

soul force

"TO REDEEM THE SOUL OF AMERICA"

April 4, 1969

Official Journal of the Southern Christian Leadership Conference

Volume 2, Number 1

1969: 2nd Chapter of the POOR PEOPLE'S CAMPAIGN

- Feed the hungry
- Hire the jobless
- Care for the sick
- End slums
- Protect welfare rights
- Educate children
- Respect poor people

Dr. Ralph David Abernathy

President

SCLC

Southern Christian Leadership Conference
334 Auburn Avenue, N.E.
Atlanta, Georgia 30303
Tel. (404) 522-1420



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"TO REDEEM THE SOUL OF AMERICA"

Official Journal of the
Southern Christian Leadership Conference
Dr. Ralph David Abernathy, President
334 Auburn Avenue, N. E.

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the meaning of "soul force"

This issue of "Soul Force" marks the beginning of the second year of its publication by the Southern Christian Leadership Conference (SCLC).

Our day of publication, April 4, is one year after the assassination of Dr. Martin Luther King Jr., our Founding President. This entire special issue is devoted to Dr. King; to our National Days of Commemoration and Confrontation, April 4-12, in his honor; to the launching of the Second Chapter of his last movement, the Poor People's Campaign; and to his continuing work through SCLC.

In future issues we will be printing news for, by, and about black people and other poor people. Our basic purpose is to mobilize all supporters for movements around the issues of poverty, racism and war.

Our new readers might want to know why the name "Soul Force" was chosen for this newspaper when it was first published a year ago. "Soul Force" is an idea that goes back to Jesus Christ. It suggests both the love ("soul") and power ("force") that were combined by Dr. King and Dr. Abernathy when they started the modern civil rights struggle 14 years ago in Montgomery, Alabama. Mahatma Gandhi, a disciple of nonviolence and the liberator of India, often used the term "Soul Force" in talking about his philosophy of both his personal and public life. Finally, the term "soul" has special meaning to all black people and to those who support and work in the movement.

The phrase "To Redeem the Soul of America," which appears on all issues of "Soul Force," is the original slogan of SCLC, adopted after our founding in 1957.

Southern Christian Leadership Conference

Martin Luther King Jr.
Founding President
1957-1968

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Contents

Dr. Abernathy's Column (see below)	Page 2
Days of Commemoration and Confrontation	3
Black Easter	3
Nation-wide Action	4
"In Memoriam," by Rev. Andrew Young	5
Poor People's Campaign	5
SCLC: Continuing Dr. King's Work	6
A Letter to Dr. King	8

Honoring Dr. King

AMERICA: PROMISES AND REALITIES

By Dr. Ralph David Abernathy

America is a nation of glittering promises and grim realities. Since our founding in 1776, America has promised equality, freedom and peace among men. Yet we are afflicted with the disease of poverty, the cancer of racism, and the sickness of war.

There are many great things about America, and I love this nation, but today I must address myself to our problems because if we fail to find solutions to these problems soon, America will continue on a path of doom.

We have 160 million Americans who enjoy a relatively good material life, but we also have 40 million who are poor. We produce steaks for the rich and diet foods for the overweight, but at least 10 million Americans suffer from starvation and malnutrition while the Government pays farmers not to grow crops, and sells food stamps to the poor. Senator Eastland's plantation in Mississippi has been receiving thirteen thousand dollars a month in farm subsidies, and a starving black child in his State receives only nine dollars a month from so-called welfare. It is Mr. Eastland who is really on welfare. I wish we in the Southern Christian Leadership Conference could buy a one-minute commercial on the TV networks. We would show Senator Eastland receiving his monthly welfare check for \$13,000, and that little child receiving hers for \$9.

We may have in America 170 million people who are born free of prejudice against them, but we have at least 30 million non-white people who face racial discrimination every day of their lives, and millions upon millions of white people who themselves are poisoned by racism. In a nation where one out of ten citizens are black, among the jobless, two out of 10 are black, among the lowest paid, five out of 10 are black, among slum dwellers, six out of 10 are black.

Everybody in America is for "law and order," yet Government agencies and giant corporations violate laws while poor people can't even get legal aid.

We may have a system of public education which potentially could work toward the achievement of peace and justice, but we also have a powerful and growing war machine which corrupts even some of our most distinguished universities and sends our young men away to kill and be killed. The Government spends \$80,000 a year on each member of the Armed Forces, \$2,000 a year on each inmate in prison, and only \$600 a year on a student.

The histories of American history are filled with many great reports on the promises of America. But these reports are gathering dust as America consistently, cruelly, and cynically ignores them.

One report, if I may give it that term, was issued 123 years ago. It said in ringing words that were to shake the world for the next two centuries: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness."

That document, the Declaration of Independence, held great promise, but the reality even today is that no one can pretend that all men are considered equal in America. Millions of poor people are in fact denied their right to life, liberty and the pursuit of happiness.

The Constitution of the United States took effect 180 years ago, on March 4, 1787, and specifically stated an intention to establish justice, welfare and liberty for all. Yet that same Constitution upheld slavery, and condemned my people to a life of injustice, insecurity and bondage.

One hundred and six years ago, in 1863, Lincoln issued the Emancipation Proclamation. The promise was an end to slavery, but what was the reality? The reality was that only the slaves in parts of the South not occupied by Northern troops were set free, as a military strategy to disrupt the Confederacy. But in Missouri, General Fremont was fired because he set the slaves free. And the reality also is that my people have been kept in virtual slavery—the slavery of segregation, discrimination and economic exploitation—ever since, in spite of the Emancipation Proclamation and the Thirteenth Amendment to the Constitution abolishing slavery, which was ratified in 1865.

Next, in 1868, 101 years ago, the Fourteenth Amendment guaranteeing the right of all people to life, liberty and property was ratified. What was the reality? The reality was, for example, in that same year, fifty thousand black people in South Carolina were promised 400,000 acres of farm land. But do you think they ever got it? No! And the reality to this day is that we never did get our rights to life, liberty and property—not even our little 40 acres and a mule.

