NPS Form 10-900

OMB No. 1024-0018

RECEIVED 2280
DEC - 5 2014
NAT. REGISTER OF HISTORIC PLACES
NATIONAL PARK SERVICE

1174

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, How to Complete the National Register of Historic Places Registration Form. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Historic Name: Hicks, Robert "Bob", House
Other Names/Site Number: N/A
Name of related multiple property listing: N/A

2. Location

Street & Number: 924 East Robert "Bob" Hicks St
City or town: Bogalusa State: LA County: Washington
Not for Publication: ☐ Vicinity: ☐

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this ☒ nomination ☐ request for determination of eligibility meets, meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property ☒ meets ☐ does not meet the National Register Criteria.

I recommend that this property be considered significant at the following level(s) of significance:
☐ national ☐ state ☒ local

Applicable National Register Criteria: ☒ A ☒ B ☐ C ☐ D

Pam Breaux 12/1/14

Signature of certifying official/Title: Pam Breaux, State Historic Preservation Officer **Date**

Louisiana Department of Culture, Recreation, and Tourism

State or Federal agency/bureau or Tribal Government

In my opinion, the property ☐ meets ☐ does not meet the National Register criteria.

Signature of commenting official: **Date**

Title: **State or Federal agency/bureau or Tribal Government**

4. National Park Certification

I hereby certify that the property is:

✓ entered in the National Register
___ determined eligible for the National Register
___ determined not eligible for the National Register
___ removed from the National Register
___ other, explain:

1.20.2015

Signature of the Keeper **Date of Action**

5. Classification

Ownership of Property (Check as many boxes as apply.)

x	Private
	Public – Local
	Public – State
	Public – Federal

Category of Property (Check only **one** box.)

x	Building(s)
	District
	Site
	Structure
	object

Number of Resources within Property (Do not include previously listed resources in the count)

Contributing	Non-contributing	
2		Buildings
		Sites
		Structures
		Objects
2	0	Total

Number of contributing resources previously listed in the National Register: 0

6. Function or Use

Historic Functions (Enter categories from instructions.): Domestic: Single Dwelling

Current Functions (Enter categories from instructions.): Vacant/Not in Use

7. Description

Architectural Classification (Enter categories from instructions.): No Style

Materials: (enter categories from instructions.)
foundation: Concrete blocks
walls: Wood Siding
roof: Asphalt Shingles
other:

Narrative Description
(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with **a summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

The Robert "Bob" Hicks House is located in Bogalusa, Washington Parish, Louisiana, in a town that has historically been centered on a large mill and today is centered around a paper mill. Divided into roughly four quadrants by the central mill and main thoroughfares, the Hicks House is located in southeastern Bogalusa just off South Columbia Street in a residential area. This area was originally designed and planned for African Americans of Bogalusa. Designed in a simple transitional style between the bungalows of the 1930s and 1940s and the ranch houses of the 1950s and constructed in the first half of the 1950s, the Hicks House is a one story building clad in wood weatherboards and is set on concrete piers and measures 1590 square feet. Also on the same property is an early 20th century mill house that is considered contributing for the purposes of this nomination as it was also used during the civil rights movement for various activities and purposes. The property retains many of its original features from the 1950s including two over two horizontal wood windows, wood siding, a third width front porch, and a carport. The interior of the property has been damaged some by vandalism, but still retains its original floor plan and many original features including a fireplace and mantel. It is easily recognizable to the Hicks family members and to any of the individuals who participated and were actively involved in the Bogalusa Civil Rights Movement during the late 1960s, retains its historic integrity on both the interior and exterior, and remains eligible for listing on the National Register.

Narrative Description

Prior to building the house at 924 East Ninth St (renamed in honor of Robert Hicks on August 28, 2010, four months after he passed away), the Hicks family lived in a three room mill house built in 1906 by the Great Southern Lumber Company. When the company, Crown Zellerbach, sold the houses, Mr. Hicks bought four houses and placed them on the land he purchased on East Ninth Street. They resided in one of the houses until their new family home was finished in the early 1950s. The 1906 mill house still sits on the property today while the other mill houses were demolished. For the purposes of this nomination, the 1906 mill house is considered contributing because it was tied to the contributions made by Robert Hicks to the Civil Rights Movement, particularly for its use as a safe house for the Hicks family and the civil rights workers and as a secondary command center.

Today, the Hicks House sits in a quiet residential neighborhood consisting of homes in similar age to the nominated resource as well as a newer federally funded housing development across the street from the Hicks House. Prior to 1950, Robert Hicks, his wife, Valeria, their 5 children: Charles, Barbara, Robert, Gregory, and Valeria, lived in a 3 room "Mill House" on Ave W. in Bogalusa, La. There were mill houses built for whites and blacks by the Great Southern Lumber Company in 1908. These houses were for employees who worked in the paper mill. The houses for the blacks were in all black neighborhoods and built smaller than those in the white neighborhoods, with no running water, bathrooms, or fireplaces inside.

The Mill House

The majority of Bogalusa's black population had lived in "mill quarters" in northwest Bogalusa including the Hicks family. White mill workers lived west of the mill and black workers lived east of the mill, as Great Southern Lumber Company kept everything strictly segregated. Even within the "mill quarters" homes were assigned based on income with three room houses going to the black middle class and two room houses for the black lower class. The Hicks family had lived on Avenue W prior to 1950. Neighbors of the Hicks' included Pullman porters, who were considered to have the best paying jobs for blacks. A few streets over, on Avenue Q is where cooks, maids, and chauffeurs lived - these jobs were considered lower than the Pullman jobs, but higher than those of the mill workers.[1] Barbara Hicks-Collins, Mr. Hicks' oldest daughter, remembers living in the Avenue W mill house with no plumbing, sewer, or septic system. A small wooden outhouse, with a pit toilet, stood behind the house as a far enough distance to minimize smell.

In the early 1950s, Robert Hicks purchased the land on East 9th Street and had a different mill house moved to the property (see Photo 8). The Hicks family then moved into that mill house. Hicks moved two more mill houses onto the property at a later date, but they were torn down[2]. In the process of moving the current mill house, the front porch was removed and a new front porch (the existing one) was constructed on site. The original wooden back porch is intact.

The exterior of the mill house is clad in original wood siding and has a tin roof. The house sits on concrete piers. The front porch, added once the house was moved to East 9th St, consists of a concrete pad with a low wooden wall and screening above. Inside the porch are three steps leading into the house. The façade has no windows, only a central door. The right (western) elevation has three windows and a small shed roof at the back covering a bathroom addition, made after the Hicks family moved to their new home across the lot. The windows have all been replaced, but the window openings have not been altered in size. The rear elevation features the bathroom addition, built in the 1950s and clad in wood siding to match. The bathroom addition takes up about 2/3 of the rear porch. The rest of the porch is the original wood flooring and has a door leading into the rear of the house. The left (eastern) elevation mirrors the western elevation.

The interior of the mill house features three rooms arranged in a row – "shotgun" style, which is a typical style found throughout Louisiana. The only alteration to this plan is the addition of the bathroom, a necessity, added in the early 1950s. The interior still has original wood plank ceilings and the original wood floors are in place, but have been covered with tile in recent years. All of the changes made to the house occurred at or around the time of the period of significance for the property as a whole.

[1] Ginn, Willie E. "*Bogalusa: The Magic City."* Authorhouse, 2004, pg. 135.

[2] Valeria Hicks. Personal interview. November 2013.

In the early 50s, Hicks contracted with Jim Walters Housing Company to build the house that is currently being nominated for National Register of Historical Sites. The Jim Walter homes were "shell" homes meaning that the company would build and complete the outside so that the house was water tight, then allow the customer to finish the inside with their own labor. Robert Hicks, his wife, and men who worked with him at the local paper mill and members of his church, helped to finish the inside with free labor.

General Description

The Hicks House is a simply styled house designed with traditional materials and includes details from both earlier bungalows as well as the ranch house, which was popular at the time of its construction. It retains all of its original windows, original wide wood siding, original front door with jalousie window, and the original floor plan. There have been minor cosmetic updates to the kitchen and some elements have been removed from the house because of vandals as well as by the family for safekeeping.

Façade (see Photo 1)

The façade is made up of a front porch that is about 1/3 of the width of the house and is located on the far left of the façade. Originally, it had a decorative block wall of sorts around the edges of the porch. The blocks were the same as those that were used for the front steps. There is one window that overlooks the porch and the main entry is off the front porch. A central projection with a front facing gable houses a large picture window flanked by two operable sash windows. To the right of this projection is another window (the dining room). To the right of the window is an original carport that was filled in shortly after the home was built. Hicks' daughter, Barbara, remembers that it was already filled in by the 1960s and was used as a den for the family. This is the only room with windows that differ from the two over two horizontal wood sash windows (see Photos 19 and 20). They are paired aluminum two over two horizontal sash windows. Finishing out the façade is the carport that was added on when the original carport was filled in.

East Elevation (see Photo 3)

The east elevation of the house is very simply detailed and features two windows, one for each of the bedrooms. There is a louvered gable vent as well. The roofline on this elevation is a side gable.

Rear (South) Elevation (see Photo 4)

The rear elevation features the carport at the far left, the laundry room with one small window, a rear porch with entry directly into the kitchen, a small window above the sink, and four more windows to finish out the elevation. The window second from the right is slightly smaller than the others as it is a bathroom window. The roof extends over the rear porch and laundry room.

West Elevation (see Photos 5 and 6)

The west elevation is mostly made up of the carport, which is supported by three simple round metal columns. There is an entry door off of the carport that leads into the den area. There is also an entry door that leads directly into the laundry room off the back of the house. The roof over the carport is a side gable.

Interior

Generally, the interior is devoid of detail. The door frames and moldings have been removed for safekeeping in other parts of the house and at other locations. Unfortunately, the Hicks House has been subject to vandalism lately as the house is currently vacant. There are metal panels on most of the exterior windows to protect the house from vandals. The original wood floors are found throughout

the house as well as the tile floors in the dining room, kitchen, breakfast room, bathroom, and den. The original doors are also still on the inside and most have been painted recently. The majority of the interior was recently all painted white (originally, the girls' room was pink and the boys' room was blue).

Upon entering the house, there is a small hallway (see Photo 12) that provides access to the private bedrooms to the left and rear and the public spaces to the right. The parents' bedroom, to the immediate left features a window on each of the outside walls and a closet on the northwest wall (see Photos 10 and 11). Returning to the hallway and heading south towards the bathroom, there is a secondary hallway that provides access to the other two bedrooms and the bathroom (see Photos 25, 26, and 27). The girls' bedroom, where both Hicks daughters slept and where CORE and other civil rights workers stayed, is located to the left. Like the parents' bedroom, the girls' bedroom also has one window on each of the outside walls. There is a closet on the northwest wall as well.

In the hallway, there is a small linen closet on the left and next to that is the bathroom. This is the only room that Hicks' children describe as a place where you could be completely alone and have true privacy during the late 1960s. There is a second linen closet inside the bathroom on the northwest wall. Following the hall to the west is the boys' bedroom (see Photos 23 and 24). This room was shared by the three Hicks boys. There are two windows on the outside wall of the bedroom as well as a closet on the southeast wall of the bedroom. A door directly across the room from the door to the hallway leads into the kitchen.

The kitchen (see Photo 22) was simply detailed and featured a sink along the rear wall and a small counter. The stove and oven were on the northern wall. A doorway on the western wall leads into the breakfast room. A second door on the northern wall leads into the dining room. A third door on the rear wall leads to the small back porch. Heading west into the breakfast room, which was used as a meeting room for both the executive board members of the Bogalusa Civic and Voters' League and the Deacons for Defense, there are doorways on both the northern and southern walls. The southern wall is where the Deacons' communication radio base station was located. The one on the southern wall leads into the laundry room. The door on the northern wall leads into the den, which was the original carport, but was enclosed shortly after the house was built.

Two steps lead down into the den (see Photos 18 and 20). The den is simply detailed and has a storage closet along the rear wall and a door on the northern wall that leads to the carport. This room was another sleeping area for civil rights workers and used nightly for Deacons guarding the Hicks House.

Heading back through the breakfast room and kitchen is located perhaps two of the most important spaces in the house – the dining room and the living room. These two spaces, along with the breakfast room, were used for many meetings as well as being the locations of significant events, including the night of February 1st, of the Bogalusa civil rights movement. The dining room features a black and white tile floor and has a wide doorway between it and the living room (see Photo 13). There is a single window on the northern wall of the dining room looking towards the street.

The living room has a large picture window facing the street (see Photo 15) and a fireplace along the southern wall. The original mantel has been removed (and is still in the room) after the fireplace itself (see Photo 14) was damaged by vandals.

Mitigation of Integrity

The main changes that have occurred at the Hicks House include damage done by vandals, removal of door casing and molding by the owners for safekeeping from vandals (and stored on site), and repainting of the interior. There have been no major changes to the property since the period of significance. An original carport was enclosed for use as a den, but this was already in place by the period of significance. Overall though, the Hicks House retains integrity of location, setting, design, materials, workmanship, feeling, and association. Any member of the Hicks family as well as the numerous local, state, and national civil rights workers who stayed or worked at the Hicks House would easily recognize the house, both on the interior and the exterior. Because of its high degree of integrity, the Hicks House remains eligible for listing on the National Register of Historic Places.

8. Statement of Significance

Applicable National Register Criteria (Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

X	**A**	Property is associated with events that have made a significant contribution to the broad patterns of our history.
X	**B**	Property is associated with the lives of persons significant in our past.
	C	Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
	D	Property has yielded, or is likely to yield, information important in prehistory or history

Criteria Considerations:

	A	Owned by a religious institution or used for religious purposes
	B	Removed from its original location
	C	A birthplace or grave
	D	A cemetery
	E	A reconstructed building, object, or structure
	F	A commemorative property
x	**G**	Less than 50 years old or achieving significance within the past 50 years

Areas of Significance (Enter categories from instructions): Ethnic Heritage: Black

Period of Significance: 1965-1969

Significant Dates: February 1, 1965

Significant Person (Complete only if Criterion B is marked above): Hicks, Robert “Bob”

Cultural Affiliation (only if criterion D is marked above): N/A

Architect/Builder (last name, first name): N/A

Period of Significance (justification): The period of significance for the Hicks House is 1965-1969 to reflect the years that Robert Hicks made his major contributions to the civil rights movement in Bogalusa, which began with his appointment to the BCVL leadership in 1965 and ended in 1969 with his last major legal battle for school desegregation.

Criteria Considerations (explanation, if necessary): The Hicks House falls under criteria consideration G as it has achieved its significance in the last 50 years (1965-1969). The events that occurred at this house during the Bogalusa civil rights movement as well as its association with Robert Hicks during the civil rights movement help to illustrate the exceptional local significance of this property.

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The Robert "Bob" Hicks House is locally significant under Criteria A and B, in the area of Ethnic Heritage: Black, for its role during the Civil Rights Movement in Bogalusa and for its association with Robert "Bob" Hicks, a prominent Civil Rights leader in Bogalusa who was known and acknowledged on a local, state, and national level. The period of significance for the house is 1965-1969 to reflect the years that the major contributions to the Bogalusa Civil Rights Movement occurred. The house not only served as a gathering place for Civil Rights activists, but it also served as the headquarters for the Bogalusa Deacons of Defense Chapter and the executive board members of the Bogalusa Civic and Voters League, which Adam Fairclough cites as "perhaps the most dynamic local movement in the entire South."[3] The house is a vital reminder of the Civil Rights Movement in Bogalusa and listing the property on the National Register will chronicle an important chapter in history and will pay homage to the brave people who fought to make better lives a possibility.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Criterion A: Ethnic Heritage, Black

The Hicks House served several different capacities during the years 1965-1969 within the civil rights movement in Bogalusa including:

- **A local headquarters for CORE in Bogalusa in Washington Parish**: field directors, civil rights workers, and national leaders of CORE conducted day to day operations and official business in the Hicks' dining room
- **Safe haven and shelter**: not only serving as a safe haven for civil rights workers, but also for locals who may have been targeted by the Ku Klux Klan (The Klan). Additionally, the only available hotel and motel accommodations were segregated, as they always had been, and were owned by whites. Such accommodations were not safe for black or white civil rights workers or guests visiting Bogalusa for lengthy periods of time. Because of fear of attacks on the workers by the Klan, the Robert Hicks House was made available and became known as the "Civil Rights House", the Civil Rights Headquarters" and a "Safe-Haven House."
- **Civil rights lawyers' office**: CORE lawyers as well as lawyers associated with the Federal government used the Hicks house as their local office in order to gather evidence and statements related to the law suits filed on behalf of civil rights lawyers including Hicks v. Crown Zellerbach, Hicks v. Knight, and Hicks v. Weaver and the US Department of Housing and Urban Development

[3] Adam Fairclough, "*Race and Democracy: The Civil Rights Struggle in Louisiana, 1915-1972.*"Chapel Hill, NC: University of North Carolina Press, 2004, pg xx.

- **Medical triage emergency station**: As blacks were denied service at the local state hospital (as were white civil rights workers volunteering with the locals), they were brought to the Hicks house for an evaluation if they were injured following picketing, marches, or attacks from the Klan. Some could be treated there while others were taken out of town for medical attention.
- **Community hub for civil rights work**: The Hicks house was open 24/7 for members of the community to call and/or come in to discuss and share information regarding civil or human rights violations in their homes, neighborhoods, or places of employment. Sometimes, these sessions were recorded and they were always documented. All of these files, along with all of Mr. Hicks other work, was kept in the laundry room of the house as an archives of sorts. Unfortunately, this was damaged in a small house fire in the laundry room in the 1990s and any further documentation was officially destroyed when the Hicks family home (they moved to a new home in the 1980s but retained ownership of the original home) caught fire and was completely destroyed in 2007. The cause of the fire was undetermined with no investigation.
- **General meeting space**: the Bogalusa Civic and Voters League (BCVL or the League) regularly held meetings at the Hicks House. Any other meetings related to the civil rights work was either held at the Hicks House, the Black Union Hall, or Gayle Jenkins' house. The Greater Ebenezer Baptist Church was used for larger gatherings such as when James Farmer or Dick Gregory were in town. The Greater Ebenezer Church still stands and was recently selected to be part of the Louisiana African American Heritage Trail. The union hall where the BCVL met was located at Sullivan Drive and 7th St, but was torn down.

