Eminent Colored Man

FREDERICK DOUGLASS

From FREDERICK DOUGLASS ... 'I look upon all complexional distinctions, such as Negro berths on steamboats, Negro cars, Sabbath or week-day schools or churches, etc., as direct obstacles to the progress of reform and as a means of continuing the slave in his chains.'

From the "Cradle of Freedom" by Howard W. Coles ... Published by The Oxford Press.
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Northern Cities Face A Negro Drive for Power
Rochester Waits for Test Of Alinsky's Methods; Will Movement Spread?

ROCHESTER, N.Y.

Rochester, which hasn't recovered from the trauma of riots last summer, must now live with a new phenomenon in race relations. The Negroes of this city are organizing and their goal is power—so much power that they need not ask, but can demand, change.

The result, at the moment, is a serious breakdown in communications between whites and Negroes. No one can predict what will happen here, but events of the next few months—how well the Negroes succeed in their drive and whether violence erupts again—will influence events in any another Northern city. Both Negroes and whites are being organized under the guidance of the Industrial Areas Foundation (IAF) of Chicago and its executive director, Saul D. Alinsky. Since he organized residents of the white slums around the Chicago stockyards 26 years ago, he and his trained associates have tutored dozens of minority ethnic and racial groups—and always he has clued head-on with established community leadership.

Regional Petersons

Last week Alinsky, who had been in New York delivering his methods to people and direct. A few days ago in Rochester, members of newly organized PIGHT (stands for Faith, Integrity, Goals, Honor) pickedet for the first time around the city. During the housing, they didn't picket the slums. They occupied the homes of the landlords, and knocked on their doors in an attempt to distribute handbills denouncing "slumiords." Shortly after, they organized thirty-two volunteers are already at handbills are being distributed. The two strolled landlords had agreed to make the repairs demanded.

Mr. Alinsky

Predominantly such methods shock many people. But Mr. Alinsky loves to shock people—especially community leaders, whom he calls the "power structure." "Of the power these people have comes from the fact that nobody challenges them," he says. "We do, and they don't like it."

"The power of IAF adventures spread, more and more groups—now mostly Negro groups—are asking Mr. Alinsky for help. He has already signed a contract to aid Negroes in Kansas City next year—and now he has no staff or organizers available until then. IAF will soon be at work among Los Angeles Negroes; it is already active among Mexican-Americans in California. Discussions are under way with groups in Detroit and Indianapolis.

Even the prospect of IAF's coming to town is enough to cause turmoil—as Rochester's mayor, Mr. Phillip A. Ianni, knows. With the backing of the United Church of Christ and the United Presbyterian Church, a drive is under way to raise the $150,000 Mr. Alinsky says is necessary for a two-year organization campaign among Buffalo Negroes.

Two weeks ago, a group of 13 prominent clergymen publicly announced they opposed an invitation for IAF; they suggested the new urban teams of the National Council of Churches or Dr. Martin Luther King's Southern Christian Leadership Conference (SCLC) be invited instead, indeed, any outsiders are needed.

Says the Rev. Arthur W. Mielke, pastor of the First Presbyterian Church: "With the backing of the United Church of Christ and the United Presbyterian Church, a drive is under way to raise the $150,000 Mr. Alinsky says is necessary for a two-year organization campaign among Buffalo Negroes.

Says the Rev. Arthur W. Mielke, pastor of the First Presbyterian Church: "All of this is a great act of outrage at injustice, but as a Christian minister, I don't see the Christian dimension of love in this approach. This action is in Mr. King's method, but I can consent to that because there is something thoroughly Christian in what he says and how he deals with people."

But the Rev. Howard Fuller of the Unit Church of Christ sees the issue another way. "The Negroes of this community have nothing but failures behind them, and no promises of success to look forward to. They must be given hope. IAF is the only organization with a record of providing that hope, and giving people a chance to accomplish things themselves."

- A Question In Rochester

The split within the clergy and among citizens generally in Buffalo today is something like the split that opened in Rochester last winter. The community has been isolated since. Many of the white people of Rochester, especially those among the city's Negro leaders, look upon the Negroes as a new group to be organized. This is precisely the point; he is rebelling at the idea. The difficulty in Rochester is that to many people Negroes is the chairman of FIGHT, the most militant spokesman for the Negroes is the chairman of FIGHT, the most militant spokesman for the Negroes is the chairman of FIGHT, the most militant spokesman for the Negroes is the chairman of FIGHT, the most militant spokesman for the Negroes is the chairman of FIGHT, the most militant spokesman for the Negroes is the chairman of FIGHT, the most militant spokesman for the Negroes is the chairman of FIGHT, the most militant spokesman for the Negroes is the chairman of FIGHT, the most militant spokesman for the Negroes is the chairman of FIGHT, the most militant spokesman for the Negroes is the chairman of FIGHT, the most militant spokesman for the Negroes is the chairman of FIGHT, the most militant spokesman for the Negroes is the chairman of FIGHT, the most militant spokesman for the Negroes is the chairman of FIGHT, the most militant spokesman for the Negroes is the chairman of FIGHT, the 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Cities Face New Negro Drives
Based in the Uses of Power

Continued From page 3

"I know we'll be blamed if there is violence this summer," says Mr. Alinsky, "but the Negro violence last summer. If I were worried about our reputation, a few white people have taken this responsibility. But life is too short to worry about what someone thinks of you. I was convinced there would be serious trouble this summer if something wasn't done. It was a calculated risk, but I feel we could do some good."