In 1870—99 years ago—the Fifteenth Amendment, guaranteeing the right to vote, was ratified. In 1875—25 years ago—Congress passed a bill providing for federal registrars in the South. In 1876—22 years ago—the Supreme Court outlawed the white primary election. But what happened to all those promises? The reality is that black people were denied the right to vote and, in white elections, continued in fact, until we in the Southern Christian Leadership Conference put so much pressure on Congress with the Selma-to-Montgomery March that they passed the Voting Rights Act of 1965. Black people now vote in the South, but not without risking harassment, abuse and retaliation, because the Voting Rights Act is not adequately enforced. And another glaring gap between promise and reality is that the Voting Rights Act of 1965 expires in 1970. And another gap can be seen in the fact that last summer, in the National Conventions of both major parties, black people and other poor people were systematically denied proportional representation in their state delegations.

When the Kerner Commission began its hearings, Dr. Kenneth Clark, a very distinguished scholar, pointed out some other promises and realities. He recited similar reports that had been issued with great fanfare and promise, but ignored in reality, reports on the Chicago Riot of 1968, the Harlem Riot of 1935, another Harlem Riot in 1943, the McCone Commission on Watts three years ago.

We have had the promise of the Supreme Court's school desegregation order 15 years ago, and the reality of *de jure* segregation in the South and North. We have the promise of a new President saying he wants to "bring us together," but failing to make himself clear on whether he is going to keep our children apart.

We had the promises of many recent analyses of our racial and economic problems—including recommendations from established business leaders, the report of the White House Conference on Civil Rights, President Johnson's vision of a "Great Society," the repeated eloquent calls to action from my predecessor, Dr. Martin Luther King Jr., and, finally, the Kerner Report.

And again, what are the realities? All of these studies and reports and calls have been turned aside. Instead of a Great Society, we have a nation gone mad in an evil, unwinnable war in Vietnam. Instead of reforms recommended even by moderate business and political leaders, we have the same old subsidies and protections for the rich and oppression of the poor—what I call socialism for the rich and rugged free enterprise for the poor. Instead of investment in life-giving measures for peace and justice, we have investment in death-dealing war, assassination, and daily violence to poor people. Instead of meaningful action on the Kerner Report, one year later we only have another study of the Kerner Report.

If we are sick and tired of promises, and if we are sick and tired of the realities of war, poverty and racism. The time has come for more action and fewer words. And Ralph Abernathy has his own promise to make.

I urge you to join me, the Southern Christian Leadership Conference, and many national, regional and local organizations of the rich and poor, young and old, in a new movement to save America. This movement begins on April 4, one year after the assassination of Dr. Martin Luther King Jr. On this day, all over the nation, there are commemorative services, vigils and marches. But it would be a disservice to Dr. King and to poor people if we were to let it go at that. Dr. King stood for action, and I mean to honor him, remember him, by paying nationwide action that will continue past April 4. I expect to see boycotts, school walkouts, work stoppages, peace demonstrations, student protests, rent strikes, marches against hunger, and many other forms of direct nonviolent action—action that around local issues and carried out by local people and their leadership. But the poor and oppressed of America, starting April 4th, are not going to let this country forget Dr. King and forget its sins of racism, poverty and war.

I respectfully submit to you that it is your opportunity and even your responsibility to join in this movement and work with us until there comes a day that we will not need a Kerner Report with empty promises, because we will have a Poor People's Report that freedom, justice, brotherhood and peace are realities.

Honoring Dr. King National Days Off Commemoration And Confrontation

By Rev. T. Y. Rogers, Jr.

National Coordinator

National Days of Commemoration and Confrontation, with the theme "From Death to Life," will be held April 4-12. This is a program of creative nonviolent action designed to attack the problems of militarism, racism and poverty. It is based on the philosophy of Dr. Martin Luther King Jr. and begins on Good Friday, April 4, one year after his assassination in Memphis.

The Southern Christian Leadership Conference is compelled to call attention to the glaring problems which are faced by millions of black people in terms of prejudice and discrimination; by the poor in terms of exploitation and colonization; and by the people of the world in terms of militarism and death as opposed to renewal and life.

Dr. King was a symbol of peace and brotherhood, and SCLC under the leadership of Dr. Ralph David Abernathy will mark April 4 as the start of the Second Chapter of the Poor People's Campaign, commemorating the life of Dr. King and protecting our "New Thrust." We will demand in confrontations that America end

the war in Vietnam, cut back military spending, and provide food, education, jobs, housing and decent incomes for the poor. This is in keeping with honoring Dr. King, for he was a man of action.

These are significant days. April 3 starts the Passover, when the Jewish people recall the great struggles of their people. April 4 is Good Friday, the day of the crucifixion of Jesus. April 6 is Easter Sunday and the occasion for an emphasis on life instead of death. Following Easter there will be Days of Confrontation when the renewed lives of those who remember and resolve to continue will confront their local problems and work for constructive solutions.

We invite all organizations and individuals working for peace, for the abolition of poverty and racism, and for reconciliation and brotherhood, to join SCLC in this program. It includes commemoration services, vigils, marches, other demonstrations and confrontations. Black Easter, National Day, and petitions to make January 15, Dr. King's birthday, a National Legal Holiday.

(For details on Days of Commemoration and Confrontation and the Poor People's Campaign, see articles on this page and pages 4 and 5.)



Martin Luther King Speaks

Each Sunday, the radio program "Martin Luther King Speaks," sponsored by SCLC, is broadcast in many cities. On this program you can hear the voices of Dr. King, Dr. Abernathy, and other leaders speaking on the freedom struggle. The program includes Dr. King's greatest speeches and up-to-date information, interviews and addresses by others.

Below is a list of cities and stations where the program is broadcast. Please consult your local station for time of broadcast.

