

- She took us to the store, she brought us a shirt, slacks, a jacket, and a tie. When everybody came, she dressed us up, and she says, "Now you look like lobbyists." (laughing) And then she said, "I expect you to act like lobbyists." (laughing) So within that framework, I want to introduce to you again, a wonderful human being, one of the people who guided us along these treacherous paths, Anne Braden. Thank you. (applauding)

- Thanks, Ivanhoe. Am I talking into this mic? Can you all hear me?

Crowd: Yeah.

- I have trouble with mics. I'm not really a speaker. I think I'm a writer, but I'm not really a speaker. Have trouble with mics, and people say I get soft as I talk. So, for some reason, I don't know why, wave your hand if you can't hear me. By the way, I know I'd forgotten that first time you came to Louisville. I wish you'd come back. (laughing) I had to get over here, leaving a whole bunch of crisis in Louisville right now, so, you know. So things go on, and on, and on. And Chuck, I was not at the first SNCC conference. And it was the only one I ever missed, 'cause I had just had a baby. And you know, it's true that, I mean, some of us, we try to do all these things and have babies too. (laughing) And, it created some problems, but it happened. But I missed that, but I was very much watching it because I remember those weeks, well, what was it? It was just from about February second to April, right?

Chuck: Right.

- After the sit-in started in Greensboro, and being on the phone with Ella Baker, and she was telling me about how she was trying to pull together this thing. It's time for the students to come together and said she was depending a lot on Jim Lawson because Nashville was, you know all these things were happening in Nashville. And, I think that, you see for people like me and, by the way, I wasn't that much older than y'all (laughing) but it seemed like I was one of the old folks, you know? And that was touchy, all through those years 'cause us old folks had to make sure nobody thought we were trying to take over, control things, right? I was with SCEF, right, Southern Conference Educational Fund and we really bent over backwards, sort of and sometimes we probably should have said something I can think of some things I should've said, (laughing) but we didn't want any of these young people thinking we were trying to tell them what to do, right? Because there are too many adults, really, were doing that, or wanted to use them and stuff like that. I think I was 36. No, no, I was 35. I think so. Anyway, somewhere in there, which I consider kind of a half a generation. I said, I was a half a generation older than those kids. But for those of us who had been around a little while in this, we were so excited about what was happening in the sit-in movement and the young people and we forget, and God, I can remember being at a workshop in Hollander, at Hollander in '59. I forget what it was, there were all kinds of workshops. And I can't remember what it was on, but I remember so vividly people sitting around bemoaning the fact, where is the younger generation? I mean, really, that's what they were saying. And I'm strutting around, Carol and I both were, then, we would go to various

