

# THE SOUTHERN COURIER

VOL. II, NO. 32

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TEN CENTS

## C.R. Worker Gets 6 Mos. Hard Labor

DEMOPOLIS--Dick Reavis, a civil rights worker from Texas, was found guilty of vagrancy here last Monday. He was sentenced to six months hard labor and fined \$100.

Reavis was arrested for vagrancy last September, when he was working for SCOPE in Marengo County. At that time, Reavis, his father, and Demopolis Police Chief A. E. Cooper made an agreement that if Reavis left the county and didn't come back, the charges would be dropped.

However, Reavis decided to come back to Marengo County this summer and continue his civil rights work. So Monday he had to stand trial for vagrancy.

Reavis was found guilty of breaking two vagrancy laws. The first was "leading a profligate life," and the second was having no means of support. "Leading a profligate life" means not doing anything useful.

Reavis was head of the SCOPE project in Demopolis last summer. He was fired in August, but three weeks later he was hired again. It was after he had been re-hired that he was arrested for vagrancy.

According to Jules Kirsch of the Lawyers Constitutional Defense Committee, Reavis was usefully employed, "unless you define a profligate as a civil rights worker."

Alabama law doesn't say how much money is considered to be a means of support. Most policemen would say \$5 is enough.

Reavis said he had a check for \$40 at the time of his arrest. However, no record could be found of that check. And Reavis admitted during testimony Monday that after he had been arrested, he had to borrow money from Cooper.

Reavis is appealing his case to Circuit Court.

## Closed in Huntsville

### Negro High School

HUNTSVILLE -- The city school board last Tuesday voted unanimously to close down the senior high division of all-Negro Council School. This leaves Huntsville with no segregated high schools.

The board's decision came after 168 of the 211 students in the senior high division asked to transfer to either Butler or Huntsville High, both previously integrated but mostly white.

In asking the board to close Council's senior high, Schools Superintendent Alton Crews reminded the members that they were required to allow the transfers under a 1964 court order. He said it would not be economical to keep the senior high open, since there would be only about 45 students for its 19 instructors to teach this fall.

Crews said the 19 Council teachers will be offered other jobs in the Huntsville system "at the same pay and status."

## In Forkland's Tent City

# One Man, One Vote--and No Land



MANCE BELL

BY JOHN SHORT

FORKLAND -- For Mance Bell, tomorrow means another day of picking his way through the litter of broken glass, empty oil cans, garbage, and plastic bleach bottles between his tent and the nearest shady tree.

Bell and his family live in "Tent City" here, in a one-room tent almost filled up by three beds. They have a rusty, wood-burning stove, a kerosene lamp, an electric fan, a washbasin, and just a few other odds and ends.

They also have a large, black-and-white poster tacked to the stovepipe. It says, "One Man, One Vote."

Up until last October, Bell lived in the house on Tishabee Road where he had been born and raised--the same house his father and grandfather had grown up in.

But last September, Bell and several of his neighbors who had been active in local SNCC activities went up to the county courthouse and registered to vote.

"Every man's got a right to vote," he explained. "If someone is in office you don't like, you got a right to vote him out. If you got someone you want, you got a right to vote him in."

In October, time came for Bell to renew the lease on his land. But, he said, the landlord told him he could no longer live on the land that "Bells had farmed for as long as I knew."

Without his land, Bell didn't have any way to make a living. "There were plenty of jobs about," he said, but "they just didn't seem to be available" for him and several other tenant farmers who had also been evicted.

After October, said one of Bell's friends, Bell lived in "a shack. When it

# GOP Ignores Negro Vote --But Martin Plays Safe

## G. P. Parham--The Onliest One

BY STEPHEN E. COTTON

FAIRFIELD--There was one Negro among the 2,000 or so delegates at the Republican convention last week end. He was G. P. Parham, a wealthy druggist from this steel town just west of Birmingham.

Parham is no newcomer to the Republican party. He put himself down as a Republican when he registered to vote about 25 years ago.

He joined because his father and his grandfather were both Republicans. "My grand-daddy joined as an ex-slave," Parham said, as he sat in his drugstore here this week. "He was just sold on the Republican party. I used to hear him talk about what Abraham Lincoln did for the Negro."

Abraham Lincoln isn't the only reason that Parham likes the Republican party. The Democratic party, he said, is "just too wasteful" with its anti-poverty programs.

Those programs, he said, are "unfair for the people who have to work hard and be taxed to death, for someone else to set up waiting on his check."

"I work hard," said Parham. "I haven't had any hand-out. Every damned thing I have, I've worked for."

Parham has a lot. He started his drugstore in 1937, borrowing \$50 and renting a shack for \$2.50 a month. Ten years later, he said, he was able to pay \$50,000 in cash for a new building across the street. Today he has more buildings, more businesses, and more money.

His election as a delegate to the Republican convention came as a surprise to him, he said. At a precinct meeting this year, a white man nominated him for a seat on the county Republican committee. "I never saw the man before," said Parham. The mostly-white group elected him.

The same thing happened at the county committee meeting when it came time to choose delegates to the convention--he was nominated by someone he didn't know, and the committee elected him.

"I don't believe that would have happened," Parham said.

(CONTINUED ON PAGE TWO, Col. 2)

## POW!

STONEWALL, Miss.--Don Manson, a member of the Law Students Civil Rights Coordinating Committee, received a blow on the back of his head as he left the Stonewall Post Office Monday.

Manson says he cannot identify the man who beat him because when he turned to look, the man socked him in the eye.

BY STEPHEN E. COTTON

MONTGOMERY--If Alabama Republicans have much interest in the Negro vote, you couldn't tell from their convention last week-end.

A huge Confederate flag hung behind the delegates, a lone Negro sat among them, and the speakers who addressed them sounded pretty much like Governor George C. Wallace.

The GOP candidate for the U.S. Senate, John Grenier, took up Wallace's latest campaign against the federal government--the governor's criticism of two anti-poverty grants to civil rights groups in Lowndes and Wilcox counties.

Grenier blamed the national Democratic Party for making it possible "to give \$300,000 into the hands of an employee of Dr. Martin Luther King to communize the Black Belt of Alabama."

## Negro Deputy In Henry?

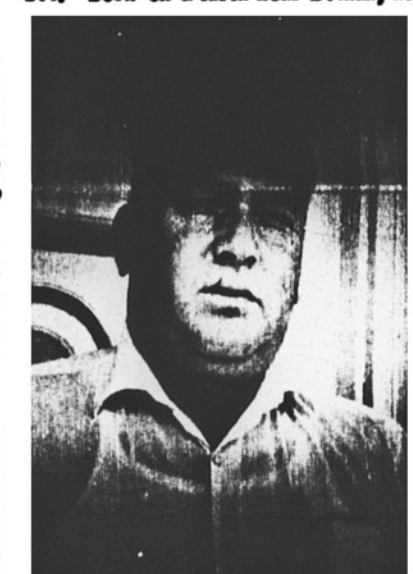
BY PETER CUMMINGS

DOTHAN--"We've got 3,500 nigger voters and I think that a nigger deputy would be a good thing for their people," said A. B. Clark.

Clark won the Democratic nomination for Houston County sheriff last May. No one seems to want to run against him in November, so last week Clark was talking about the kind of sheriff he's going to be.

Clark said he was "very much in favor" of having a Negro deputy, and promised to appoint one soon after he took office in January. He added that a Negro deputy would "work strictly with colored people. There'd be a killing in the county if he arrested a white."

At 40, Clark has the build of a sheriff--he's 6 feet, 2 inches tall and weighs 254. Born on a farm near Dothan, he



A. B. CLARK

now owns the Clark Logging Company. But he said that by January, when he'll take office if elected, he'll have to find someone to manage the company for him, or else sell out. "I'd sure hate to sell those trucks," he said. "They bought the groceries and fed my family."

Clark feels strongly about recent U.S. Supreme Court decisions that prevent police officers from questioning people who are arrested: "The way I see it, a law enforcement officer don't stand a dog of a chance." But, he added, he would obey the court's rulings as well as other laws. "Sometimes your personal friends violate a small law," Clark said, "but you have to arrest them."

The nominee said he felt all people are entitled to their civil rights, but he added, "There's nobody against the niggers here. They're going to hurt themselves by pushing and marching... But I just want to be neutral on this issue."

