

## Dr. King Buried in Atlanta

# 'I Tried to Love Somebody'

## 42,000 March in Memphis, Pledge Support for Strike

BY MICHAEL S. LOTTMAN

MEMPHIS, Tenn.--The massive march here last Monday was, of course, a memorial to the Rev. Martin Luther King Jr. But even more, it was a pledge to continue the strike he died for.

An estimated 42,000 people took over downtown Memphis Monday, for a march and rally that lasted nearly six hours. They were joined by Mrs. Coretta Scott King--a dramatic figure clothed all in black--who came to take her husband's place in the march he planned to lead.

"We loved him dearly," Mrs. King told marchers gathered at the Memphis City Hall. "The children loved him dearly. And we know that his spirit will never die."

"I challenge you today," she said, "to see that his spirit never dies. . . . We will go forward from this experience--which, to me, represents the crucifixion--on toward the resurrection and the redemption of his spirit."

"But then I ask this question," continued Mrs. King, her voice suddenly high and clear. "How many men must die before we can really have a peaceful and true society? How long will it take?"

"If we can sense the true nature of this experience, I believe this nation can be transformed into a society of justice and love, peace and brotherhood, where all men can truly be brothers."

The huge crowd was completely silent as Mrs. King spoke. But the throng burst into cheers when union president Jerry Wurf and the Rev. Ralph Jackson, a local Negro leader, discussed the eight-week-old garbage strike.

Wurf said the 1,300 striking sanitation workers--all Negroes--want the right to "deal collectively with the city as a group, instead of being pushed around as individuals."

He said the union--Local 1733 of the American Federation of State, County, and Municipal Employees--wants the city to withhold union dues from members' paychecks--"the same way they deduct deductions--whether you like it or not--for the Community Chest in this city, and the same way they deduct it if you don't pay for your TV installations in time."

Jackson drew the loudest applause of the day when he mocked "Memphis Cares," the title of a city-wide program held on Sunday. "Well, if Memphis cares," he said, "the greatest memorial Memphis can give to Dr. King is to settle this strike--SETTLE IT TONIGHT!"

But at mid-week, Mayor Henry Loeb and the city administration still had not agreed to recognize the union.

The strike began Feb. 12, and became a major issue after many Negroes--including Jackson and at least three representatives of community-relations agencies--were sprayed with the chemical Mace during a march Feb. 23.

On March 4, about 500 white members of other unions--joined the Negro strikers on their daily march. But on March 28, a march led by Dr. King ended with one teen-ager dead, 60 people injured, and 280 arrested.

Then, on April 4, Dr. King was slain here, as he made plans to lead another march on Monday.

Mrs. King wept Monday as the Rev. Ralph D. Abernathy promised to carry on Dr. King's work. "Yes, we are going to Washington," Abernathy said. "But we are going to stay here in Memphis until this problem is solved."

## Evers: Not Running

BY KATY SIEPMANN AND JOHN SISSON

JACKSON, Miss.--The day after the Rev. Martin Luther King Jr. was assassinated, Charles Evers took himself out of the race for Congress.

Earlier this year, Evers had lost a special election to fill the seat of Governor John Bell Williams, former U.S. representative from the Third Congressional District. A representative will be elected for a full two-year term in November.

"I never did want to run," Evers said this week, and Dr. King's death made his decision final. Evers said he is more needed in civil rights in Mississippi than in politics in Washington.

Though he is not helping with Dr. King's Poor People's Campaign, Evers said, he plans to organize a march of 5,000 Mississippians "to come to Jackson and march on the state Capitol," in support of the Washington protest.

Last Friday in Jackson, Lawrence Guyot of the Mississippi Freedom Democratic Party and about 40 other groups called a three-phase boycott in response to the Memphis, Tenn., killing.

They asked black people to boycott all white businesses for one week, and to keep their children out of school Monday through Friday. And, they said, black people should refuse to report to work for their white employers for three days, Monday through Wednesday.

At mid-week, the Delta Ministry said the store and school boycotts were especially effective in Forrest, Bolivar, Tallahatchie, Sunflower, Issaquena, Sharkey, Pike, Washington, Hinds, and Clay counties. The work-stoppage, in general, was less effective.

Over last weekend, 3,500 people marched in Biloxi in memory of Dr. King, and 1,400 people--including about 300 whites--attended services in Clarksdale.

At Jackson State College and other places, there were scattered instances of fires and rock-throwing. Jackson State was closed early for spring vacation--and so was the University of Mississippi, after a campus protest by Negro students nearly ended in violence.

The most serious injuries were suffered by two students at mostly-Negro Mississippi Valley State College, who were shot by police as they led a march toward Itta Bena.



MRS. CORETTA SCOTT KING IN ATLANTA

## 'We Are Going To Washington'

BY MARY ELLEN GALE

ATLANTA, Ga.--"We are going to Washington," said the Rev. Ralph D. Abernathy, the new president of SCLC. "We are going stronger and more determined than ever before. . . . This was Dr. King's dream for the poor people of America."

In those words, Abernathy announced that the Rev. Martin Luther King Jr.'s long-planned Poor People's Campaign for jobs or income did not die with him in Memphis, Tenn., last week. The campaign was originally scheduled to begin later this month, and to reach a climax with a mass demonstration in mid-June.

Abernathy said the assassination of Dr. King may delay the poor people's visit to Washington. "We will have to do some re-adjusting of our schedule," he said. "We have not finalized the details yet. (But) it will not be very long. . . ."