Atlanta, Ga.	WAOK	1380	KC
Atlanta, Ga.	WEAO	1380	KC
Atlanta, Ga.	WIGG	1340	KC
Atlanta, Ga.	WIGG	1350	KC
Baltimore, Md.	WVFB	1360	KC
Baltimore, Md.	KET	1380	KC
Birmingham, Ala.	WLD	1380	KC
Boston, Mass.	WILD	1390	KC
Buffalo, N. Y.	WEEK		
Buffalo, N. Y.	WUFO	1080	KC
Charlotte, N. C.	WGIV	1300	KC
Chicago, Ill.	WMPB	1470	KC
Chicago, Ill.	WVON	1450	KC
Cincinnati, Ohio	WCIN	1480	KC
Columbus, Ohio	WVKO	1380	KC
Danville, Va.	WILA	1380	KC
Denver, Colo.	KEKO	1310	KC
Detroit, Mich.	WEWB	1310	KC
Burnham, N. Y.	WSRE	1410	KC
Fort Worth, Tex.	KNOK	97	KC
Greensboro, N. C.	WEAL	1310	KC
Houston, Tex.	KYOK	1390	KC

Huntsville, Ala.	WEJP	1600	KC
LITTLE ROCK, Ark.	KOKY	1440	KC
Kansas City, Mo.	KPRS	1590	KC
Knoxville, Tenn.	WJBF	1430	KC
Los Angeles, Calif.	KGFJ	1230	KC
Memphis, Tenn.	WDIA	1070	KC
Milwaukee, Wis.	WAWA	1500	KC
Montgomery, Ala.	WRMA	950	KC
Newark, N. J.	WNJR	1430	KC
New York, N. Y.	WWRL	1600	KC
Norfolk, Va.	WRAP	850	KC
Oakland, Calif.	KDIA	1310	KC
Philadelphia, Pa.	WDAS	1480	KC
BIRMINGHAM, Ark.	KCAT	1530	KC
Pittsburgh, Pa.	WAMO	860	KC
Portland, Ore.	KGAR	1550	KC
Roanoke, Va.	WROV	1240	KC
St. Louis, Mo.	KATZ	1600	KC
San Antonio, Tex.	KAPE	1480	KC
Toledo, Ohio	WKLR (FM)	99.9	KC
Toledo, Ohio	WKLR (FM)	99.9	MC

Dr. King Holiday

On July 4, 1969, Dr. Abernathy will present to Congress and the President the signatures of millions of people calling for a National Legal Holiday each January 15th, the birthday of Dr. Martin Luther King Jr. This would be the first official national observance of a black man's greatness. Petitions should call for the President and Congress to approve legislation establishing the holiday. Please send your petitions or request petition blanks from: Petitions, SCLC, 334 Auburn Ave., N. E., Atlanta, Ga. 30303.

BLACK EASTER

By Stony Cooks

Easter has historically been seen as a season of festival commemorating the resurrection of Jesus of Nazareth, an articulate spokesman of the poor who was the victim of a political assassination nearly two thousand years ago. Days of Easter commemoration have continually become days of celebration; days of useless spending; days void of spirit fulfillment; and we witness the poor grappling desperately simply to survive.

Jesus showed us the meaning of resurrection by embodying the essence of his life in his disciples who spread the seeds of his teachings across the Roman empire. He professed to draw all men unto him.

Black people are an essential part of the world community of men who must be bound together in his name. Just as other ethnic groups see the Jesus experience through their own development, black people relate to Jesus through their experiences of suffering under America's racism and the pains of injustice imposed upon them.

The Easter rededication should be a particular occasion projected to recommit the soul and the body to the elimination of injustice and racism, war and poverty. It should be upon this occasion that the citizens of the world rededicate their lives works to the cause of the invisible and powerless poor. Easter must begin to remind us of the resurrection: regeneration, procreation ... new life.

Black Easter is projected as a new experience of commemoration of a new and rejuvenated soul-filled people. The S.C.L.C. has begun to promote this re-educational process among the poor and black people of their personal experiences of crucifixion as a means of relating to one another and resuscitation ... the beginning of a revolution in our value structure.

In an attempt to address himself to this essential re-educational process, Dr. Martin Luther King Jr. at Riverside Church in New York City was moved to say in 1967: "These are revolutionary times. All over the globe man is revolting against old systems of exploitation and oppression and out of the womb of a frail world new systems of justice and equality are being born. The shirtless and barefoot people of the land are rising up as never before. The people who sit in darkness have seen a great light. I am convinced that if we are to get on the right side of the world revolution, we as a nation must undergo a radical revolution of values. We must rapidly begin the shift from a 'thing-oriented' society to a person-oriented' society."

Black and poor people are resurrecting themselves and their communities by experiencing the dimensions of this Black Easter season. The spiritual dimension can be viewed as our renewed relationships with our brothers and sisters of common alteration and oppression. It can be expressed concretely in the material dimension by the buying of goods and services from each other by sharing in the welfare and livelihoods of one another. We must spend our money in this commercial period of Easter with black consciousness. Resources in the black and poor communities must be used for the growth and development of the people who reside there. We must encourage our brothers to have a meaningful Easter by withholding or curtailing expenditures on luxuries and weaning old clothing as symbolic gestures.

Psychologically, this reorientation of values is an essential dimension in the development of a new consciousness and a

new imagery which is expressed in an assertive understanding that "I am Somebody," and that "We are Somebody" as a people. Having had a near impossible task of reorienting world priorities thrust upon us, we must move hurriedly through the volumes of disgust in recorded history, inexhaustible and compassionate heart ... revolutionizing the totality of our life-style and commitments ... forgiving forward in an invincible creative force ... vowing our allegiance to new authority ... leaving the turbulence of a violence-packed world ... thrusting boldly forward with all of the soul of a new man.

Franz Fanon in one of his most creative works, "Wretched of the Earth," writes toward the close of the book, "So, comrades, let us not pay tribute to Europe ... by creating states, institutions and societies which draw their inspiration from her. Humanity is waiting for something other from us than such an imitation which would almost be an obscene caricature. If we want to turn Africa into a new Europe, and America into a new Europe, let us leave the destiny of our countries to Europeans. They will know how to do it better than the most gifted among us. But if we want humanity to advance a step further, if we want to bring it up to a different level than that which Europe has shown us, then we must invent and we must make discoveries. For Europe, for ourselves, and for humanity, comrades, we must turn over a new leaf. We must work out new concepts and try to set about a new man."

Yes, upon this April of Black Easter, we must move to create and rededicate a new man with new imagery; new consciousness ... psychopathologically and spiritually; materially and physically. We must be moved in this first commemoration season of the assassination of Martin Luther King Jr., a nonviolent revolutionary, to accept the challenging and formidable task of changing a world of violence, and moving out of the mud of the valleys of poverty to a new order ... a new life.