Teen-agers, Clark said, deserve special attention from the sheriff's office: "I don't know exactly what we're going to do, but we're going to let these teen-agers know that we're for 'em rather than against 'em." It's a shame, he said, that "people have taught kids to be afraid of the law." Clark hopes he can change this attitude.

Clark said he would like to see a Negro deputy sheriff in the county.

Clark said he would like to see a Negro deputy sheriff in the county.

## School Bill Passes

MONTGOMERY--Governor George C. Wallace's \$44,000,000 aid-to-education bills were on their way to final approval this week. Both houses of the Legislature passed versions of the bills. One new law would provide \$31,700,000 for teachers' salaries. Another bill would spend \$900,000 for a library at Alabama A&M College in Huntsville.

State Senator Ed Horton of Limestone County--who led the fight against Governor Wallace's succession bill last summer--introduced a bill this week that would allow future governors (and other officials) to have two terms in a row.

Grenier and the other candidates spent most of their time lashing out at President Johnson and the federal government. What they said wasn't any different from what most Alabama



JAMES D. MARTIN

Democrats have been saying about the federal government--the Republicans just promised to say it louder.

As U. S. Representative Glenn Andrews, running for re-election in the Fourth Congressional District, put it, "I am already rolling up my sleeves to fight anyone who thinks he can run the Great Society better than I can."

Even U. S. Representative James D. Martin, the GOP candidate for governor, is running harder against President Johnson than against his real opponent, Mrs. Lurleen Wallace.

Martin's campaign slogan is "Beat LBJ the Jim Martin Way." He told the convention that Wallace wants to start his own third party and run for President. Wallace could never win, said Martin, but he could pick up a lot of Southern votes that might otherwise go to a conservative Republican candidate.

So the only way to beat the national Democrats, according to Martin, is to put an end to the political career of George Wallace.

Martin will have a tough time doing that. He didn't really want to try in the first place. He decided to run for governor because he thought Wallace would be running for the Senate.

But now that he's running against a Wallace anyway, Martin has promised to make a hard fight of it.

At the convention, he walked into a meeting of delegates from his own Seventh Congressional District and announced, "I'm going up to the Capitol to tell Lurleen we're moving in."

Martin pulled up to the Capitol in his red, white, and blue air-conditioned campaign bus, band music blaring from four loudspeakers. He led about 50 supporters up the steps to the Capitol, after pasting a Martin bumper sticker on the front of the huge building.

That sort of stunt is good for publicity, but votes are another matter. Martin needs every one he can get, and that certainly includes most of Alabama's 250,000 Negro voters.

But Martin doesn't think he can get them. He told reporters that Mrs. Wallace got "a little over 40,000" Negro votes last May. That estimate is probably far too high, but it means Martin isn't going to spend much time wooing Negro voters.

He told one group of delegates at the Convention that the civil rights bill now before Congress is "one of the worst bills this country has ever seen." And he said flatly, "I'm not going to seek any bloc vote."

But in Martin's televised acceptance speech, he carefully avoided attacking civil rights bills or groups.

Instead, he blasted national Democrats and promised 100,000 new jobs in Alabama. He said he would work for a state law to lower the voting age to 18, and he criticized Wallace for stirring up racial fears.

It was the kind of speech that any Negro there could have applauded--if any had been there. But there weren't any. The one Negro delegate had driven home to Fairfield after the first day and was too tired to make it back to Montgomery for the final event of the convention.



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Editorial Opinion

A Time to Speak

Suppose that a violently anti-white organization called the Princes of Simba nailed up a bunch of signs around Mobile County announcing a big rally to be held out in the woods. And suppose that 250 shouting Negroes came to the rally, some of them dressed in leopard skins and carrying guns in their cars.

How many heavily-armed policemen, sheriff's deputies, and state troopers would have ringed the rally to keep the Princes of Simba from attacking innocent white people living in the area? There probably would have been about as many lawmen as Princes.

But when the Ku Klux Klan held a widely-advertised rally last Saturday night in northern Mobile County, not a single uniformed officer was there.

A patrol car from the sheriff's department went by occasionally, but it wasn't driving by when a squad of Klansmen fired a volley of buckshot into an old Negro lady's home across the road from the rally.

Everybody at the rally knew something was happening. They all heard the shots, and many of them saw the flames. One of the speakers even commented on the commotion across the highway.

If Mobile County Sheriff Ray Bridges had been doing his job right, officers would have been at the rally from beginning to end, and they would have stopped the Klan terrorists before any shots were fired.

The department's failure to station officers at the rally or patrol it properly left a houseful of innocent, terrified people completely at the mercy of the Klan. When deputies finally arrived the attack stopped immediately--but the department's neglect of duty continued.

Two men were arrested. But the sheriff's department booked them for the least serious charges possible.

The rest of the attackers escaped. Fingerprints left on two undamaged cars might have helped identify them. Deputies told the people at the house not to touch the cars because a fingerprint crew would come out the next day. The crew never came.

Mobile County ought to be outraged at the Klan and the sheriff. But most people don't know what really happened. The local news media and public officials have maintained almost total silence about the incident.

Perhaps the press and the local officials are trying to protect the area's "good name." Mobile County has had very little open racial trouble. And perhaps they are hoping that their silence will keep Negroes from learning about the Klan attack and raising a protest.

Silence will not accomplish either aim. When the white community keeps quiet about Klan attacks on Negroes, the Klan gets bolder and eventually makes some really big news which cannot be kept quiet. Meanwhile, Negroes will know all along that the Klan is riding. Wild rumors may make them think things are even worse than they are.

In these circumstances, all men in the county who wear the label "Negro leaders" must act--for the sake of everyone in the county. First of all, they must demand that the sheriff and other officials publicly guarantee proper policing of all future Klan rallies. And they must insist on full disclosure of the facts.

If Klan abuses continue unchecked and unpunished, there is a real danger that the Negro people will lose all remaining faith in white officials, and even in their own leaders. Car-loads of armed Negroes tried to reach the attacked house and help defend it, but the police turned them back. Those men, and thousands more by now, know that the police had failed to do the job. The people will protect themselves if they have to. But that can lead to chaos. Negro leaders must speak out strongly now.

Klan Rally

G.P. PARHAM

(CONTINUED FROM PAGE ONE)

(CONTINUED FROM PAGE ONE) and took off down the highway in Garner's pick-up.

At the house, the Klansmen were breaking windows, kicking open the doors, and setting fire to a car and tool shed. The first police car arrived just after the Klansmen set fires around the house and shouted, "Niggers, you've got three minutes to come out!"

A few seconds later, Garner turned into the road to the house and saw a group of Klansmen straight ahead. "I just pulled in to second and flew on in there," he said later. The Klansmen jumped back. One of the officers at the house told Garner and the men with him to leave. They refused and stayed to guard the house until the rally ended and more deputies arrived.

Parham isn't too excited by this year's Republican candidates. He supports the GOP's John Grenier for the Senate, he said, because "as a freshman, he won't be able to do so much damage up there. The only thing he can do is sit and listen."

The main reason he wants Republican James D. Martin for governor, he said, is that "I'd just rather have a man than a woman. Some of these women-folks are most unpredictable. I know, Mine's that way."

THE SOUTHERN COURIER welcomes letters from anyone on any subject. Letters must be signed, but your name will be withheld upon request.

In Selmont Man Shot By Trooper

BY WAYNE HURDER

SELMONT--W.E. Stewart, a highway patrolman, stopped Jeffrey Henderson for making an improper turn two weeks ago.

In the course of the arrest, the trooper shot Henderson in the chest with a .38-caliber revolver.

Major John Cloud of the highway patrol said at the time that Stewart shot Henderson after Henderson knocked him down. Cloud said an investigation would be made.

But Henderson and Miss Dolores Smith, who was with him that night as they returned from church, say the trooper's story is wrong.

According to Henderson, Stewart pulled him over, checked his driver's license, and told him to go sit in the trooper's car.

Henderson said he sat in the trooper's car and mumbled something about not deserving a ticket. Stewart heard him and walked around to Henderson's side of the car. Next, according to Henderson, "He started to hit me with his flash light. I raised up my arm and he backed off and shot me."

Henderson said Stewart first called for more highway patrolmen, and then for an ambulance.