"I shall stand before the Congress with the black people of the nation behind me. And we shall overcome."

A staff worker who is helping to organize the campaign said, "This has strengthened our resolve, and given us more momentum. People have gotten in touch with us in the last few days, to say that now they want to join."

"In one sense," Abernathy remark-

ed, "the Poor People's Campaign has already begun. From every quarter of the nation, the demand for racial justice and economic security is thundering."

"Some of it is expressed in violence. Dr. King and I--and all of SCLC--abhor violence. Just as much do we abhor poverty, injustice, and racial discrimination."

Reporters repeatedly pressed Abernathy to denounce the disorders which broke out across the United States after people heard the news about Dr. King's death. Abernathy spoke angrily in reply.

"We must not just condemn those who break a few windows, or do a little looting or stealing," he said. "We must look for the causes. We must remove the causes. Then there will not be any need for these acts to be committed."

And in a sermon addressed to Dr. King in "a city called heaven," Abernathy spoke of the rioters with love and understanding.

"It may seem that they are denying our non-violence," he said. "I think they are saying, 'He died for us.'" Although some may claim the looters are criminals, Abernathy went on, "I think they are poor people. . . who see no other way out."

But, said Abernathy, there is another way: "We will not burn these cities down. We will seek to build new cities--free of poverty, free of unemployment, free of injustice."

"Our prescription for ending the current violence and to avoid further violence," Abernathy said later, "is for Congress to enact legislation at once that guarantees a job to all who are employable, and an annual livable income for those unable to work."

And, he said, that must include poor people with "jobs" that pay only a few dollars a week--forcing many families to live in hunger and in need.

"We must put an end to this type of life in the richest society in the world," he said.

Someone pointed out that the U. S. Congress has been slow to respond to the demands of the poor, and Abernathy shook his head. If Congress "is not moved to act at this moment," he said, "then God alone knows what will make it move."

As Abernathy preached to hundreds of mourners in the West Hunter Street Baptist Church Sunday morning, many people wept uncontrollably. And at the Ebenezer Baptist Church--where Dr. King was co-pastor with his father--his brother, the Rev. A.D. Williams

(CONTINUED ON PAGE FIVE, Col. 1)

ATLANTA, Ga.--A farmer's wooden cart, drawn by two mules, carried the Rev. Martin Luther King Jr. through the streets of Atlanta last Tuesday afternoon.

Every now and then, the wheels groaned in protest and the mules laid back their ears. But the cart--bearing Dr. King's body in a polished mahogany coffin--kept moving.

In front marched Hosea Williams of SCLC, dressed in blue denim work-clothes. And behind came nearly 200,000 people, filling the downtown streets and spilling over onto the sidewalks.

Mrs. Coretta Scott King--widow of the murdered civil rights leader--marched just in back of the mule cart for several blocks. So did the family's four young children.

The procession included dozens of famous people--civil rights leaders, senators, mayors, entertainers, and athletes. But it also included tens of thousands of ordinary people--black and white--who had marched behind Dr. King in Montgomery and Selma, Ala., in Chicago, Illinois, and Washington, D. C., and in other cities.

Six days earlier in Memphis, Tenn., Dr. King had told a crowd of striking garbage workers that "like anybody, I would like to live a long life. . . . But I'm not concerned about that now. I just want to do God's will."

Less than 24 hours later, he was dead--shot by a white man who left behind a bundle of clothes and a high-powered rifle.

In the hours following Dr. King's death, said William Rutherford, executive director of SCLC, the staff and family began looking for a mule cart to carry the coffin.

"We agreed that nothing would be more symbolic of his concern for the economic status of the poor," Rutherford explained.

All through the seven-hour series of memorial services last Tuesday, Dr. King's friends spoke of his dedication to the poor, to civil rights, non-violence, and justice for all men.

"He would have said there is no greater cause to die for than just wage for garbage collectors," remarked the Rev. Benjamin E. Mays, retired president of Morehouse College and a former teacher of Dr. King.

"We thank God that he gave us a leader to heal the white man's sickness and the black man's slavery," said the Rev. Ralph D. Abernathy, who succeeds Dr. King as SCLC president. "We thank God for giving us a leader who was willing to die--but not willing to kill."

At one point, Abernathy spoke out against "violence and corroding hatred" as a response to Dr. King's death. "I am convinced that if we give in to violence," said Abernathy, "unborn generations will know a never-ending reign of chaos."

But Mays--in a eulogy delivered to thousands of mourners on the Morehouse campus--drew applause when he said, "Make no mistake--the American people are partly responsible for Martin Luther King's death."

The assassin knew he had "public support" for the killing, because so many people had openly condemned Dr. King, said Mays.

"We too are guilty," he told the suddenly-quiet crowd. "It is time for the American people to repent, and make democracy equally equal for all its citizens. . . . Martin Luther King's unfinished work on earth must truly be our own."

The services for Dr. King began shortly before 11 a.m., in the Ebenezer Baptist Church where he and his father

(CONTINUED ON PAGE FIVE, Col. 1) (CONTINUED ON PAGE TWO, Col. 5)

## Program Must Go On, B'ham Group Decides

BY BOB LABAREE

BIRMINGHAM, Ala.--"Our leader is dead," said the Rev. Calvin Woods. "But I know if he were here, he would say, 'Carry on.'"

Woods was speaking at a mass meeting in the St. Paul AME Church, minutes after the news reached Birmingham that the Rev. Martin Luther King Jr. was dead.

