

UNITED STATES GOVERNMENT

MEMORANDUM

TO : SAC (157-1092)

DATE: 4/13/68

FROM : SA WILLIAM H. LAWRENCE

SUBJECT: SANITATION WORKERS' STRIKE  
MEMPHIS, TENNESSEE

On the night of April 11, 1968, through the cooperation of Inspector G. P. TINES and Lt. E. H. ARKIN of the Inspectional Bureau, Memphis, Tennessee, Police Department, SAs HOWELL S. LOWE and WILLIAM H. LAWRENCE interviewed their informant who has been operating since early March, 1968, and who has infiltrated the Black Organizing Project and over-all Black Power Movement and Community on the Move for Equality Movement (COME), the Memphis Negro ministers supporting the Sanitation Strike which began February 12, 1968.

This informant who uses the code name of MAX furnished the following information which is believed will clarify previously reported information and will tend to corroborate the veracity and accuracy of information furnished by [REDACTED] (b)(7)(D)

For example, reference is made to Memphis LHM dated April 5, 1968, entitled "SANITATION WORKERS' STRIKE, MEMPHIS, TENNESSEE," therein beginning on page four MAX, according to information furnished originally by Lt. ARKIN on April 3, 1968, advised that the BOP Group which sometimes interchangeably

- ① - 157-1092
  - 1 - 157-109 (SNCC)
  - 1 - 157-166 (SCLC)
  - 1 - 170-1040 [REDACTED]
  - 1 - 100-4579 [REDACTED]
  - (7)(c) 1 - 157- [REDACTED]
  - 1 - 170-98 [REDACTED]
  - 1 - 157- [REDACTED]
  - 1 - 157-1069 [REDACTED]
  - 1 - 157-957 [REDACTED]
  - Y-7)(c) 1 - 157-1067 (INVADERS)
  - 1 - 157- [REDACTED]
- (b)(7)(c) 1 - 157- [REDACTED]
  - 1 - 157-1111 [REDACTED]
  - 1 - 157- [REDACTED]
  - 1 - 157- [REDACTED]
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uses the name INVADERS, held a meeting on the evening of April 2, 1968, at the Lorraine Motel, 406 Mulberry, Memphis, and that among those present were JOHN BURRELL SMITH, CHARLES CABBAGE, CHARLES BALLARD, EDWINA HARRELL, and that Southern Christian Leadership Conference (SCLC) staff members Rev. JAMES ORANGE was also present as was an alleged Reverend (First Name Unknown) CARNES or CORNIOUS allegedly of Cario, Illinois, who claimed he was connected with the National Council of Churches, and also to be connected with a Black Liberation Front that CARNES or CORNIOUS claimed he had been sent to Memphis by the Black Liberation Front as an observer and that he pledged money of an unspecified amount for the BOP Group if they would "keep the pressure on the white man." CARNES told those present, "You have to burn his store and virtually have to burn him before you can bring him around." He was referring to the white man. CARNES or CORNIOUS, according to MAX, claimed that the National Council of Churches has some two million dollars to dispense in at least five cities of the United States which have either had serious racial trouble or which may have serious racial trouble and that they place red stars beside the names of the prospective cities and that currently Memphis has a red star behind its name.

Also, on April 3, 1968, ARKIN reported that MAX had told him that Reverend ORANGE stated he would be willing to work with black power group and that BOP should cooperate with Rev. CARNES.

ORANGE pledged his support and in the interim since CARNES stated that the earliest he could obtain any funds for BOP would be April 15, 1968, ORANGE indicated he might help them temporarily.

At this meeting, according to ARKIN, MAX reported that JOHN B. SMITH stated that the BOP had to have money and that CHARLES CABBAGE had stated that BOP wants to set up a black co-op to sell various goods including black literature

and to teach black history. On night of April 11, 1968, MAX described CARNES or CORNIOUS as male Negro; 6' tall; 185 pounds; reasonably light complexion; semi-Afro haircut; and described him as being about 28 years of age and he indicated that CARNES was to come back to Memphis on or about April 15, 1968.