The next day Miss Smith signed a warrant charging Stewart with assault with intent to kill. He was arrested, and later released on \$1,000 bond.

Henderson stayed in Good Samaritan Hospital a week. He had been shot from about six feet away and, according to his lawyer, Bruce Boynton, "It was tough and go for a while."

On July 29, when Henderson was released from the hospital, two sheriff's deputies met him at the door and arrested him for making an improper turn, disorderly conduct, and resisting arrest.

How to Win: Keep Quiet

BY MARY ELLEN GALE

MONTGOMERY--Sometimes you can win a lawsuit without talking about some important reasons why you brought the case to court. It happened this week to 38 Bullock County Negroes.

They were among dozens of people who received traffic tickets early last June, when state troopers swarmed into the county just after the May 31 Democratic primary run-off.

According to the suit that came up Tuesday in U.S. District Court here, the tickets "were issued uniformly to members of the Negro race," but not to whites.

The suit charged that the arrests "resulted solely from the participation of Negroes in the May 31, 1966, primary election in Bullock County and the subsequent investigation into alleged irregularities" by the county's Negro leaders.

But the Bullock Negroes had another argument against paying the traffic tickets. Under Alabama law and county custom, the justices of the peace who decide such traffic cases get paid from the fines they collect. If the defendant goes free, the justice doesn't get paid. That gives him a financial interest in convicting as many people as he can, the Negroes' suit said.

In court last Tuesday, the Negroes' attorney, Solomon S. Seay Jr., used only the "financial interest" argument before Judge Frank M. Johnson Jr.

Johnson was one of three federal judges who upheld that argument earlier this year in a traffic case involving John Hulett of Hayneville. And he upheld it again.

"It's unconstitutional for justices of the peace to sit and get paid if they convict and not get paid if they acquit," the judge said. He ordered the justices of the peace never to try the Negroes on any of the traffic tickets issued when the state troopers visited Bullock County in June.

And nobody said a word in court about the election, the Negro vote, or racial discrimination.

'You'll Have to Leave'

TUSKEGEE--For the third Sunday in a row, the Tuskegee Methodist Church refused to allow a bi-racial group of worshippers to join the white congregation.

For the third Sunday in a row, a group of 20 community residents and Tuskegee Institute students and teachers sat on the steps in the hot sunshine.

Several blocks away, five Negro visitors entered the First Presbyterian Church. "We weren't invited in," said Mrs. Douglas Jones. "We just walked in and sat down."

"There was a lot of walking back and forth between the anteroom and the sanctuary. Then a man--who wouldn't give his name when I asked--came over and said, 'You'll have to leave. You can't worship here.'"

Mrs. Jones, a member of Tuskegee's mostly-Negro Westminster Presby-

Montgomery Jury System Challenged and Defended

BY MICHAEL S. LOTTMAN

MONTGOMERY--A Negro burglary suspect went on trial here last week, along with the Montgomery County jury system. The burglary suspect, 21-year-old Raymond Garrett, was convicted and sentenced to two years in prison. The jury system was acquitted.

As Garrett's trial was about to begin in Circuit Court, his lawyer, Robert Cheek, asked Judge William Theford to dismiss the case and set Garrett free. Cheek said Garrett could not get a fair trial because there were not enough Negroes on the county's jury list. But the judge refused to dismiss the case.

As it turned out, the 12-man jury that tried Garrett's case in Judge Richard Emmet's court included three Negroes. One of them--C.T. Smiley, principal of Booker T. Washington High School--was foreman of the jury.

The chief conflict in the trial was whether Garrett had been properly identified as the man seen burglarizing a local food store. No fingerprints were taken. But a witness for the state said he saw a Negro man without a shirt inside the store. And police officers said Garrett was shirtless when they shot and captured him.

The officers said Garrett was shot



ROBERT CHEEK

As he ran away from them.

But Cheek produced records from St. Margaret's Hospital that listed Garrett's injury as a chest wound. And he argued that there was no bullet hole in Garrett's back, just a wound right in the middle of his chest.

Garrett -- who actually stopped breathing after the shooting, but was

revived in the hospital--testified that he was passing the store on his way home when the policemen captured him.

After three hours of discussion, the jury convicted Garrett. Smiley, the foreman, said the jurors spent some time discussing the question of Garrett's bullet wound. "The evidence pointed to the fact that he was shot going away at an angle," Smiley said afterwards. "I was convinced that was the way it did happen."

This was the first time Smiley sat on a trial jury. Did he feel he was "on the spot," as a Negro juror trying a Negro defendant? "I didn't get that in the jury room or out," he said. "I didn't feel like that at all. I tried to be objective."

It was Garrett's second conviction for burglary. But the issue of Montgomery County's jury system may come up again. Many times in the past, Cheek and other lawyers have said the names on the jury list are not representative of the community.

In testimony during Cheek's attempt to get Garrett freed, and again this week, Circuit Court Clerk John R. Matthews said there were about 5,000 or 6,000 names on the list from which jurors are chosen. He said he thought about 500 to 700 were Negroes. There are some 60,000 men in the county eligible for jury service, and the county is about 40% Negro.

But Matthews said after the trial that the county does not have a "blue-ribbon" jury system--where only the "top" citizens get to serve. "We want a good, solid class of people to serve as jurors," he said.

"We don't put a nigger in because he's a nigger. We don't put a white man in because he's white. We try to operate it like it ought to be--with some degree of intelligence. We don't want to put some illiterate fool in the jury box, Negro or white."

After the Garrett trial, Matthews said, a jury of nine Negroes and three whites sat in a case involving a Negro defendant. "Those niggers went out and did a good job," he said. "They gave the man 20 years, like they should have done."

Poverty Agency Seeks Funds for Tuscaloosa

BY JOHN SHORT

TUSCALOOSA--Until recently, Tuscaloosa County's anti-poverty agency was the all-white Community Council.

But the federal Office of Economic Opportunity--which approves or disapproves most anti-poverty programs--requires agencies like the Community Council to include Negroes and poor people, as well as white people and business leaders.

So last month, the Community Council finally gave way to pressure from an integrated group called the Community Action Committee. The old directors formed a new organization called the Tuscaloosa Opportunity Program (TOP).

Three of TOP's ten board members were Negroes: William H. Bell, the Rev. George L. Godfrey, and Mrs. Minnie Thomas. The percentage of Negroes on the board--30%--was about the same as the percentage of Negroes in the county, as required by the federal government. This probably means the county now can qualify for hundreds of thousands of dollars in anti-poverty money.

The new corporation, TOP, officially took over from the Community Council last Monday. But since the few federal programs left in Tuscaloosa expired on that date, TOP had been hastily applying for more money even before it took over.

Most immediately at stake is the Neighborhood Youth Corps. Under this program, 120 high-school dropouts are

NAACP and Mayor Meet in Birmingham

BIRMINGHAM -- Law enforcement and community relations were the topics of discussion in a meeting between NAACP officers and city officials here last week.

The NAACP presented a six-page statement to Birmingham Mayor Albert Boutwell.

"It is our sincere belief," the statement said, "that with an increased number of Negro policemen, and an opportunity for the Negro citizens of the county to meet their police officers in an effective community relations program, they would understand that an officer of the law is a friend and not an enemy." Boutwell said copies of the statement would be distributed to all City Council members.

After the meeting, Dr. John Nixon, head of the Alabama NAACP, said, "The comments and attitudes of the city officials were fine while they were talking to us. However, I am concerned with action and not phrases."

going to school and working part-time for a weekly salary of \$37.50.

But TOP is also interested in two programs that never got off the ground under the Community Council--the distribution of free federal surplus food and the establishment of a "multi-service center."

Another goal of TOP will be re-establishment of the Head Start program that was lost under the Community Council and the Tuscaloosa school system. "I think we can get it back, but we can't get it back in the school system," said Godfrey, one of TOP's Negro board members.



Greenville

More than 1,000 people packed the Mt. Zion Baptist Church here recently for the Southeast State Singing Convention. Despite the heat, the singing lasted from 10 a.m. to 5 p.m. More than half of the 43 churches that belong to the convention sent delegates to lead the group in hymns. Local Boy Scout Troop 180 turned out in force to direct traffic, and members of the Mt. Zion congregation served lunch. "We sure did enjoy ourselves," said pretty 19-year-old Miss Edna Falls. The convention, which invites churches of all faiths to join, began in 1947 under the leadership of the Rev. G. H. Nelson of Dock.