Action For Dr. King In 50 Cities

All across America, people are showing this nation that she will never be allowed to forget the assassination of Dr. Martin Luther King Jr. and what he worked for.

Millions are participating in the National Days of Commemoration and Confrontation, April 4-12, and the launching of the Second Chapter of the Poor People's Campaign by Dr. Ralph David Abernathy on April 7.

Observances and action are scheduled in more than 50 cities and towns. Some examples of the plans:

*National focus will be in Memphis April 4, Montgomery April 5, and Atlanta April 6 (see details below).

*A vigil against war, poverty and racism will be held at the United Nations in New York starting April 4.

*A State-wide march with four legs totalling 1,238 miles will begin in Asheville, N. C., April 4 and reach the State Capitol in Raleigh April 18 for a rally to demand equal education for black children.

*Many college campuses will have observances, and many schools will be closed April 4.

*A march for welfare rights will proceed to the State Capitol in Tallahassee, Florida, April 8.

*Students will continue their movement in Tunica, Mississippi.

*Hospital workers are striking in Charleston, South Carolina; garbage workers struck in Macon, Georgia.

*Voter registration and political education for "poor people's power" is planned in many communities.

*People everywhere are observing Black Easter by wearing old clothes in support of the poor, giving to the poor, withholding spending on Easter finery, and patronizing only poor communities, businesses and services. A special Passion Play is featured in Chicago's Black Easter.

*Public housing tenants in St. Louis are on rent strike.

*SCLC's Operation Breadbasket is fighting for jobs and economic power in many cities, including at present Anniston, Ala.;

Cincinnati, and Chicago.

*National Tag Day for contributions to the work of Dr. King through SCLC is nation-wide.

NATIONAL FOCUS Days of Commemoration and Confrontation

Memphis — April 4:

Mass march led by Dr. Abernathy to launch Second Chapter of Poor People's Campaign in city where Dr. King was slain. March begins at noon at Clayborn Temple AME Church, goes to Lorraine Motel for brief memorial service, then to City Hall for rally.

Montgomery — April 4:

March toward Montgomery begins in Selma at 10:00 a.m. Marchers cross Edmund Pettus Bridge with the Poor People's Mule Train, later are bused to Montgomery for 8:00 p.m. Soul Force Brotherhood Freedom Festival. Dr. King began his work in Montgomery.

April 5: Dr. Abernathy leads mass march at noon from St. Jude's in Montgomery to rally at State Capitol.

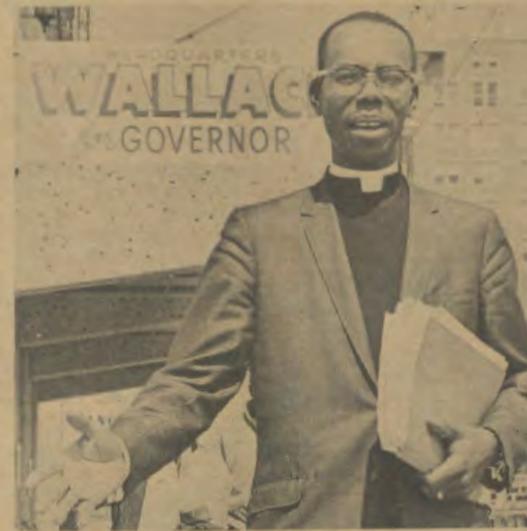
April 7: Dr. Abernathy in Birmingham announces action plans for Poor People's Campaign in Alabama.

Atlanta — April 4:

In Dr. King's home city, a massive voter-registration drive will be held all day. At his Church, Ebenezer Baptist, a play dramatizing his life begins at 6:00 p.m. and is followed by memorial services. A 40-hour vigil for Dr. King begins at 7:00 p.m. at the State Capitol.

April 5: Tag Day in Atlanta and most other cities. In Atlanta, workshops will be held on poverty, racism and war.

April 6: Dr. Abernathy leads mass march from Ebenezer Baptist Church at 2:00 p.m., past State Capitol and other institutions to rally in Hurt Park.



Rev. T. Y. Rogers, Jr.

National Coordinator

April 4-12

Partial List of Participating Cities

Anniston, Ala.	Los Angeles, Calif.
Atlanta, Ga.	Macon, Ga.
Augusta, Ga.	Marks, Miss.
Baltimore, Md.	Memphis, Tenn.
Beaufort, S. C.	Milwaukee, Wise.
Benton Harbor, Mich.	Montgomery, Ala.
Birmingham, Ala.	Nashville, Tenn.
Boston, Mass.	Newark, N. J.
Brooklyn, N. Y.	New Haven, Conn.
Buffalo, N. Y.	New Orleans, La.
Charleston, S. C.	New York, N. Y.
Chattanooga, Tenn.	North Carolina
Chicago, Ill.	Philadelphia, Pa.
Cincinnati, Ohio	Prattville, Ala.
Cleveland, Ohio	San Francisco, Calif.
Dallas, Texas	St. Louis, Mo.
Denver, Colo.	Selma, Ala.
Detroit, Mich.	Tallahassee, Fla.
Grand Rapids, Mich.	Toledo, Ohio
Houston, Texas	Tuscaloosa, Ala.
Jackson, Miss.	Tunica, Miss.
Little Rock, Ark.	Washington, D. C.

"I Want To Be Like My Daddy"

By Miss Yolanda King

Accepting, on behalf of her family, the Southern Christian Leadership Conference 1968 Rosa Parks Award to her father, the late Dr. Martin Luther King Jr.

Thank you. Rev. Wyatt Tee Walker, Dr. Abernathy, Mayor Hatcher, members of the Southern Christian Leadership Conference, our dear friends. It makes us proud indeed to accept this annual Rosa Parks Award on behalf of our father, who gave his life fighting for freedom, justice and equality for all people.

If he had been here, he would have accepted this award, not for himself, but on behalf of the people who supported him in the civil rights struggle. We want to thank you for this great honor which you have bestowed upon him. It will always serve as a guiding inspiration to us.