campuses because, all the things going on, what were happening, we were trying to get support and, a lot of campuses, you'd find a little, tight group of folks that were activists, and all that but they were very small, and not many people were listening to them. And, it was, it's known as the "Silent '50s", you've heard of that. My theory about the '50s is, they never were as silent as a lot of people have written it up in books, because it was always, that was the repression, in the '50s, that was when I came into things, was at the height of the Cold War, in the late '40s, early '50s, when all this repression, and the Cold War, at home and abroad, was descending and me, and the struggles what I call the resistance movement of the 1950s existed and because of circumstances in my life, I had to get around and travel, all over the country in the early '50s, to try to stay out of jail in Kentucky, so it was a very privileged thing, looking back on it because I met the people all over the country who were resisting, who were never silent. So the '50s were never silent. And Jim was around then, right? You were doing things in the '50s. There was a resistance movement the people who never quit fighting racism, who stood up against segregation, then people who fought against the Korean war, all these things that were going on, so that movement was there and I have a real emotional attachment to that movement. You know, I think the first thing you ever do in the movement is the most important thing in your life, I mean, to you all who went to Mississippi in the early '60s, there'll never be anything like Mississippi. Well, to me, there'll never quite be anything like that esprit de corps that those of us fighting back in the '50s had. You know, we really felt it was us against the world but we were together, and, you know sort of like, but not as on as big a scale as the '60s, and you talk about family, I call it, "the scattered brotherhood and sisterhood" and you knew, when you met somebody, that they were a part of it, and so forth, and so on. So, there were things going on. But the younger generation, where was it? A lot of them were silent, and, of course, it had started to break. I always say, the beginning of the end of the 1950s was December 1st, 1955, when Rosa Parks sat down on that cart. You know, that was the beginning. That was the beginning, and after that, it was a while before people caught on, but after that, and of course, all what happened with Montgomery, and other places around the South, there were all the bus boycotts, you remember that, Jim and all these things happening, still the students weren't there, in any great numbers, but there were things happening, but that's what, and I've had a lot of trouble all these years, trying to, and most people, I guess I haven't convinced, that weren't a part of that, who think that history, that that's what broke the poll of the '50s, and changed the direction of the country and, eventually, when the young people came into it in the '60s, in the early '60s, shook the very foundations of this country and produced all these other, suddenly, everything was opened up to questions and it produced all these other movements, anti-war movement, the women's movement every movement that's come since, that's where it came from and, I'm getting off of the subject, but anyway, where was the younger generation? And I think about that stand, then all of a sudden here was Greensboro, it was all like wildfire, all over the South Nashville, all these places and we were very excited and I think about that sometimes today because I hear people saying, today that are trying to deal with these massive problems Jim talked about today "Where are the young people, where are the young people?" and I think we're beginning to hear from young people today you know, they'll be there and so, we were very excited about it and that's what Ella says, she says it's time to bring them together and so, I knew about it, I just wasn't here I missed that much the only SNCC conference I ever missed. After that I came. But, let me just say, and I don't want to talk to long, I did too much preliminaries, there I tried to think about what to say this morning and they told me, originally when Martha Norman called me, I guess that the topic of this panel was Ella Baker in the radical tradition. That's what they told me, okay? They changed the name of it. (audience laughing) So that got me to thinking, see? And

as I say, there have been so many crisis in my life and in where I live, and lately, that I didn't have time to sit down and really think about it because I'd ride around going here or there I thought, I gotta think about that. What can I say about Ella Baker in the radical tradition? And it's very interesting because it made me think about, what does the word radical mean? You know, we use it a lot, right? But what does it mean? So I got to thinking about that, and for one thing, I've been fighting a losing battle for years, to get people to quit saying "the radical right" because that's just contradiction, you can't have a radical right. What they mean is the "extreme right," but they say "radical right." But I've lost that battle, they still say "radical right." So I thought, you know, it's not that. But then, I always thought of radical as, you know, you can get the definition of it you go to the root of what's wrong, right? You try to change the whole thing you don't pick around the edges you get to the root of it and change, for me, the society change the world, make a new world. And I think that, sort of, gets at it but I think about a lot of times, when we think of radical if we're away from that "radical right" craziness we think of very theoretical, theories of social change. Marx, and all the other various things that came, different branches of that, and so forth and people figuring out these things from books and often doing very, very good things after they've done that. But I couldn't fit Ella into that. Because, and I don't know and maybe somebody here has, and I want to hear it I don't think I ever heard Ella, and I was with her a lot, ever talk about her theory of what this new society was gonna be, exactly what it was gonna be, an analysis of the one we had, you know the things we think of when we think about radical theory I never heard her talk about that and you know, I thought, I really, to this day and I've skimmed through, where's Joanne Brand, she here? Her book again, recently said, well "Did she say that?" and then I thought about it too that I don't even know what Ella's religious beliefs were, specifically! Now, maybe some of you all know,

Jim: I don't know.

- You do?

Jim: No I don't remember.