Enterprise, Miss.

Leonard Clayton Bester, 16, was side-swiped by another car recently, and suffered a broken arm. The car he was driving belonged to Mrs. Carrie Hall. The driver of the other car didn't stop after the accident, and has not been identified.

Tuskegee

The Rev. Lawrence F. Haygood, local minister, gave the Sunday morning sermon last week at the Presbyterian Church's 1966 World Mission Conference. In Montreat, North Carolina, Haygood, pastor of the mostly-Negro Westminster Presbyterian Church, spoke to a predominantly white audience of about 3,000 churchmen.

Birmingham

Mr. and Mrs. T. K. Nelson have gone to Detroit to visit Nelson's sister, Miss Elizabeth Nelson, who teaches in France.

Atlanta, Ga.

Negro physicians and dentists from eight Southern states met here recently to air their dissatisfaction with officials of the U.S. Department of Health, Education, and Welfare. The complaints involved discrimination in Southern hospitals in violation of the 1964 Civil Rights Act. More than 75 doctors attended, along with four HEW officials from Washington. One dentist, Dr. Purvis W. Hill, 84, traveled 398 miles from Clarksdale, Miss., to attend. After 14 hours of travel, he arrived in Atlanta at midnight. He sat in the bus station all night talking with friends because the convention hotel was already filled. He was the first to arrive at the meeting. Gathering up all available reading material about the hospital discrimination problem, Purvis said, "I've got a whole lot of reading to do."

Enterprise

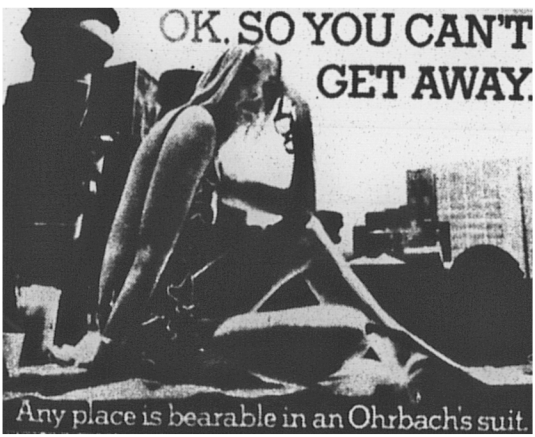
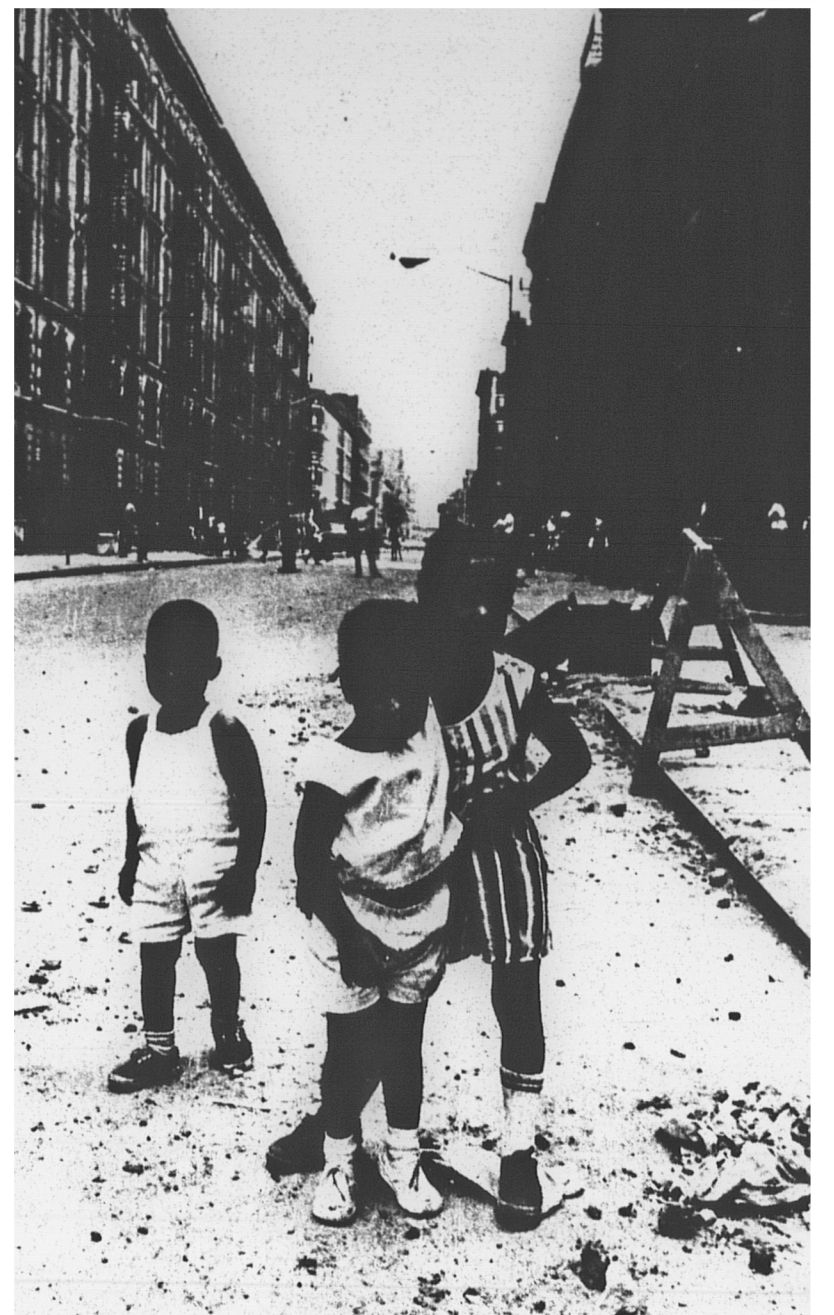
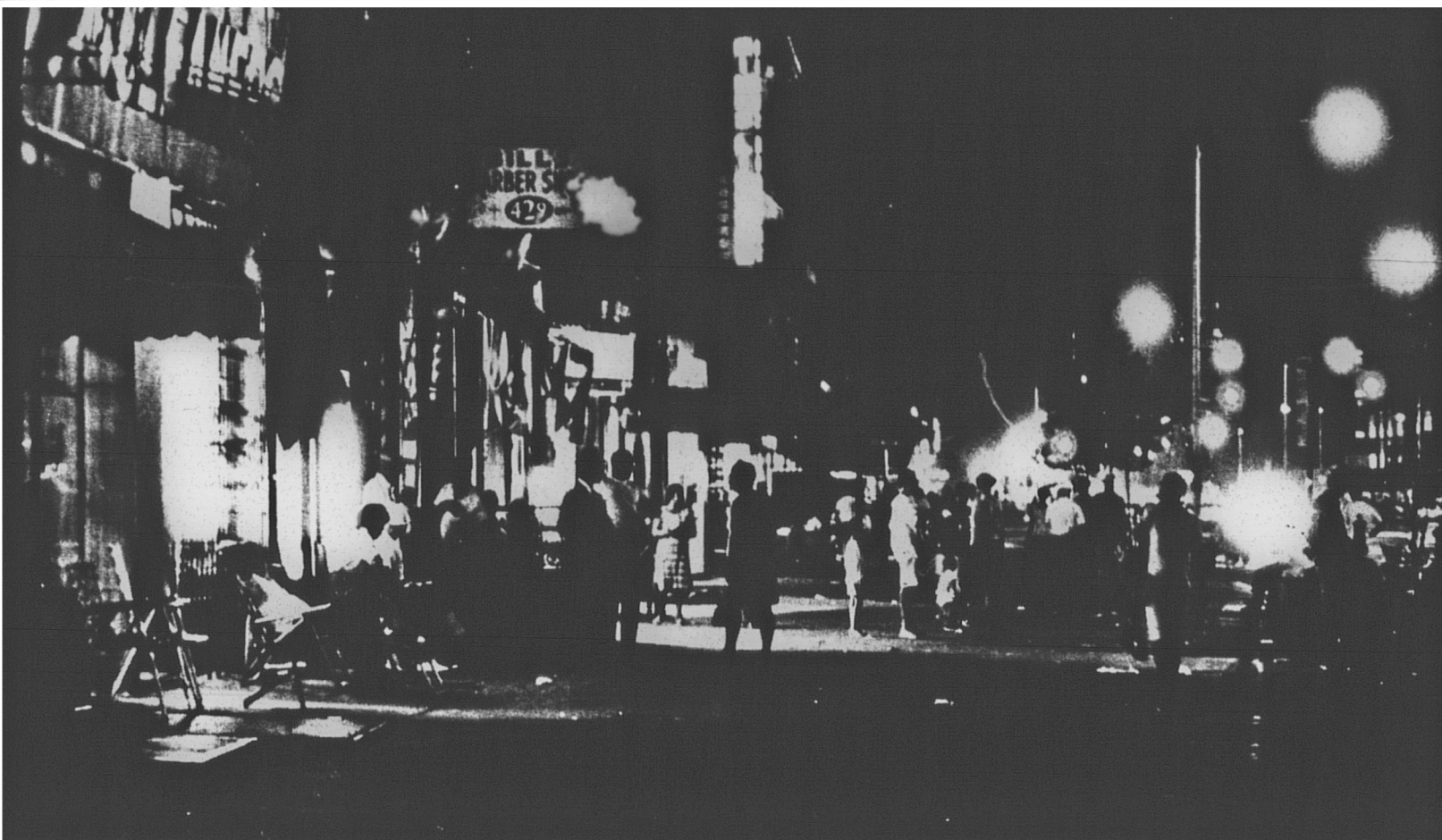
Fire swept through the home of the

