slave for life. He had been a colored man from the south who had been a slave for life. He had been a colored man from the south who had been a slave for life. He had been a colored man from the south who had been a slave for life. He had been a colored man from the south who had been a slave for life.

PUBLIC ACCOMMODATIONS

The first battle 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 cars grew into a controversial subject after the inauguration of San Francisco's first horse-drawn "street railroad" in 1862.

On the 17th of April, 1863, one Charlotte L. Brown, the daughter of James R. Brown, who was much respected among Negroes in San Francisco, was forcibly removed from a handcar drawn. The omnibus policy of the Omnibus Railroad Company, owner of the car, was to allow no Negroes accommodation. Miss Brown's father brought suit against the company for $10,000 in damages as well as for the right of Negroes to ride the street cars.

While the case was still pending, some instances of violent discrimination were reported. For example: Some colored men attempted to ride in an omnibus last night and were illegally ejected by the conductor and driver. The car windows were smashed during the melee. The colored men were bringing suit for assault and battery.1

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NEGROES IN CALIFORNIA
Continued from Page 6

raised exclusively for whites, or they will soon become tainted by blacks again... After the Superintendent had concluded, he disclaimed "any prejudice against a negro child". In his place is not, (however) in his action, on the question, with the white race... The parents of negro children appealed to the Oakland Board of Education, asking admission into the schools. They pointed out that almost all the Oakland schools were established by the Legislature of California. They claimed that this constituted a violation of the law. The legislature had declared that "the public schools shall be free and open to the children of all races and creeds..."

PERSPECTIVE ON THE ATLANTA REBELLION
A PHOTO ESSAY BY SNCC PHOTO WITH COMMENT BY JULIUS LESTER
ATTACKED THROUGH THE MOVEMENT PRESS, 449 14th ST.
SAN FRANCISCO, CALIFORNIA 94103, 50¢ EACH

HOSPITAL WORKERS STRIKE

By Brooks Penney

A part of December, the State Pensions Act of 1967 was finally on January 10, agreed to grant the nurses' demands. Their pay demands were rejected in the first week of the strike. The hospital administration offered a 2 1/2% increase, but the nurses struck. Several workers who walked out were summarily fired from their positions by the board of supervisors. A worker who was on strike reported a worker saying, "Can you believe it, a public agency is recruiting strike breakers?"

The Fourteenth Amendment, while it allowed the Negro to the status of citizenship, conferred on the citizen no new privileges or immunities, it forbids any state or political subdivision to abridge the privileges or immunities. The right of petition in the public schools was not one of these privileges and immunities. They were unknown as they now exist, or if they were, they were of the Federal Constitution that states in literal

Even before the State Supreme Court's decision, other states had made laws that classified Negro children as white schools were common. For example, in January 1866, the Legislative Bill 1866, and the Fourteenth Amendment of 1868, when it awarded a mandate compelling the admission of a colored child into a public school for all children, even though such schools had been established, was settled for three weeks, there are numerous workers who have not been able to return to the hospital ad

19TH CENTURY CARTOON: Negroes escaping from the clutches of white persecutors, and Chinese fleeing California because of racial persecution.

THE MOVEMENT
FEBRUARY 1967

PAGE 8

so favorable--both bills were defeated.

OUTRIGHT SEGREGATION

Another powerful-organized-controlled Legislature was called upon to review the school situation between Negroes and whites in 1870, resulting in the passage of the Education Bill of that year. This bill definitely decreed the one-race segregation of children in the public schools.