- You don't? Jim doesn't either, he doesn't remember. Well, I never heard her talk about it. I'm sure she had faith, but I didn't hear her talk about that but then I thought, well maybe somebody did, maybe there'll be somebody at that conference who heard Ella spell all this out, because I didn't, but every time I talked to Ella through many years, and we stayed in real close touch, and I won't go into that matter, but you know, we got into real close touch. It was always in the midst of some crisis, and we were talking about some situation that she was trying to deal with and help deal with, and help people deal with or some individual who was in a crisis, who was, you know, part of our movement and things like that, it was always those immediate things that we talked about. So, I don't know. So, I thought, well, I'm gonna have to look at, put Ella in the radical tradition, because she really was, if you want to talk about the roots of the society, she really was. So, I got to thinking about what was it that Ella was really doing? What was she trying to do? And I came up with two or three things, I just want to mention them, like Jim I'll mention things I won't take time to explain it, it seemed to me that she had, one of her abiding faiths, and she said, some things you can put into words, about this is that, people, just plain people should run the society they live in. That's what jibbed her, we don't do that, we didn't, we weren't doing it in 1960, we're sure not doing it now. But she had

a belief that should happen and that it could happen, you know, it became a slogan in the '60s, what was the slogan? We want some control, over the decisions that affect our lives, and you know, slogans get kind of hacked and you don't think about them any more but I think that she had that deep commitment that people should run their own world. And I think that, one of the things she did was that she facilitated, is the word that comes to my mind people coming together, wherever they were, to begin to do that. She wasn't gonna do it for them, but she believed they could do it, she had absolute faith that they could and if you think back, maybe to situations you knew Ella in that that's kind of what she was doing, she was facilitating people coming together, and knowing that they could run their society, if it was just a podunk, or a little town, or the state, or eventually the country, right? But you've gotta do it, first, where you are and I think she knew that and so, she did that and the other thing that I thought that she did well let me just say, when you think about radical the idea of plain people running the society they live in is pretty damn radical and really, it's what we haven't solved yet I mean, I'm sure you know right today, as we try to organize different things one of the worst problems we run into is people being hopeless, what can you do? You know? Black, white, green, people of all ethnicities, what can you do? And in a way, it seems to people anyway it's harder to grab hold of now, Jim, than it was then because you had lunch counters, right? You know, now it's the global economy and of course, that's what makes, to me Seattle so exciting because people were getting a handle on, how can we speak to this faceless monster the global economy? How are we gonna control this? Well, you've gotta start by, you gotta learn how to do that and whatever little town you're in, you know you're not taking on the whole South immediately, you know, it prevented that but I think she knew, you start where you are. But I think that, in a way, that is the big question that we always face, the human race, really politically, economically, socially, I mean there are other questions, but how in the world do people really control the world they live in? And create a good life, how do you do it? Hasn't been answered all through history. We've stabbed at it, you find the answers for a while, some people find them, and then things happen, and it goes away temporarily but that's still a big question and that's what she was about, and I think also that she had this tremendous faith in every human being whose life she touched and I expect that's what a lot of you remember about her, that knew her, she believed you could do anything that needed to be done she really believed that, so she made you believe it. You know, she gave people faith in themselves, not by preaching, just by believing in you, of being there when you needed her, when you wanted to call, you had a problem I know I heard Ella say, "I've tried to make myself available." you know, "When people need me I've tried to be available." Well, what's more than just being there, just the voice from the other end of the phone is that she really believed that in every one of us there was something creative, tremendous, beautiful, and that could make a difference and because she believed in us, we could believe in ourselves and she had that ability, and that's quite radical because you can't build these movements without those people individuals who believe in themselves. But finally, she didn't think that one person could do it by themselves, and one person, sometimes, people say Rosa Parks did well, I don't know, I mean, that was the spark but people have been working in Montgomery a long time including Rosa, you know, people went, "Rosa, she came out of the blue!" she'd been beating sidewalks trying to get people to join the MAAPC for years before she sat out on that bus, or refused to move on the bus. So, one person standing up can make a difference, can raise a banner, but I think Ella was convinced that to get things done, you've got to have organization you've got to be organized. And I think that that's what, she realized when the sit-ins were sweeping the South, and was obvious that change was coming and I think it was Roy Wilkins, and I don't usually choose him to quote, but I remember he said, he put his finger on something

when he said, "When a whole generation decides something wrong is wrong, it's dead." You know? And that was happening, it was happening before Raleigh the Raleigh conference, you know? I think he said that it was obvious that this was gonna go that this form of segregation was gonna go, because the young people have decided it was gonna go but I think Ella sensed that that's not gonna be enough that people have to come together and organize, if we're gonna go on from there because, I'm sure everybody knew that lunch counters weren't the real issue I mean, who's gonna risk their lives for a hamburger and every body knew that, that sat on those lunch counter stools, I don't think anybody thought they were really there for the hamburger, did they?