son of Mr. and Mrs. John Kelly Jr. of Eufaula. After their wedding Aug. 21 at the Galilee Baptist Church, the couple will live in East Chicago, Indiana.

Enterprise

Fire swept through the home of the





Harlem is the Black Belt of New York City. Harlem extends from 110th St. to 152nd St., and is composed of people from such places in Alabama as Lowndes, Marengo, Greene, and Dallas counties, and from similar places in Mississippi, Georgia, Florida, and the Carolinas.

Harlem is home for more than 500,000 Negroes. They fight for heat in the winter, and they use water from fire hydrants to cool off in the summer. Many young Negroes in Harlem are addicted to heroin and

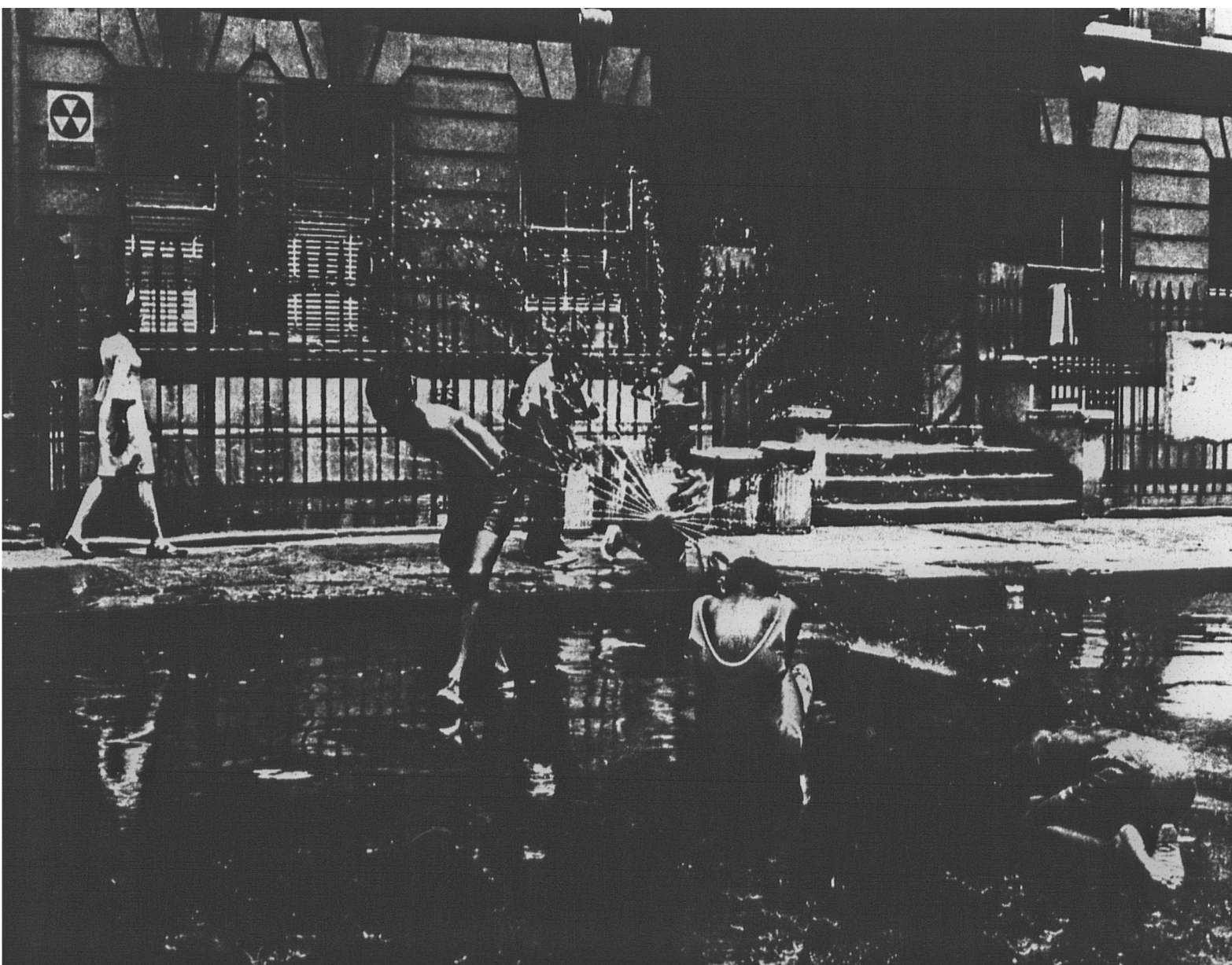
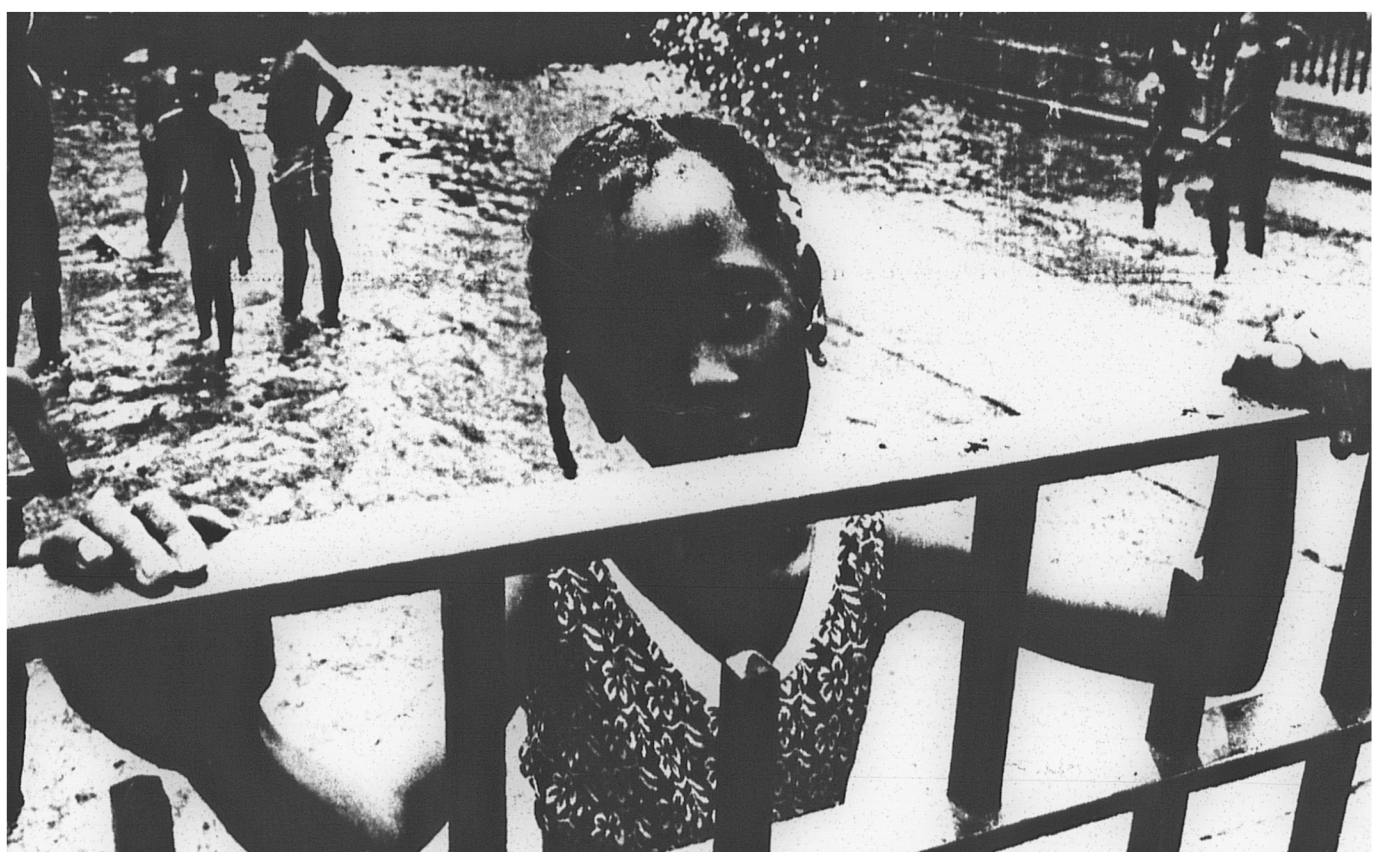
other narcotics that remove the stark realization that their move to the North was in vain because they face the same problems as Cousin Lillian in Alabama, Georgia, and Florida.