The California Supreme Court in its famous Supreme Court case concerning segregating schools began in July of 1872. In that month, Mrs. Harriet A. Ward (by marriage of her daughter, Frances Ward Flood, 1870; in the State Senate and in the Assembly. The enabling act of the local school law was declared unconstitutional, relying heavily upon the Thirteenth Amendment, the Civil Rights Bill of 1866, and the Fourteenth Amendment to support his case. He also made it clear that a precedent had already been established by the Supreme Court of Michigan in April, 1868, which held that a school district in which there were more 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 Oakland Board of Education, acting upon a second request by Negro parents, met and decided to allow colored children to enter public schools. The Legislature was not

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After the letter informing the striker of his refusal to return to work, the hospital administration offered a 2 1/2% increase, but the nurses struck. Several workers who walked out were summarily fired from their positions by the board of supervisors. A worker who was on strike reported a worker saying, "Can you believe it, a public agency is recruiting strike breakers?"

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FARM WORKERS STRIKE

RIO GRANDE CITY, TEXAS

Largely patterned after the National Farm Workers Association strike which began in Delano, California, in September 1965 and is still in progress there against 33 local ranchers, the strike here is a rank and file affair, sparked by organizers sent here from California and calling maintenance from local supporting groups which are not as numerous, or powerful, as those the union was able to rally in its earlier struggle in California. But the bosses have been driven, and it appears that there is no retreat for either side certainly not at this time.

Local residents say that the law of the gun prevails in Starr County even more than it does in other parts of Texas. The fight for mere existence is a tough one. For the local ranchers and politicians their way of life—a highly profitable, if one ruled politically by a virtually autocratic machine—is facing its biggest challenge.

Wages are as low as forty cents an hour when the union struck the melon fields last June. Since then they have been raised somewhat, under pressure of the union organizing, but not enough to raise living standards much above the subsistence level—and in most instances, union officials say, not at all.

One might get an idea of the situation here by comparing it to the rest of this state. Every fourth family in President Johnson's home state—remember the "war on poverty"?—is below the poverty line. The median family income is reportedly between $1,100 and $1,200 per year. The income of families here is even more poverty-stricken Mexican nationals who cross the Mexican border at 4 a.m., every morning to work the fields here. The low wages paid in Starr County represent "prosperity" to the Mexican workers who are able to earn as much in one day here as they do in Mexico in a whole week.

The arrest record here is almost unbelievable to anyone who expects to find the same kind of "justice" in Texas one finds in the rest of the nation. In one of the first confrontations, in what the union calls a "vicious war against the poverty victims and doughnuts to keep their aspirations for a decent life[, eleven strikers were arrested" last Nov. 8 and 9 on a charge of "secondary picketing." This, like everything else down here, needs some explaining.

DOWN HERE, the U.S.-Mexican border is a lot of people say that no county in the country deserves a strike more than Starr County, Texas.

And there is a simultaneous recognition that this is also one of the toughest places—literally—to wage a strike, he alone wins it. Yet that is precisely what the AFL-CIO United Farm Workers Organizing Committee is attempting to do in challenging the all-powerful local power structure and its nineteenth century orientation.

**TEXAS JUSTICE**

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This "law" was passed by the Texas legislature in 1947 and was declared unconstitutional by the Texas Supreme Court two years later. Since then there has been no record of this "law" being used anywhere in the state.

But this didn't stop the local authorities from coming off the unconstitutioinal measure and putting it in effect in an obvious attempt to harass and intimidate the strikers. The positive nature of the arrests was underscored by the bail set by the local court it was $1,000 for each of the strikers, twice the amount of the fine if they were found guilty.

On an early October morning the strikers went to the international bridge at Roma, 13 miles to the east, in an effort to disrupt the "green corridor," from crossing the border and seeking cheap labor in the fruit fields. The police staging was over 13 were arrested for "obstructing traffic," a charge which also included Tony Orendain says not justified by the facts. But that didn't stop the local authorities. He doesn't need doing.

While most of the local political positions are held by Mexican-Americans in this predominantly Spanish-speaking community, the top political boss is a "Anglo" and a company man. He is Randall Ney, county attorney and also the attorney for the bankrupt struck company, La Casita. He apparently does not find the two positions incompatible.

In Starr County they are not.

**POLITICIANS FEAR CHANGE**

The only politics in these parts are grower politics and that is precisely why local politicians fear, with some reason, that union organization will also bring about political mobilization and a change in the situation for the better. It hardly seems that it can get worse.