Since I was the oldest of the children, I often asked my mother why my father had to be away so often. I was too young then to remember this experience now, but my mother has told me about it. She would explain to me what he was doing. She would say, "Daddy is one of God's helpers. God has to have people to do his work, because he has no hands, no feet, no eyes." I would reply, "Well, when I grow up, I want to be like my Daddy."

So I say to you tonight, for myself, my brothers and my sister, when we grow up, we will truly try to be like Daddy. Again, thank you.

People In Motion

CHARLESTON, S. C.

Poor hospital workers have been striking here for their right to bargain for their rights as a union. The union is Local 11199 of New York, well known for its support of the movement, which is now going nation-wide. Dr. Abernathy pledged SCLC's support in a Charleston speech March 31.

SYLVESTER, GEORGIA

The Worth County Improvement League, SCLC Affiliate, secured the release of Miss Dorothy Young, a 14-year-old student who was fraudulently jailed, after weeks of mass marches and boycotts. Political and economic action continues.

SWAN QUARTER, N. C.

A school walkout by black students in poverty-stricken Hyde County has been going on since last fall. The movement now has State-wide support and is a national issue — destruction of black educational systems in the name of "desegregation" (black schools and teachers were threatened, but no white students were to be transferred to black schools).

STUDENT UNREST

From coast to coast, college and high school students are in rebellion against de-humanizing educational institutions which deny student rights, serve only the establishment (especially the military-industrial complex), and fail to provide modern education. Black student unions are demanding Afro-American Studies. SCLC is planning regional student conferences this spring to offer support to students and ask their participation in summer movements.

SOUTH CAROLINA

Textile workers in Florence and Lake City recently won their strike for bargaining rights. The black and white workers of the International Ladies Garment Workers Union stood together for the first time. SCLC aided the strike.

MACON, GEORGIA

Members of the American Federation of State, County and Municipal Workers received Dr. Abernathy's support March 30 in their strike for bargaining rights. The union is the same one which won similar garbage workers' strikes in Memphis and Atlanta during the past year. The Macon strike was supported by Rev. Fred C. Benetton, Jr., of Operation Breadbasket.

CHICAGO

SCLC's Operation Breadbasket chalked up another big victory last month when a Black Unity coalition of more than 60 organizations won all 18 economic demands from the Red Rooster Super Market chain.

TUNICA, MISSISSIPPI

Despite beatings of children and other brutalities by police, black students at Tunica launched a highly effective school boycott in March in protest against inadequate education. SCLC organizers are there.

ATLANTA, GEORGIA

TUFF (Tenants United For Fairness), an organization of public housing tenants, is getting tough with the Housing Authority which harasses people, charges unfair fees, arbitrarily evicts poor people, and denies tenants' rights. Already the Housing Authority chief has been removed.

BEAUFORT, S. C.

Congress has discovered hunger, thanks both to the Poor People's Campaign and, recently, to a South Carolina movement for free food stamps and welfare rights. So far, the Congressmen have got a lot of publicity and starving people a little food.

MILITARY BASES

GI's over the nation are rising up against dictatorial army life and the War in Vietnam. Many GI leaders are in jail on trumped-up charges and others are threatened and mistreated. But the GI's are taking part in the April 4-12 confrontations back in the April 4-12 confrontations for Dr. King.

National Tag Day



Dr. Martin Luther King Jr. gave his life for freedom, justice and peace. He often said that if anything happened to him, his work in SCLC must continue. You can help this work continue by contributing in your community on National Tag Day. In most cities, this is Saturday, April 5; in others it is April 4 or 6. Each contributor will receive a lapel tag bearing Dr. King's image in black and the words, "I Gave," in red.

Medgar Evers, Jimmy Lee Jackson
Rev. Lee, Viola Liuzzo...

Martin Luther King, Jr.,
Sammy Younge... Jonathan Daniels,
Eduardo Mondlane... Albert Luthuli,

James Chaney, Andrew Goodman,
Michael Schwerner,
Malcolm X...
John F. Kennedy, James Reeb...
Lumumba... Bobby Kennedy

My Country, 'Tis of Thee,
Sweet Land of...

James Earl Ray, Oswald... Sirhan

NONVIOLENCE FOR POLICE

Dr. Abernathy is sending law-enforcement officers around the nation a paper on "The Philosophy of Nonviolent Resistance" and a list of "Ghandi's Rules for the Nonviolent Soldier," in hopes they will have a better understanding of the nonviolent movement.

In Memoriam: Martin Luther King Jr.

By Rev. Andrew J. Young

And in April, the Waste Land reached into the depths of its depravity and spewed forth a conspiracy which claimed the life of a man... A MAN... THE MAN... Martin Luther King Jr. This was not the first time the fruit of American violence had dropped from her decaying branches, nor would it be the last. Already there had been John F. Kennedy. Good Friday can come any day of the year in these United States. Any time a man... A MAN... seeks to serve his Father and express the realities of the Kingdom of God in the midst of brutalities of this world there is Good Friday.

Why GOOD Friday? What's good about it? A man was murdered, a good man. Murdered not for evil deeds, but because he dared to love and live and serve.

But yes, it is Good Friday, only last year it was a Thursday and the year before a Wednesday and it could have been a Monday... whatever day it was, it was marked with tragedy and beauty; death and peace; though his body lay still, his spirit began at once to move across the land, bringing with it first the fire and the judgment, then the truth and wisdom which has been locked in his earthly body.

It was strange. A fire cracker? Dynamite? No, a shot! A single shot and the throat which poured forth so eloquently the truths of our faith and heritage was destroyed... torn by a single bullet. He probably never even heard it. He had been standing there on the balcony trying to decide whether he needed a top coat or not. We thought he did, since he was fighting a cold... he always caught colds when he was worried about something, and he was worried about America.

I ran to him. Up the steps of the Motel balcony, but it was all over. Blood poured forth from his neck, but on his face was... "the peace that passeth understanding."

He was there in behalf of the sanitation workers who were on strike in Memphis... "The least of these my brethren"... about whom he preached so often.