In this connection please note that on April 3, 1968, [redacted] independently advised SAs LOWE and [redacted] (b)(7)(D) LAWRENCE that quite a few rough-talking black militants have been hanging around the Clayborn Temple, the headquarters of COME, and that on April 2, 1968, an individual identified himself as THEODORE MANUEL, JR.; 5'10"; male Negro; medium brown complexion; claiming to have recently been in Detroit, Michigan, bragged that he had engaged in violence during the March 28, 1968, march led by KING, that he had been injured, that he appeared to be about 33 years of age. It was reported on page 15 that MANUEL apparently is identical with THEODORE MANUEL of 949-D MOSBY who was treated at St. Joseph Hospital for abrasions to his head and injuries of left elbow on March 28, 1968. He further noted that on April 3, 1968, [redacted] stated that another militant hanging (b)(7)(D) around Claborn Temple was WILLIE JAMES KIMP, male Negro, 23 years of age, 1015 Palermo, who claimed to be a former Blackstone Ranger in Memphis, Tennessee, and who has been arrested several times during the strike on charges of disorderly conduct and general obstructive tactics. [redacted] also stated that on April 2, (b)(7)(D) 1968, another individual turned up at the church claiming to have Black Power connections and was recalled by [redacted] as stating (b)(7)(D) that his name was JAKE or JACK CONNOR, male Negro, about 27 or 28 years of age, about 5'10", heavy set, weight 180 to 190 pounds with a broad chest and a heavy head of hair worn in a semi-Afro hair style. This individual had medium brown skin with a small thin beard and thin mustache and carried a brown briefcase, wore Khaki pants and wore Delta ankle length boots. He indicated he had been in Memphis about two or three days and had been invited in, but did not say who had invited him, but stated he was to contact JOHN BURRELL SMITH, who was supposed to be driving a blue Mustang. Upon hearing this KIMP told JAKE or JACK CONNER that it not generally known but that

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JOHN B. SMITH was temporarily staying at the Lorraine Motel, at which point a male Negro preacher, age 38-40, name not known, told CONNOR if he would wait he would take him to the Lorraine Hotel to contact SMITH.

It now appears circumstantially that CONNOR, mentioned by [redacted] and CARNES, mentioned by MAX, are identical, (b)(7)(D) it being noted that CARNES did show up at the Lorraine Motel with the BOP group later on April 2, 1968.

In connection with the April 5, 1968, LHM, leads were set out for the Springfield Division at Cairo, Illinois, and for the Milwaukee Division at Milwaukee, Wisconsin, to attempt to identify CARNES, CORNIOUS, or CONNOR. Furthermore, information furnished by MAX on the night of April 11, 1968, tended to indicate the veracity of [redacted] information because it is noted (b)(7)(D) [redacted] has mentioned THEODORE MANUEL and also [redacted] (b)(3), (b)(7)(D) independently mentioned MANUEL as being a Black Power advocate and potential troublemaker. On April 11, 1968, MAX stated that THEODORE MANUEL is most militant, has been hanging around the Clayborn Temple, and has also been using the name THEODORE DX and the name EMANUEL JACKSON. Furthermore, MAX stated WILLIE KIMP has told him he had been with the Blackstone Rangers in Chicago, Illinois, and he had a card reflecting his membership therein when he was arrested recently by the Memphis Police Department (this too would tend to corroborate the information furnished by [redacted] (b)(7)(D)

In addition, when MAX was asked for the identities of any other young Negroes who may be involved in the militant movement who have been hanging around Clayborn Temple and the COME activity, he independently volunteered there is a young male Negro, reasonably light skinned, with a virtually shaven head, about 27 years of age, medium height, and weight, known as ROOSEVELT (LNU), who is a shoe salesman and who was a marshal in the April 8, 1968, memorial march for Dr. MARTIN LUTHER KING, JR.

MAX stated that recently ROOSEVELT had given his name, telephone number and address to ORE MC KENZIE, self-admitted organizer for the Invaders or BOP movement (This further tends to corroborate information furnished by [redacted] (b)(7)(D)

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MAX further stated that of the SCLC people, Rev. JAMES OWENS seems to spend most of his time with the young militant black element in Memphis. At the Clayborn Temple, representing COME, Rev. HAROLD MIDDLEBROOK seems to spend more time with the young people, and despite some of MIDDLEBROOK's published intemperate statements, MAX has come to the considered conclusion MIDDLEBROOK actually despises that faction and has, on several occasions, warned them not to engage in any violence and has warned his followers not to engage in any violence. He stated that MIDDLEBROOK seems somewhat jealous that CABBAGE and JOHN SMITH and their group are trying to steal followers from MIDDLEBROOK. MAX has further gained the impression that the COME and church-related groups merely took in CABBAGE, SMITH and the BOP group as a "united front effort" particularly aimed toward "keeping them in line" during the series of marches and demonstrations in Memphis in connection with the sanitation workers' strike.