Harlem is a breeding ground for all types of black nationalist and black power movements, along with uncountable splinter groups.

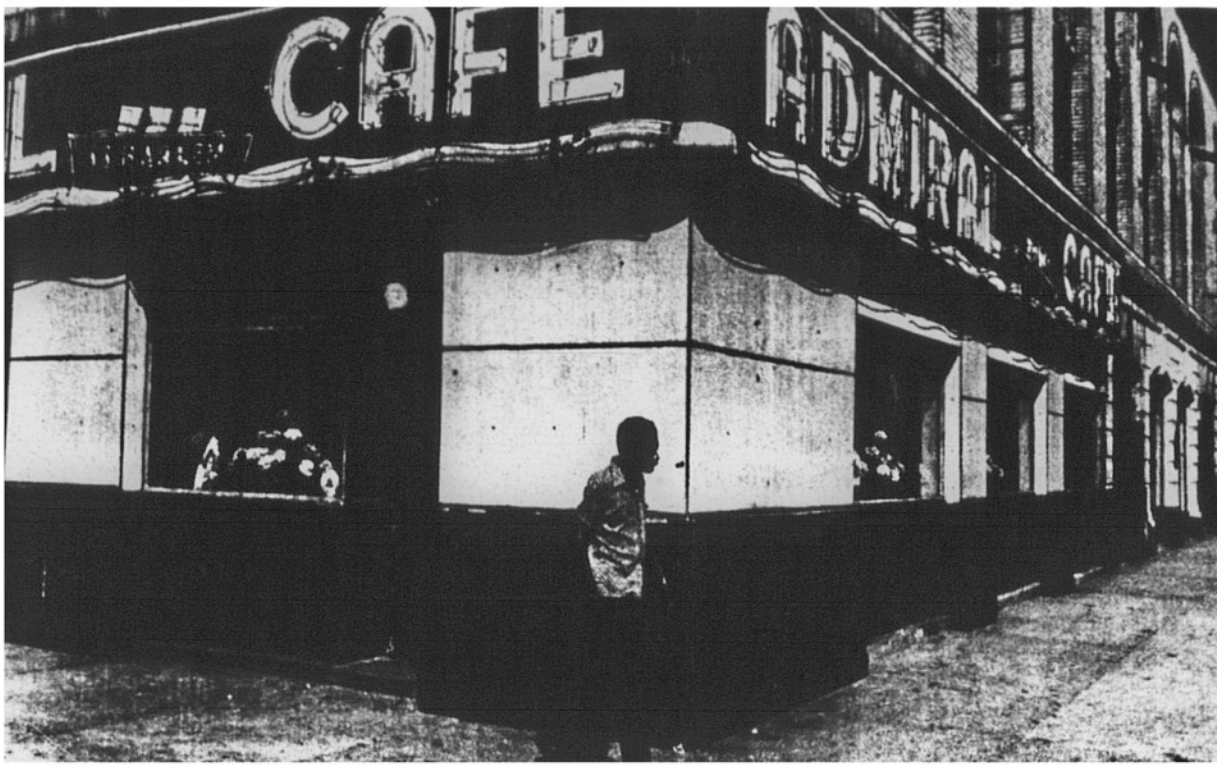
Harlem is where Negro girls wear high heels to school every day, not only on Sunday. (TEXT BY NORMAN LUMPKIN)

## A Stroll Through...

# HARLEM







BLACK MUSLIMS TRY TO TEACH 'FREEDOM' TO NEGROES TRAPPED IN HARLEM...



...OR IN THE SLUMS OF MOBILE AND BIRMINGHAM, ALABAMA



# Black Muslims Now Confront America With Negroes' Search for a New Self

BY JERRY POGUE

Moses and Aaron were able to motivate, in a revolutionary manner, the bonded un-integrated children of Israel from the land of Pharaoh; for land, for re-identity, for self-determination. In our America, likewise, we are constantly schooled about how Europeans abandoned the east-Atlantic shores and invaded this sparsely, though already, claimed land called America; for land, for re-identity, for self-determination.

Since the late 1950's in America, untold thousands have observed the so-called Black Muslim's 'bold creep' into America's slums and ghettos or 'main drag' quarters as they are slanged, conceiving a new hope, forms of self-respect, culminating as a twist towards self-determination. All of this and much more from human beings cramped as subhumans, all in America.

One wonders about this strange new doctrine when one weighs how millions of dollars used annually by the United States government--in the form of recreation centers and rehabilitation clinics--could not do the job.

Thus, let us unbiasedly ponder the oddities of Muslim success. In evaluating the Black Muslim's claims and techniques, I am constantly reminded of Patrice Lumumba, the brutally assassinated premier of the so-called Belgian Congo, and how he traveled the paths and jungles, preaching and teaching about 'moaning,' 'obsessed by fathers passion,' 'fury,' 'surprised world,' 'dawn,' and the 'new morning.'

Just as Lumumba, it is clearly evident the Muslim Movement has been widely misinterpreted as a result of the use of 'freedom of the press' by periodicals and dailies. The author grasped such a conclusion after reading piles of volumes--obviously. However, with all fairness, the author supposes that only in America should such a court-affirmed belief as the Muslim's undergrowth and thrive.

Most authoritative documents on the Muslim's historical origin trail back to the 1930's (around the time of the Wall Street crash) to Detroit, Michigan. It is reported that an Oriental man in looks, traveling under the 'handle' of W. D. Fard, founded the Muslim Movement. He is reported to have peddled silks and satins among the lower-income and poverty-stricken Negroes around Detroit.

As in many Biblical or related stories, concrete information has not been uncovered about where Fard came from. Mingling conversation with peddling, he talked about the black man's past, unemployment, hunger, desperation; and warned his eager listeners about consuming certain foods and drinks.

Detroit residents hearing Fard were starving, living in jam-packed slums and were consistent victims of inhuman police brutality. These desperate dis-inherited un-integrated people listened, heard and marveled at his words. Public addresses were always texted around how imperative it is for Negroes to comprehend and revert back to their glorious past.

Elijah Poole, a Negro from Saundersville, Georgia was converted through Fard in Detroit. Poole, born October 7, 1897, was the son of a Baptist minister. He was one of 13 children. His mother and father were converted to Christianity--while slaves in America. With a fourth grade education, Poole abandoned Georgia.

Having become closely attached to Fard, Poole was anointed by Fard and bestowed with the name 'Muhammad' which means original. Eventually Fard vanished (around 1934) leaving Elijah 'Muhammad' Poole sole heir to control the small though controversial and growing aggregation.