That afternoon he had met with the executive staff, following the outbreak of violence in the march in Memphis; It was the first violence in one of our marches since 1962 in Albany when we tried to march through the "black bottom" on a Saturday night among drunks who did not quite understand how to relate to a non-violent movement. Naturally, we had to discuss ways to strengthen and re-affirm our non-violent position. And he talked of death and having conquered the fear of death.

Two things he firmly entrenched in the life of SCLC, the organization to which he gave his life daily: commitment to non-violence and no fear of death. Fortunately, we were all together. All of those who had worked together since Birmingham to bring so much creative social change to this nation of ours: Ralph Abernathy, Hosea Williams, James Bevel, James Orange, Jesse Jackson, Dorothy Cotton; and by some strange act of providence, his brother, A. D. King, had joined us while passing through en route to his parish in Louisville Kentucky, from a similar struggle of garbage workers in Florida.

Now it was all over. A wonderful career. Ph.D. at twenty-seven, on the cover of Time magazine from the pastorate of a small church in Montgomery, Alabama, within a year; Nobel Prize for Peace at thirty-five; triumphs over racism, North and South — and then he made the mistake of tackling Peace and Poverty, simultaneously. That did it!

Adjustments within the racist structure of American life were permissible, especially since they were in the South and public opinion is still dominated by the North. But poverty is North and South and the American war machine is the stabilizing factor in the American economy and when you challenge the exploitation of the poor by the rich and the right of America to be the policeman of the world you are really "running the money changers out of the Temple." Even the New York Times had to challenge his undertaking such a prophetic ministry.

April is the cruellest month for on April 4, 1967, Martin made his speech against the war in Viet Nam from the Riverside Church where he reminded us that our nation was the "greatest purveyor of violence in the world today." A year later to the day, he lay dead on the balcony of the Lorraine Motel in Memphis, Tennessee.

What was his crime? He called America to Life rather than death. He sought to "Redeem the Soul of America" from racism. He tried to "feed the hungry" and create a society where all men might live as "sons of God."

As he preached this gospel of love and life in this land of hate and death it was obvious that he was "casting pearls before swine," and so God called him home, to a land where "the wicked shall cease from troubling and the weary shall be at rest."

He is gone, but he left a legacy of life to face the death of this world; a legacy of love to confront the hatred, a legacy of truth to combat the myths and illusions which surround us. The Southern Christian Leadership Conference continues his work. Even before he was laid in his final resting place we had to return to Memphis and win the battle for the rights of garbage workers. And immediately following his burial we launched out on the Poor People's Campaign when he envisioned as dramatizing the plight of the forty million poor black, white, brown and red people of this nation. We were successful in our dramatizing of the problem, but Congress turned a deaf ear to the groans and misery of the poor. The war rages on and new wars promise to emerge from the cauldron of rising expectations of the oppressed people of Asia, Africa and especially Latin America.

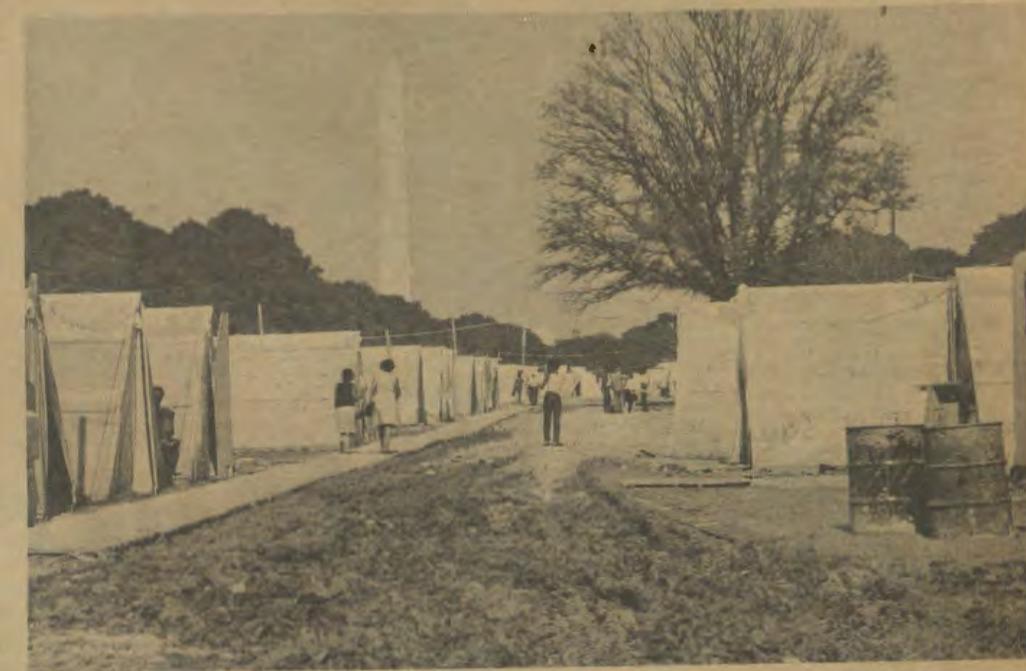
The sky is dark and the storm clouds gather. Good Friday is an ominous time. But I remember Good Friday of 1963. We were in Birmingham and there were 2,000 people in jail and there was no bond money. Dr. King agonized over this plight and decided that there was no alternative but to continue on the faith that our cause was just and that somehow, "God would make a way." He joined his people in the Birmingham Jail on Good Friday of 1963.

It was not long before the dark clouds were penetrated by rays of light. The dark gave way to the dawn and the morning sun rose in all its splendor and the suffering of Good Friday gave way to the joy of Easter. The whole nation rose up from the grave of racial discrimination and experienced a resurrection of hope that the legal shackles of segregation had been broken and true Brotherhood might spread across the mountains and plains of this land. We know from firsthand experience that Easter will follow Good Friday, and we continue in his faith that

Truth forever on the scaffold,
Wrong forever on the throne,
But that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadows,
Keeping watch above his own."

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Poor People's Campaign 1968 & 1969



The Second Chapter of the Poor People's Campaign is being launched April 4 by Dr. Ralph David Abernathy. Those who still think the Campaign has ended are in for a surprise.

There were many accomplishments for poor people in the First Chapter of this Campaign last year. But the Campaign must go on. Dr. Abernathy says, because 40 million Americans are still poor and the nation must respond to their demands.