(laughing) I don't think so, I mean, they had a vision of a new world they really did, but she knew you needed organization and that's why she said, and I think, so far as I know, this was her idea, the conference, because I remember her saying, "It's time we've gotta try to bring these students together" and that's what she was doing, from the base of SCLC, where she worked and, with Jim's help, and the help of other people she got y'all on the phone, but she knew that power of organization she knew it in Mississippi, with the Mississippi Freedom Democratic Party, and all of them down, that she never forgot that and I think that the other thing, finally and I don't know where this comes from, some people have it, she had a sixth sense of sensing when a society is at a point that it can move and this was one of those moments, of seizing those moments, and she knew that and, you know, she had been supporting our, when Montgomery happened, she was in New York she set up this thing, I think, called In Friendship, in New York she'd gone back there, she was living there to support Montgomery she knew that, there, again that organization had to continue, not just one act she knew that, but she also had that sixth sense of knowing when this, something, can happen. Things perk along a long time, I say, you know, I tell people that, trying to come into things now, you know they demonstrated, they said, they went and demonstrated and they got people out, and had these demonstrations and we've still got the problem! And I said, what do you expect? We're fighting 400 years of history when we're talking about ending, dealing with racism and that kind of thing. But, a lot, and I tell people, you know you look at the mass movements, people see eyes-on-the-prize. They see movements, back there they see thousands of people marching in the streets so they think they can go right out there, and then you march in the streets. Every mass movement we've ever had came after a lot of mundane, hard work, like Rosa Parks did in Montgomery, beat the sidewalks, knocking on people's doors who don't wanna talk to you, trying to get, calling 20 people for a meeting and getting five, and then you try again, next week you know, that's what happens and then it explodes, but she knew, this was the moment. And I think, that I just want to finish, because, it was a very moving comment you made, Chuck earlier, about this band of people, as a family we loved each other and all that, you did a lot more than that. I mean, sure, there was this love and comradeship like I said some of us felt in the '50s, where you're fighting a common battle, that's what builds the ties in your life you know, I've said, people you're the closest to are the ones you went to jail with, and, you know, that kind of stuff but it wasn't just that, I don't think I think that, one reason I think you had that sense of community and family, was because, even if it wasn't always articulated you knew you were part of something that was gonna change this country. You really believed in a new society and I tell people today, I said, people say SNCC didn't have any philosophy, didn't have and politics, I said, "Oh, yes they did!" They had a vision. They talked about "the beloved community" and I said, you know, that sounds kinda gooey today so, what are those people talking about, I said, it didn't then, because people were willing to die for it and, as I say, you don't go out and die for something except a big vision. You don't die for a hamburger, I'm not even sure you die for the right to vote. You die if you are willing to die, if