America is today not far removed from the combination of social and economic ills that seeded the birth and attractiveness of the Muslim Movement to so-called Negroes handling similar ideas, frustrations, and longings, looking for 'a way out' as it is constantly uttered by the people on the blocks.

Being consistent, another aspect of the crusade is that it attracted the so-called 'illiterate' Negroes, and 'over-worked' Negroes and 'under-paid' Negroes and 'under-fed' Negroes, the last

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IN HARLEM'S MEMORY, MURDERED CONGOLESE PREMIER LIVES ON

## Mobile Writer



JERRY POGUE

Jerry Pogue, a graduate student now living in Mobile, has been observing the Black Muslim Movement around Alabama and other parts of the United States for several years. He has talked with many Muslim workers, and read many books and magazine articles by and about them.

In this article, Pogue tells you what he thinks about the Black Muslims--their history, their purpose, and their meaning for white and black America. The Southern Courier would be glad to hear from other readers with opinions of their own about the Black Muslims. What do you think? Let us know.

hired and the first fired in America over.

One can imagine these captive people found as much consolation in Muhammad's teachings as the Congolese found in Lumumba's teachings as he shouted, "You are man like others. You are a homeless beggar that sinks at strangers' doors."

Consequently, one can say that the Muslim audience was composed of what society termed as 'misfits' and the un-integrated in America. And while being un-integrated into the mainstreams of American society these 'misfits' possessed an unstable American second-class identity some 307 years strong in history.

To sniff the fuming odors of slums and back alleys or pace the country dusty roads and paths of remote-area America, cajoling dazed men as to why they should exercise some so-called constitutional God-given rights--is to know. To know that somewhere, somehow this image of God has virtually lost all motivation, all contact for active participation in a political system, a system that systematically failed to digest these people, now as long ago.

As if they were grass, repeatedly trampled upon until the very root had been denied its nurture. Their total development had been tampered with.

Here the Muslims capitalize by immediately establishing identification. Eric Lincoln wrote, "the movement may become a symbol of hope which draws its members from the ranks of the discontented, those who have not lost all hope for better things. In short it is not present sufferings but future expectations that impel the dissatisfied to unite in protest."

"Their most pronounced characteristic is a desire for personal rebirth--an escape to a new identity in which they will be freed of their present restrictions and oppressions. A mass movement promises them a new face. The old unappreciated self is abandoned, in its place is a new self, neatly designed to inspire pride, confidence and hope." This is a task most Muslim ministers execute with better ease than Nat Turner in accomplishing his historic thrust for complete manumission in 1831.

Muslim agents are at work in many U. S. prisons, spreading fanatical doc-

trines and recruiting new brethren among the Negro prisoners. "We convert in all the major prisons," bragged Malcolm X, "and when the prisoners come out they'll be wonderful additions to our movements."

"Cowards don't go to prison. We'll rehabilitate these men and women and they will march in the ranks."

I am reminded of a visit to a much publicized Muslim rally held at a radio station in Washington in 1963. I listened as minister Malcolm X boasted that he was assuming the Washington Muslim post to do something about the rising tide of juvenile delinquency in the nation's capital, which is occupied by a Negro majority yet completely controlled by someone else.

In the local dailies, it was amazing to notice how certain Congressmen had to nod their heads in agreement to the fact that much success had been accomplished by Muslims in this respect.

Having conversed with young Negro college students from the State University of Iowa to Howard University in Washington to Tuskegee Institute in Alabama, I always received a reply like "I don't agree with all the Muslims teach, but some things they say are true; especially about the economic situation of the Negro."

The Black Muslims give to converted Negroes at the bottom a feeling that someone cares for them, someone capable of expressing their expressions. They have taken into their ranks men and women who have been denied in society and who under Muslim progress are put to work.

Muslims are not supposed to drink, swear, use narcotics, or gamble. They claim they have been responsible for eliminating adultery, illegitimacy, theft, and juvenile delinquency.

There is evidence to indicate the supreme objective of the Muslim Movement lies in its two established universities (Universities of Islam at Chicago and Detroit) or the semi-ceremonial training taught at the local temples and meetings in private homes. An investigation conducted by the state of Louisiana resulted in the following printed matter:

"... Members of the group are trained as police force or the army within this group. These people are trained very similar and use the same procedure and general order that the armed services of this country now use. They are also drilled similar to what is now being used in the military services..."

According to Eric Lincoln, "... a powerful and long range recruiting device of the movement is its parochial schools with their emphasis on education about the black man--his past, his divine nature, his triumphant future."

"The desire to have children learn something about themselves is surprisingly strong, particularly now that new African states have gained their independence. These parents are impressed with the schools as irrefutable evidence of the Muslims' determination...

to prepare their youth as reclaimers of the heritage."

The Muslims place a high premium on special education for wives and mothers, and the Muslim's girl training and general civilization class is an effective means of drawing Negro women into the movement.

The MGT, as it is commonly called, concentrates generally on the art of homemaking. It meets on week nights at a local temple and the women are taught how to sew, cook, keep house, rear children, care for their husbands, and how to act at home and abroad.

High moral behavior is an absolute must for a "Muslim can rise no higher than his women." Muslim women are never allowed to be alone in a room with any man except their husbands.

It was reported in 1963 that converts go through a reform of sorts as they obey Elijah's injunction to give up tobacco, dope, and alcohol, and pray five times daily facing Mecca. However, it is said, their desire for separate religious services is denied by most prison authorities.

I have noticed Negroes who have been introduced to the teachings of 'Muhammad' and was able to observe abrupt changes like a sudden withdrawal from previous stands on believing in integration.

There is a tendency, however, on the part of many college students to justify their previous stand (blindness) or misunderstanding about the Muslims. These students with inquiring minds readily admit that the presently presented efforts are mere remedies toward removing the long established inhuman practices against Negroes. They reply: But what is the solution?

In 1965, during the height of the campus revolution (revolt) at Alabama State College, I chanced to meet and associate extensively with so-called militant workers of SNCC and SCLC, along with John X of the Black Muslims around South Jackson Street in Montgomery, Alabama.

Nearly all members of these groups were avowed workers, barely surviving economically. Some admitted having been disinherited by parents because they actively involved their bodies and democratic education in doing something about producing a new image or identity among the evidently forgotten Negro.

Probably John X was the most penetrative in his views as he was able to attract the so-called hoodlums and pimps on Thurman and Monroe Streets. He even managed to lure them into the Muslim activities and to witness the Muslims' now famous play:

"I charge the white man with being the greatest drunkard on earth, I charge the white man with being the greatest swine eater on earth, I charge the white man with being the greatest liar on earth, I charge the white man with being the greatest gambler on earth, Yet, the Bible forbids it.

"I charge the white man, ladies and gentlemen of the jury, with being the greatest murderer on earth. I charge the white man with being the greatest robber on earth. I charge the white man with being the greatest trouble-maker on earth. So, therefore, ladies and gentlemen of the jury, I ask you to bring a verdict of guilty as charged."

Needless to say, the jury always returned with a verdict of condemnation to the wild delight of the audience.

John X was always careful to view the Negro situation in America from a general scope and would revert to specifics only when absolutely necessary to prove his point. He summarized the objectives of the Muslim Movement as teaching Negroes to be free--especially slum Negroes from Harlem to Los Angeles, the least educated and lowest paid.

John X constantly drilled the idea that a new identity was the only way out for

the daily abused Negroes in America.

Regardless of how one feels about Elijah Muhammad and his dedicated converts, no one can deny his dedicated, masterful accomplishments in establishing a psychological and economical example for American Negroes to follow that crystallized for the world to see. The Muslim Movement is no run-of-the-mill structure. It seems at times to be a dynamic apparatus.

The leaders of the Black Muslims emerge as human beings with weaknesses and strengths, not as stereotyped demons.

They are honest and practical. Elijah set up a Muslim restaurant, cleaning business, barber shop, grocery store, and department store on Chicago's West Side, a cafe in Harlem, a cafe and farm near Atlanta. They are law-abiding--a fact that worries some cops more than do minor bursts of violence.

The Black Muslims now confront America with a search for an identity denied Negroes in their interactions with whites.