The Rev. T. Y. Rogers, national director of SCLC's Ministerial Leadership Training Program, had been scheduled as the featured speaker. But Rogers had gone to Memphis, Tenn., after hearing of Dr. King's death. So Woods--city convenor for the training program--took charge.

After speaking of the loss they had suffered, the people turned to the business at hand--going on with the work Dr. King had begun.

SCLC's plans for carrying on, Woods told the audience, include a program aimed at "black preachers and black churches."

"There's something unique about the black church," he said. And, he added, the church's importance in the black

community gives it the power to bring about change--if the ministers are willing to "lead their congregations to the picket lines."

"Too many of us preachers have been happy just to preach a sermon, get a few amens, and go home," Woods said.

He talked about the reasons for protest and picketing. For one thing, he said, "we're concerned about Negroes getting jobs."

Woods said the Merita Bread Company was recently asked how many Negroes it employs. "They told us they'd give us the statistics we wanted if we would tell them what we were going to do with them," he said.

"We know how many work there, Negroes eat bread every day--and Merita Bread doesn't have one Negro driving a truck for them."

If a company doesn't comply with Negroes' demands, Woods said, ministers should be the ones to lead a boycott.

"If we can't get what we want, we can just do without bread," he said. "Maybe you sisters can learn to cook biscuits again."

(CONTINUED ON PAGE FIVE, Col. 2)



MEMPHIS CROWD LISTENS TO REV. RALPH D. ABERNATHY

'White and Black Children Will Live as Brothers'

In Montgomery, Birmingham, and Selma, Rev. Martin Luther King Pursued a Dream

BY MICHAEL S. LOTTMAN

MEMPHIS, Tenn.--The dream has ended for the Rev. Martin Luther King Jr. It ended when the great civil rights leader was cut down by an assassin's bullet here on April 4.

The dream was enunciated nearly five years ago, on a sunlit day in Washington, D. C. A quarter-million Americans--participants in the March on Washington for Jobs and Freedom--listened as Dr. King spoke:

"I say to you today, my friends, that in spite of the difficulties and frustrations of the moment I still have a dream. It is a dream deeply rooted in the American dream.

"I have a dream that one day this nation will rise up and live out the true meaning of its creed: 'We hold these truths to be self-evident; that all men are created equal.' I have a dream...

"...that one day on the red hills of Georgia the sons of former slaves and the sons of former slave-owners will be able to sit down together at the table of brotherhood. I have a dream...

"...that one day even the state of Mississippi--a desert state sweltering with the heat of injustice and oppression--will be transformed into an oasis of freedom and justice. I have a dream...

"...that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character. "I have a dream today.

"I have a dream that one day the state of Alabama--whose governor's lips are presently dripping with the words of interposition and nullification--will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers.

"I have a dream today. "I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plains, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together."

Already behind Dr. King that day were the Montgomery bus boycott of 1956, the frustrating Albany movement of 1961, and the massive Birmingham protests of 1963. Ahead lay a Nobel Peace Prize in 1964, the Selma-to-Montgomery march in 1965, an inconclusive war on Chicago slums in 1966, and plans for the Poor People's Campaign in Washington in 1968.

In the next few years--despite passage of the Civil Rights Act of 1964 and the Voting Rights Act of 1965--the dream did not seem to come much closer.

"I've watched my dream turn into a nightmare," Dr. King said in December, 1965, when he came back to Montgomery for the tenth anniversary of the bus boycott. In the Delta of Mississippi and in the ghettos of the North, he said, "I've watched my dreams be shattered."

"But in spite of the nightmare," Dr. King said, "I still have a dream, that right down in the Cradle of the Confederacy, little white and little black children will live as brothers and sisters.

"I have a dream that sons of former slaves and sons of former slave-owners will sit down in the city council together...

"I still have a dream." Earlier in 1965, the dream had become more complicated, as Dr. King and SCLC had taken the first step towards opposing the Viet Nam war. At its annual convention in Birmingham, SCLC gave Dr. King the power to turn the group's full attention to Viet Nam, if he thought it necessary. By 1967, Dr. King was drawing criticism even from other civil rights leaders for his outspoken criticism of the war.

The Martin Luther King who was born and raised in Atlanta, and who studied

theology until he won his doctorate from Boston University, probably never thought of speaking out on world affairs or leading a revolution. But the Montgomery bus boycott thrust Dr. King into a position of leadership, and after that, there was no turning back.

The boycott began in December, 1955, when Mrs. Rosa Parks refused to give up her seat to a white man, as required by city law. After the first day of the protest, a meeting was held to decide whether it should continue. Dr. King--then the 27-year-old pastor of the Dexter Ave. Baptist Church--urged the people to go on.

"If you will protest courageously," he told them, "and yet with dignity and Christian love, when the history books are written in future generations, the historians will have to pause and say, 'There lived a great people--a black people--who injected new meaning and dignity into the veins of civilization.'"

This is our challenge and our responsibility."

The people took up the challenge, and the boycott lasted 381 days. When it ended, the buses were no longer segregated. But as Dr. King wrote in The Southern Courier on the tenth anniversary, the issue was more than just buses:

"Montgomery marked the first flash of organized, sustained, mass action and non-violent revolt against the Southern way of life... Montgomery marked the psychological turning-point for the American Negro in his struggle against segregation..."

"In Montgomery, all across the board, at one and the same time, the rank and file rose up and revolted, by refusing to ride the buses. By walking instead, and by brilliant use of car pools and improvising, the boycotters sustained their revolt all the way to victory."