In addition to the main Hicks House, the neighboring mill house, owned by Hicks and lived in by his wife's aunt, Fannie Payton, also served some of these same purposes including a safe haven and shelter, a secondary meeting space and triage station, and a call center for activating the local, state, and national civil rights networks. Fannie's phone at the mill house not only served as a backup phone for the Hicks family as well as a second phone for the movement. The mill house also served as a second home for the Hicks children, particularly with the influx of visitors to their family's home. They were often shuttled over to the mill house to do homework, use the phone (so as not to tie up the phone line at the Hicks House), for meals, and as a place to stay when the Hicks House was full of overnight guests. Not only was Fannie a close family member who could help take care of the Hicks children so that Mr. and Mrs. Hicks could attend meetings, court, or rallies, but she was also an integral part of the Bogalusa civil rights movement. The mill house and Fannie helped to give the Hicks children some sense of normality in a turbulent world as well as providing a safe haven for Civil Rights Workers and the Deacons for Defense and Justice.

The following significance statement will discuss the civil rights movement in Louisiana and more particularly, the uniqueness of the movement in Bogalusa. Through this discussion, the significance of Robert Hicks, his family, and his family home will be examined. Because of its dynamic use as well as being the location of several important events during the Bogalusa civil rights movement including the founding of the Deacons of Defense chapter, the house is of exceptional significance both for its association with Robert "Bob" Hicks and the ethnic heritage of Bogalusa's black population. Mr. Hicks' determination and hard work, along with his colleagues in the League and the Deacons of Defense, helped topple de jure and de facto racial segregation ending "separate but unequal" practices and significantly impacted the future of Bogalusa.

The Civil Rights Movement in Louisiana in Brief

To understand the significance of the Hicks House and its connection and association to the Civil Rights Movement, one must revisit the historical background of the Civil Rights Movement in the country as a whole as well as within the state of Louisiana.

The genuine reform impulse of Reconstruction was the "first" civil rights movement, as the victorious North attempted to create the conditions whereby African Americans could freely and fully participate in this country as citizens. It was a noble experiment in bi-racial harmony, and, had it succeeded, there probably would have been no need for a "second" civil rights movement. With the end of Reconstruction in 1877, the Federal troops that had been in Louisiana since 1865 now left, leaving African Americans in a state that was set on redeeming the state from the changes of Reconstruction and racial equality. While circumstances in northern Louisiana forced many African Americans to leave the state, the conditions in southern Louisiana were not quite as bad yet. There was certainly plenty of violence, including voter intimidation, and with a new state constitution in 1868, separate facilities and schools were permitted. 22 years later, in 1890, the state legislature passed a law requiring separate accommodations for black and whites on railroad cars. This law came just before the landmark case in 1896 known as *Plessy v. Ferguson.*[4]

In 1896 The U. S. Supreme Court upheld legal segregation in the landmark case *Plessy vs. Ferguson,* a test case originating in New Orleans, Louisiana: 59.60 miles from Bogalusa. Homer Plessy, a light skinned man, boarded a white railroad car in 1892. He was arrested and his arrest was protested as a violation of his 13th and 14th amendment rights. The case went all the way to the Supreme Court, which ruled that the state had not violated his rights. In the meantime, the state of Louisiana passed a law in 1894 requiring separate accommodations in railroad depots as well.[5] The ruling that segregation was constitutional as long as both races were provided equal facilities created the "separate but equal" doctrine.

In Bogalusa, as was the case in other parts of America, the "equal" part of the doctrine was not practiced, but clearly understood by Blacks and demonstrated by Whites, including Bogalusa's Founding Fathers, that equality was not to be practiced for people of color. "Unequal" practice was the law of the land and was enforced by the educational systems, governmental and political authorities, economical sources including Crown Zellerbach, the economic power source of the city. The city's health and medical systems, housing systems, recreational and public accommodations joined in this unconstitutional practice of treating Blacks as second class American citizens.

The 1898 state constitution placed further restrictions on African Americans as it throttled their right to vote as well as requiring separate schools for white and blacks. This led to a sharp decline in the number of registered African American voters. Further restrictive laws and bills were passed in the years to come further separating whites and blacks in all aspects of life.[6]

Civil rights and labor concerns went hand in hand during the early years of the Civil Rights Movement of the 20th century. This was clearly seen in cities across Louisiana, including Bogalusa, which was founded as a lumber town in 1906 by the Great Southern Lumber Company. Bogalusa is derived from the Indian named creek, "Bogue Lusa", which flows through the city, meaning smoky or dark waters. The town was designed as a model lumber town and was strictly segregated.[7]

---

[4] Blokker, Laura E. "The African American Experience in Louisiana." *Louisiana Division of Historic Preservation*. N.d. Web. 4 September 2014, pg 37-38.
[5] Ibid.
[6] Ibid, pg 38.
[7] Ibid, pg 41.

By 1938, the timber industry in Bogalusa had died out and the main industry switched to paper mills. In 1955, the mills were purchased by Crown Zellerbach, which manufactured paper, boxes, and paper bags. At this time in Bogalusa's history and just after the Civil Rights Act was passed in 1964, there was an extremely strong and aggressive Ku Klux Klan chapter in the city. It was in this setting that the Civil Rights Movement in Bogalusa truly began.

The Civil Rights Movement in Bogalusa 1964-1971

Dubbed by one reporter "Klan Town USA," the paper mill town of Bogalusa was indeed a challenging (and life-threatening) place to hold civil rights demonstrations[8]. It is not surprising that notable violence occurred in and around the city. The Bogalusa movement is known for its militancy, including a legendary chapter of the Deacons for Defense and Justice. (Formed in the North Louisiana town of Jonesboro, this was an organization of black men armed in self-defense – to protect blacks from white violence).

Prior to 1964, life in Bogalusa, as described previously, was strictly segregated. Additionally, there were very few civil rights activities going on or that achieved success prior to then. For an idea of the violence that had already been done to the blacks in Bogalusa, one only needs to look at three events that occurred in 1903, 1919, and 1935.

In 1903, a black man was suspected of murdering a white woman. His punishment was to be tied to a tree and burned. Following his murder, the killers then interrupted a church meeting where they killed fifteen more black people.[9] Sixteen years later, white and black workers at Great Southern tried to form a biracial union by marching down the main street of town – a black man with two white union men protecting him. This action alone resulted in company gunmen and other racist whites to create the Self-Preservation and Loyalty League. They then assaulted union members and their property and in the end, killed four union leaders.[10] In 1935, Jerome Wilson was jailed for a shooting that happened on his family farm where his brother and a parish deputy were killed. While he awaited trial, he was dragged from the jail and lynched. The cause for the shooting, according to an elderly black man in the community, was "'cause them boys cussed that white man."[11] At the time, fear of white reprisal was evident as no other black people came to Wilson's rescue. It would be 10 years later before any real civil rights activities were attempted.

In 1950, black people made an effort to register to vote, but failed.[12] No changes were made even after the passage of the 1954 Brown v. Board of Education. Following the ban of the NAACP by the state of Louisiana, the Bogalusa Civic and Voters League (BCVL or The League) was created in 1956. The BCVL would be responsible for organizing the civil rights movement in Bogalusa, but would not make any significant progress until the mid-1960s.

Bogalusa in 1960

In an article written by Carl Hufbauer in February of 1965, a fairly clear picture of life in Bogalusa and Washington Parish is painted with the use of some telling statistics of black and white residents. For

[8] "Confronting the Klan in Bogalusa with Nonviolence & Self Defense (Jan-July)." *Civil Rights Movement Veterans.* crmverts.org. n.d. Web. 1 July 2014.
[9] Fairclough, pg 347.
[10] "Confronting the Klan."
[11] Fairclough, pg. 129.
[12] Rickey Hill. "The Bogalusa movement: self-defense and black power in the civil rights struggle." *The Free Library*. 2011. The Black Scholar. Web. 3 September 2014.

every 100 black women, there were only 74 black men. This helps to show how more black men had left Washington Parish as there were likely more job opportunities for them elsewhere. For whites, there were 94 men for every 100 women. 3 out of 5 blacks had not gotten above a 6th grade education while only 1 out of 5 whites hadn't. 23% of black houses were sound and had plumbing in 1960. 32% of all black houses were considered dilapidated. For white houses, 57% were sound and had plumbing while only 5% were dilapidated. All medical professionals in Bogalusa were white and only treated blacks at their discretion, after serving whites. This fact would become an important factor in the Hicks House becoming a triage center during 1965 to help treat injured black and white civil rights workers. The median family income in 1960 for blacks was $2231 and for whites was $5000 and up. The main source of employment for black women in Washington Parish was domestic service while white women also had opportunities as sales clerks and secretaries. Crown Zellerbach hired white women as secretaries, but employed no black women. Finally, almost all of the parish's white population was registered to vote. Of the 7000 blacks in Washington Parish, only 1/5 of them were registered to vote in 1960.[13] These facts clearly show that "separate but equal" was not in effect in Bogalusa and Washington Parish.

The "separate but equal" ruling set the stage for the rampant racial discrimination that followed in the Deep South. African Americans responded in a variety of ways. The significant gains of the civil rights movement were won by people, not processes. Against incredible odds--and often at great risk--the thousands of activists in the modern freedom struggle won victories that touched their own lives as well as those of their neighbors and future generations.

The Civil Rights Movement Takes Off

The civil rights movement in Bogalusa was unique when compared to other southern cities and states. While the church, specifically the Greater Ebenezer Baptist Church, was certainly important as a meeting venue and location for both the BCVL and the Deacons of Defense, the movement itself was not church driven like the rest of the south. As an industrial city, Bogalusa's civil rights movement was organized and led by members of the local black union at Crown Zellerbach, including Bob Hicks. In addition to the BCVL and the Deacons of Defense, other participants in the civil rights movement in Bogalusa included the students of Central Elementary and Central High School and civil rights lawyers from New Orleans. The students played key roles in participating in school walk outs, testing and sit-ins, marches, picketing. For these acts, they were often beaten and jailed. Bob Hicks' daughter, Barbara, was one of the organizers in the first school walk out. The lawyers: Robert Collins, Nils Douglas, Lolis Elie and, later Richard Sobol were from New Orleans as there were no black lawyers in Bogalusa. These lawyers brought the legal knowledge, support, and commitment to Bogalusa. Together, these groups helped to change not only the course of history within Bogalusa and Washington Parish, but also helped to change the tide of the civil rights movement overall with the use of self-defense.

The BCVL was officially founded in 1956 following the outlaw of the NAACP by the State of Louisiana. However, by 1964, not much progress had been made on the civil rights front.

As the main industry in town, the Crown Zellerbach mill was at the forefront of some of the civil rights battles from the beginning. Every aspect of the mill was segregated and it was here where some of the first victories for civil rights were won. In 1963 and 1964, the company ended segregation in their cafeteria and showers. While considered a victory for the black employees, the white employees were

[13] Carl Hufbauer. "Bogalusa: Negro Community vs. Crown Colony." *Calisphere*. University of California, 3 February 1965. Web. 4 September 2014.

furious with this decision and boycotted the cafeteria and showers.[14] Further developments happened at the plant in May of 1964. Jobs at the plant were strictly "white" or "black" and included separate lines of progression for each race. Essentially, these lines ensured that the white workers progressed further and more quickly than black employees, were paid more, and were placed in better jobs. The company created an "extra board," which allowed for black employees to bid for jobs in the "white" line of progression by taking a test, something no whites had to do for the same jobs. On the surface, the change was seen as positive, but the black employees knew it was not a complete victory. In addition to the unfair test, the black employees would forfeit their seniority in "black" lines of progression by moving to the "white" lines and would have to start at the bottom. By the end of the year, four black employees had entered the "white" line of progression while the other 340 black employees stayed in their current positions. [15]

On July 3, 1964, the first official test of the civil rights act took place when two black teenage girls decided to exercise their constitutional rights to be served at a F.W. Woolworth lunch counter.[16] This non-violent first sit-in attempt, known as "testing" in Bogalusa, ended in a state of turmoil in the black and white communities. Many whites were upset and in a state of misbelief that blacks were stepping out of their places. Police and law enforcement were in an uproar as they began going into black neighborhoods trying to find the girls and blacks were fearing for the safety of the girls, their lives, and fearful of possibilities of misidentification by the police of their own daughters. The turmoil, agitation, uproar, and the fear was "the tip of the iceberg" of what was to come, or was it the expected response to the inevitable -- a change coming into Bogalusa and 'colored' people were no longer going to accept being treated like second class citizens. The largest and most powerful Klan organization in Louisiana, committed to perpetuating segregation through harassment, boycotts, beatings, and murder, was coming to an end. The larger and broader aspect of a fight for justice and equality was something largely hidden and waiting to become a part of history that would receive local, state, and national attention and require intervention from the highest and most powerful people of the land: the President and Vice President of the United States, the United States Justice Department, the Federal Bureau of Investigation, the National Guard, and Federal Courts to enforce The 1964 Civil Rights Act.

Bogalusa's First National Attention: The Hays Meeting

As the federal agency responsible for assisting communities in implementing the Civil Rights Act, the Community Relations Service (CRS) asked a local businessman to form a group of white business and civic leaders to oversee orderly desegregation in town. The hope was that this group could help desegregate the town before any large protests occurred. The group was put together and consisted of liberal businessmen and religious leaders – most of whom were not natives of Bogalusa. As their first event to help integrate the town, the group decided to hold a dinner for a former mayor of Bogalusa and invited Brooks Hays as the speaker. Hays was a former congressman from Arkansas who was a consultant for CRS. While Hays had liberal ideas about race, the group figured his southern roots would help him appear acceptable to Bogalusans. From Hays, the group got its infamous name in town, the Hays Committee. The event was officially scheduled for January 7, 1965.[17]

[14] "Confronting the Klan."
[15] Fairclough, pg. 349-50.
[16] Lance Hill. *The Deacons for Defense: Armed Resistance and the Civil Rights Movement*. Chapel Hill, NC: University of North Carolina Press, 2004, pg. 85.
[17] Lance Hill, pg. 85.

Almost immediately, the Klan began terrorizing all members of the Hays Committee. Leaflets were distributed stating false statements about what integration meant (along with misspelling integration as "intergration") and naming the nine members of the Hays Committee. The leaflet also warned that anyone who attended the meeting "will be dealt with accordingly by the Knights of the Ku Klux Klan."[18]Threatening phone calls were made to each member as well as crosses burned in their yards. Drive by shootings of residences and places of employment of each member also occurred. The virulent attacks by the Klan succeeded in causing the meeting location to deny the use of its church hall for the meeting. One by one, the attendees cancelled due to fear of retaliation and the meeting never occurred. This made national news and "destroyed Bogalusa's image of racial moderation."[19]

Testing Begins and A Change in Leadership

In 1964, when CORE first contacted the Bogalusa Civic and Voter's League (BCVL) about working in Bogalusa, they had been asked to wait until 1965 so that the BCVL could make progress on its own. CORE agreed and when January of 1965 rolled around, they were ready to step in and complete the first day of testing on January 28th. That day, working with Steve Miller and Bill Yates, two with CORE workers, restaurants, movie theaters, and the public library were tested. Of fifteen restaurants, eight served them. The testers were admitted to two movie theaters and were able to use the public library – all with no incidents. This was largely in part because Mayor Cutrer had made an agreement with the Klan to allow one day of testing to occur. After that, they were assured that CORE would leave town for good.[20]

Following the first day of testing on the 28th, a meeting of the BCVL was held three days later. Andrew Moses, the president of the BCVL at the time, was challenged by CORE to continue testing of facilities. He was hesitant to continue and rumors were spread throughout the meeting that Moses had been paid off by the mayor to keep CORE out of Bogalusa. As can be imagined, this incited much discussion at the meeting, which resulted in Moses, McClurie Sampson, and the other BCVL leaders to resign on the spot.[21] The members of the BCVL then voted on new leadership which included A.Z. Young, a World War II veteran and leader of the black union, as president; Robert "Bob" Hicks as vice president; and Gayle Jenkins (Hicks' cousin) as secretary.[22] With new leadership in place, the BCVL was set to tackle their stated goals of "equal opportunity in employment, desegregation of all public accommodations and facilities, the integration of the city police force, the integration of the schools, access to sewage, paved streets, street lighting, and inclusion on city and parish boards and councils."[23]

The work that was to be done by the BCVL in the coming years is described by Adam Fairclough below:

> "The Bogalusa Voters League typified, and pioneered, a transition between the civil rights movement of the early 1960s and the more hard-headed black protest that came to dominate the latter half of the decade. This was not a transition, however, between a mild movement and a militant one, or between nonviolence and Black Power. It was a transition, rather, between a movement that had been struggling for recognition and one that had just achieved a political breakthrough. Far from declining, the struggle for racial equality intensified as blacks sought to capitalize on growing national success and growing federal intervention."[24]

[18] Fairclough, pg. 353.
[19] Fairclough, pg. 353. .
[20] Lance Hill, pg. 354.
[21] Ibid.
[22] "Confronting the Klan."
[23] Rickey Hill. "The Bogalusa movement: self-defense and black power in the civil rights struggle."
[24] Fairclough, pg. 380.

February 1, 1965

On February 1, 1965, Robert Hicks, his family, and Yates and Miller were sitting down for dinner when they heard a very loud knock at the door. The knock was that of Deputy Sheriff Doyle Holiday and Chief of Police Claxton Knight. Hicks was told of a mob of 200 white people (presumed Klan) planned to bomb his home, lynch Yates and Miller, and every one inside of the home if he didn't put the two white workers out. The Klan, furious that Hicks was housing two white workers, demanded the workers leave that night and he (Knight) would escort them out of town. Hicks and Yates asked for protection. Yates asked Hicks if he and Miller could stay the night as planned to which Hicks replied, "Hell yeah, you're a guest in my house."[25] Holiday and Knight refused protection for the workers or the Hicks family, saying "We have better things to do than protect people who aren't wanted here."[26] Hicks later stated, "We didn't even have to remember Chaney, Schwerner, and Goodman (three Civil Rights workers kidnapped and murdered in Philadelphia, Mississippi). We just knew that if Yates and Miller left our house at that moment, we would never see them alive again."[27] Holiday and Knight stormed out of the house and remained sitting in from of the Hicks House.