According to Eric Lincoln, "The permanent misfit's allegiance is without reservation for he can find salvation only in escape from his repudiated self." Such a convert may be an artist, composer, preacher, scientist, or writer who has failed to achieve a meaningful success. He may be an ex-convict or a guilt-ridden individual striving to lose his past vileness by participating in a 'holy crusade.'

In closely examining data on the Muslim Movement, one may conclude that it is not necessarily a force built on racism, but quite possibly the opposite. The author senses from data and association that the creation of a Negro power base (economical and sociological) comes closer to describing it.

I sense that the Muslim Movement or objective is to free the Negro-populated areas from absentee ownership by white landlords who escape to the \$100,000 homes in 'white-ville' with sacks of money from the 'main drag,' leaving its frustrated Negro victims empty-handed, confused, misused, and evidently abused.

The Black Muslims' idea of a Negro power base could be the forerunner of the now widely discussed 'black power' slogan by Stokely Carmichael of SNCC. It just could be a new twist toward some form of self-respect, re-identification, and self-determination.





# Dr. Nixon Urges Attack On 'White Man's Dollar'

SHEFFIELD--"What you need to do here is to threaten the industrial climate--threaten the white man's dollar," said Dr. John Nixon, Alabama NAACP chairman, "That'll bring him around."

Nixon was talking to a group of about 75 local citizens and NAACP officials from the northwest Tri-Counties area of Lauderdale, Colbert, and Franklin counties. He urged North Alabama Negroes not to fall behind the advances being made in other parts of the state.

"Nothing's being done up here," Nixon said. For example, he said, there are only two Negroes on the Sheffield police force, and none on the Tusculum force. "We need black people on the police force all over the state--and here in Sheffield and Tusculum... We need people power, and we need to put our emphasis on action."

Nixon said the economy of North Alabama depends on large industries and federal projects such as the Tennessee Valley Authority. These industries can't afford racial tension or demon-



strations, he said, because people would be afraid to work for them.

So, he said, "simple but real" threats of demonstrations and rallies would force these big companies to meet Negro demands.

# Water for Triana

TRIANA--This small, all-Negro city about 10 miles south of Huntsville got the go-ahead signal from the federal government last week to build a system that will provide local homes with running water for the first time.

The signal came in the form of a \$26,000 grant from the U. S. Department of Housing and Urban Development. Mayor Clyde Foster said the city had received a \$44,000 loan from the government about a year ago to help build the water system. However, he said, the loan wasn't enough to do the job, so the city asked for an additional grant of \$26,000.

Once the system is built, Foster said, water "will be pumped from a local

well, chlorinated, stored in a reservoir, and from there distributed to the residents."

Now, he said, the 250 residents here are "getting water out of the river, off their roofs after rainstorms, or carrying it in barrels from distant wells."

According to Foster, the water system is just the first step toward large-scale expansion and improvement in Triana.

Several residential areas, a low-rent housing development, a senior citizens' home, a swimming area, a small industrial site, and a new hospital--all now in the planning stage--may become realities because of the water system, Foster added.

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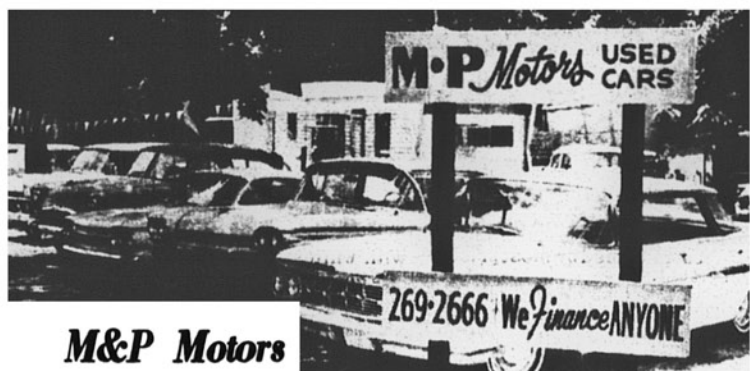
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Send your ad, along with \$1, to The Southern Courier, 622 Frank Leu Building, Montgomery, Ala. 36104. We must receive the ad by 5 p.m. Friday--one week before the paper comes out. Be sure to include your phone number or your address, so people who see your ad can get in touch with you.

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MEN'S DAY -- The First CME Church observes Men's Day on Sunday, Aug. 14, at 11 a.m. The Rev. Jesse Douglas is the minister. Dr. J. Garrick Hardy will be the speaker; W. C. Allman is chairman. The public is cordially invited.

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EQUAL EMPLOYMENT -- Mr. Samuel C. Jackson, a member of the President's Equal Employment Opportunities Commission, will be speaking to the Montgomery community on Monday, Aug. 15, at 7:30 p.m. in the Holt St. Baptist Church, 903 S. Holt. There will be a question-and-answer period. Sponsored by Montgomery Improvement Association.

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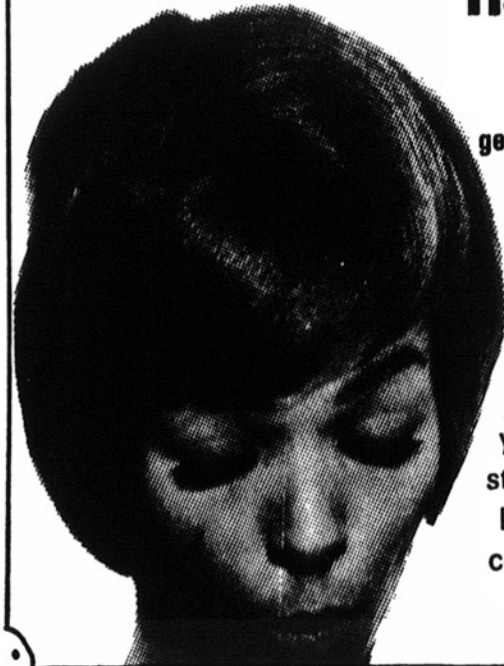
Taking their respective places in the profession: From left to right, Mrs. Mattie M. Brown is with the Wilson Beauty Shop on Bragg Street, Mrs. Rose Marie White is with Nell's Beauty Academy on West Jeff Davis, and Mrs. Carrie T. Cowart at Dorothy's Beauty Salon on Monroe Street. Their many friends and acquaintances are invited to visit them at these salons.

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**What's Dothan Like? Depends Who's Talking**

BY ELLEN LAKE  
 DOTHAN--"They can investigate all they want, but they won't find nothing," said L. D. Durden, a white employee of the Liberty National Life Insurance Company. "We don't have any trouble down here."

Durden was standing in the empty courtroom above the Dothan police station. He was waiting for the start of a two-day open hearing held here last weekend by the Alabama Advisory Committee to the U. S. Commission on Civil Rights.

During the Friday evening session, a steady stream of local businessmen told the committee that their businesses were all integrated and non-discriminatory. Most said that the reason they had few Negro employees was either that few Negroes applied for jobs, or that they had no openings for anyone, white or black.

"I don't want to fire some whites to hire more Negroes," said Herb Grossman, manager of the Dothan Manufacturing Company, which has ten Negroes among its 308 employees. "When I hire more people, I'll hire more Negroes."

"We got to have an opening," said Herman Blumberg, a partner in Blumberg's Department Store, where most of the six Negro employees are maids. Blumberg said he plans to promote one of the maids--she now serves as a part-time sales clerk, although she does not write up sales or handle money. "She sells mostly to colored, but whites do not object to her," he said.

But the Negroes who testified on Saturday saw things differently. James Huntington, 15, the only Negro who stayed for both semesters at Dothan High School last year, told how he had been harassed during his second semester at the mostly-white school.



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7. COLOGNE -- A pleasant fragrant product that really makes you feel like a movie star. A whiff of it every now and then while you are wearing it keeps reminding you that you are really wearing the best that money can buy. Other people can't help but notice the pleasantness of this cologne when you are around. This is a real attention getter. 2 oz. bottle. Only \$2.00.
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**Think and Grin**

Edgar: Do you know Poe's "Raven"?  
 Allan: No, what's he mad about?  
 Rob: How many helpers have you got?  
 Rube: Helper dozen.  
 A young man wanted to buy a gift for his girl friend, so he asked her if she was interested in book ends.  
 "Yes," she answered, "that's the part I always read first."  
 Tom: If you had a horse, you wouldn't have to drive a car.  
 Tim: Aw, go on. Horses can't drive cars.

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