1967: AT THE DEXTER AVE, CHURCH IN MONTGOMERY



1966: ON THE MEREDITH MARCH IN MISSISSIPPI



1967: AT THE TENTH SCLC CONVENTION

And, said Dr. King, it was during the boycott that the social tool of non-violent resistance was adopted:

"Non-violence blended the ethics of Jesus, the philosophies of Hegel and Thoreau, with the technique of Gandhi. This amalgam of philosophy and practice proved to be an excellent way to attack the inadequacies existing in the American social system.

"It was effective in that it had a way of disarming the opponent, it exposed his moral defenses, it weakened his morale, and at the same time it worked on his conscience.

"It also provided a method for the Negroes to struggle to secure moral ends through a moral means. Thus, it provided a creative force through which men could channelize their discontent."

In 1957, the Southern Christian Leadership Conference was formed, with Dr. King as its president, to apply the lessons of Montgomery to other Southern communities and to the conscience of the nation. Affiliates were organized, non-violent education was begun, and long-standing segregation laws were challenged.

Then came Birmingham. In April, 1963, Birmingham was one of the most rigidly segregated cities in America, controlled by the racist administration of Mayor Art Hanes and Police Commissioner "Bull" Connor. Negroes began to sit-in and demonstrate, in protest against discrimination in public accommodations and employment.

On Good Friday, April 12, Dr. King and seven other ministers were arrested, for violating a court order against protest marches. That brought national attention to the battle of Birmingham. And as a shocked nation watched during the next month, policemen turned fire hoses and snarling dogs on defenseless adults and small children.

More than 3,300 people were arrested in Birmingham before city officials and civil rights leaders reached an uneasy agreement on desegregation of downtown lunch counters and employment of Negro clerks and salesmen. There would be much more violence and resistance in Birmingham, but the demonstrations there had set forces in motion across the nation.

The Birmingham experience led directly to the Civil Rights Act of 1964--which promised Negroes equal treatment in restaurants, lunch counters, hotels, and courthouses, and equal opportunity in jobs and education. The new law didn't solve everything, but it did change the quality of life in Birmingham. In 1965, more than 1,000 black and white SCLC conventioners met there without serious incident.

Before Birmingham and after, the right to vote was probably the number-one objective of the civil rights movement. In 1965, SCLC and SNCC joined in a voter-registration drive that was to make a movement watchword out of the name of an ugly, unheard-of Southern town--Selma.

Everyone knows of the long waits in line outside the registrar's office, and of the beating on the Edmund Pettus Bridge. Everyone knows of the great march from Selma to Montgomery, and of the brutal murders that came in the months before and the moments after. Most people know, too, that the Voting Rights Act of 1965 was passed within months of the Selma march.

In his annual report to the 1965 SCLC convention, Dr. King assessed the importance of the Selma campaign. "The world knows the outcome of this venture," he said. "The Edmund Pettus Bridge has become a milestone in the

history of the movement...

"Selma brought into being the second great awakening of the church in America. Long standing aside and giving tacit approval to the civil rights struggle, and then stirring to motion around the crisis in Mississippi last summer, the church finally marched forth like a mighty army and stood beside God's children in distress....

"Selma brought us a voting bill, which was only this past week signed into law,

but it also brought us the grand alliance of the children of light in this nation, and made possible changes in our political and economic life heretofore undreamed of."

Furthermore, said Dr. King, "Selma and the march to Montgomery ignited a freedom flame all across the Southern black belt," in places like Marion, Greensboro, Camden, Demopolis, and Eutaw.

(CONTINUED ON PAGE FIVE, Col. 3)

Funeral in Atlanta

(CONTINUED FROM PAGE ONE)

were co-pastors for eight years. Nearly 1,500 people crowded into the red-brick church. Among them were church members and SCLC staff, former SNCC chairman Stokely Carmichael,



OUTSIDE THE CHURCH

Mrs. Jacqueline Kennedy (widow of the assassinated President), and every major U. S. Presidential candidate.

Many people wept as the church choir sang Dr. King's favorite hymns. And some cried aloud when--at the end of the service--Dr. King spoke for himself, in a tape-recording of a sermon delivered only two months ago.

"If any of you are around when I have to meet my day," rang out the familiar voice, "I don't want a long funeral. And

if you get somebody to deliver the eulogy, tell him not to talk too long....

"Tell them not to mention that I have a Nobel Peace Prize. That isn't important. Tell them not to mention that I have 300 or 400 other awards. That's not important....

"I'd like somebody to mention that day, that Martin Luther King Jr. tried to give his life serving others. I'd like for somebody to say that day, that Martin Luther King Jr. tried to love somebody....

"Say that I was a drum major for justice. Say that I was a drum major for peace... (and) for righteousness....

"I won't have any money to leave behind. I won't have the fine and luxurious things of life to leave behind. But I just want to leave a committed life behind... then my living will not be in vain."

During the church service, thousands of people waited outside to join the two-hour march to the Morehouse campus for the outdoor funeral. Finally, late in the afternoon, Dr. King was buried on a hillside in the South View Cemetery, where he will lie until the family chooses a permanent grave-site.

The inscription on the white marble vault is from an old spiritual, once sung by slaves. It is also the last words of Dr. King's famous speech to the 1963 March on Washington for Jobs and Freedom:

"Free at last, free at last! Thank God Almighty, I'm free at last!"