Hicks and his wife made the decision to stand, fight, and protect. Years later, Mrs. Hicks recalled, "Those were some mother's children and I knew they would never live to see tomorrow."[28] Hicks and his wife began calling neighbors to come and take their 5 children to safety at an unidentified location and black men were asked to come quickly. Fannie Payton, Mrs. Hicks' aunt who lived in the old mill house on the same property next door, helped to protect the Hicks children by keeping Robert Lawrence at the mill house. Additionally, the telephone at the mill house was used as a backup phone and extra phone to call for help and protection.

Before coming to the house, those on the phone were asked to make one call to another black man and to bring loaded guns for protection. Armed black men stood guard during the night and every day and night thereafter. Yates and Miller also made phone calls to activate the CORE network, which began placing calls to the Justice Department, the FBI, Governor McKeithen, and the Crown Zellerbach headquarters in San Francisco. Miller, the 19 year old civil rights teenager was told to quickly call his mother as it may be the last time. Threats to the Bogalusa Mayor that the Negro community would defend and protect the CORE Workers prevented any violence that night.

Lance Hill sums the February 1st as follows:

> "The Klan mob incident had started-rather than stopped-the Bogalusa civil rights movement. " Had it not been for that…I don't think there would have ever been a movement in Bogalusa," Hicks stated. The mob incident was Bob Hicks' personal Rubicon as well: "I took whites into my home. No one else in the Bogalusa Voters League would do that…but when I brought them into my home, I was locked in." Hicks was not the only one locked in. The men who gathered that night to defend the Hicks family and CORE workers had irreversibly taken their first steps toward becoming the largest and most famous Deacons chapter in the movement."[29]

The events that occurred at the Hicks House that night would have a great influence on the rest of the Civil Rights Movement in Bogalusa. The group that protected the house was the precursor to the official Deacons for Defense and Justice Bogalusa Chapter. The events of February 1st and the

[25] Lance Hill, pg 93.
[26] Bill Yates. "Summary of Incidents: Bogalusa, Louisiana, January 28-July 1 1965." *Civil Rights Movement Veterans*. Congress of Racial Equality Report, 5 July 1965. Web. 4 September 2014
[27] Fairclough, pg. 355.
[28] Valeria Hicks; Personal interview. November 2013.
[29] Lance Hill, pg. 95.

creation of an armed group to defend black people marked a change in how black people in Bogalusa would fight for their rights. It was no longer a strictly non-violent protest. They would arm themselves and protect themselves when attacked. Their strategy became a two pronged approach: non-violent resistance in picketing and testing and armed defense. Both philosophies captured national attention. Such discussions that often took place in the Hicks House were serious, but sometimes futile, as the sentiment which emerged from the leaders and foot soldiers were the same. Charles Cobb, in "The Nonviolent Stuff'll Get You Killed," discusses:

> "the vital role that armed self-defense played in the survival and liberation of black communities in America during the southern Freedom Movement of the 1960s. In the Deep South, (including Bogalusa), Blacks often safeguarded themselves and their loved ones (including civil rights worker) from white supremacist violence by bearing-and-when necessary, using-firearms."[30]

February 1965

Violence quickly escalated following the events of February 1 and would continue throughout the rest of 1965. On the 3rd of February, Yates and Miller were followed from one meeting to another by a car with five white men inside, all of whom were members of the Original Knights of the Ku Klux Klan (OKKKK). The car continued to follow them as they drove through black neighborhoods and Yates decided they needed to find a safe place to go. They settled on Andrey's Café, a black owned café. As they got to the café, Yates jumped out and ran towards the restaurant. Klansmen threw a brick at the car and shots were fired. They caught Yates and beat him up. His injuries included internal bleeding and a broken hand (See Figure 2). An article in the "CORE-Lator," in March-April of 1965 states, "It (his broken hand) was shielding his head as he curled up non-violently on the sidewalk to ward off the onslaught."[31]

Miller managed to make it into Andrey's and Yates eventually escaped the attack and also got inside the café. More Klansman began to arrive outside of the café. Again, as they had on February 1, the two workers and those inside the café began making phone calls. Miller is quoted as saying to a reporter he called, "Remember Goodman, Schwerner, and Chaney? Well you're talking to the next ones right here. We're about to get it."[32] Soon a group of armed black men, the same who had been at the Hicks House, showed up at Andrey's to guard the CORE workers. FBI agents from New Orleans eventually arrived on the scene. One of the agents, Agent Sass, took down information about the situation and stated that he was going to speak with the state police about the situation. Hours passed after Agent Sass left Andrey's so the armed men moved the two workers to the Hicks House again for safety. They positioned themselves in the house and around the perimeter of the house, including hiding in trees. Finally, after 10 pm, the CORE regional office in New Orleans had arranged for transportation for the two workers, primarily Yates for medical attention. As would become the norm with violent incidences over the next few years, the local authorities denied that the attack had even taken place.[33]

---

[30] Cobb, Charles E., Jr. *This Nonviolent Stuff'll Get You Killed: How Guns Made the Civil Rights Movement Possible.* New York: Basic Books, 2014, inside cover.
[31] "Beaten in Bogalusa…." *Civil Rights Movement Veterans*. Congress of Racial Equality, March-April 1965. Web. 4 September 2014.
[32] Lance Hill, pg. 97.
[33] Ibid, pgs. 97-99.

On February 14th, according to Bill Yates' official CORE report, "A bomb threat was received at the Hicks home. It was not the first." Two days later, "A Bogalusa telephone operator refused to let the Hicks complete a call to the New Orleans FBI. She refused to put through others."[34]

While the Deacons for Defense chapter was formed, in a way, on the night of February 1, an official meeting about the Deacons for Defense and Justice was not organized until February 21st, when Yates invited Earnest Thomas, Frederick Kirkpatrick, and other members of the Jonesboro Chapter[35] to come to Bogalusa. After fiery speeches from the Jonesboro men, including the following from Earnest Thomas, the Bogalusa Chapter was officially created:

> "We have groups patrolling each street. We guardin' intersections, and every time a white man comes in, an automatic radio call is dispatched to a car to stop him and ask him his business. When the policeman come around, we right on him too – we patrol him. You got to let him know that as taxpayers, you the ones that send him to the commode, you the ones that buy his air conditioners, and those big cigars he smokes, and that dirty hat he wears."[36]

Immediately following the meeting where the Deacons were formed, the Jonesboro members and the men from Bogalusa went to the Hicks House. They noticed a strange car driving around the neighborhood. Shots were fired into the house and reinforcements from the newly formed Deacons were called in. They had noticed that more cars filled with whites were in the area. When the Jonesboro group finally decided to leave, they were followed at high speeds by the cars for several miles, eventually losing their pursuers.[37]

At a BCVL rally on February 22nd attended by 400 people, Bob Hicks addressed the crowd and announced the formation of the Deacons for Defense:

> "We're gonna patrol. And, like policemen who are running you down and say 'You speedin,' then we pull up to them and say, 'What's the matter?' and the policemen say, 'He's speedin.' And we say, ' We didn't see him speed,' and when the policeman see we armed just like they is – a white man's just like anybody else – they gonna let you go when they see you gonna attack them back."[38]

He further added:

> "What these people had in Jonesboro is that since we can't get the local officials to protect us in our community, our neighborhood, let's back up on the constitution of the United States and say that we can bear arms. We have a right to defend ourselves since the legally designated authorities won't do it. So this is all we done that's all."[39]

Once the media got word that the Deacons' Bogalusa Chapter was officially formed, they started blowing their influence and size out of proportion. The white community immediately perceived that an all-out race war was coming and even the head of the FBI, J. Edgar Hoover was concerned and launched an investigation into the group. Their review of the Deacons confirmed that the rumors

[34] Bill Yates. "Summary of Incidents: Bogalusa, Louisiana, January 28-July 1 1965."
[35] The Deacons for Defense and Justice was created in Jonesboro in 1964.
[36] Fairclough, pg. 357.
[37] Lance Hill, pg. 106.
[38] Ibid, pg. 358.
[39] Ibid, pg 107.

spread by the media and the white community were untrue and that the Deacons were "strictly defensive."[40]

The first official meeting of the Bogalusa Deacons was set for February 28th, 1065.The group met at the Negro Union Hall that night and fourteen men showed up, including Bob Hicks. Earlier in that day, Bob, his wife Valeira, and Rowan Burris, were refused service at the Redwood Hotel restaurant during a day of testing. Shortly after they left, as would become the normal response from white business owners, a mob of whites arrived at the hotel after the owner placed a call.[41]

As the leadership of the Deacons, Charles Sims was appointed president. Hicks was certainly vital to the Deacons as he helped recruit many of the men who provided protection the night of February 1, 1965. After the meeting, several men drove to Hicks House to take the Deacons' oath, get briefings on private and secret information that was for elected members only, and conducted official business to start a Bogalusa Chapter of Deacons for Defense and Justice.

The Deacons kept their membership as secret as possible. According to an interview with Sims in 1965, only about four of the official Deacons were known to the public. He states:

> "We had one case here where a Negro and a white man had a round and a little shootin' was done. He was named a Deacon. Now I can truthfully say he was not a Deacon. But the papers, the government and everybody else say he was. So I laugh at the government to its face. I told them point blank; you do not know who the Deacons is and quit gettin' on the air and telling peoples that people are Deacons just because they stood up to a white man."[42]

Sims summed up the general attitude of the BCVL and Deacons following the creation of the Deacons in the following quote:

> "See the Southern white man is almost like Hitler in the South. He been dictating to the Negro people. 'Boy, this,' and 'Uncle, that' and "Granma, go here' and peoples been jumpin'. So he gets up one morning and discovers that 'Boy," was a man, and that he can walk up and say something to 'boy' and 'boy' don't like what he say, he tell him to eat himself – you know? And then if he blow up, there's a good fight right there. So the man goes back home and sit down and try to figure out the Negro. Shortly after that we had several rallies. And I guess he received his answer, we told him a brand new Negro was born. The one he'd been pushin' around, he don't exist anymore."[43]

For the Deacons, the Hicks House was considered Zone Zero. *"The Bogalusa Movement: Self-Defense and Black Power in the Civil Rights Struggle, Dr.* Rickey Hill describes:

> "The Bogalusa chapter of the Deacons was central to the dynamic of self-defense that characterized the Bogalusa Movement. From its beginnings, protest orientation shaped the Bogalusa Movement and self-defense became a tactic of protection. White violence was embedded in the civil society and political culture of Bogalusa. The city police force, the Washington Parish sheriff department, and major public and private sector entities, such as the

[40] Fairclough, pg. 359.
[41] Bill Yates. "Summary of Incidents: Bogalusa, Louisiana, January 28-July 1 1965."
[42] William Price. "Armed Defense – Charles R. Sims, 1965." *Civil Rights Movement Veterans*. National Guardian newsweekly, 20 August 1965. Web. 4 September 2014.
[43] Ibid.

> Crown Zellerbach Corporation, included members of the Ku Klux Klan in their workforce. Without protection from governmental authorities, Black people had to utilize self-defense. By all measure, Bogalusa and Washington Parish were said to be "the most violent places on the planet."[44]

Therefore, a chapter of the Deacons was formed to provide self-defense and protection for Black people and civil rights workers.

The breakfast room of the Hicks House was the Deacons' base center and radio communication station (see sketch map). Under the directions of Robert Hicks and Charles Sims, Deacons' "protection guard assignments" were given, safety instructions that must be followed to the letter were explained, updates and daily warnings needed to perform their duties were discussed, and other operational business and meetings took place in this house. During the Deacons meetings, men listened very attentively to what was being said, as no notes or written information could ever be found in their possession. The house also served as a 24/7 first response emergency station for the Bogalusa/Washington Parish area. Emergency calls from surrounding parishes and states would come through regular telephone lines. 50 years later, the house still has the same telephone number.

The main membership of the Deacons consisted of around 15 members, including the Hicks' neighbor, Bertran Wyre. Present from the first incident of February 1st, Wyre spent all of his time watching over the Hicks family. According to Bob Hicks:

> "He (Wyre) stayed in my house, slept in my house, sometimes wake up in the morning with just me and him and my wife, all three of us laying down across the bed, asleep in our clothes. And he would take me to work, when he wasn't working or even when I got ready to get off, he would be there in a car with somebody to pick me up. He stayed in my house for four years."[45]

This was the ethos of the Deacons – to set up patrols and guard meetings and houses of the black community. Immediately, the impact of the Deacons was seen as the white night-riders that formally drove through black neighborhoods late at night terrorizing the residents ended.

Later that month, after the FBI had cleared the Deacons of any wrongdoing, Agent Sass, who had been present the day Yates was beaten by the Klan, came to the Hicks House to warn Bob Hicks of involvement with the Deacons. He stated that if a black man shot a white man in self-defense, he would be arrested for murder. When Hicks stated that self-defense was a constitutional right, Agent Sass left. Charlie Sims also received a visit from the FBI for the same reason. It was clear that the Deacons were basically on their own in protecting their community. Together, the BCVL and the Deacons would be the two organizations that ran all civil rights work in Bogalusa. As stated by Bob Hicks, "Bogalusa was not a part of CORE…Bogalusa was a town that ran its own movement."[46]

Spring 1965

As the months progressed, so did the Klan violence against Bogalusa's black community. Attacks against black men, including a reverend, occurred on March 4th, 13th, 17th, 25th, 28th, 29th, and 30th. The attacks and incidents include a man fired for applying to a trade school that was previously segregated, threats of death, random arrests, a beating by police inside the police station, shots fired in the middle of the night into buildings, cars forced off the road by the Klan, and tear gas bombs

[44] Rickey Hill. "The Bogalusa movement: self-defense and black power in the civil rights struggle."
[45] Lance Hill, pg. 111.
[46] Ibid, pg. 117.

thrown into the black union hall.[47] On March 14th of that year, James Farmer, the director of CORE, announced that Bogalusa and Jonesboro were selected as the sites of CORE's next major project.

As April arrived, the Deacons took on an additional role as University of Kansas students arrived to help with CORE work on their spring break. The students stayed at ten homes in the black community, including the Hicks House and the Deacons provided protection at each house as well as to when the students were traveling to and from their various destinations in Bogalusa. On the 7th, Bill Yates was leaving the Hicks House when he noticed he was being followed by a truckload of whites. One of the men tried to come up to Yates' car and break the window with a club and Yates recognized him as the man who had broken his hand in February. Yates was able to drive away and was followed throughout the neighborhood. He eventually made it back to the Hicks House where Mrs. Hicks was waiting in the front yard with a gun.[48] Later that night, the Klan burned a ten foot cross in front of the black union hall and built two coffins, one labeled with Yates' name and the other with Bob Hicks' and a sign that stated, "Here lies CORE."[49]

That was not the only even that occurred that night. The first shootout between the Klan and the Deacons occurred that night at the Hicks House. Around 1:00 am, shots were fired into the Hicks House from a passing car. A brick was also thrown through the window of a van owned by the University of Kansas students. Hicks and other Deacons went outside and started firing at the car. No one was injured at the Hicks House and it is unknown how the whites in the passing cars fared. As with other events that occurred, the governor denied the event ever took place.[50] Assistant Police Chief L.C. Terrill even stated that he found that only eight shots were fired and all eight shots came from the Hicks House. As would happen with many events during this time period, no arrests were made.[51]

April 9th was planned as the day for marches from the black union hall to city hall, led by James Farmer. The first march started as planned, but shortly after, a mob of whites ran into the street and attacked the marchers. Even bystanders were not safe as photographers on the sidelines were also attacked. The police made the marchers return to the union hall. In the meantime, the state police cordoned off the street and the mayor met with Klan leaders at city hall. Fortunately, he was able to convince the Klan leaders to disperse. The mayor then met with James Farmer and members of the BCVL and promised that he would not allow the Klan to disrupt their march again. The second march that day went off without a hitch and upon arriving at city hall, Farmer made a speech along with Ronnie Moore, the local CORE field director out of New Orleans.

Picketing continued throughout April with more attacks including one black man being arrested while picketing and when he was taken to the police station, he witnessed six hooded men in a room marked "Private." He noticed one of the men was wearing his police uniform with the hood. This further solidified what many locals knew, that members of the Klan were also police. It also clearly explains why through all of the protests and pickets, the police and sheriff's deputies had stood and watched blacks being beaten and attacked and only moved in to do anything once the worst of it was over. When a fire bomb was thrown into a house where Kansas students were staying in the black neighborhoods, the fire department refused to come and the fire was put out by locals.[52]

[47] Bill Yates. "Summary of Incidents: Bogalusa, Louisiana, January 28-July 1 1965."
[48] Ibid.
[49] Lance Hill, pg. 118.
[50] Ibid.
[51] Seth Hague. "Niggers Ain't Gonna Run This Town: Militancy, Conflict and the Sustenance of the Hegemony in Bogalusa, Louisiana." *Loyola University New Orleans*. 1997. Web. 1 July 2014.
[52] Bill Yates. "Summary of Incidents: Bogalusa, Louisiana, January 28-July 1 1965."

By the end of the month, James Farmer had returned to Bogalusa and led another march to city hall. The march was intended to demand that three police officers be fired for improper conduct. While no action was officially taken, this march further highlighted the abhorrent police brutality in Bogalusa at the time. The supposed protection in Bogalusa at the time included 34 city police officers, 12 firemen, 300 state troopers, and 30 FBI men.[53]

On April 20, 1965, the first of several important legal cases was filed in federal district court in New Orleans. Attorney General Nicholas Katzenbach filed a suit asking that six restaurants in Bogalusa be ordered from refusing service to blacks. Other cases would follow this, which would ultimately help to bring the civil rights movement in Bogalusa to an end.

On May 16, Mayor Cutrer met with the city council and members of the BCVL. At first glance, the mayor's promises appeared to be positive. He and the city council voted to repeal the segregation ordinances and to integrate all public facilities. It further promised to improve light, sewage, and paving in black neighborhoods as well as promising to hire black policemen and to think about hiring blacks in other city departments. Mayor Cutrer is quoted as saying, "The time has come to try to find solutions to our problems and recognize the rights and responsibilities of all our citizens."[54]

On the surface, this was a major victory for the black community. But as with other purported earlier victories, all was not to be as it was portrayed. The decision to repeal the segregation ordinances enraged the Klan. They began to publish pamphlets inciting that the mayor had been bought as well as the governor and the sheriff. They did not include the commissioner of public safety or the police chief, Claxton Knight, as it was well known that they were both members of the Klan.