For all the tough talk and direct action, there has never been violence connected with an IAF program. Mr. Alinsky says the only reason is because the Negro (or whatever minority group) need not turn to violence. IAF is a group that comes from running his own affairs. Some whites in Rochester, however, say this is being done to bring in the money for fear violence and appease the protesters.

Last summer's violence set off the movement, but it was thought in Rochester. A group of clergymen believed that the city was kidding itself, that its social work was just doing the job, and would never be acceptable to the Negro community.

Small Church Group

The program was made with Dr. King's SCLC. Eight SCLC staffs spent several weeks in the city, but their positions are moderate to Negroes in a neighborhood where 3,000 out of 35,000 people have church contacts. Still negative was expressed in the meeting. Mr. White, director of its Board of Urban Ministry, visited Mr. Alinsky in Chicago and agreed to support the project. They won strong support within church councils for inviting Negroes to Rochester; to Integrated Area Projects; and they backed up their approval by pledging most of the needed $100,000 which was to be secured.

Much of the community leadership outside the clergy has been critical. The city's influential newspapers especially questioned the speed of the action, and doubts raised by the papers were reflected in questions asked of the ministers. "I quit counting after I had spoken to 9,000 people at public meetings," says the Rev. Mr. White. "The pressure has continued for weeks until the Southern movement that has brought IAF to Rochester."

Mr. Alinsky has always been its executive director; the president is Dr. George Schuster, former president of Hunter College and now assistant to the president of the University of Notre Dame, and the board of directors is comprised with industrialists, labor leaders, and professional men.

IAF has two major functions, organizing the Negro community with its own staff personnel and training representatives of other groups for such organization. For example, Mr. Alinsky will spend most of this summer conducting a training program for Episcopal clergy in California; he has worked with the Roman Catholics, Methodists, and Presbyterians among others.

Short-Term Contracts

Mr. Alinsky insists that he will not come into a community unless a cross-section of the residents want him. IAF signs two- to three-month contracts, then pulls out, on the theory that the neighborhood must run its own affairs after it is taught the uses of permanent power.

One technique is for Mr. Alinsky to appear at a constitutional convention (like Rochester's next month), hurl the new constitution to the floor, and snarl, "This paper doesn't mean a thing. As long as the organizers are on my payroll, they'll work for me; not you." After the shock wears off, he says, "I told you I was on your side. But how many other whites have done the same and broken their word? The only thing for you to do hire your own men as soon as possible; then you can tell them what to do."

The usual tab for a year of IAF organization is $80,000 to $75,000, depending on the size of the community, or about $5.30 per person. IAF takes 10 per cent, which includes all Mr. Alinsky's expenses. The rest goes for paying organizers in the community and other expenses of the program. IAF receives some contributions, but practically all of its money comes from contracts it has for the work. The recurring cost of running the program is $10,000 from Syracuse University this year, for example) and consultation fees.

Since the Negro community seldom can produce anything like $100,000, it is usually the whites who do, as with Rochester's churches. Having done their fund-raising job, the Rochester ministers have stepped out of the picture; they like it that way and so do the Negroes. Minister Florence has little good to say about white men; those he seems to respect are Mr. Alinsky, Mr. Chambers, and some Negroes who lived in Chicago.
Dear Howard;

I have received from Mrs. Anne W. Teabeau regarding the Frederick Douglass stamp. I thought you would be interested in seeing this letter.

With kindest personal regards,

Sincerely,

Frank Horton

May 7, 1965

Honorable Frank Horton
House of Representatives
Washington, D.C.

Dear Congressman Horton:

This letter is sent to acknowledge receipt of your letter of April 23, 1965, in regard to the successful culmination of your efforts to have a commemorative U.S. postage stamp issued in honor of my great-grandfather, Frederick Douglass.

On behalf of myself, my family, and my race, I wish to thank you for your interest and assure you that as a race we shall always appreciate your efforts to bring to us this honor.

With kindest regards and best wishes,

Sincerely yours,

Anne W. Teabeau

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FIGHT CONVENTION REPORT OF NOMINATING COMMITTEE

Note:

a) For additional nominations from the floor, see procedures under Article VI, Section 2, of the enclosed Constitution.

b) Nominating petitions are available at FIGHT Headquarters

PRESIDENT - Minister Frank Lin Florence, Delegate from Church of God
EXECUTIVE VICE PRESIDENT - Canon Julian Simmons, Delegate from St. Simon's Episcopal Church
SECRETARY - Mrs. Ruth Tyler, Delegate from Negro Women's Federation, Marion Anderson Club
ASSISTANT SECRETARY - Mrs. Audrey Gene竞争优势, Delegate from Third Ward Speaker's Bureau
TREASURER - Elder S.A. Hutchins, Delegate from Jefferson Avenue Seventh Day Adventist Church
ASSISTANT TREASURER - Mr. De Leon McEwen, Delegate from McEwen's Barber Shop