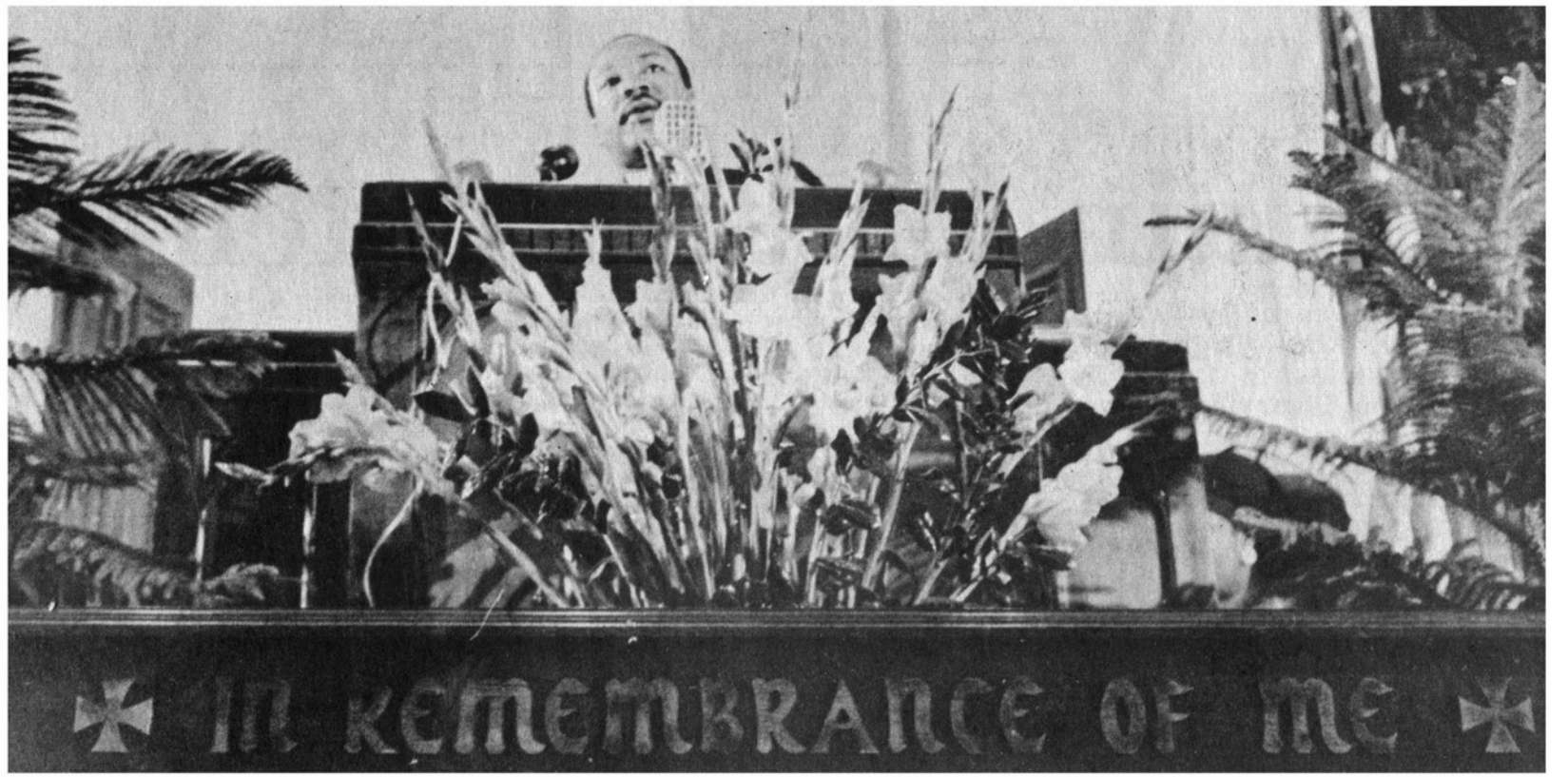
THE SOUTHERN COURIER

ROOM 1012, FRANK LEU BUILDING MONTGOMERY, ALABAMA 36104 PHONE: (205) 262-3572

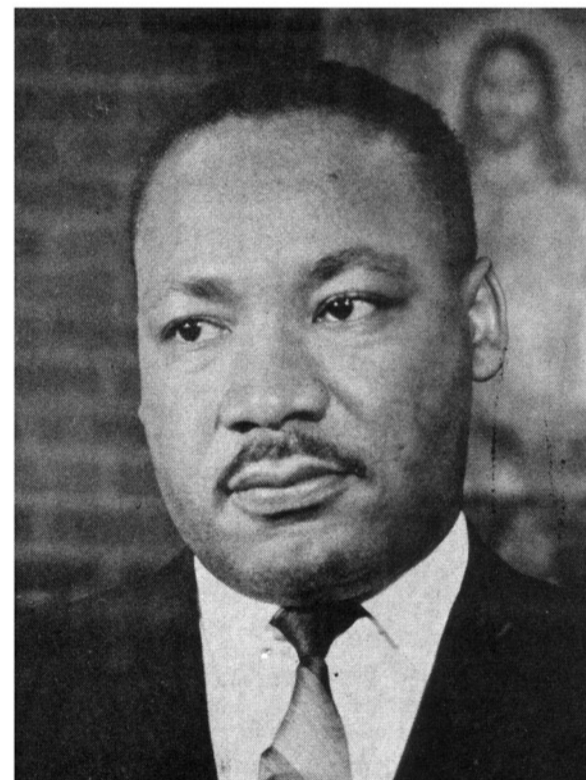
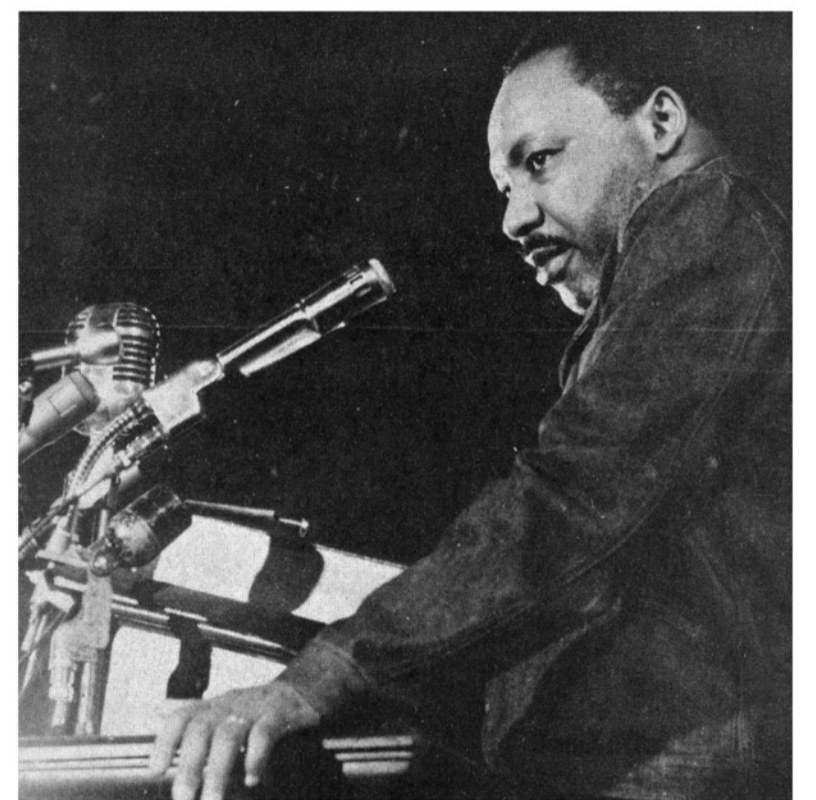
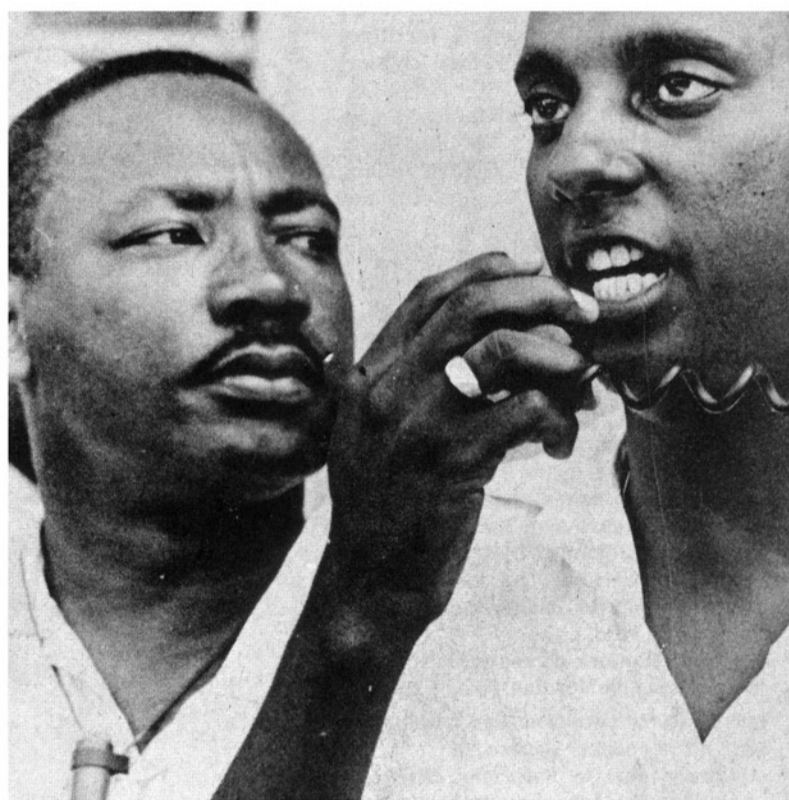
THE SOUTHERN COURIER is published weekly by a non-profit, non-share education corporation, for the study and dissemination of accurate information about events and affairs in the field of human relations. Price: 10¢ per copy. \$3.50 per year in the South, \$10 per year elsewhere in the U.S., patron subscription \$25 per year used to defray the costs of printing and publication. Second-class postage paid at Montgomery, Alabama.