The events of May 19th would further prove that the mayor's promises to recognize the rights and responsibilities of all of Bogalusa's citizens were unfounded. Because they had been promised that public facilities were no integrated, Bob Hicks, his wife, and Sam Barnes led a group of black children, including Gregory Hicks, Bob's 15 year old son, and women to Cassidy Park, which was previously a white park. Upon arriving at the park, there were groups of whites including police, deputies, and state troopers at the edge of the park. A mob of whites was also present and they spoke with the police. A car drove through the park and attempted to run over a group of black children.[55] The mob then proceeded to enter the park with gun, clubs, sticks, bricks, brass knuckles, and belts. They proceeded to attack all of those present, mostly children. Gregory Hicks was bitten by a police dog released on him while his father was restrained by police. Hicks had not brought a weapon with him that day and stated, "I guess that's about the only time that if I had something, I probably would have done something."[56]

Because the Bogalusa Charity Hospital only served blacks on Thursdays and even then, it was at the discretion of the individual doctor, Bob Hicks drove his son and other injured people to New Orleans for treatment.

[53] Seth Hague. "Niggers Ain't Gonna Run This Town: Militancy, Conflict and the Sustenance of the Hegemony in Bogalusa, Louisiana."
[54] Fairclough, pg 365.
[55] Seth Hague. "Niggers Ain't Gonna Run This Town: Militancy, Conflict and the Sustenance of the Hegemony in Bogalusa, Louisiana."
[56] Lance Hill, pg. 127.

The next day, a group of 500 whites waited at Cassidy Park for black testers, but none showed. The city then officially issued an order closing all parks, essentially nullifying the repeal of segregation laws from days earlier. The picketing continued through the end of the month with more assaults on blacks downtown. Because of the incessant attacks on black picketers at the end of May, Mayor Cutrer issued a ban on all marches on June 1st.

Summer of 1965 – June through July

June witnessed one of the seminal events in Bogalusa's civil rights history. On June 2nd, O'Neal Moore and David Rogers, the first too black deputies hired in Washington Parish were on patrol a few miles north of Bogalusa. A pickup truck sped by their car and opened fire. O'Neal Moore was killed instantly and Rogers was severely wounded after the car veered off the road and hit a tree. A man named Ray McElveen, a member of the National States Rights Party and White Citizens Council is apprehended in Mississippi and is charged with murder. He is never brought to trial.[57]

The violent murder of O'Neal Moore led the BCVL and Deacons to focus on legal tactics in making progress. On June 25, CORE attorney Nils Douglas filed *Hicks v. Knight* in the federal courthouse in New Orleans. The case argues that the police must "protect black demonstrators instead of harassing them, beating them, arresting them, and leaving them at the mercy of the white mobs."[58] The judge ruling on the case, Herbert Christenberry, had built a reputation as a man who supported the federal law and did not put up with racial discrimination. One of the key pieces of evidence in the case were the events at Cassidy Park. Gregory Hicks was put on the stand to tell what happened that day. The lawyer for the BCVL and Hicks decided against asking Gregory to show his scar from the dog bite. However, Judge Christenberry asked him to show him his leg. After seeing the scar, "The Judge looked at Gregory Hicks, looked over at the table where the police chief and the sheriff and the deputies were sitting, sort of with a fierce look and then said, 'All right son, you can go now.'"[59]Christenberry made it clear where he stood on police enforcement as he had lived in a neighboring parish to Bogalusa for many years. He understood that the police decided when and where they wanted to apply the law equally.

During the trial, anonymous phone calls were made to the Hicks House as well as to any other witnesses in the case, threatening to kill them. From Bill Yates' CORE report, "While Robert Hicks was in New Orleans for the hearing, a babysitter at his home received an anonymous phone call threatening the life of Mr. Hicks and the life of every witness."[60]

Just prior to the verdict on July 10th, a march of 350 protesters proceeded to city hall in the pouring rain. The next day, they had a second march arranged by the Deacons. Two young men, Henry Austin and Milton Johnson were assigned to guard the rear of the march in BCVL President, A.Z. Young's car. On the return march from city hall, the police lost control of the crowd and the mob began throwing rocks at the car. A teenager, Hattie Mae Hill, was hit with a brick and volunteers attempted to get her into the car for protection and treatment. Austin and Johnson were pinned outside of the car in a struggle with the white mob when Austin fired a gun into the air as a warning shot. No one paid heed so he fired three shots into Alton Crowe, who was one of the white attackers. Austin was arrested and taken to jail in nearby Slidell. Crowe survived. The shooting was described by Adam Fairclough as:

[57] "Confronting the Klan."
[58] Fairclough, pg. 367.
[59] Ibid, pg. 368.
[60] Bill Yates. "Summary of Incidents: Bogalusa, Louisiana, January 28-July 1 1965."

> "The shooting signaled that blacks were prepared to use deadly force if Washington failed to protect their constitutional right of free speech: 'It was no longer a situation where they could take advantage of black people with impunity,' said Austin thirty years later."

On July 10th, Christenberry issued his verdict in *Hicks v. Knight*. He issued a temporary restraining order for Bogalusa and state officials to protect civil rights workers against harassment, assaults, and intimidation. The Bogalusa police were ordered to "provide full protection of civil rights workers' and stop using threats in order to deny them their civil rights."[61]

Two days later, Governor McKeithen sent a plane to Bogalusa to pick up A.Z. Young and Robert Hicks to bring them to the governor's mansion for a meeting about the Bogalusa conflicts. While there, Hicks and Young were asked to issue a "cooling off" period and stop marches for 30 days. In those 30 days, Governor McKeithen promised to set up more negotiations with the city as well as asking Connie Lynch and J.B. Stoner, two virulent segregationists, to leave Bogalusa. Young and Hicks agreed to take the proposal back to the BCVL for discussion and a vote. When they returned to Bogalusa and shared the information with the general BCVL meeting, they were met with cries of "No!" They then took it to a smaller meeting of the BCVL leaders and again, were told that the proposal was not accepted. The governor tried to negotiate with the men the next day in Bogalusa, but again, little progress was made.

Upset by the lack of progress and the way that the BCVL and Deacons had talked to him, which he described as "kind of ugly,"[62] Governor McKeithen lashed out at the Deacons and stated that he had ordered state police to confiscate their weapons. On the 14th of July, Mayor Cutrer and the city said they drafted an ordinance to confiscate guns in emergencies (they had not really drafted any such ordinance). The BCVL staged a march in response. Concerning this situation, Bob Hicks said:

> "Guns are the only protection you have is laws is no good. I don't know if I'd be here today unless I had a gun…The Governor has no power, the mayor has no power, and if no one has any power, everyone should run around wild."[63]

Charlie Sims further stated, when asked if people have a right to carry weapons in their own self-defense:

> "I think a person should have the right to carry a weapon in self-defense, and I think that the Louisiana state law says a man can carry a weapon in his car as long as it is not concealed. We found out in Bogalusa that that law meant for the white man; it didn't mean for the colored. Any time a colored man was caught with a weapon in his car, they jailed him for carrying a concealed weapon."[64]

On July 15th, President Johnson sent assistant attorney general, John Doar to Bogalusa in hopes that he could negotiate a compromise. While Doar was in town to speak with the mayor, civil rights leaders, and the city council, the BCVL picketed at a local shopping center, Pine Tree Plaza. Doar was able to witness firsthand what had been going on in Bogalusa. At one point a barber drenched

[61] Seth Hague. "Niggers Ain't Gonna Run This Town: Militancy, Conflict and the Sustenance of the Hegemony in Bogalusa, Louisiana."
[62] Lance Hill, pg. 152.
[63] Ibid, pg 153.
[64] William Price. "Armed Defense – Charles R. Sims, 1965."

two white picketers with a hose and smeared soap on them, stating, "You pickets smell like niggers and need a bath."[65]

After witnessing the events at Pine Tree Plaza, where he also saw local police stand by and watch, Doar decided that Bogalusa would be the perfect place to test the 1964 Civil Rights Act. He filed four suits covering:

- Judgment of civil and criminal contempt against Sheriff Spiers and Police Chief Knight
- Charged deputy Vertrees Adams with four counts of brutality (he worked with the Washington Parish canine squad)
- Integration of four Bogalusa restaurants
- An injunction against the OKKKK and 35 individual Klansmen

By the end of the month, Judge Christenberry had again ruled against the white harassers. He found Spiers and Knight guilty of contempt and they were made to devise a plan to implement his earlier ruling from *Hicks v. Knight*. They were required to create training programs for officers to implement the plan and provide regular reports to the court on performance. If they failed to do so, they would face jail time and fines. Bob Hicks described the situation in the following way:

> "Overnight, Washington crushed the white supremacist coup in Bogalusa and forced local authorities to uphold the law. In retrospect, what is remarkable is how little was required to destroy the Klan and force local authorities to protect citizens' rights and liberties. The Federal government did nothing more than threaten city officials with modest fines and light jail sentences."[66]

The biggest win of these cases came with the case against the OKKKK in December of 1965. Using a variety of tactics, Doar was able to show that the Klan's goal was to "deprive citizens of their constitutional rights through intimidating and threatening civil rights activists."[67] The ruling was against the Klan and required that Charles Christmas, one of the Klansmen named in the suit, had to file monthly reports of compliance for three years, which included membership information with the federal court. Klansmen were no longer allowed to harass or intimidate blacks who were exercising their civil rights.

Fall and Winter 1965

Court battles and trials continued into the fall, as did the violence. Even though favorable rulings had come in against the police in Bogalusa by the early fall, that didn't mean that life would change overnight. As Robert Hicks stated in an article in *The Southern Courier* on July 30, 1965, "These people mean business (whites). They're going to do anything to stop our progress."[68]

In October of 1965, students began to protest. In early fall, they protested because white students were given three days off to attend the Washington Parish Fair while black students were only given one day off.[69] Later that month, they protested for equal distribution of resources. They were tired of getting used white textbooks and wanted new books as well as foreign language classes. Additionally, they protested for the end of making black students mow the school superintendent's

[65] Fairclough, pg. 371.
[66] "Confronting the Klan."
[67] Lance Hill, pg. 157.
[68] John Young. "Klan Threats, CORE Tactics Silence Bogalusa Moderates." *The Southern Courier* (Alabama) 30 July 1965. Vol 1, no. 3. Web.
[69] Lance Hill, pg. 238.

lawn. All of these demands were rejected. On October 19th, a district judge signed an order that prohibited BCVL leaders from encouraging school children to be absent from school. He stated that by encouraging them to picket, they were encouraging them to be truant from school.

A march was planned for the next day to protest that ruling. Almost all of the leaders of the march were arrested, including Bob Hicks. The students went forward with their march and officers arrested 46 students. Another march that day resulted in the arrest of 21 more students. Late that night, a large crowd formed at the black union and began marching to the jail. What ensued later became known as "Bloody Wednesday," as police, who claimed the marchers threw bottles at them, arrested anyone they came across, even if they weren't involved in the march. Adults and children were clubbed and beaten. In response to these events, the Justice Department filed a suit against specific officers with Judge Christenberry. The police tried to argue that they had used reasonable force. In reply, Judge Christenberry said:

> "I have seen the scars, the abrasions, the photographs of these Negroes. They speak eloquently of what happened, and I know I couldn't have tried this case from its inception without knowing what the reputation of some of these officers is among the Negroes in that community for their violent conduct in handling Negroes. And I can't believe that some of these people would have offered the resistance that these officers would pretend that they did. I can't believe that a seventeen year old boy was going to put up a terrific fight against three police officers who had billies in their hands and guns on their hips. I believe I have had enough experience to know that these are not reasonable statements."[70]

Lance Hill writes, "Although *Hicks v. Knight* was primarily intended to compel local officials to protect civil rights activists from vigilante attacks, it had now become an effective tool against police violence. Bloody Wednesday was the first and last police assault on the black community in Bogalusa."[71]

The End of the 1960s and Into the 1970s

The main events of the Bogalusa civil rights movement took place in 1965. Many considered that the end of the movement in Bogalusa. Over the next couple of years, there were a few more important events involving the BCVL, the Deacons, and Robert Hicks.

From the beginning, it was clear the Crown Zellerbach was the most segregated place in Bogalusa. In 1965, a victory was won when the company merged its segregated lines of progression and changed the way that applicants applied for transfer. Previously, they had to quit their current job in order to be placed in line for a better job. This was no longer the case. While this was a victory at the time, it wouldn't be until 1968, when Robert Hicks filed a complaint in federal court for discrimination that the job seniority system would be replaced with a mill seniority clause. This way, promotion would be based on length of service versus job titles.[72]

The Bogalusa Deacons acquired a reputation and respect across the nation. Most notably, when James Meredith, the first black student to integrate the University of Mississippi in 1962, decided to continue his June 1966 "March Against Fear" from Memphis, Tennessee to Jackson, Mississippi after being shot by a white man in Hernando, Mississippi; the Bogalusa Deacons and Deacons from the Jonesboro and New Orleans chapters provided protection for the march. The presence of the Deacons on the Meredith march was most significant because it had the support of Martin Luther

[70] Fairclough, pg. 375.
[71] Lance Hill, pg. 241.
[72] Fairclough, pg. 377; HICKS v. CROWN ZELLERBACH CORPORATIONCIV. A. No. 16638. 310 F.Supp.536 (1970)

King Jr., who had agreed to continue Meredith's march after he was shot. King's decision represented a 180-degree shift from where he previously stood on the Bogalusa movement and the Bogalusa Deacons. At the height of the Bogalusa movement, King refused to come to Bogalusa because, having committed himself to the philosophy and strategy of nonviolence, he did not want to be identified with the League and its use of self-defense. Other civil rights leaders and celebrities welcomed the protection provided by the Deacons including leaders of the major civil rights organizations, Floyd McKissick of CORE and Stokely Carmichael of SNCC (Student Non-Violent Coordinating Committee).

During an interview with Bogalusa Deacon Fletcher Anderson, he stated, "We didn't call them, they called us and asked for protection. As we sat around the table discussing the Deacons protection, I knew these top leaders wanted to march but they for sure didn't want to be shot at or even killed.[73]

Another big change that came in 1966 was at the CORE national convention. From its founding, CORE had been strictly non-violent and had even included a non-violent clause in their constitution. After the work done in Bogalusa as well as elsewhere, they began to understand that this was not as relevant as before. James Farmer and Ernest Thomas, president of the Jonesboro chapter, recognized the differences between the Deacons self-defense and CORE's nonviolence. Thomas state that the Deacons recognized the use of nonviolence in demonstrations and tests and that they only used their weapons in self-defense situations. This understanding between the two groups led to the repeal of CORE's nonviolent clause at the national conventions in 1966.[74]

Perhaps the last major events of the Bogalusa civil rights movement came in July and August of 1967 with two marches. On July 23, 1967, Bogalusa also had a March against Fear. The difference between Meredith's march and Bogalusa's march was that Bogalusa's march was a night march. The night march was a 25 mile protest walk from Bogalusa to Franklinton (the Parish seat) to demonstrate that as stated by Deacon Fletcher Anderson (an original Bogalusa Deacon), "We had to march at night to show that we were not afraid and we had a right to march during the day or at night and not be attacked by nobody." [75] Hicks, Young, and Jenkins organized the Bogalusa Night March against Fear to dramatize the violence that blacks of Bogalusa routinely encountered at night.

The Deacons also provided protection for the BCVL's August 10, 1967, 105-mile march from Bogalusa to Baton Rouge. The march was a clear indication that the League had grown in its confidence that self-defense had made a major difference for black people in Bogalusa and elsewhere in Louisiana. Similarly to the Meredith march, the Bogalusa to Baton Rouge march was also a march against fear because in order to get to Baton Rouge the marchers had to travel through the Klan stronghold of Livingston Parish. Despite being attacked in the Livingston Parish town of Satsuma and learning that the bridge over the Amite River was wired with explosives, the marchers made it to Baton Rouge. Governor McKeithen was forced to dispatch the state police and the Louisiana National Guard to protect the marchers on their last leg to the state capitol. McKeithen described that he dispatched the National Guard because, "Those crazy rednecks out there. They'll jump on a policeman, but they'll never jump on an American soldier. They're so patriotic, they'll just never do it."[76]

[73] Fletcher Anderson; Personal interview. November 2013.
[74] Seth Hague. "Niggers Ain't Gonna Run This Town: Militancy, Conflict and the Sustenance of the Hegemony in Bogalusa, Louisiana."
[75] Fletcher Anderson; Personal interview. November 2013.
[76] Fairclough, pg. 413.

Akinyele Umoja describes the Deacon's role in this march:

> "The Deacons' inclusion in a march against fear sponsored by national Civil Rights Movement organizations represented an important shift in the Black Freedom Struggle. While the march continued under the banner of non-violence, the public association with and acknowledgment of the Deacons signified that the Movement had entered a new period. SNCC, CORE, AND SCLC, as well as their national leadership, were relying upon organized Black militants, not the federal government, to defend their organizations and the participants in this campaign. It was an implicit statement that the security of the movement could not rely on local, state, or federal law enforcement to protect it."[77]

As stated earlier, in 1968, Bob Hicks filed a suit against Crown Zellerbach, which made the company change their promotional practices. Because of this, Hicks got a well-deserved promotion. He later became the first black supervisor at Crown Zellerbach. When he retired on January 1, 1989, he was still the only black supervisor at the plant.

Criterion B: Association with Robert "Bob" Hicks

Although Robert "Bob" Hicks was born in Pachuta, Mississippi, he considered Bogalusa his home and dedicated his life, working for its betterment. He was the youngest of three children born to Quitman and Maybell Hicks on February 20, 1929. He graduated in 1947 from Central Memorial High School, where he played both offensive guard and defensive end on its state championship football team. He later played offensive guard on The Bushmen, an all-Black semi-pro team. He met and married Valeria Payton, affectionately called Jack. From this union of 62 years came six children: Charles Hicks, Barbara Maria Hicks (Matthew) Collins; Brenda Joyce (who died at birth); Robert Lawrence (Marilyn) Hicks; Gregory Vincent (Gloria) Hicks; Darryl (Shannon) Robertson; the late Valeria Arlene Hicks (Maurice) Smith; adopted Darryl (Shannon) Robertson; 18 grandchildren; and 16 great-grandchildren.