you have a vision of a new society, and that's what people had, I think, and people, as far as I know, really didn't define what this beloved community,
(audience applauding) I never heard anybody, maybe they did, define exactly what this "beloved community" was gonna look like, or be like, but there was the definite knowledge that it wasn't gonna just be a society where people loved each other, although that was gonna be part of it, but it was, I think, if you could generalize it any way it was gonna be a just society, where every human being was respected, and had an opportunity to live a creative, full life I think that's what it was about, I think that's still a good vision today or, you could refine it, you could have your own theories about it, of how you're gonna get there, but you don't, we don't have a movement that can really change things, unless people have that vision of creating a new world I said, you've gotta know what stone, what cathedral you're building when you put your stone in, because these stones are getting kind of heavy and, I think that what you, of that generation did, is I don't think the story has been told enough, yet, you know? A lot of history books don't seem to understand it. The people who met here, in Raleigh, at that weekend changed this country. Now, they didn't change it enough, Lord knows, right? Or we wouldn't be running ragged now, some of us, you know? And there's a whole thing, what happened, and that's another story, I've got my theory about what happened, and why the movement didn't go on when it should have, I know a lot of people disagree with me, I'm not gonna argue about it right now, maybe this weekend we will, because I think I know what happened.
(laughing) But, for that shining decade, you set the agenda of the country. Never got political power, then but you set the agenda of the country. And it was a humane agenda, that was for everybody, moving things, broadening democracy, if that's our theme, for everybody, which makes me so wild when I hear it, you know, the reverse discrimination thing, and how when blacks came, they took something away from whites, everything the movement gained, broadened rights for everybody in very practical ways I go to these colleges, these white kids how many of you here on Pell Grants? Practically all of em', if you're not at Harvard. There was nothing like that, until blacks demanded equal education, and whites got it too, and a lot of working class whites went to college, you know, that's one small example, but for that decade, you shook the country, you raised up this vision, and when I talk to young people today, I said, you know, the people who changed things in the '60s, they were no older than you. They were high school students sometimes, they were 17 and 18 years old, in Mississippi, Hollice Parkins is here somewhere, and other people, from the bowels of Mississippi, who were 17, 18 years old!

Man: Brenda was 14!

- 14? (audience yelling in disagreement) 16, okay! And I said,
(audience chattering) that's why it upsets me, when I run into young people, I was roped into teaching a class on civil rights here at Northern Kentucky University, a couple years ago and I couldn't believe it, I had these young people, I'd come to realize, that they didn't have any notion of change in the world I said, that's what being young is all about, where are you all? But, that's what you did. I think you've got to realize that, and realizing it, as Jim says, if we know that that could happen, what happened in terms of really changing the country, but not enough and I really want to talk, at some point, what happened that if we did it once, and you did it once, it can be done again, and it's more needed now, than ever

Man: Ever before, yeah.

- And I think, and people say to me sometimes, you're living in the '60s. I don't romanticize the '60s, I was here, and I know a lot of the problems that happened, right? People don't understand the importance of that decade it was the most important decade in the history of this country, except the 1860s, for the same reason because it took on the illegitimate regime. (audience applauding) When people tell me I'm living in the '60s, what they really mean is, you still want to talk about racism (laughing) that's what they mean, and we're beyond that, there are other issues I said oh no you're not, no you're not. You're not gonna deal with any of the rest of them, and God knows there are other issues, and there's all these things that people, no medical care, no decent housing, you know we know all the problems. You're not gonna deal with any of them, until we deal with racism, because as long as people of color can be written off as expendable, which is what they are, in this country today, and in the world, then you're not gonna solve any of the problems because they're acceptable victims of these problems, right? So, you have to, and how you do it today is de-segregation, integration that word, integration, I'll just say that, you know, that's become a bad word and the reason is, a lot of us white folks had a very different idea, I think, from African-Americans I think, about what the struggle was all about and it comes out very clearly today, because I think, to African-Americans, and, you know I'm learning, the world is not all black and white, and all of the other struggles of people of color that came to center stage, really, because of this struggle in that decade, it meant freedom, and liberation whereas, to a lot of white people, unfortunately and they still haven't seen it yet, that the whole movement for de-segregation and integration meant we'll bring blacks into our world, which we will still control. (Audience jeering in agreement) I'm afraid that lesson hadn't been well enough learned yet. But, anyways, if we did it once, or if you did it one it can be done again. (audience cheering and applauding)

- Anne Braden, she's a wonderful person and it's such a pleasure to hear, and participate, and listen to her, you know there was a time when she was considered one of the most dangerous people in America. I mean, can you believe that? We're just a weird society. (laughing) Yeah, without question. Vincent isn't here, I thought that we would, we have about 15 minutes to ask a few questions to the panelists, for people who would like to make kind of, personal statements, as relates to Ella Baker in particular, or SNCC in general I know that Larry Guillot came into the room and he and Ms. Baker shared the struggles in the Mississippi Freedom Democratic Party terms of leadership, and Mike Sellwell, Connie Currie is here, and during those early birthdays of SNCC, was a major force in helping us move together, we all tried to talk Jane Stenbridge into coming here some of you don't know her, but she was the first, sort of, volunteer, I guess you could say SNCC ever had working with Ms. Baker, as Sherrod mentioned last night, I guess if there was an official first staffer it would have been Charles Sharrod, so, I think it would be kind of nice for people to make personal comments, and so forth and so on so, we'll get started giving time, Brother Macklemore?