MAX stated that Rev. JAMES M. LAWSON, JR., Pastor, Centenary Methodist Church, had originally been the main liaison between COME and the BOP group but they did not like LAWSON and then tried to develop Dr. H. RALPH JACKSON, Head of the Minimum Salary Division of the AME Church as their contact.

With regard to Rev. EZEKIEL BELL, Pastor, Parkway Gardens Presbyterian Church, MAX stated that while BELL has made some rather intemperate, militant, public statements and is quite fiery in his attitude, he is not closely aligned with the BOP or military Negro youth group in Memphis, to his knowledge. MAX recalled that on the morning of March 28, 1968, when the original violence broke out in Memphis during the first march led by Dr. MARTIN LUTHER KING, JR., he could not testify that JOHN B. SMITH, CHARLES CABBAGE, or any other BOP members engaged in any violence; that, actually they hung back at the church after the march and they had helped in giving out some of the placards which were carried on 2-foot length pine sticks, maybe 1½ by 1½ inches in diameter, but he did specifically recall JOHN B. SMITH went into Clayborn Temple prior to the start of the march, which started about 11:00 a.m., got ahold of the microphone in the public address system, and blurted out in loud terms which could be heard throughout the church, with many youths being present, that the march leaders headed by COME did not know what they were doing and if they really wanted to fight then they should be prepared to dig foxholes and fight like soldiers in a war, or words to this effect.

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MAX also recalled that RONALD LEWIS IVY, Memphis State University senior, was present at the BOP meeting in the Lorraine Motel on April 3, 1968.

MAX added that he gained the impression that BOP is actually the political overseer of the Black Power movement in Memphis and the Invaders is a symbolic name which would personify the "action group" or possible para-military structure of BOP and its current organizer is OREE MC KENZIE, apparently a recent high school graduate. He stated that after talking with MC KENZIE, he recently was told by MC KENZIE he was being taken into the Invaders-BOP group.

He understands from talking to MC KENZIE that MC KENZIE and some of his associates go to different high schools in Memphis in an effort to recruit but there are no meetings as such of this loose group known as Invaders, and he conjectured that if someone wanted to have a meeting they would probably not have more than two or three people present.

He recalled that another controversial young individual, MURRAY AUSTIN ERVIN, a member of the present student body, North Side High School, actually is a follower of Rev. HAROLD MIDDLEBROOK and has recently made statements indicating he is opposed to the BOP group.

He said ERVIN has stated the BOP group is trying to steal his and MIDDLEBROOK's followers and MURRAY does want to start a youth movement but claims he wants to keep it on a nonviolent level and wants to work it through the COME group.

With regard to CALVIN LEROY TAYLOR, copy boy, Memphis Commercial Appeal Newspaper, MAX stated he first saw CALVIN on April 8, 1968, prior to the mass memorial march for Dr. KING and that JOHN HENRY FERGUSON, who is not in the BOP group but who hangs around with MIDDLEBROOK and who has been arrested on several occasions for disorderly conduct in connection with the strike, borrowed the amulet or tikel, an ornament of Afro origin worn by MAX and the other members of the BOP group, in order that FERGUSON could wear it as a parade marshal because CALVIN TAYLOR was later going to do a picture story concerning FERGUSON. CALVIN very definitely indicated in his brief conversation with MAX that he was in sympathy with the Black Power movement.

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With regard to JAMES BEVEL, MAX has seen him on two or three occasions and stated BEVEL is very militant in his talks with Negro youths. He derides the white man but basically, in the final analysis, he seems more devoted to the nonviolent philosophy enunciated by Dr. KING. BEVEL, he feels, would like to be militant and revolutionary but he has to go along with SCLC in order to remain on their staff and BEVEL did make one statement that the black man should not be prepared to fight physically until he has the equipment with which to do so because he used the illustration that right now for the black man to fight the white man it would be like trying to fight an armored tank with only a stick.

He stated there was a red-headed young white male who was hanging around Memphis April 6, 1968, who, he later heard, was giving out quotations of MAO TSE TUNG, Chinese Communist leader, and someone recently told him that Rev. MALCOLM B. BLACKBURN, Pastor, Clayborn Temple, had given this young man money with which to return to New York. He stated he would attempt to run this down further.

He stated it very definitely appears that SCLC would send additional people back into Memphis in connection with the over-all Negro situation but he knows of no specifics.