Just a few of the many arrests which have been brought to trial. Thousands of dollars have been raised in bail with the industrial unions helping out. Even international lines, coming to the aid of the strikers on several occasions. At one stage the entire Tucsonan police force was called in to bail out arrested strikers.

There is no shortage of stories about "justice" here.

Franklin Garcia, an organizer for the Agricultural Branch of the Amalgamated Meatcutters and Butcher Workers Union, tells one about an experience with the Texas Rangers.

"They got hold of me once, and out there's a big hill there, they can't hold you without charges more than 24 hours. So the police ride around for a car for 23 hours, let me out on a country road, and then picked me up again before I could walk a town. This was for four days.

The Texas Rangers swagger in town like they own it. They don't, the growers do. Had the Rangers, their gun hanging low on their hips, been recognized. Sometimes they wear badges and other times they don't. It all depends on the amount of time they are in the local bars. But one does not recognized them by their badges—it's their good weapons. They are the real force of authority—an untameable one.

All this is not one side of the strike—the more miserable one. There are other sides, many of them more positive.

**STRIKE HAD TO HAPPEN**

Like Delano, it was a strike that had to happen. There are those who say it happened too soon, that the union had not yet consolidated its base in California and therefore did not have the necessary resources to support two widely separated and bitter struggles—in Delano and here.

Yet the depth of poverty here, the bitter frustration of the workers who are probably the most oppressed of all Chicanos in the nation, made this a natural place for the union's secondfront. Contrary to some opinion about labor struggles, especially in newly organized areas, they are not carelessly planned.

Tony Orendain, the Man in the Black Hat.

Here he is a man of stature, feared by the growers and local political structure as "the man in the black hat" who has come to this border town of Delano. And he is as close with the local farm workers as he has been of them all his life.

Born in Mexico 36 years ago Tony has been a farm worker since he was five. Like many other Mexican workers he tried to cross the U.S. border to get work and was sent here from California to take charge. Tony, one of the founders of the National Farm Workers Association, went with Cesar Chavez, Delesio muro, Gilbert Padilla and others in 1962 to found the farm labor organization which has now Annie into the most dynamic farm labor union in the nation's history. He was little known to reporters, and others, when he was in Delano.
Continued from Page 9

...of California's State College and University campuses. The rage which has resulted in demonstrations and other protest actions on many campuses.

...of Congressman Henry Gonzalez and Senator Yarborough were among those who greeted the strikers.

...of the Mexican-American community. The labor movement, the students, and the church organizations have been doing a lot of what has been called "grass roots" work.

...the union's symbol, is proudly painted on the back of the strike bus and mobile units that are used to patrol the streets.

...the strike bus and mobile units that are used to patrol the streets.

...of the state minimum wage law, as the AFL-CIO here, and Brown, AFL-CIO headquarters in Austin, to Rio Grande City, have taken some steps to strengthen its front in this state.

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HOW TO ORGANIZE A COMMUNITY ALERT PATROL

GUIDELINES FOR ACTION

SPONSORSHIP

The sponsorship of a Patrol should come from the broadest range of opinion and feeling within the black community. These organizations should make every effort to provide a monthly amount for expenses, as many small contributions will do more in the long run to help unify the movement. Patrons are given a key which should be read carefully and legally to proceed.

MECHANICS

It is important that the volunteer read the pledge or key to it and keep it. No one knows where the vehicles will be, and no one knows who is controlling any 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 all police problems to my police department, the Patrol secretaries, and the Capitol police.

3. I will not take part in any demonstrations, marches, or parades, in which vacancies are available.

4. I will not use my vehicle in police work, nor in any other manner, to promote or discourage any action taken by the police.