- [Brother Macklemore] I think the pressing matter for this city, is the taxing and, I worked with Ms. Baker too, in Washington where I worked with Josh Rogg, Frank Smith and worked with them, when we did the Atlantic City Challenge in fact, I was the only Mississippi person on the staff this conference, I just want to make a couple of statements this conference reminds me of the old SNCC meetings the structure is the same, and I think it's important that we have the structure, because Macklemore was a chairman, and we called him chairman and we should. And you look at the program, all you young people here, from different

colleges and universities you look at the program, and the program reflects the old SNCC structure. There are people on the program that are on the program multiple times, as if there were not other people in SNCC doing things number of old people, as I'm looking around this room worked in Mississippi, Alabama, in Georgia who made contributions, and I want to say to the planning of the program, they did a tremendous job, a wonderful job I'm glad we're here, I'm excited about being here I wish I had brought my 15 year old son with me. So, this is great, but I just think that as we discuss this weekend, and the next several days it's important that we also remember, that a lot of us have a life beyond SNCC, that a lot of us are doing things in our communities that are very important. I've been working in Jackson, Mississippi since 1971, been involved in a variety of community activities, and I still am. I'm mentoring five young persons in my community I'm presidents of the local chapel of 100 black men I'm a mentor for life, I've been involved with all of the recent struggles in Mississippi, I'm one of the City Council in Jackson, and I'm doing a lot of things, and so I just think it does not reflect reality, although this is a SNCC reunion we're talking about Ms. Baker, you know, we all have our Ella Baker stories, who were in SNCC, and, but I think it's important that we expand our horizon and I say to young people, that as we talk about the old days, that they are very important, but also we need to talk about the future, we need to talk about what we're doing now, because there are some people at SNCC who went on to do great things, but there are some people in SNCC that's really not doing a lot of things now, but they did things then, and I think it's important, we can live off their glory for a few days, but I think it's important, for all of us in SNCC to be engaged in our community and then I just want to say, that it is important from my perspective, for us, really, to talk about where we are now, what we're going to do to attack this system of racism, now the conversations we should have in our communities about race, and about what we can do to solve problems, I think it's important that we talk about that now, because we have 40 years perspective, and then let me just say, in conclusion, I would hope, that I think, after 40 years, after a 40 year reunion, that we should have had a program, at least, that was a keepsake program. This program is a great program, but the appearance of the program should have even been better.

Woman: Where'd you get that? (audience laughing and cheering)

- I got it last time, we got a re-issue and they're hard to come by, you know? But it is very clear to me, that we don't do these kinds of things in our daily lives because we moved all the other venues, thank you very much, Ella Baker, years, a great lady, SNCC, years, a great organization, thank you! (audience applauding)

- Let me just make one little thing clear, so that we maintain a historical perspective, there are a lot of writers here in the room, for some of us, this is a reunion. But this conference is not a SNCC reunion. This conference is a conference about SNCC, and about Ella Baker, being sponsored by Shaw University and NC State, and the convenience of this conference, that Dr. Charles Payne and Dr. Moses, given within that frame of reference, comments and considerations and concerns will be respected and understood but, in some ways, as I try to make earlier in my remarks we sort of, intruded into a celebration that someone else was convening here. So, I think we should understand that.

Man: Have Dr. Payne stand,

- Oh, Dr. Payne? I think I saw, where is Dr. Payne? Dr. Moses? Dr. Moses, she's here, and the planners of the conference, are the planners of the conference here, could they stand, please?

Dr. Moses: They're all happy to do the work. (laughing)

- We can bring more of them up here.

Chuck: Oh, there's Dr. Charles Payne, he's back there.

