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"There's no place for Uncle Tom on this bus, man." The voice of the Negro echoed down the neon-bathed Harlem street as he mounted the steps of Bus 10 ready to start for Washington.

It was 2 a.m. on the morning of August 28. Anticipation hovered quietly over the 24 buses that lined both sides of 125th Street. Cars and cabs stopped more and more frequently to pour forth bundle-laden, sleepy Marchers. Black, white, old young zigzagged back and forth across the street trying to find their assigned buses. Bus captains marked by yellow ribbons and crumpled passenger lists stood guard at the bus doors. Small groups huddled around them.

Voices arose above the general din.

"You've got to switch me to Bus 10. It's a swingin' bus. There's nothin' but old ladies on this crate."

"Hey, is this bus air-conditioned?"

"Where can I get seat reservations?"

"Hey, chick, are you on this bus?"

"Yeah."

"Is your husband on this bus?"

"Yeah."

"That's all right. I'll make love to both of you. I'm compatible."

"Who the hell is on this bus?" cried George Johnson, the exasperated 30-year-old Negro captain of Bus 10 and organizer of New York CORE's 24-bus caravan. "People shouldn't be swapping buses, especially CORE members. It only adds to the confusion. Now everybody get in a seat and stay there. You can't save seats. This isn't a cocktail party."

The reaction to George's gruffness was a tongue-in-cheek parody of the Mr. Charlie routine: "Yassir, anything you say, sir." "Don't you fret now, Mr. George." "Don't you go