5. I will notify the base in any case of harassment of the police.

6. I have no use for any individual or drug or liquor.

7. I have no use for any individual or drug or liquor.

8. I have no use for any individual or drug or liquor.

9. I have no use for any individual or drug or liquor.

OUTLOOK AND PERSPECTIVE

The Community Alert Patrol has functioned much like a U.N. Observer Corps — present to observe, protect, and to report. It is not unlike Gandhi's SHANTI DAL concept, in which people wearing distinctive uniforms would work as a non-violent third force in the conflict. Such a patrol does not substitute for police, but rather becomes a community police force to help.

TRADING STAMPS FOR FREEDOM

Several plans for trading stamps (yes, trading stamps). In the past two years, SNCC has received over $50,000 worth of trading stamps to purchase vehicles, tires, and garage equipment, and the order is continuing to increase as the movement continues and grows. Reliable well-maintained transportation is vital for the movement.

MARIN FRIENDS OF SNCC

BOX 210

MILL VALLEY, CALIFORNIA 94941
A FILM AGAINST THE WAR

BY KILLEN EERINN

SONS AND DAUGHTERS

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

American Documentary Films was founded for three reasons: to distribute a full length documentary about the war in Vietnam, militarism in this country and the youthful peace movement; to produce and distribute other films of a socially important nature and to "promote, foster and cultivate the understanding of motion picture films as an art form and documentation in contemporary society."

THE DIRECTOR SPEAKS

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 peoples art of understanding one another, into a manipulated mass narcotic for private gain.

2. Film itself became just business; the corporations replaced the small film-makers; the star system replaced the actor; the writer replaced the director; the producer became an instrument of the motion picture industry. They controlled the patents on the methods and equipment; they wrenched the stars and federal laws needed to protect their interests and they owned the lives and the talent of the actors, actresses and technicians by long term contracts."

"...The movement for social change needs the film. And it is only film which communicates the social change..." - 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 of motion pictures as a form which is not a "mass narcotic" but a peoples art, an art which creates new understanding of reality. The film is an art form created during the Industrial Revolution to help men and women understand their relations to property and to discover their individuality. The film is an art form created in the 20th century to help men understand his relations to his fellow man and society.

"We take note of the strange fact that art, which is considered to be impractical, always plays the leading role in social change and revolution. All the other cultural pursuits such as science, sociology, economics and jurisprudence drag along... and other long silence..." - OH YES! OH YES! This is why American Documentary Films respects the lawyer and the accountant, but loves its fellow artists, the song writer, the folk rock group, the poet, the writer, and the jazz musician, and perhaps most, the revolutionary who works with the people."

SONS AND DAUGHTERS is available for rental. Inquiries should be addressed to: American Documentary Films 379 Bay St. San Francisco

NOW AVAILABLE!

Giant posters (22x28) of Malcolm X and Che Guevara hom the American Documentary Films is SONS AND DAUGHTERS. The large sign proclaims, "If they try to kill you, make them kill twice!" The film tells 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. Also, there are the words of the film's heroes, the young men and women who choose to help man understand his relation to property and to discover his individuality.

The philosophy of American Documentary Films 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. It teaches, communicates and involves its audience. The pictures and words of the film move the viewer in a sequence which creates connections to the audience's mind, connections which did not exist before. It is this which makes the film so important.

This technique of film communication is a form which is not a "mass narcotic" but a peoples art, an art which creates new understanding of reality. "As Levy states, 'The film is an art form created during the Industrial Revolution to help men and women understand their relations to property and to discover their individuality. The film is an art form created in the 20th century to help men understand his relations to his fellow man and society."

"We take note of the strange fact that art, which is considered to be impractical, always plays THE LEADING role in social change and revolution. All the other cultural pursuits such as science, sociology, economics and jurisprudence drag along... and other long silence..." - OH YES! OH YES! This is why American Documentary Films respects the lawyer and the accountant, but loves its fellow artists, the song writer, the folk rock group, the poet, the writer, and the jazz musician, and perhaps most, the revolutionary who works with the people."

Prima of SONS AND DAUGHTERS are available for rental. Inquiries should be addressed to: American Documentary Films 379 Bay St. San Francisco

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