Mr. Hicks began working in construction and later landed a permanent job at Crown Zellerbach's box factory at a time when few blacks were employed there. He served as president of the local union, the Brotherhood of Pulp, Sulphite and Paper Mill Workers. After filing a lawsuit against Crown Zellerbach, he was promoted to supervisor – the first African American to hold such a post in the box plant – a position he held until his retirement. His lawsuit opened doors for black women, who before had never held office positions, such as secretaries, and young black professionals, who began their first-time ascension into managerial roles.

Hicks was a longtime union organizer and leader among Black workers at the Crown Zellerbach Corporation. He was charged with the role of negotiating and resolving problems and conflicts for black employees. In 1965, Hicks became the President, then Vice President, of the Bogalusa Civil and Voters League. After the state of Louisiana banned the NAACP, Black people formed the Voters League to serve (BCVL) as the vehicle through which voting rights would be pursued and economic and political actions against racial segregation would be organized. As Vice President, Hicks joined A. Z. Young, another union organizer and leader at Crown Zellerbach, who served as President, and Gayle Jenkins, who served as Secretary; as a civil rights leadership triumvirate, to organize and lead the masses of Black people in the struggle to end racial segregation and the racial nadir that structured everyday life.

[77] Akinyele Umoja. *We will Shoot Back: Armed Resistance in the Mississippi Freedom Movemen*t. New York: New York University Press, 2013. Print.

Hicks' untiring dedication to bring justice and achieve equality for all was instrumental in orchestrating change and helped dismantle segregation and discriminatory practices in Bogalusa, Washington Parish, and throughout the South. Peter Jan Honigsberg, a young law student who worked with CORE in Bogalusa in the late 1960s, describes Hicks as, "the inspirational leader, the beloved Nelson Mandela of the Bogalusa movement."[78]

Robert Hicks' Legal Battles for Civil Rights

In addition to the suits he filed against Police Chief Knight and Crown Zellerbach, Robert Hicks and his family were involved in other legal battles for civil rights, including one for equal housing and desegregation of Bogalusa schools.

Housing fight

Bogalusa was geographically segregated from the beginning and this system was used to keep blacks in all black neighborhoods and communities. Putting cheap housing in poor black neighborhoods encouraged local African-Americans to stay in the area, keeping other richer areas white by not building public housing there. In June of 1969, Robert Hicks brought a suit against the City of Bogalusa and the United States Department of Housing and Urban Development for a violation of the United States Fair Housing Act of 1968: HICKS v. WEAVER (Robert C. WEAVER, in his capacity as Secretary of the United States Department of Housing and Urban Development). The aim of the lawsuit was to prevent the construction of more federally assisted low-rent public housing on the grounds that doing so perpetuated segregation.[79] The charges were filed both against the US Department of Housing and Urban Development as well as the Bogalusa Housing Authority. The basis of the argument used the 1964 Civil Rights Act, as they had in other lawsuits, to show that locating these developments in black neighborhoods continued segregation and was unconstitutional as it violated the rights of the neighborhood residents, particularly as other locations for these housing units was available. Hicks won the case and the proposed housing project was stopped.

Jenkins v. City of Bogalusa School Board

Hicks and his children were named as plaintiffs in this case, which aimed to end the operation of a dual school system based on race and color. The main plaintiff was Willie Jenkins with Gregory, Valeria, and Robert Hicks, and Brenda, Diane, Steven, and Bobby Joe Sartin named as the other plaintiffs (the Sartin's father was also a Deacon). Issued in December of 1969, ruling delivered stated that "effective immediately***school districts***may no longer operate a dual school system based on race or color and they must begin immediately to operate as unitary school systems within which no person is to be effectively excluded from any school because of race or color."[80]

Media Recognition

Because of his important work done during the Bogalusa civil rights movement, Robert Hicks received attention locally and nationally. The following are examples of the kind words bestowed upon him.

Local Media Recognition

---

[78] Peter Honigsberg. *"Crossing Border Street: A Civil Rights Memoir."* Berkeley-Los Angeles-London: University of California Press, 2002. Pg. 39.

[79] HICKS v. WEAVER, 302 F. Supp. 619 (E.D.La. 06/2/1969) UNITED STATES DISTRICT COURT FOR THE EASTERN DISTRICT OF LOUISIANA, NEW ORLEANS DIVISION., 68-986, 68-987, 302F.Supp. 619, 1969, ELA.0000039http://ww.versuslaw.com, June 2, 1969.

[80] JENKINS v. CITY OF BOGALUSA SCHOOL BOARD No. 28061. 421F.2D 1339 (1969)

Richard Meeks described the significance of the Hicks House in a Bogalusa newspaper article: "Unequivocally, this house should be preserved and turning it into a historic landmark should only be the first step. … There is no better platform than the worn-out house on East Ninth Street."[81]

Sunday, May 10, 2010, one month after the death of Civil Rights Leader, Robert "Bob" Hicks, Richard Meeks, editor of the local *Bogalusa Sunday Daily* newspaper wrote:

> If these walls could talk... The vandalism inflicted on the home of the late civil rights leader Robert "Bob" Hicks this past week stirred memories of a sordid chapter in American history. Memories of a time when Hicks and many other brave souls were literally putting their lives at risk to stop the atrocities that had been unjustly forced upon an entire race for generations. [82]

On August 28, 2010, four months after the death of Robert "Bob" Hicks, citizens, elected officials, and civil and human rights advocates throughout Louisiana--- and the nation--- gathered to 'rename East 9th St., to the 'Robert "BOB" Hicks Street"[83]. The contributions made by a Louisiana civil rights icon were being recognized, and honored on the same street of the existing Robert "BOB" Hicks House that is being nominated for National Register of Historic Places.

> "Hicks was an activist and organizer who allowed his family home to serve as a quasi-headquarters. It was only fitting that the street was renamed Robert "Bob" Hicks Street and even more fitting that his home could become a place where history is restored, its walls telling the stories of the oppressed."[84]

National Media Recognition

On April 24, 2010, 45 years after the Bogalusa Civil Rights Movement and 11 days after the death of Robert Hicks, Douglas Martin published in the *New York Times* an article that recaptured the contributions and leadership role of Mr. Hicks in the Civil Rights Movement and the Deacon for Defense and Justice.

> "Someone had called to say the Ku Klux Klan was coming to bomb Robert Hicks' house. The police said there was nothing they could do. It was the night of Feb. 1, 1965, in Bogalusa, La. The Klan was furious that Mr. Hicks, a black paper mill worker, was putting up two white civil rights workers in his home. It was just six months after three young civil rights workers had been murdered in Philadelphia, Mississippi." In a sense of great concern, and fear of attack, Mr. Hicks and his wife, Valeria, made some urgent phone calls. They found neighbors to take in their children, and they reached out to friends for protection. Soon, armed black men materialized. Nothing happened. This time. Less than three weeks later, the leaders of a secretive, paramilitary organization of blacks called the Deacons for Defense and Justice visited Bogalusa. It had been formed in Jonesboro, La., in 1964 mainly to protect unarmed civil rights demonstrators from the Ku Klux Klan. After listening to the Deacons, Mr. Hicks took the lead in forming a Bogalusa chapter, recruiting many of the men who had come to his house to protect his family and guests. His role in the civil rights movement went far beyond armed defense in a corner of the Jim Crow South. He led daily protests month after month in Bogalusa — then a town of 23,000, of

[81] Meeks, Richard. "If these walls could talk." *Bogalusa Sunday Daily Newspaper*. 10 May 2010.
[82] Ibid.
[83] City Council of the City of Bogalusa, State of Louisiana, RESOLUTION 2009: A Resolution to accept an application to change East Ninth Street to Robert "BOB" Hicks Street: Adopted June 22, 2010.
[84] Meeks, Richard. "If these walls could talk."

> whom 9,000 were black — to demand rights guaranteed by the 1964 Civil Rights Act. And he filed suits that integrated schools and businesses, reformed hiring practices at the (paper) mill and put the local police under a federal judge's control. It was his leadership role with the Deacons that drew widest importance, however. The Deacons, who grew to have chapters in more than two-dozen Southern communities, veered sharply from the nonviolence preached by the Rev. Dr. Martin Luther King Jr. They carried guns, with the mission to protect against white aggression, citing the Second Amendment. They used them."[85]

On August 4, 2010, United States Senator from Louisiana, Mary Landrieu, stood on the Senate floor, and spoke to the nation as she remembered, acknowledged, and recognized the Legacy of Robert Hicks as a lion in the Louisiana Civil Rights Movement. The Hicks Home, subject of this nomination for National Register Listing, as well as the Deacons for Defense and Justice became a part of the United States Congressional Records:

> "Remembering Robert Hicks…A lion in the Louisiana civil rights movement whose legal victories helped topple segregation in Bogalusa and change discriminatory employment practices throughout the South. Mr. Hicks helped organized daily marches to protest racial discrimination by merchants and city government in a crusade that thrust Bogalusa into the national spotlight. The Hicks family opened their home to White civil rights workers and national figures. Because of this, the family was targeted by the Ku Klux Klan, which in turn motivated the formation of the Deacons for Defense and Justice, an armed band of African-American men who stood guard at the Hicks' home and protected civil rights workers in the city."[86]

On June 14, 2014, during the 50th Anniversary Commemorative Service in Philadelphia, Mississippi, for James Chaney, Andrew Goodman, and Michael Schwerner, Robert Hicks was nominated and selected posthumously by the National Civil Rights Conference Planning Committee as a 2014 Civil Rights and Social Justice Award Recipient. The Annual Awards for Civil Rights and Social Justice recognize innovators, scholars, activists, educators, individuals and organizations whose *body of work* and *example* promote human dignity, civil rights and social justice.

On August 26, 2014, the first official Louisiana Historical Land Marker for an African American, Robert "Bob" Hicks, in Bogalusa, Washington Parish, was made official and will be placed in front of the property at 924 East Robert Hicks Street.

The only property associated with Robert Hicks and the important work he did during the civil rights movement in Bogalusa is his family home, the nomination property. This was not only where he lived, but was also the location where he made his significant contributions to the civil rights movement through the Bogalusa Civic and Voters' League as well as the Deacons for Defense, which he helped found. The mill house, which is on the same property as the Hicks House, was the family's original home on East 9th St. They lived in this small house until their new home was completed in the early 1950s. Once they moved to their new home, Mrs. Hicks' aunt, Fannie, moved in. During the years of the civil rights movement in Bogalusa, the mill house was used as a secondary safe haven for the Hicks family and for any civil rights workers staying with the Hicks. Additionally, the telephone in the

[85] Douglas Martin. "*Robert Hicks, Leader in Armed Rights Group, Dies at 81*." The New York Times, April 24, 2010.
[86] United States of America, Congressional Record, proceedings and Debate of the 111th Congress, Second Session: Vol.156, Washington, Wednesday, August 4, 2010, No.117: Senate: REMEMBERING ROBERT HICKS

mill house was also used to activate the local, state, and national civil rights networks when needed. This unassuming mill house helped Robert Hicks and his fellow civil rights workers continue their activities towards equality.

Conclusion

The Robert "Bob" Hicks House is significant at the local level under Criteria A and B for its significance within the civil rights movement in Bogalusa and for its association with "a lion" in the movement, Robert Hicks. The events that occurred at the house exemplified a transition from a strictly nonviolent movement to incorporating self-defense as a valid form of protest. The significant gains of the civil rights movement were won by people, not processes. Against incredible odds--and often at great risk--the thousands of activists in the modern freedom struggle won victories that touched their own lives as well as those of their neighbors and future generations. Those who lived, worked, and met at the Hicks House made up the vital group that helped change the future for Bogalusa's black citizens. The house is an important reminder of the civil rights movement in Bogalusa and listing the property on the National Register will chronicle an important chapter in history and will pay homage to the brave people who fought to make better lives a possibility.

To further drive home the importance of the Hicks House, in the following quote from "Crossing Border Street: A Civil Rights Memoir", Peter Jan Honigsberg writes:

> "Her (Gayle Jenkins) home and Robert Hicks' home were the nerve centers of the Bogalusa movement. People from eight to eighty ran in and out, planning, scheming, organizing, phoning, gossiping, and laughing. They strategized about the long-term issues of integrating the labor force and unions at the Crown Zellerbach paper mill and sending their children to the formerly all-white schools under the 'freedom of choice' plan; they schemed about the next day's activities, the boycotts, the picketing, the demonstrations, the testing; they organized the children and adults who would participate; they contacted the media to alert them to the action; they phoned Jerry Gutman and Richard Sobol in New Orleans for legal advice and for information on how the Department of Justice and the FBI might become involved. They revisited the day's events, and sometimes the talk melted into tears at news that someone had been injured by white gangs or even by police officers."[87]

The work done in Bogalusa didn't end with the end of the civil rights movement of the 1960s. Rather, the switch to include self-defense as a form of protest went on to influence later black power groups in the 1960s and 1970s, including the Black Panthers.[88] These events also had a big impact on further civil rights activities in Louisiana and the nation. There is no doubt that the civil rights workers in Bogalusa, including Robert Hicks, completely understood what Frederick Douglass was speaking of in a speech he made in 1857 titled "West India Emancipation:"

> "If there is no struggle, there is no progress. Those who profess to favor freedom and yet depreciate agitation, are men who want crops without plowing up the ground, they want rain without thunder and lightning. They want the ocean without the awful roar of its many waters. This struggle may be a moral on, or it may be a physical one, and it may be both moral and physical, but it must be a struggle. Power concedes nothing without a demand. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them, and these will

[87] Peter Honigsberg. *"Crossing Border Street: A Civil Rights Memoir."* pg. 34.
[88] Rickey Hill. "The Bogalusa Movement: Self-Defense and Black Power in the Civil Rights Struggle, in The Black Scholar

> continue to till they are resisted with either words or blows, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress."[89]

In summary, the events that occurred at and around the Robert "Bob" Hicks House between the years 1965-1969 were vitally important to the ethnic heritage of blacks in Bogalusa and Washington Parish as a whole.

Developmental History/Additional historic context information

The Hicks Family

While Mr. Hicks is remembered as a prominent Civil Rights Leader who made significant contributions to African American life in Bogalusa, his family members were also deeply involved in the Civil Rights Movement along with him. His wife, Valeira, was an active member of the Bogalusa Civic and Voters League, participated in daily marches, testing public accommodations, and meetings and decisions of the civil rights movement. She was fired from her job because of her participation in the movement. She also housed and feed Civil Rights Workers. Mrs. Hicks was refused acceptance in Bogalusa Vocational Tech College for nursing classes because of her involvement in the movement; strong and determined, she travel from Bogalusa to New Orleans every day for nursing training. She stood firm as she held off the Ku Klux Klan from attacking Civil Rights Worker, in front of the Hicks House. Mrs. Hicks held the Klan off with her personal gun until Deacons arrived on the scene. In additional to her participation to the movement, she continued her responsibilities as a mother, who cared for 5 teenagers children. Mrs. Hicks also traveled on behalf of the movement, to inform and educate other parts of the country about the Bogalusa struggles, to get students to come to Bogalusa to help with the movement, and also to help in fundraising efforts for the movement.

Charles Ray Hicks, the oldest son of Robert Hicks, attended Southern University in Baton Rouge, a state university, but was later expelled from the university for his involvement in the Bogalusa Civil Rights Movement and because he was the son of Robert Hicks. Charles then went to Syracuse University where he became very active and started a Student Nonviolent Coordinating Committee (SNCC) chapter on the campus and recruited students to join him as he participated in the Mississippi Freedom Program. Charles remained active in the Bogalusa movement while attending college.

Barbara Hicks-Collins is the oldest daughter of the Hicks Family. Barbara led the first school walk out and first march from both Central Memorial High and Central Elementary schools. Barbara was very active in the movement: meetings, marches, testing, sit-ins, jailed, attacked on Columbia Road, and participated in the March from Bogalusa to Baton Rouge. She was also present at the Hicks House when a mob of Ku Klux Klan planned to lynch the family and burn the house down. Barbara was instrumental in getting armed African American men to protect the family, civil rights workers, and the Hicks House. Barbara helped monitor the Deacons radio communication base stations. Barbara was also in the Hicks house when the Ku Klux Klan had their drive-bys and shoot-outs with the Deacons.

Robert L. Hicks was the middle son who rode and travelled with the Deacons often. Rob marched, picketed, went to jail, and was kicked several times by police officers. He drove backup cars in marches and participated in dangerous missions for the Deacons in and out-of-state.

[89] Frederick Douglass. *Two Speeches by Frederick Douglass, 1857*. libraryweb.org. n.d. Web. 16 September 2014.

Gregory V. Hicks was the youngest son of the Hicks Family. Greg was involved with integrating the Bogalusa High School and was named in a law suit to desegregate the Bogalusa School System. He was subjected to daily fights and attacked at the school. At the age of 15, Greg was bitten by a Police K9 Dog when he and a group of other children tried to integrate Cassidy Park. He was refused medical services in Bogalusa at a state hospital and had to be driven to New Orleans for treatment. Greg had to testify in Federal Court and his testimony was instrumental in getting an injunction again the Police Department and the Ku Klux Klan.

Valeria A. Hicks was the youngest child of the Hicks Family. She marched, integrated the Bogalusa School, and was named in a law suit file by her father, Robert Hicks. She lost all of her black friends when she integrated the white schools. She sacrificed her entire teenage years for the Civil Rights Movement. The support needed as a teenager who lost her 'Black Friends' when she integrated the school was absent, as was the support from her active civil rights family. A lack of a supportive intervention program for children of parents in the movement was discovered when Valeria wrote and completed her first and only book, Hidden Shadow.

Fannie Payton, Mrs. Hicks' aunt, also played an important role during the civil rights movement in Bogalusa. The charity hospital in Bogalusa was segregated and when black were admitted to the hospital, they were placed on the "colored ward." When Fannie became sick, Bob Hicks decided they could use this opportunity to stop the segregated practice at the hospital. He asked that Fannie be placed in the "white ward" and if she wasn't, he was prepared to file a suit against the city, state, and federal government for discrimination. Hicks and Ms. Payton were successful and Fannie Payton became the first black female patient to stay in a room with a white female patient.