What did the First Chapter achieve?

The most important thing, Dr. Abernathy says, was "to make the invisible visible"—to confront the nation at the seat of power in Washington, D. C., with Resurrection City and thousands of poor folk. America in the past has simply ignored poor people and their communities, so the Poor People's Campaign took them — black and white and red and brown, old and young, weak and strong — by caravan and Mule Train to Washington, where America had to look at the shame of poverty.

Secondly, the Campaign exposed many issues which had been disregarded by the national government and in large part by the news media. One example is the issue of hunger. About 10 million Americans are starving or mal-nourished, and the Campaign focused so strongly on this tragedy that a national outcry against hunger followed and forced some changes. Brutality against the poor was exposed by the tear-gassing of sleeping women and children in Resurrection City. Political manipulation of the poor was exposed when the Mule Train took poor people to both major national party conventions as the delegation from the "51st State of Hunger." Unemployment, disease, inadequate education, welfare hardships, slum housing and many other issues were exposed by dramatic confrontations at federal departments and Congress.

Thirdly, the Poor People's Campaign did win many reforms and changes, large and small. Federal food programs were extended

to the poorest counties. Food stamp prices were reduced, and the Government is now issuing free food stamps on a trial basis. A greater variety of food, providing better diets, was made available in the commodity program. The housing act contained new programs of housing to be controlled by the poor. Poor people were invited to advise many Government agencies on their programs. School lunch programs were expanded for poor children. These are some examples of the changes.

But the Campaign is not ended, because America still has not lived up to her responsibilities to poor people. Many demands of a year ago have not been met. Those include a massive job and job-training program, a guaranteed income for those unable to work, national welfare rights and standards, enforcement of civil rights laws, bargaining rights for farm workers, Indian rights both on and off reservations, land reform, expansion of the poverty program and a return of control to poor people, greater housing expenditures for the poor, special education programs, decent health care for all, free food stamps (people with no money can not buy the stamps), and an end to racism in farm programs. Many other issues are being raised by poor people on the local, state and national level.

The Second Chapter of this Campaign is beginning. Dr. Abernathy will announce SCLC's focus in Alabama on poverty issues starting April 7, but SCLC will also be active in the Campaign, along with many other organizations throughout the country.

On April 29, the first anniversary of the presentation of demands by the Poor People's Campaign Committee of 100, a report will be issued, entitled "The Poor People's Campaign — One Year Later." In the spring, SCLC will have regional conferences with students on cooperation between the Campaign and student movements. The summer may bring confrontations throughout the nation, and Dr. Abernathy says, it may be necessary to return to Washington.



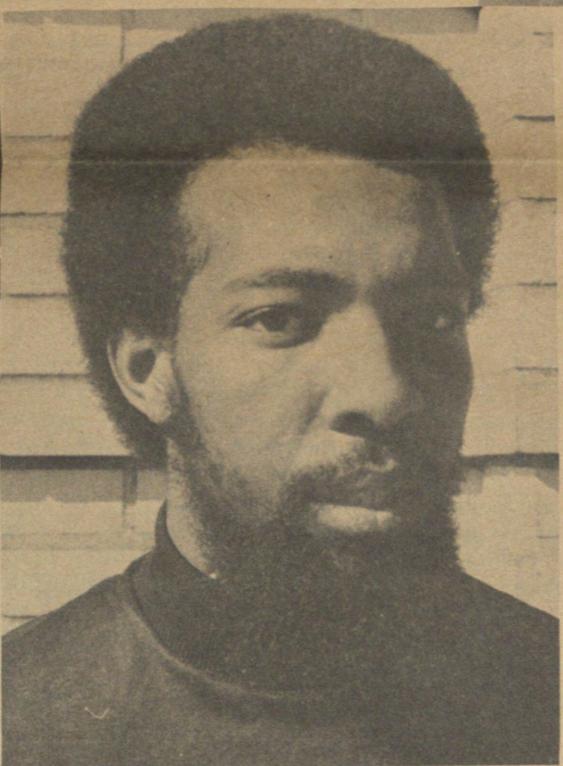
INTERNATIONAL FREEDOM GAMES

On May 18, international stars of track and field will compete in the International Freedom Games, a benefit meet in Philadelphia for SCLC and in honor of Dr. King.

SOUL FORCE NEEDS HELP

This newspaper needs volunteer reporters and photographers. Please send news and photographs about your organization, community and movement. We will publish as much information as possible by, for and about Black and other poor people.

SCLC: Continuing the work of Dr. Martin Luther King Jr.



This Is SCLC

The Southern Christian Leadership Conference (SCLC) was founded in 1957 following the Montgomery Bus Boycott of 1955-56, led by Dr. Martin Luther King Jr. and Dr. Ralph David Abernathy.

Dr. King was President of SCLC until his assassination on April 4, 1968. Dr. Abernathy is his successor.

SCLC began as a regional organization primarily engaged in ending racial segregation in the South. In recent years SCLC has become nationwide with programs against poverty, racism and war.

The organization is committed to direct nonviolent action for social change. People of all races and faiths are welcome to support and participate in SCLC's work.

SCLC is a non-profit organization funded by private contributions, foundation grants and special benefits. Its policy is determined by a Board of Di-

rectors and its programs are directed by an Executive Staff. SCLC is known for its direct-action movements, such as Selma, Birmingham and the Poor People's Campaign, but also carries on a number of continuing projects.

Poor People's Campaign

The Poor People's Campaign began with Resurrection City in 1968. The Second Chapter of the Campaign opened this year and is a continuation of the national movement against poverty. It is led by SCLC and a coalition representing America's 40 million poor people.

MARKS, MISSISSIPPI

One example of SCLC's work for the poor is in Marks (Quitman County), Mississippi, where extreme poverty and hunger are widespread. SCLC has provided food and medical care in the Marks area and made plans for a health clinic and new housing.

Direct Action

SCLC uses nonviolent action when negotiations and traditional processes fail to produce social change. SCLC staff are trained to teach the power and methods of this action, which can take many forms, including marches, strikes, boycotts, sit-ins and civil disobedience.