Dr. Moses: Dr. Payne is back there, Dr. Morgan is back there, Dr. Balti Jackson is back there some place. (laughing)

Chuck: Well I think one of the things we need to do, is, let's give a round of hands for these people who've done this. (applauding)

- Where's Martha?

- Martha Norman, where are you? Martha, this is your moment to shine, and you're not here! (laughing)

- Still working.

- Still working! (chuckling) Okay, we wanted to say thank you for this wonderful conference they have convened for us we hope that a lot of stuff will come out of it, and come forward, and, you know when you see these people here you know, ask them questions, discuss with them, they are building a new intellectual platform, or, expanding an intellectual platform on our behalf Dr. Payne?

Dr. Payne: I would just like to express, The only way we had a community with so many people, with so little budget, was the wonderful dedication, and a lot of time (mumbles). (applauding)

- Thank you. As we wrap the session, is there any other comments that people would like to say about Ms. Baker? Mr. Guillot? Martha is here! Get your applause, Martha! Martha was also one of those young 17 year olds up at the time, I think she was at the University of Michigan, I was gonna give Mr. Guillot first, and then give Mr. Sellwell Go ahead, brother Mike, go ahead.

- I just wanted to move the thought to thanks, to brother Macklemore, because I have to admit, that I'm guilty as charged. I came back here, in the presence of my old SNCC comrades, and I gave way to sentimentality and nostalgia. (laughing) It was only when Macklemore got up, with his contentious Mississippi self, (laughing) that I stopped romanticizing he '60s. I remember what stick beatings was like, and I thank you my brother. (laughing and applauding)

Chuck: You have to speak loud.

- I humbly wish to dissent from both of my brothers, I am proud to be in a chapel, on campus that provides an academic arena, to one of the greatest Americans to have ever lived, Ella Baker took on Martin Luther King, in every minister in SCLC. Ella Baker was an advisor to Eleanor Roosevelt. How do I know that? She told me that. Ella Baker gave the founding speech at the the Freedom Democratic Party. When Victoria Gray, Annie Divine, and Fannie Duhema were on the floor of the house, Adam played Powell and Congress insisted that they not go on the floor of the house, and the three of them asked Ella Baker, what should we do? Should we go on the floor whilst the vote is being taken, or not? And Ella Baker looked at them in the face and said, "Y'all are pretty good at making decisions, you don't need my help there." I think that, if we are privileged to be able to come to a University, remember, there are only three corporations in the South that are promoting dissent, only three. Miles College in Alabama, that great institution in Mississippi called Tougaloo, and this one.

Man: And Rush College!

- And this one! I'm talking about the administration supporting demonstration! Let us not fall into the trap of using this thing, this great celebration of one of the greatest Americans to have ever lived, to enter into our personal schisms. We got a responsibility to the students who are here, and while I'm speaking, I want the students who came to James Forman's memorial, who came from North Carolina to Washington, D.C. And they were playing a football game that evening, are any of them here?

Man: They haven't arrived yet.

- They haven't arrived yet! I want us all to meet them, let's make this an opportunity to share experiences, let's do to the students who are here, what Ella Baker did to all of us. (applauding)

- Well, I know there are a lot of passions in the room and that's as it should be! We do have to wrap, however, as there are other sessions, Martha Prescott, our Martha, would like to deal with some housekeeping matters, and I want to, once again give a wonderful hand to our panelists, Anne Braden and Reverend Lawson. (applauding)

- I just want to make sure that everybody who's on a panel knows that your meals will be provided at the student center cafeteria, here just identify yourself as a panelist, it's also my understanding, from the hotel, that everyone who's booked in the hotel, for this conference, panelists, and people who are coming under their own auspices, is entitled to a free breakfast, Saturday and Sunday morning at the hotel, and you go to the desk to get a ticket, you have to show your room key at the desk, and they'll give you a thing, for, it's a little more than a continental breakfast, yogurt and fruit, and so forth, okay? Oh, The Sheridan. At The Sheridan Those who are staying at The Sheridan, okay? We'll take a five minute break, and then we'll assemble for the plenary on the birth of SNCC.