In May of 2011, The Robert Hicks family participated in interviews to document the contributions of people who were activists in the Freedom Movement during the 1950s and 1960s.These interviews were conducted by the Southern Oral History Program of the Center for the Study of the American South at the University of North Carolina at Chapel Hill on behalf of the Smithsonian National Museum of African American History and Culture and the Library of Congress. Artifacts of Mr. Hicks, the Bogalusa Civil Rights Movement, and the Deacons of Defense, belonging to The Robert "Bob" Hicks Foundation, have been donated to The National Museum of African American History and Culture (19th Smithsonian Institution museum, expected to open in 2016).

9. Major Bibliographical Resources

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

Anderson, Fletcher; Personal interview. November 2013.

"Beaten in Bogalusa…." *Civil Rights Movement Veterans*. Congress of Racial Equality, March-April 1965. Web. 4 September 2014. http://www.crmvet.org/docs/core/core6503.pdf.

Blokker, Laura E. "The African American Experience in Louisiana." *Louisiana Division of Historic Preservation*. N.d. Web. 4 September 2014. http://www.crt.state.la.us/Assets/OCD/hp/nationalregister/historic_contexts/The_African_American_Experience_in_Louisiana.pdf.

City Council of the City of Bogalusa, State of Louisiana, RESOLUTION 2009: A Resolution to accept an application to change East Ninth Street to Robert "BOB" Hicks Street: Adopted June 22, 2010

Cobb, Charles E., Jr. *This Nonviolent Stuff'll Get You Killed: How Guns Made the Civil Rights Movement Possible.* New York: Basic Books, 2014. Print.

"Confronting the Klan in Bogalusa with Nonviolence & Self Defense (Jan-July)." *Civil Rights Movement Veterans*. crmvets.org. n.d. Web. 1 July 2014. http://www.crmvet.org/tim/tim65b.htm.

Death Certificate for Robert Hicks, 13 April 2010.State of Louisiana Department of Health & Hospitals.

Douglass, Frederick. *Two Speeches by Frederick Douglass, 1857*. libraryweb.org. n.d. Web. 16 September 2014.

Fairclough, Adam. *Race & Democracy: The Civil Rights Struggle in Louisiana, 1915-1972.* Athens, GA: University of Georgia Press, 1999. Print.

Ginn, Willie E. "*Bogalusa: The Magic City."* Authorhouse, 2004. Print.

Hague, Seth. "Niggers Ain't Gonna Run This Town: Militancy, Conflict and the Sustenance of the Hegemony in Bogalusa, Louisiana." *Loyola University New Orleans*. 1997. Web. 1 July 2014. http://www.loyno.edu/~history/journal/1997-8/Hague.html.

HICKS v. CROWN ZELLERBACH CORPORATIONCIV. A. No. 16638. 310 F.Supp.536 (1970) ROBERT HICKS, individually and on behalf of all others similarly situated v. CROWN ZELLERBACH CORPORATION, the International Brotherhood of Pulp, Sulphite and Paper Mill Workers, Magic City Local No.362, of the International Brotherhood of Pulp, Sulphite and Paper Mill Workers, Bogalusa Local 624 of the International Brotherhood of Pulp, Sulphite and Paper Mill Workers., United States District Court, E.D. Louisiana, New Orleans Division., February 25, 1970., FINDINGS OF FACT, CONCLUSIONS OF LAW, and ORDER ON ISSUE OF SEGREGATED LOCAL UNIONS, HEEBE, District Judge.

HICKS v. WEAVER, 302 F. Supp. 619 (E.D.La. 06/2/1969) UNITED STATES DISTRICT COURT FOR THE EASTERN DISTRICT OF LOUISIANA, NEW ORLEANS DIVISION., 68-986, 68-987, 302F.Supp. 619, 1969, ELA.0000039http://ww.versuslaw.com, June 2, 1969, Robert HICKS and Leon E.Rayford v. Robert C. WEAVER, in his capacity as Secretary of the United States Department of Housing and Urban Development. Robert HICKS and Leon E. Rayford v. Charles M. HUGHES, in his capacity as Chairman of the Board of Commissioners of the Housing Authority of the City of Bogalusa, and the Housing Authority of the City of Bogalusa

Hicks, Valeria; Personal interview. November 2013.

Hill, Lance. *The Deacons for Defense: Armed Resistance and the Civil Rights Movement*. Chapel Hill, NC: University of North Carolina Press, 2004. Print.

Hill, Rickey. "*Race, Development, and the Character of Black Political Life in Bogalusa, Louisiana*." in John Gaventa, Alex Willingham, and Barbara Smith, eds., Communities in Economic Crisis: Appalachia and the South. Philadelphia: Temple University Press. 1990. Print.

Hill, Rickey. "The Bogalusa movement: self-defense and black power in the civil rights struggle." *The Free Library*. 2011. The Black Scholar. Web. 03 September 2014. http://www.thefreelibrary.com/The+Bogalusa+movement%3A+self-defense+and+black+power+in+the+civil...-a0301964253.

Honigsberg, Peter Jan. *"Crossing Border Street: A Civil Rights Memoir."* Berkeley-Los Angeles-London: University of California Press, 2002.Print.

Hufbauer, Carl. "Bogalusa: Negro Community vs. Crown Colony." *Calisphere.* University of California, 3 February 1965. Web. 4 September 2014. http://content.cdlib.org/view?docId=kt8q2nb2zn&chunk.id=d0e509&&doc.view=entire_text.

JENKINS v. CITY OF BOGALUSA SCHOOL BOARD No. 28061. 421F.2D 1339 (1969) Willie Elliot JENKINS, by his father and next friend, Monroe Jenkins; Gregory Vincent Hicks, Robert Lawrence Hicks, and Valeria Hicks,{by their father and next friend, Robert Hicks}, Brenda Sartin, Diane Sartin, Steven Sartin and Bobby Joe Sartin, by their father and next friend, Joseph Sartin: On behalf of themselves and all others similarly situated, Plaintiffs-Appellees, United States of America, Plaintiff-Intervener, v. City of Bogalusa School Board, a corporation and Alcous E. Stewart, President, and M.J. Israel, Superintendent, Defendants-Appellants., United States Court of Appeals Fifth Circuit December 12, 1969, Before John R. Brown, Chief Judge, and Morgan and Clark, Circuit Judges.

Martin, Douglas. "*Robert Hicks, Leader in Armed Rights Group, Dies at 81*." The New York Times, April 24, 2010.

McGehee, Bogalusa Mayor James M. "Mack", and City Council President Michael Oree. "Proclamation: Sunday April 19, 2010 as Robert Hicks Day."

Meeks, Richard. "If these walls could talk." *Bogalusa Sunday Daily Newspaper*. 10 May 2010.

Meeks, Richard. "Museum is appropriate tribute." *The Bogalusa Daily News* 15 December 2013.

Mizel, Mayor Charles E. "Proclamation: February 20th, 2014 as Robert "Bob" Hicks Day in the City of Bogalusa."

Price, William. "Armed Defense – Charles R. Sims, 1965." *Civil Rights Movement Veterans*. National Guardian newsweekly, 20 August 1965. Web. 4 September 2014. http://crmvet.org/nars/sims65.htm

Thomas, Washington Parish President Richard N., Jr. "Proclamation in remembrance of Mr. Robert Hicks, Leader and Activist of Washington Parish."

Umoja, Akinyele O. *We will Shoot Back: Armed Resistance in the Mississippi Freedom Movemen*t. New York: New York University Press, 2013. Print.

United States of America, Congressional Record, proceedings and Debate of the 111th Congress, Second Session: Vol.156, Washington, Wednesday, August 4, 2010, No.117: Senate: REMEMBERING ROBERT HICKS

UNITED STATES v. ORIGINAL KNIGHTS OF KU KLUX KLAN CIV. A. No. 15793., 250 F.SUPP.330 (19650, UNITED STATES OF AMERICA, BY NICHOLAS deB. KATZENBACH, Attorney General of the United States, Plaintiff, v. ORIGINAL KNIGHTS OF the KU KLUX KLAN, an unincorporated Association, et al., Defendants,; United States District Court E. D. Louisiana, New Orleans Division., December 1, 1965, Before Wisdom, Circuit Judge, and Christenberry and Ainsworth, District Judges, 1-3.

Yates, Bill. "Summary of Incidents: Bogalusa, Louisiana, January 28-July 1 1965." *Civil Rights Movement Veterans*. Congress of Racial Equality Report, 5 July 1965. Web. 4 September 2014. http://www.crmvet.org/docs/65_core_bogalusa_incidents2.pdf.

Young, John. "Klan Threats, CORE Tactics Silence Bogalusa Moderates." *The Southern Courier* (Alabama) 30 July 1965. Vol 1, no. 3. Web. http://www.southerncourier.org/standard/Vol1_No03_1965_07_30.pdf.

Previous documentation on file (NPS):

____ preliminary determination of individual listing (36 CFR 67) has been requested
____ previously listed in the National Register
_____previously determined eligible by the National Register
_____designated a National Historic Landmark
____ recorded by Historic American Buildings Survey #_____
_____recorded by Historic American Engineering Record # _____
____ recorded by Historic American Landscape Survey # _____

Primary location of additional data:

__x_ State Historic Preservation Office
____ Other State agency
____ Federal agency
____ Local government
____ University
__x_ Other
Name of repository: Ronnie Moore Collection, Amistad Research Center at Tulane University

Historic Resources Survey Number (if assigned): ___N/A_____

10. Geographical Data

Acreage of Property: Less than 1 acre

Latitude/Longitude Coordinates
Datum if other than WGS84:_____
(enter coordinates to 6 decimal places)

1. Latitude: 30.770846 Longitude: - 89.846095

Verbal Boundary Description (Describe the boundaries of the property.)

A certain lot or parcel of land in Headright 39, T3s R13E st. Helena Meridian being a lot 45' east and west and 131' north and south. Described as follows: Beginning at the intersection point of the south margin of Ninth Street and the east margin of Florence Avenue of the L. A. Pierce Revised Addition to the City of Bogalusa, Louisiana, and run in an easterly direction along the south margin of ninth street produced a distance of 300 feet; thence turn an angle of 90 deg. to the right and run a distance of 10 feet; thence turn an angle of 90 deg. to the left and run a distance of 135 feet to the POINT of BEGINNING. Thence turn an angle of 90 deg. to the right and run a distance of 131 feet; thence turn an angle of 90 deg. to the left and run a distance of 45 feet; thence turn an angle of 90dg. To the left and run a distance of 4 feet; thence turn an angle of 90 deg. to the left and run a distance of 131 feet; thence turn an angle of 90 deg. to the left and run a distance of 45 feet to the POINT OF BEGINNING

Boundary Justification (Explain why the boundaries were selected.)

The selected boundaries encompass the historic boundaries of four lots of land comprising the property purchased by Robert Hicks in 1950 including the 1906 mill house and the Hicks House.

11. Form Prepared By

name/title: Barbara Hicks-Collins
organization: The Robert "Bob" Hicks Foundation
street & number: 2682 South Columbia Rd
city or town: Bogalusa state: LA zip code: 70427
e-mail: bbhicks.collins@gmail.com
telephone: 985-732-7449
date: August 29, 2014

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 3000x2000 at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: Hicks, Robert "Bob", House
City or Vicinity: Bogalusa
County: Washington
State: Louisiana
Name of Photographer: Sailor Jackson, Jr.
Date of Photographs: August 2014

1 of 35: View of the Robert Hicks House and the mill house at the far right showing their proximity to each other; camera facing southeast.
2 of 35: View of the northwest corner of the Robert Hicks House including the "Robert 'Bob' Hicks Street" sign; camera facing
3 of 35: Façade of the house as seen from E. Robert Hicks Street; camera facing southeast.
4 of 35: View of the northeast corner of the house showing the large front porch and main entry; camera facing southwest.
5 of 35: View of rear elevation; camera facing northwest.
6 of 35: View of southwest corner of the house; camera facing northeast.
7 of 35: View of the main house from the mill house showing their proximity; camera facing southwest.
8 of 35: Façade and western elevation of the 1906 mill house on the Robert Hicks House property; camera facing southeast.
9 of 35: Eastern elevation of the 1906 mill house; camera facing south.
10 of 35: Rear elevation of the 1906 mill house showing the original back porch with bathroom addition added during the period of significance; camera facing northeast.
11 of 35: Southwest corner of the 1906 mill house; camera facing northeast.
12 of 35: View of the interior of the front porch of the 1906 mill house showing original siding; camera facing southeast.
13 of 35: View of the front room of the 1906 mill house; camera facing northwest.
14 of 35: View of the original board ceiling of the front room of the 1906 mill house – the board ceiling is found in all three rooms of the house; camera facing northwest (and up).
15 of 35: View of the middle room of the 1906 mill house – closet added during the period of significance; camera facing northwest.
16 of 35: View of the third room of the 1906 mill house; camera facing southeast.
17 of 35: Second view of the third room of the 1906 mill house; camera facing northwest.
18 of 35: View of the original front door and steps on the house; camera facing southwest.
19 of 35: View of Mr. and Mrs. Hicks' bedroom; camera facing north.
20 of 35: Second view of Mr. and Mrs. Hicks' bedroom; camera facing east.
21 of 35: View from the front hall into the living room; camera facing north.
22 of 35: View looking from the living room into the dining room. This is the room where the incidents of February 1, 1965 began; camera facing northwest.
23 of 35: View of the inside of the living room looking at an original fireplace (damaged by vandalism, original mantel is still in the house); camera facing southwest.
24 of 35: Second view of the living room looking towards the street. This is a prime area that was guarded by the Deacons of Defense; camera facing northeast.
25 of 35: View of the dining room looking towards East Robert Hicks Street. This is where the main phone was located, which was used to activate the Deacons as well as the national CORE network; camera facing northeast.
26 of 35: View of the den (original carport infilled shortly after the house's construction); camera facing west.
27 of 35: Second view of the den looking back towards the breakfast room, which became a Deacons headquarters; camera facing south.

28 of 35: Third view from the den looking towards East Robert Hicks Street, another strategic location for the Deacons; camera facing northeast.
29 of 35: View from the breakfast room into the den; camera facing northeast.
30 of 35: View from the kitchen into the breakfast room; camera facing west.
31 of 35: View of the kitchen; camera facing southwest.
32 of 35: View from the kitchen through the boys' bedroom into the hallway that leads to the girls' bedroom. All three of the Hicks' sons lived in this bedroom. The girls joined them whenever CORE volunteers were staying with the Hicks; camera facing southeast.
33 of 35: View from the hallway looking towards the girls' bedroom; the bathroom is on the right; camera facing southeast.
34 of 35: View of the bathroom. Hicks' daughter Barbara states that this was the only room where one could truly be alone during the civil rights years as there were always people in and out of the Hicks House; camera facing southwest.
35 of 35: View of the girls' bedroom. The two Hicks' daughters shared this room; camera facing south.

List of Figures

Figure 1. Robert "Bob" Hicks speaking at a rally. Image courtesy of Lance Hill's *The Deacons for Defense: Armed Resistance and the Civil Rights Movement*. (Original in Ronnie Moore Collection at the Amistad Research Center, Tulane University, New Orleans).

Figure 2. Bill Yates showing his broken hand as a result of a beating by whites on February 3, 1965. Image courtesy of Lance Hill's *The Deacons for Defense: Armed Resistance and the Civil Rights Movement*. (Original in Ronnie Moore Collection at the Amistad Research Center, Tulane University, New Orleans).

Figure 3. Steve Miller, CORE volunteer, standing near a burned cross in Jackson Parish, LA. Image courtesy of Lance Hill's *The Deacons for Defense: Armed Resistance and the Civil Rights Movement* (Original photo from Ed Hollander).

Figure 4. Left to Right: Joe Sartin, Charlie Sims, unknown, Bob Hicks, and Reese Perkins. Image courtesy of Lance Hill's *The Deacons for Defense: Armed Resistance and the Civil Rights Movement* (Original in Ronnie Moore Collection at the Amistad Research Center, Tulane University, New Orleans). Joe Sartin, Charlie Sims, and Reese Perkins were Deacons.

Figure 5. James Farmer in Bogalusa (center under stoplight), Ronnie Moore (CORE Field Director) at his left, and A.Z.Young (president of the BCVL) to Moore's left. Image courtesy of Lance Hill's *The Deacons for Defense: Armed Resistance and the Civil Rights Movement* (Original in Ronnie Moore Collection at the Amistad Research Center, Tulane University, New Orleans).

Figure 6. Charlie Sims in foreground at a rally held in Bogalusa in January 1966. The Deacons were planning to taunt the Klan by wearing robes and hoods, but cancelled their plans due to pleas from the city government. Bob Hicks is seen just in front of the policeman. Image courtesy of Lance Hill's *The Deacons for Defense: Armed Resistance and the Civil Rights Movement* (Original in Ronnie Moore Collection at the Amistad Research Center, Tulane University, New Orleans).

Figure 7. Whites on the streets of Bogalusa who were taunting the civil rights protesters in 1965. Image courtesy of Lance Hill's *The Deacons for Defense: Armed Resistance and the Civil Rights Movement* (Original in Ronnie Moore Collection at the Amistad Research Center, Tulane University, New Orleans).

Figure 8. Greater Ebenezer Baptist Church, where many of the BCVL and Deacons meetings, as well as other civil rights meetings, were held. This was the only church that allowed civil rights meetings to occur there in Bogalusa. Image courtesy of Rev. Dr. Raymond Mims.

Figure 9. Bob Hicks (right) and A.Z. Young (left) after meeting with Governor McKeithen in 1965. Image courtesy of *Louisiana: The History of an American State*, Clairmont Press, 1999.

Figure 10. Bob Hicks, James Farmer (CORE Director), and Ronnie Moore (Core Field Director) in 1967 in front of the Bogalusa Civic and Voter's League building (now demolished). Image courtesy of Barbara Hicks-Collins.

Figure 11. Bob Hicks in front of the CORE regional office in New Orleans, 1967. Image courtesy of Peter Jan Honigsberg's *Crossing Border Street: A Civil Rights Memoir*. Original photo is from Barbara Sobol.