Students and Youth

SCLC's new division of Youth and Campus Activities is designed to serve the young people who have always been at the forefront of the struggle for human rights. This division provides speakers and organizers for student and youth movements on and off the campus.

Operation Breadbasket

Operation Breadbasket is a program for economic development of the black community, seeking control of jobs, businesses, industry and services. Economic power leads to political power and local control of education, employment, housing, police and all other aspects of community life.

Voter Registration Political Education

After the Selma movement secured voting rights for all citizens, SCLC continued its massive voter registration and political education drives. This has created a political revolution which has elected hundreds of black people and others representing the poor in local, state and national offices.

Ministers Leadership Training

The Ministers Leadership Training Program is training outstanding clergymen in 15 major cities as leaders of community action and development. The ministers have already started many programs, including housing, voter registration, and economic development.

Citizenship Education

In housing projects now planned or already started across the nation, SCLC has found a way to provide decent low-cost housing for poor people and to make certain that the local community controls the planning, design, construction and maintenance.

Affiliates & Chapters

More than 300 local organizations across the nation are Affiliates or Chapters of SCLC. These groups include churches, civil rights organizations, civic clubs, labor unions, and business, social and fraternal groups.

Special Activities

Special services provided by SCLC include the radio program "Martin Luther King Speaks"; the newspaper "Soul Force"; printed materials; and special cultural, entertainment and sports events.

SCLC: 1957-1969

- 1957: Founding of SCLC.
- 1958: Expansion to 10 states, 22 cities.
- 1959: Sit-ins; nonviolent education, boycotts, school desegregation.
- 1960: Sit-ins, jail-ins ... founding of SNCC.
- 1961: Freedom Rides ... Albany Movement.
- 1962: Citizenship Education Program, Operation Breadbasket.
- 1963: Birmingham Movement ... March on Washington ... Savannah Movement.
- 1964: Nobel Peace Prize to Dr. King, Civil Rights Act ... St. Augustine.
- 1965: Selma March ... Voting Rights Act ... South-wide voter registration.
- 1966: Chicago Movement ... Mississippi March ... Grenada Movement.
- 1967: Peace Movement ... Cleveland (black mayor; urban development).
- 1968: Assassination of Dr. King ... Poor People's Campaign ... Ministers Leadership Training Program.
- 1969: April Confrontations ... New Thrust: housing, labor, economic development, politics, youth, education.



Near the End of the Journey

Dr. Martin Luther King Jr. and Dr. Ralph David Abernathy worked together for 13 years, beginning with the Montgomery Bus Boycott of 1955-56. They are shown together here in one of the few quiet moments of their careers, about one year before Dr. King's death.

A Letter To My Dearest Friend, Dr. Martin Luther King Jr.

By Dr. Ralph David Abernathy

(NOTE: Following is a portion of a sermon by Dr. Abernathy on Sunday, April 7, 1968, at his Church, West Hunter Street Baptist Church, in Atlanta.)

To my dearest friend Martin Luther King in a city called Heaven:

Martin, I miss you, and it has just been a few days. I thought I would write you a short letter. It is probably more for my good than it's for yours. I hope it will not be too long before you read it. In heaven I know you have so much to do, so many people to see, and I know many of them have already been looking and waiting for you. It wouldn't be a surprise to me, Martin, if God didn't have a special affair just to introduce his special activist black son to so many others like you that have gone on ahead.

But look up those black friends and talk to the ones you and I have talked about and the ones that you and I lead and the ones who so gallantly followed our leadership. Say thanks to those prophets we quoted from all over America and everywhere else that they asked for us. Give a special word from me to Peter, the man who was once sand but Jesus made him a rock, give my warmest felicitations to my favorite apostle John who loved my Master so much until he stood with his mother at the foot of the Cross, pass my greetings on to Isaiah who had the prophetic vision to see the coming of a Saviour whose name would be wonderful, a mighty Counselor, an ever-lasting father and a Prince of Peace; stop by and

find Ghandi, the man who inspired us so much in our struggle to free black people through the philosophy and techniques of non-violence.

Look up Bartholomew, for some strange reason I always liked him. But above all I want you to see Jesus, go to the throne and tell how thankful we are. Yes, go see Jesus and tell him about us down here — all of us and all of our families — and how we have sustained ourselves in the many battles all our lives, tell him how much we love him. Tell him how his name is music in our ears. Tell him how at his name our knees will forever bow and our tongues will always confess. Tell him that we follow not only his words but we follow his life . . .

Then Martin, go from the throne and find Jimmy Lee Jackson, Medgar Evers, William Moore, Jimmy Lee, Viola Liuzzo, Jonathan Daniels, James Reeb, Schwerter, Goodman and Chaney. And then, Martin, find Frederick Douglass, Nat Turner and Marcus Garvey. And don't forget Malcolm. Look for Malcolm! Remember, our God is a loving God. He understands things we don't think he does. The four children of Birmingham and all who have died across Alabama, Mississippi, Louisiana and in Chicago, New York and in all other places where men have died for the liberty and justice of other men. Martin, it may seem like a big order, but if you find one of them he will know where the rest of them are. I know they have founded the grand international company of freedom fighters and can't wait to introduce you and talk over the final hours . . .

"I Tried To Love And Serve Humanity"

"IF ANY OF YOU are around when I have to meet my day, I don't want a long funeral. And if you get somebody to deliver the eulogy, tell him not to talk too long . . . Tell them not to mention that I have a Nobel Peace Prize. That isn't important. Tell them not to mention that I have three or four hundred other awards. That's not important. Tell them not to mention where I went to school. I'd like somebody to mention that day, that 'Martin Luther King Jr. tried to give his life serving others.' I'd like for somebody to say that day, that 'Martin Luther King Jr. tried to love somebody.' I want you to say that day that I tried to be right on the war question. I want you to be able to say that day, that I did try to feed the hungry. And I want you to be able to say that day that I did try in my life to clothe those who were naked. I want you to say on that day, that I did try, in my life, to visit those who were in prison. I want you to say that I tried to love and serve humanity."

— MARTIN LUTHER KING JR.
Ebenezer Baptist Church
Atlanta, Georgia

Sunday, February 4, 1968