

Ed King

meditations  
 Gandhi's instructions to sit right before a demonstration.

Movement became a choice itself. We functioned as choice to some extent. We felt that way; the very white who supported the movement; by 1963 there are white people in Jackson who could no longer join the white church.

We called it the "confusing church." Generation issues -- personal politics of late 60's was driven by a different generation than the 5 or 10 years younger of the civil rights movement.

cease womanie minie mee;

I could say "nigger"...

coming in. Even the big brown affair, you write in Christ; race identity; you didn't have to atone for the others -- the racism -- you just joined in the movement.

Photos from Mabona Schurke Archives  
 = Mabona Schurke Archives =

||| the idea of redemptive suffering at the core of the non-violent movement.

By '63 we have Brown uprising; then in Jackson, we had the last sit-in.

||| FL could see the Washburn scene from his pay phone; sat a table the next day -- from a conservative white minister. We saw nothing but disorder.

3 days after the sit-ins, we had a woman of 500 high school tickets -- mostly.

"When you jive about the draft caps, you can run me."  
Draft Camp stories.

→ uses the struggle "against democracy" race [Luce?]

\* what gave you the sense to dissent from the prevailing ethos -- of "the closed society"

[1964 sterilization act in Mississippi: deflated]

niggers as others: blacks as major targets of "Poe vs White."

Zemke's "stations on the road to freedom."