Figure 12. Peter Jan Honigsberg (law student who worked with CORE in Bogalusa and New Orleans), Bob Hicks, Gayle Jenkins (BCVL secretary), and A.Z. Young (BCVL president) in 1967. Image courtesy of Peter Jan Honigsberg's *Crossing Border Street: A Civil Rights Memoir*. Original photo is from Don Juneau.

Figure 13. Bob Hicks (left of the casket) serving as a pallbearer at the funeral of O'Neal Moore, one of two black sheriff's deputies who was shot and killed June 2, 1965 by a suspected Klansman. Image courtesy of Peter Jan Honigsberg's *Crossing Border Street: A Civil Rights Memoir*. Original photo is from AP/Wide World Photos.

Figure 14. Bob Hicks (front left in straw hat), Mrs. Hicks (back left), and Deacon Fletcher Anderson (back right in overalls) in a 1966 march as seen on the cover of Peter Jan Honigsberg's *Crossing Border Street: A Civil Rights Memoir*. Original photo is from AP/Wide World Photos.

Figure 15. Marchers during the Bogalusa to Baton Rouge March in 1967. A.Z. Young is in the center in the overalls. Bob Hicks is to his right in the wide brimmed hat (partially hidden by a rifle). Image courtesy of *Louisiana: The History of an American State*, Clairmont Press, 1999.

Figure 16. Another view of the Bogalusa to Baton Rouge March in 1967. A.Z. Young is in the overalls in the left center of the photo. Hicks is to his right in the wide brimmed hat. Image courtesy of Peter Jan Honigsberg's *Crossing Border Street: A Civil Rights Memoir*. Original photo is from AP/Wide World Photos.

Figure 17. Robert Hicks and other civil rights workers gathered in the front yard of the Hicks House during the week for March 30th to April 7th, 1965. Hicks can be seen at rear left, along with his youngest daughter Valeria and Albert Davis, a friend of the family who also worked at Crown Zellerbach and helped Robert Hicks build his home. The other men in the photo are Deacons and the white people on the ground are Civil Rights Workers with CORE. Photo courtesy of Dr. Stanley Rapoport.

Figure 18. Bob Hicks in 1997. Image courtesy of Peter Jan Honigsberg's *Crossing Border Street: A Civil Rights Memoir*.

Figure 1. Robert "Bob" Hicks speaking at a rally. Image courtesy of Lance Hill's *The Deacons for Defense: Armed Resistance and the Civil Rights Movement*. (Original in Ronnie Moore Collection at the Amistad Research Center, Tulane University, New Orleans).

Figure 2. Bill Yates showing his broken hand as a result of a beating by whites on February 3, 1965. Image courtesy of Lance Hill's *The Deacons for Defense: Armed Resistance and the Civil Rights Movement*. (Original in Ronnie Moore Collection at the Amistad Research Center, Tulane University, New Orleans).

Figure 3. Steve Miller, CORE volunteer, standing near a burned cross in Jackson Parish, LA. Image courtesy of Lance Hill's *The Deacons for Defense: Armed Resistance and the Civil Rights Movement* (Original photo from Ed Hollander).

Figure 4. Left to Right: Joe Sartin, Charlie Sims, unknown, Bob Hicks, and Reese Perkins. Image courtesy of Lance Hill's *The Deacons for Defense: Armed Resistance and the Civil Rights Movement* (Original in Ronnie Moore Collection at the Amistad Research Center, Tulane University, New Orleans). All of these men (excluding the white man) were Deacons.

Figure 5. James Farmer in Bogalusa (center under stoplight), Ronnie Moore (CORE Field Director) at his left, and A.Z.Young (president of the BCVL) to Moore's left. Image courtesy of Lance Hill's *The Deacons for Defense: Armed Resistance and the Civil Rights Movement* (Original in Ronnie Moore Collection at the Amistad Research Center, Tulane University, New Orleans).

Figure 6. Charlie Sims in foreground at a rally held in Bogalusa in January 1966. The Deacons were planning to taunt the Klan by wearing robes and hoods, but cancelled their plans due to pleas from the city government. Bob Hicks is seen just in front of the policeman. Image courtesy of Lance Hill's *The Deacons for Defense: Armed Resistance and the Civil Rights Movement* (Original in Ronnie Moore Collection at the Amistad Research Center, Tulane University, New Orleans).

Figure 7. Whites on the streets of Bogalusa who were taunting the civil rights protesters in 1965. Image courtesy of Lance Hill's *The Deacons for Defense: Armed Resistance and the Civil Rights Movement* (Original in Ronnie Moore Collection at the Amistad Research Center, Tulane University, New Orleans).

Figure 8. Greater Ebenezer Baptist Church, where many of the BCVL and Deacons meetings, as well as other civil rights meetings, were held. This was the only church that allowed civil rights meetings to occur there in Bogalusa. The church was renovated and updated and no longer looks like this today, but is still used by the community and was recently added to the Louisiana African American Heritage Trail. Image courtesy of Rev. Dr. Raymond Mims.

Figure 9. Bob Hicks (right) and A.Z. Young (left) after meeting with Governor McKeithen in 1965. Image courtesy of *Louisiana: The History of an American State*, Clairmont Press, 1999.

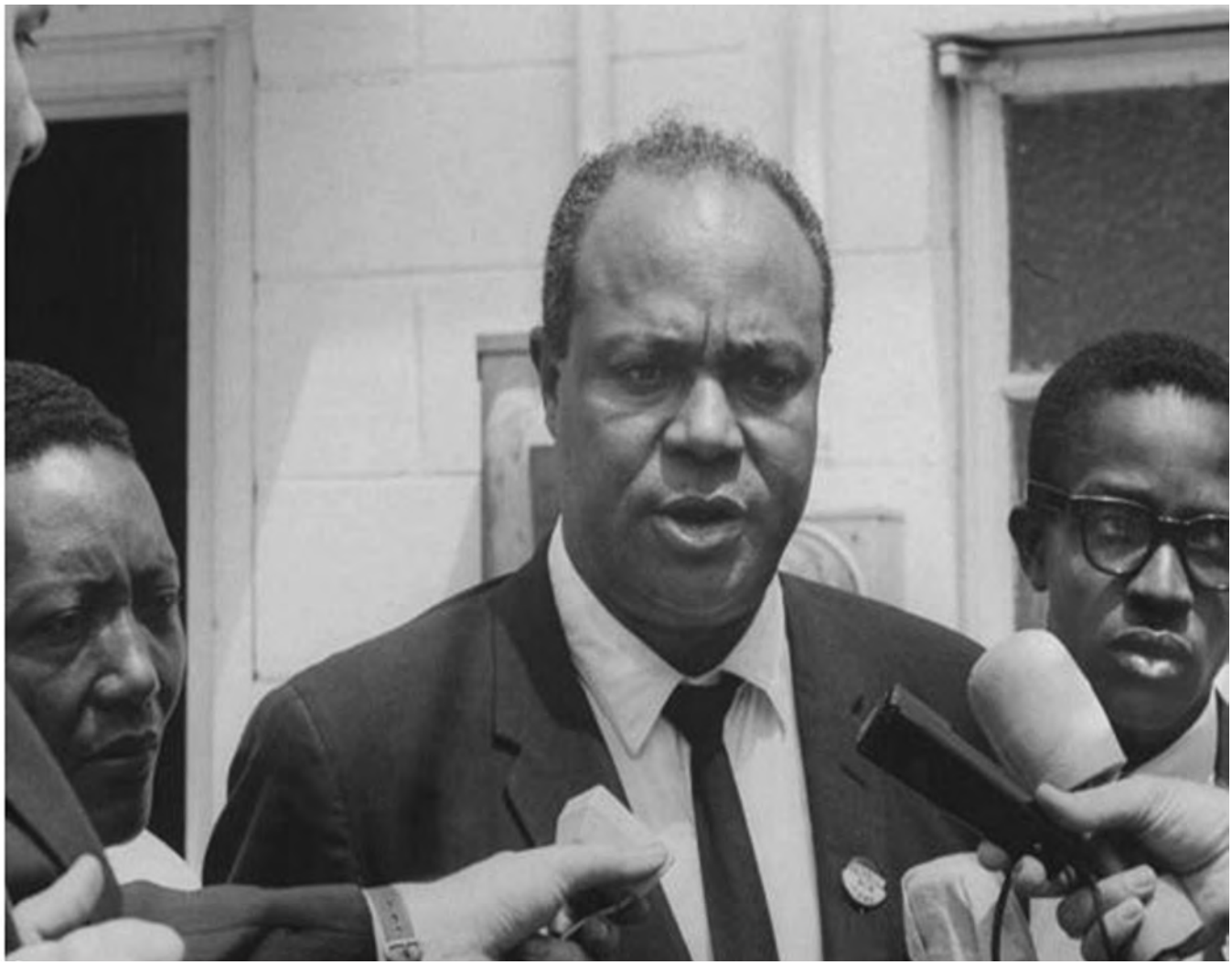


Figure 10. Bob Hicks, James Farmer (CORE Director), and Ronnie Moore (Core Field Director) in 1967 in front of the Bogalusa Civic and Voter’s League building (now demolished). Image courtesy of Barbara Hicks-Collins.

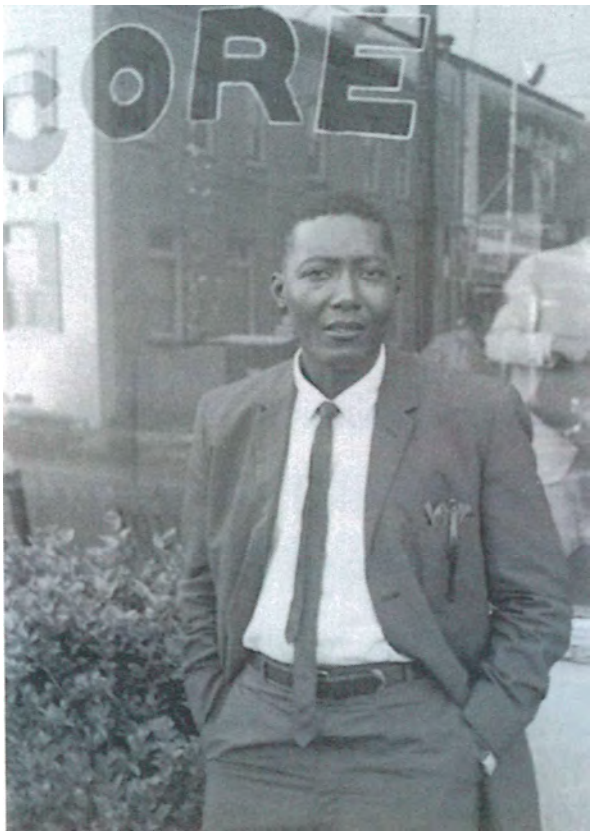


Figure 11. Bob Hicks in front of the CORE regional office in New Orleans, 1967. Image courtesy of Peter Jan Honigsberg's *Crossing Border Street: A Civil Rights Memoir*. Original photo is from Barbara Sobol.

Figure 12. Peter Jan Honigsberg (law student who worked with CORE in Bogalusa and New Orleans), Bob Hicks, Gayle Jenkins (BCVL secretary), and A.Z. Young (BCVL president) in 1967. Image courtesy of Peter Jan Honigsberg's *Crossing Border Street: A Civil Rights Memoir*. Original photo is from Don Juneau.

Figure 13. Bob Hicks (left of the casket) serving as a pallbearer at the funeral of O'Neal Moore, one of two black sheriff's deputies who was shot and killed June 2, 1965 by a suspected Klansman. Image courtesy of Peter Jan Honigsberg's *Crossing Border Street: A Civil Rights Memoir*. Original photo is from AP/Wide World Photos.

Figure 14. Bob Hicks (front left in straw hat), Mrs. Hicks (back left), and Deacon Fletcher Anderson (back right in overalls) in a 1966 march as seen on the cover of Peter Jan Honigsberg's *Crossing Border Street: A Civil Rights Memoir*. Original photo is from AP/Wide World Photos.

Figure 15. Marchers during the Bogalusa to Baton Rouge March in 1967. A.Z. Young is in the center in the overalls. Bob Hicks is to his right in the wide brimmed hat (partially hidden by a rifle). Image courtesy of *Louisiana: The History of an American State*, Clairmont Press, 1999.

Figure 16. Another view of the Bogalusa to Baton Rouge March in 1967. A.Z. Young is in the overalls in the left center of the photo. Hicks is to his right in the wide brimmed hat. Image courtesy of Peter Jan Honigsberg's *Crossing Border Street: A Civil Rights Memoir*. Original photo is from AP/Wide World Photos.

Figure 17. Robert Hicks and other civil rights workers gathered in the front yard of the Hicks House during the week for March 30th to April 7th, 1965. Hicks can be seen at center, along with his youngest daughter Valeria, and Albert Davis, a friend of the family who also worked at Crown Zellerbach and helped Robert Hicks build his home. The other men in the photo are Deacons and the white people on the ground (center) are Civil Rights Workers with CORE. Photo courtesy of Dr. Stanley Rapoport.

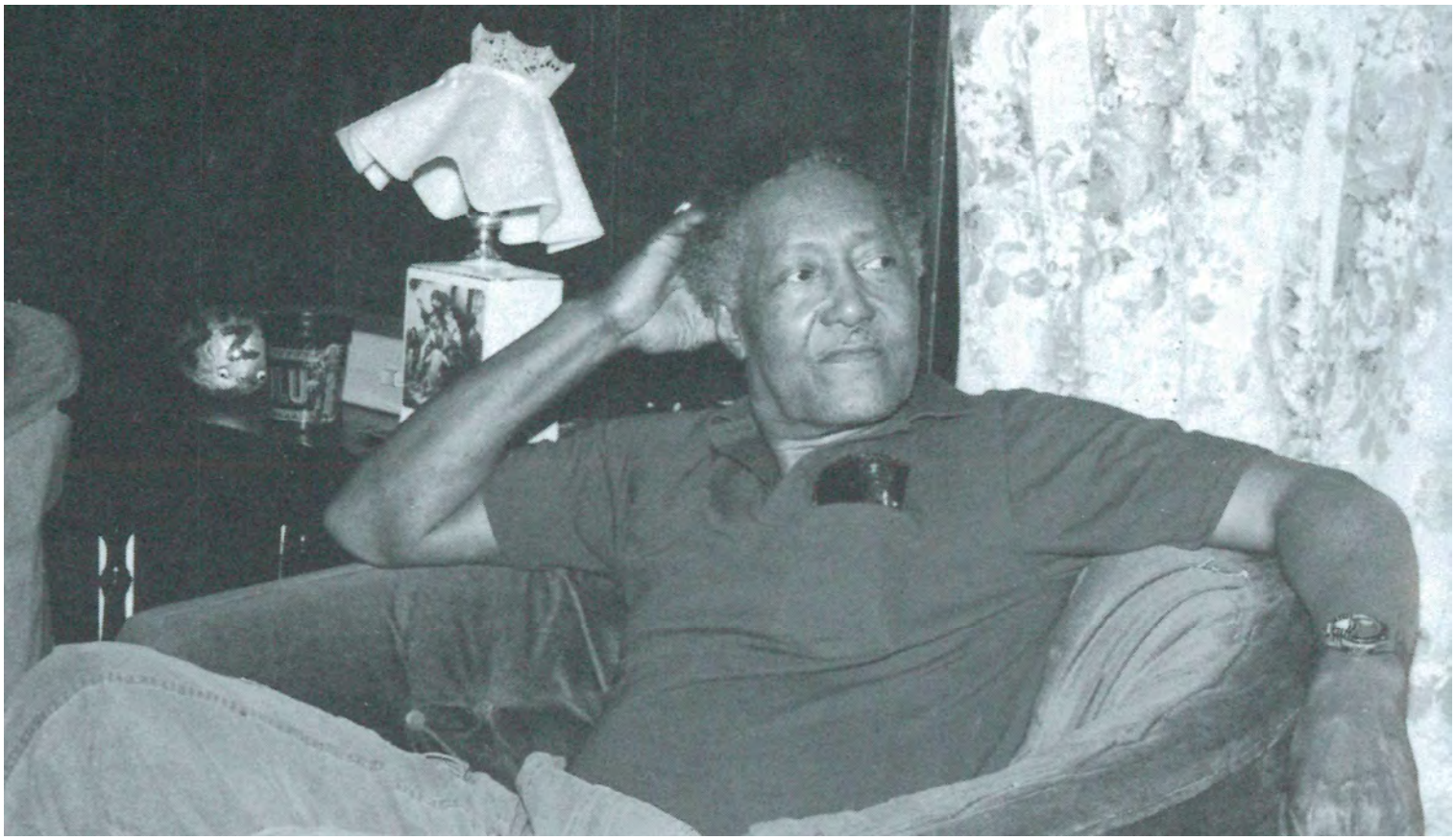
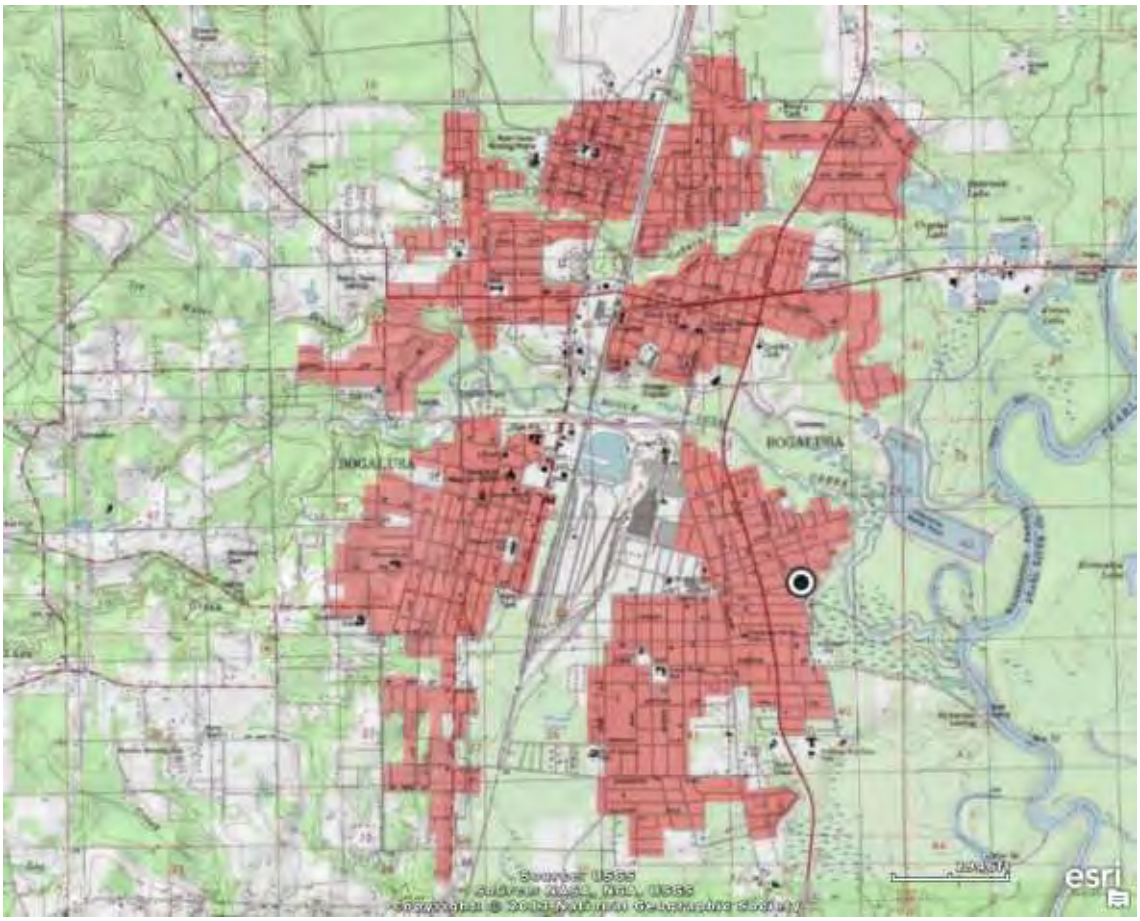


Figure 18. Bob Hicks in 1997. Image courtesy of Peter Jan Honigsberg's *Crossing Border Street: A Civil Rights Memoir*.