AREA VICE PRESIDENTS NORTH OF MAIN STREET (4) - Mrs. Mildred Johnson, Delegate from Negro Information Center; Mr. Rocky Simmons, Delegate from Rocky's Little Leagues; Mr. Willie Wright, Delegate from The Progressors; Mrs. Delphina Hicks, Delegate from the High Road League

AREA VICE PRESIDENTS SOUTH OF MAIN STREET (4) - Mr. Ray Daniels, Delegate from Daniel's Barber Shop; Mr. James Williams, Delegate from C.U.R.E.; Mrs. Alma Greene, Delegate from the Catholic Interracial Council; Mr. Howard W. Coles, Delegate from the Frederick Douglass League, Non-Violent Committee

CLERGY VICE PRESIDENTS (3) - Rev. Murphy Greer, Delegate from Aenon Baptist Church; Rev. Herbert Shankle, Delegate from Church of God; Rev. Stanley Jarvis, Delegate from Atlantic Avenue Baptist Church

BLOCK CLUB VICE PRESIDENT (2) - Mr. William Steptoe, Delegate from Weld Street Block Association; Mrs. Mary Davidson, Delegate from Clarissa Street Block Club; Mrs. Alyce Friend, Delegate from Hubbell Park Residents

YOUTH CLUB VICE PRESIDENTS (3) - Mr. Darryl Porter, Delegate from the Matadors; Mr. Joseph Miller, Delegate from the Upsetters; Mr. Jesse Noble, Delegate from the Soul Brothers

BUSINESSMEN VICE PRESIDENT (2) - Mr. Harry "Snuffy" Smith, Delegate from Clarissa Street Businessmen's Association; Mr. Sid Harper, Delegate from Sid's Sound Box

SORORITY OR FRATERNITY VICE PRESIDENT (1) - Mrs. Lydia Porter, Delegate from Alpha Kappa Alpha
SOCIAL CLUB VICE PRESIDENT (1) - Mrs. Ellen Stubbs, Delegate from the Checkerboards
FRATERNAL AND LODGE VICE PRESIDENT (1) - Mr. William Green, Delegate from Alpha Phi Alpha

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That's what's so good about Daily Interest at Lincoln Rochester.
The Labor Advisory Board of the Monroe County Community Chest met Jan. 23. A more disgusting meeting has never been attended by the writer.

To hear members of organized labor deny the AFL-CIO Community Activities Program was not only shocking but bordering on heresy.

AFL-CIO Officials of Rochester Unions candidly stated, "We don't need it; we don't know if there is a person in our Unions who can fill the job of a Labor Staff Representative; the idea of a labor staff man is just to make a job for someone."

I was boiling—telling these fat, well padded "Labor Leaders" that a majority of Local 466 members are in the recently dramatized class of the $2,000 a year wage earners, and whether you need it or not, we do. and that the thinking of the Rochester AFL-CIO Council as a whole is that the Community needs a Labor Staff Representative. These well-upholstered gents did not forward or discuss or prepare the Labor Council's request for a Labor Staff Representative to the Community Chest Executive Board. The answer is the Councils mandate.

Another question by the writer that remains unanswered is—"How do you get elected to the Rochester Community Chest Executive Board?" This question appears to be as difficult to answer as the one we presented a few years back, "How do you get elected to a hospital's Board of Trustees?"

"NEVER CONSIDERED"

To me, the answers are simple— if you are a militant, progressive, trade-unionist—you NEVER ARE CONSIDERED. If you give nervous palpitations to Rochester anti-labor forces, or if you are not a dormant, pliable Rochester Labor Official with whom they can discuss matters for the "good of the Community," then YOU ARE UNSTABLE—er, ar—TOO RADICAL.

What is this "big deal"—Labor Advisory Committee and The Community Chest Annual Meeting?

First, you have a heavy lunch, paid by the Chest, and after you are well stuffed and drowsy, the minutes are read, and a dissertation is given by the Chest Business Manager, and his aides on the wonderful cooperation between the Chest and Labor.

Now-comes the "big business"—the endorsement of the Chest Drive by organized labor. This done—next meeting—next year.

ATTENTION
MR. MILLER!

Labor is kept comfortably at bay—when requesting rightful representation—a Labor Staff Man, such as is employed in 65 cities with 115 Labor Staff Representatives. Their services to the Community as a whole are something of which the AFL-CIO can be proud, yet here in Rochester, where the social and economic problems grow by the year—the Community Activities Program is denied not by reactionary elements as one would expect, but by so called "labor leaders." STAFF REP NEEDED

Labor's contributions to the Community Chest in the past have been substantial. In recognition of past performance, and to assure future successful Chest drives, labor needs a staff representative within the Chest organization—not just to CREATE a job, but rather to DO it.

Any so-called "labor leader" who denies this is being unfaithful to his members, to the labor movement, and to the future of the Community Chest in our city!
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