Editor: Michael S. Lottman Executive Editor: Mary Ellen Gale Associate Editor: Amy R. Pepler Photography Editor: James H. Pepler Compositors: Barbara Flowers, Mary Corbin Technicians: Kenneth Lumpkin, Farris Lawrence Regional Circulation Mgrs: George Walker, Norman Warren Subscription Manager: Margaret H. Dabney

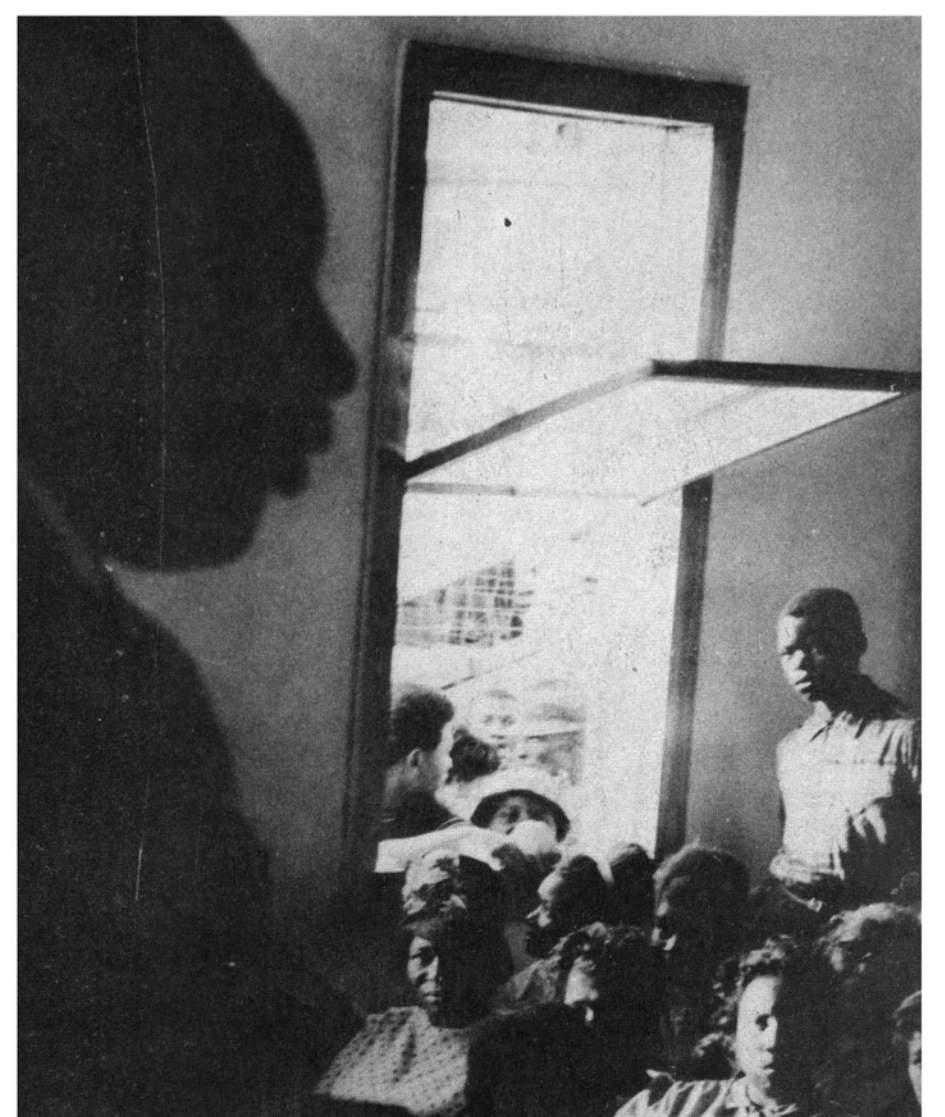
Table with 2 columns: City, Alabama and Phone Number. Includes entries for Alexander City, Birmingham, Helena, Mobile, Montgomery, Selma, Tuscaloosa, Tuskegee, Greenville, Jackson, Marks, Mendenhall, and Meridian.



# In Remembrance of Me



*Photos by Jim Pepler*



# Long Wait for a Day's Work At Main Dothan Catch-Out

TEXT AND PHOTOS  
BY VICTORIA ENGLISH  
DOTHAN, Ala.--There are 48 industries in Dothan, making everything from ice cream to church pews. According to the city's Department of Industrial Relations, less than 3% of the labor force is out of work.

But the statistics don't mean anything to the men who gather around Five Points every morning, shortly after dawn.

Five Points, in the west section of town, is the main "catch-out" for unemployed Negroes in search of a day's wages.

As many as 50 men come each day to Five Points, at the intersection of N. Appletree, N. College, and N. Cherry streets. They lean against the long wall of Barrentine's Fish and Oyster Place, squinting into the morning sun.

Most of the warehouses which need men for special lifting and loading jobs send someone by Five Points as early as 5 a.m. Men who are at the

right place at the right time can pick up a morning's--or even a day's--work.

The rest wait, marking time, while the hours drift by.

Five Points is near the Atlantic Coast Railroad, and just a short distance from the downtown shopping district. Many cars drive through every day. But few outsiders walk through Five Points.

Even the city police stay in their cars. "Those bums just sit around and drink wine all day," explained Detective Alfred Hicks.

For a job-hunter at Five Points, the days are long. One morning last month, Willie Jackson said he had gotten up at 4:30 a.m. to fix himself some warmed-over greens. He arrived at Five Points shortly after 7.

Late that afternoon, with nothing to eat since breakfast, Jackson was still leaning against the tin siding of the United Warehouse Company.

Jackson lost his job with the Dothan Produce Company five months ago, when the firm went out of business.

"I was working Monday through Sunday--with one half-day off on Saturday eve," he recalled. "There was just no limit to the number of hours we put in every day. If it took you till midnight

to finish stacking produce in the warehouse, you stayed."

Since November, Jackson has been picking up occasional odd jobs for wages of not more than \$4 or \$5 a day. His family of four has no other income.

Next to Jackson, 52-year-old John Pearson sat on an old metal freezer, watching the cars pass by. Until last December, Pearson worked full-time for the Chatman Construction Company.