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).
Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management. U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

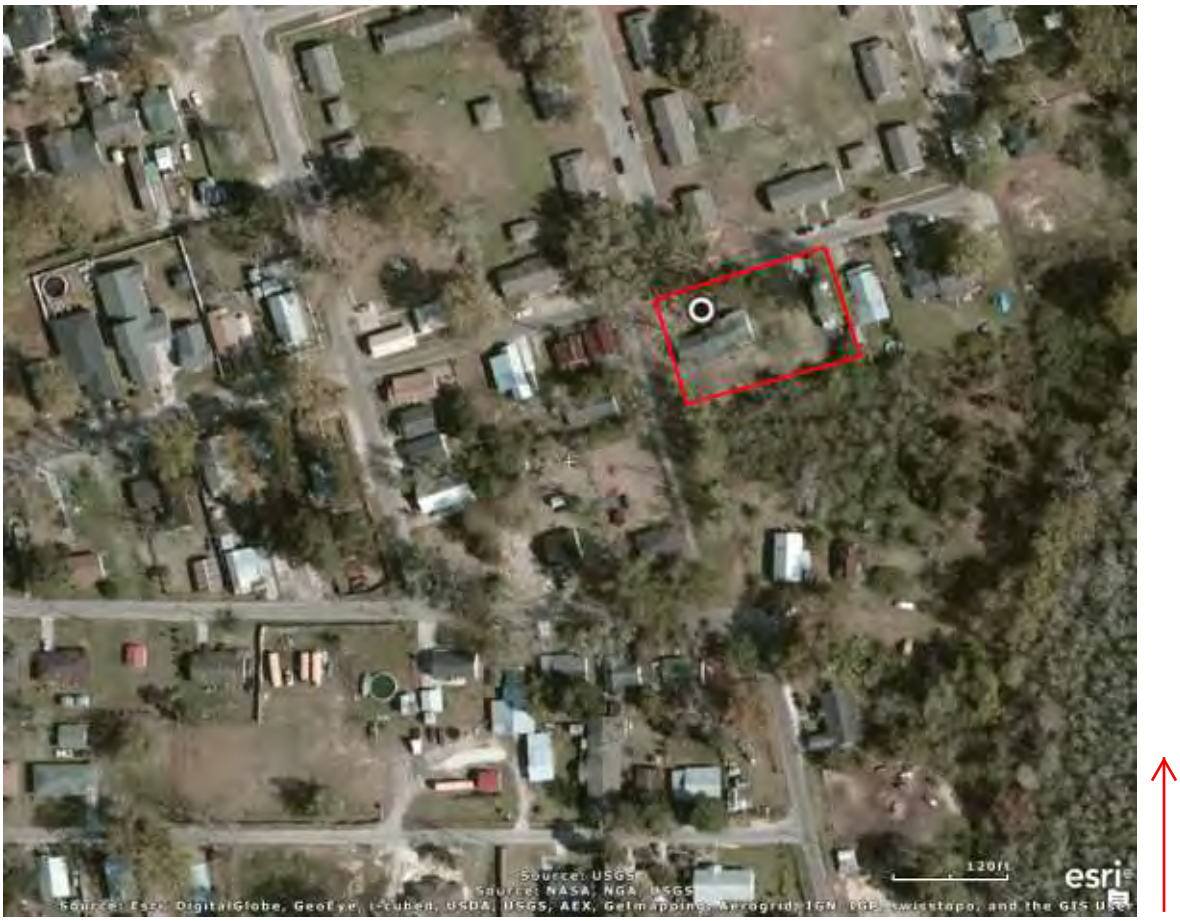
Robert "Bob" Hicks House, Washington Parish, LA



Latitude: 30.770846 **Longitude: -89.846095**

Note: Mill pond and mill in center of town with the sections of the city surrounding it.

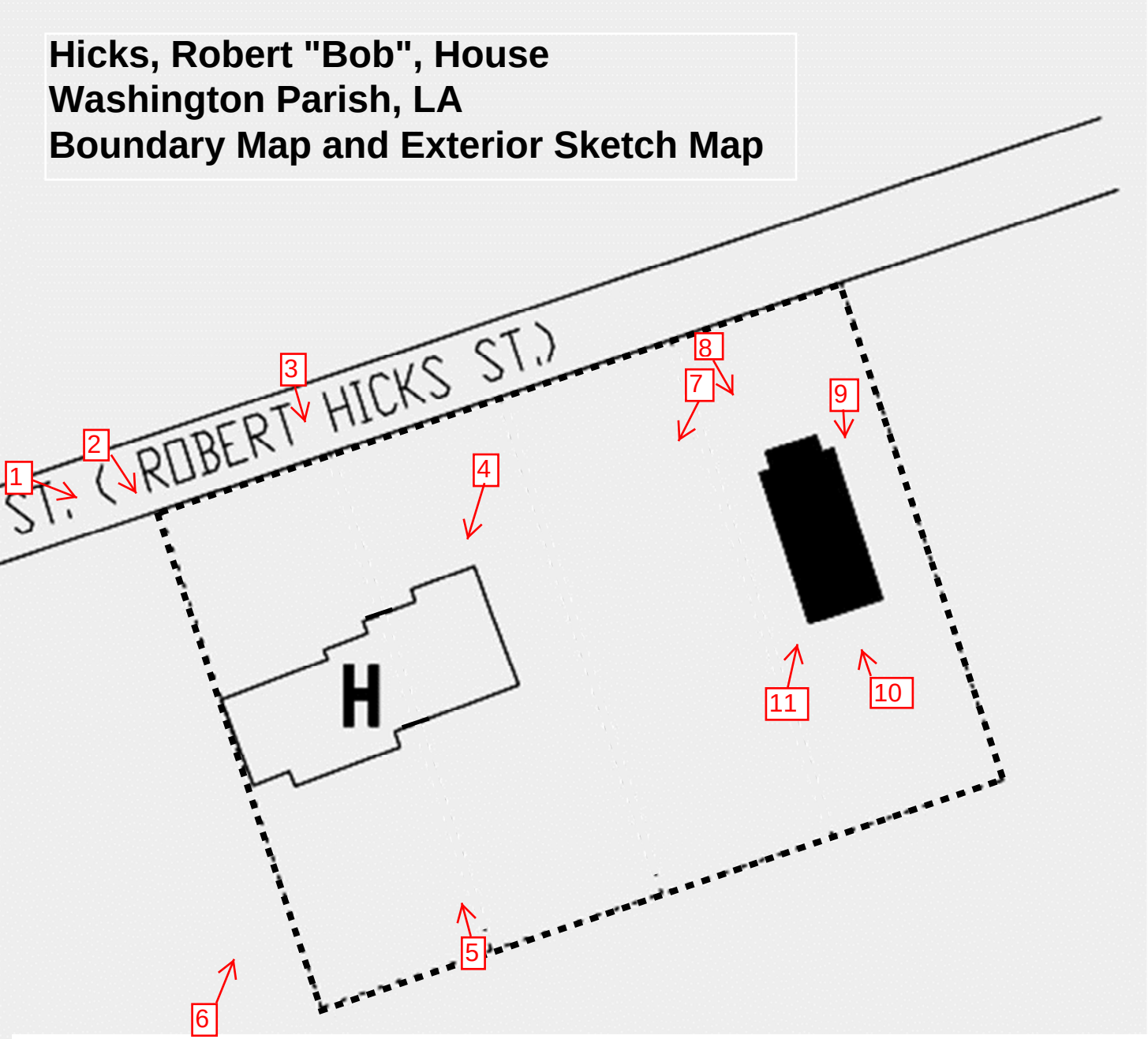
Robert "Bob" Hicks House, Washington Parish, LA



Latitude: 30.770846 **Longitude: -89.846095**

The boundary of the property including the mill house at the far right.

Hicks, Robert "Bob", House
Washington Parish, LA
Boundary Map and Exterior Sketch Map



Mill House - Contributing

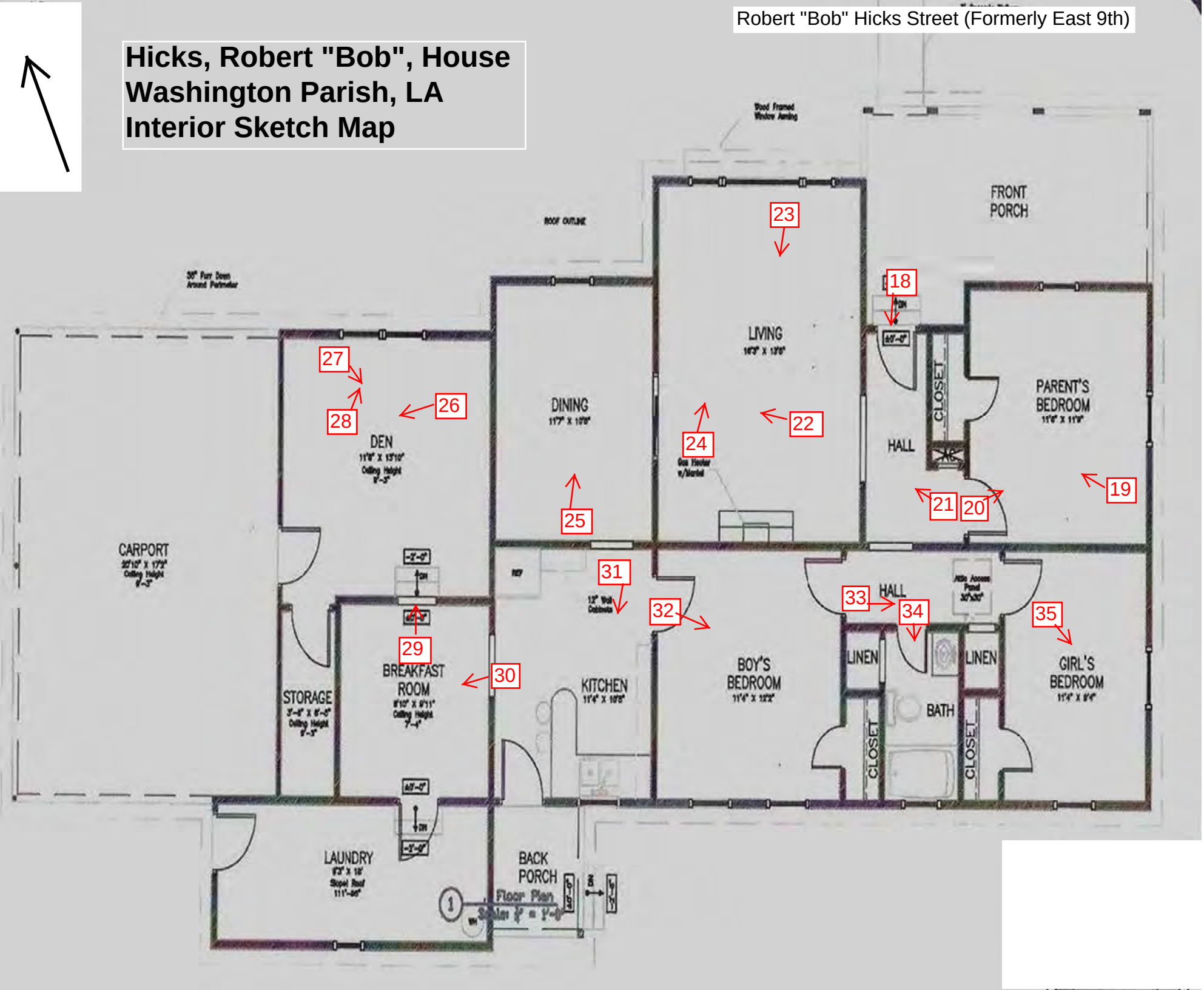
H

Main House - Contributing

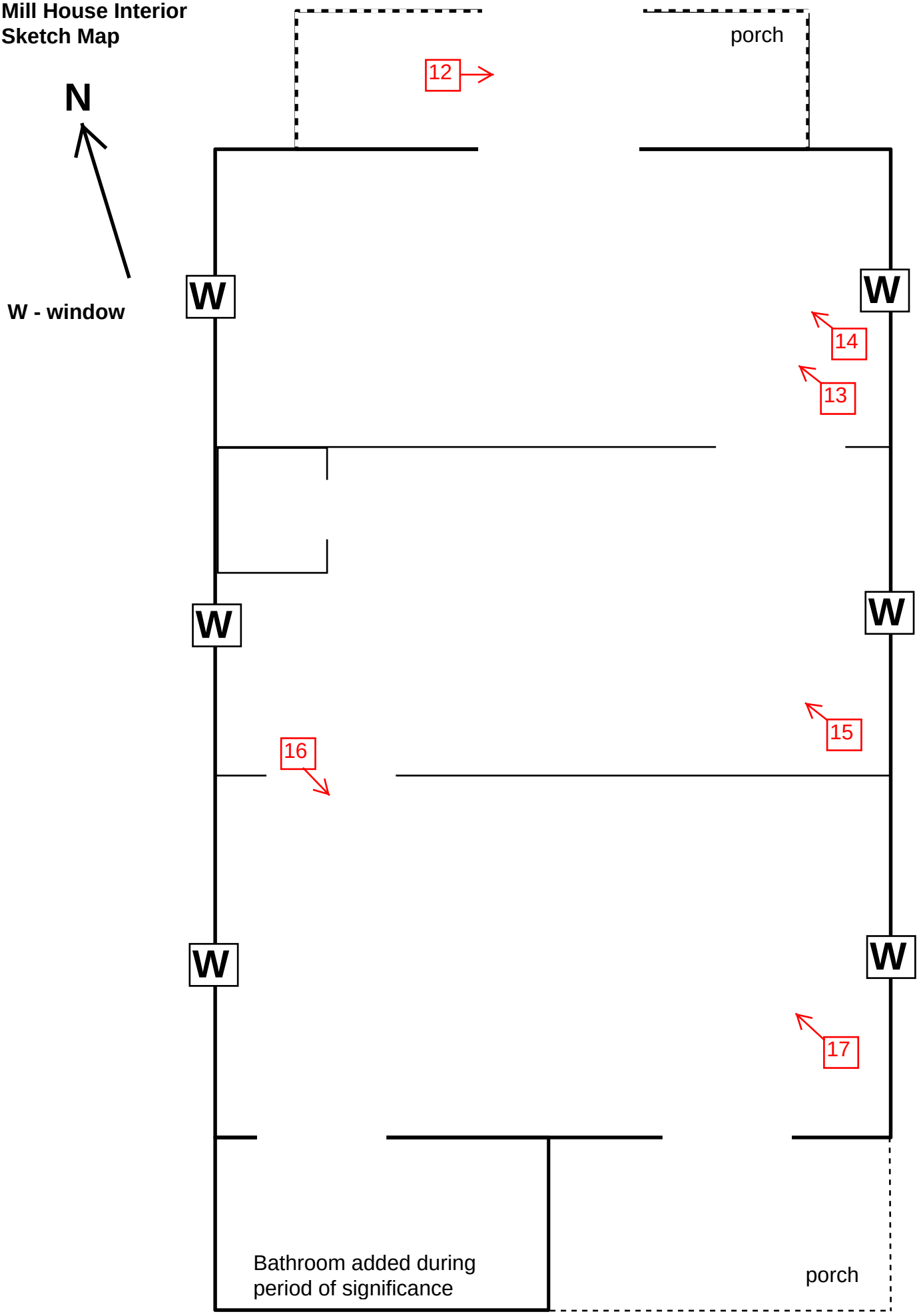
Boundary of Property (Not to Scale)

N

Hicks, Robert "Bob", House
Washington Parish, LA
Interior Sketch Map



Hicks, Robert "Bob", House
Washington Parish, LA
Mill House Interior
Sketch Map



ROBERT "BOB" HICKS

7

930½

Protection One

Dick
Today, little remnants remained in collisionals at the Great Mosque of The Gandhi Bronx. There were bombs thrown, a large Bronx Mosque, and a few other Gandhi Bronx buildings. Many Gandhi Bronx residents were their friends in general and Gandhi.
During the Civil Rights Movement, Freedom riders sharp out and were arresting at the scene. Protesters would protest which year and students would be illegally jail in certain years. Jail is not for very and gentle person. Jail is a place.
Let us in this video, where Rev. Bruce celebrated from the Gandhi Bronx Mosque, Rev. Bruce celebrated from the Gandhi Bronx Mosque, Rev. Bruce celebrated from the Gandhi Bronx Mosque,