"I was with them for about a year," said Pearson. "Then they just laid me off."

When he was working, he brought \$53 home to his family of five each week. Now Pearson draws \$25 a week from his worker's insurance policy.

George Greene used to work part-time at the Dothan Machine Shop, cutting steel and cleaning parts with gasoline. Then, he said, "President Johnson raised the minimum wage to \$1.60 an hour."

"When the pay went up, groceries and taxes went up, too," he said. "But I didn't have a job."

Before he worked for the machine shop, Greene operated a lifter at the Dothan Guano Company, a fertilizer plant. Automation took that job away from him.

Greene said he has no family, no income, and no savings. His life centers around the daily wait at Five Points.

Across N. Cherry St., several men sat on old cartons outside the Service Cafe. One of them, Claude Peterman, was rolling a cigarette to pass the time on his "off" day.

Peterman, 55, is one of the few men who has found a steady part-time job at Five Points. On Mondays, Thursdays, and Fridays during the winter months, he works from 5 a.m. to 12:30 p.m., loading oysters and fish onto trucks. He makes about \$25 a week.

A dozen years ago, Peterman drove trucks for the Dothan Distributing Company. "I reckon I got too old for the job--too old to handle those kegs of beer," he said.

When summer comes and he loses his part-time job loading fish, Peterman plans to "mow lawns and trim yards, for white peoples I guess."

Sitting next to Peterman, Elzie Mizell shaved his fingernails with a jack-knife. "I work like Claudie," he said, "no special time, no special place. Yesterday I unloaded a freight car." Most weeks, Mizell said, he makes about \$10 to \$15.

Two years ago, Mizell was an employee of the city Sanitation Department. But he was laid off after in-

jurying his back while on the job.

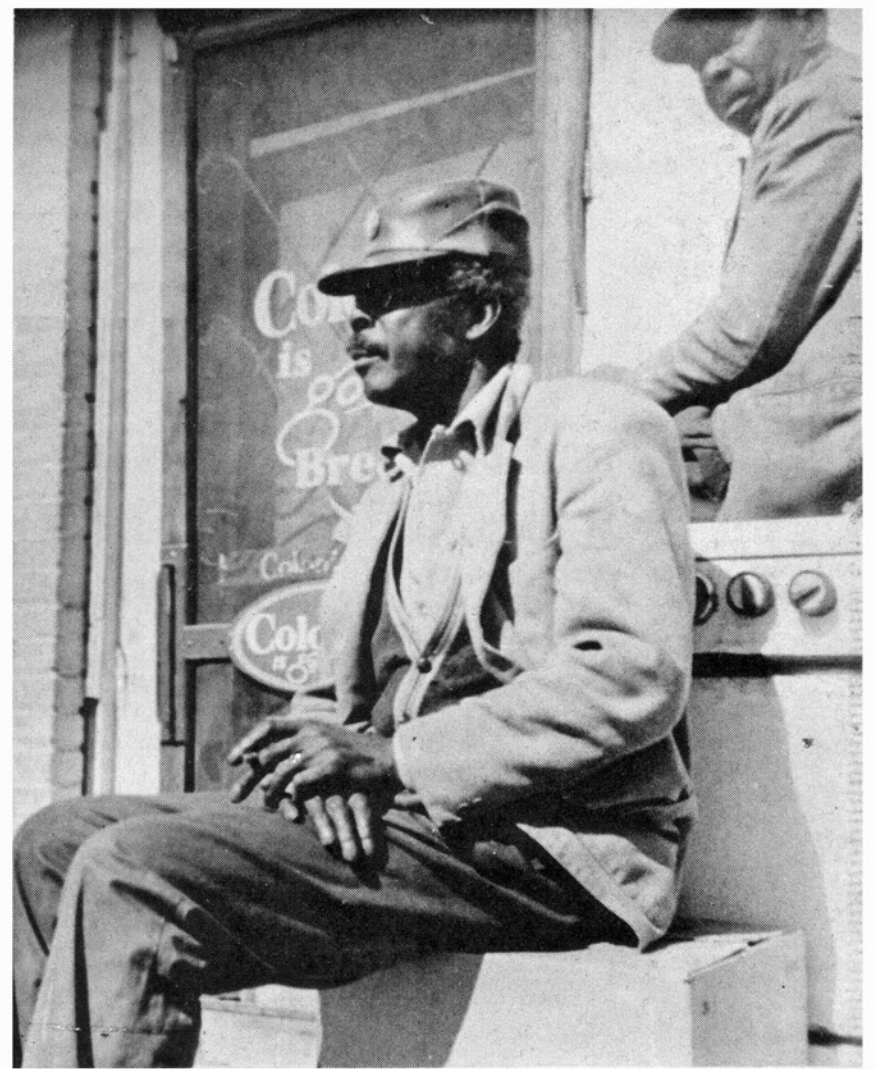
"Some people had cut down a tree and put it out in the street," he recalled. "I had to pick it up." The City of Dothan paid all but \$79 of his hospital bill, Mizell said, but he still owes the difference and has "no way to pay it."

Inside the Service Cafe, Mrs. Cleide White, a temporary cook, said she has filed job applications with several companies in Dothan. At one place, she said, "the personnel manager said he was taking two new people a week, but I haven't heard anything for four weeks."

At another firm, she recalled, "they said they weren't taking no people to train."

Mrs. White said she used to work at Sears Roebuck & Co., "mattressin' the store--that's a dressed-up name for housekeeping."

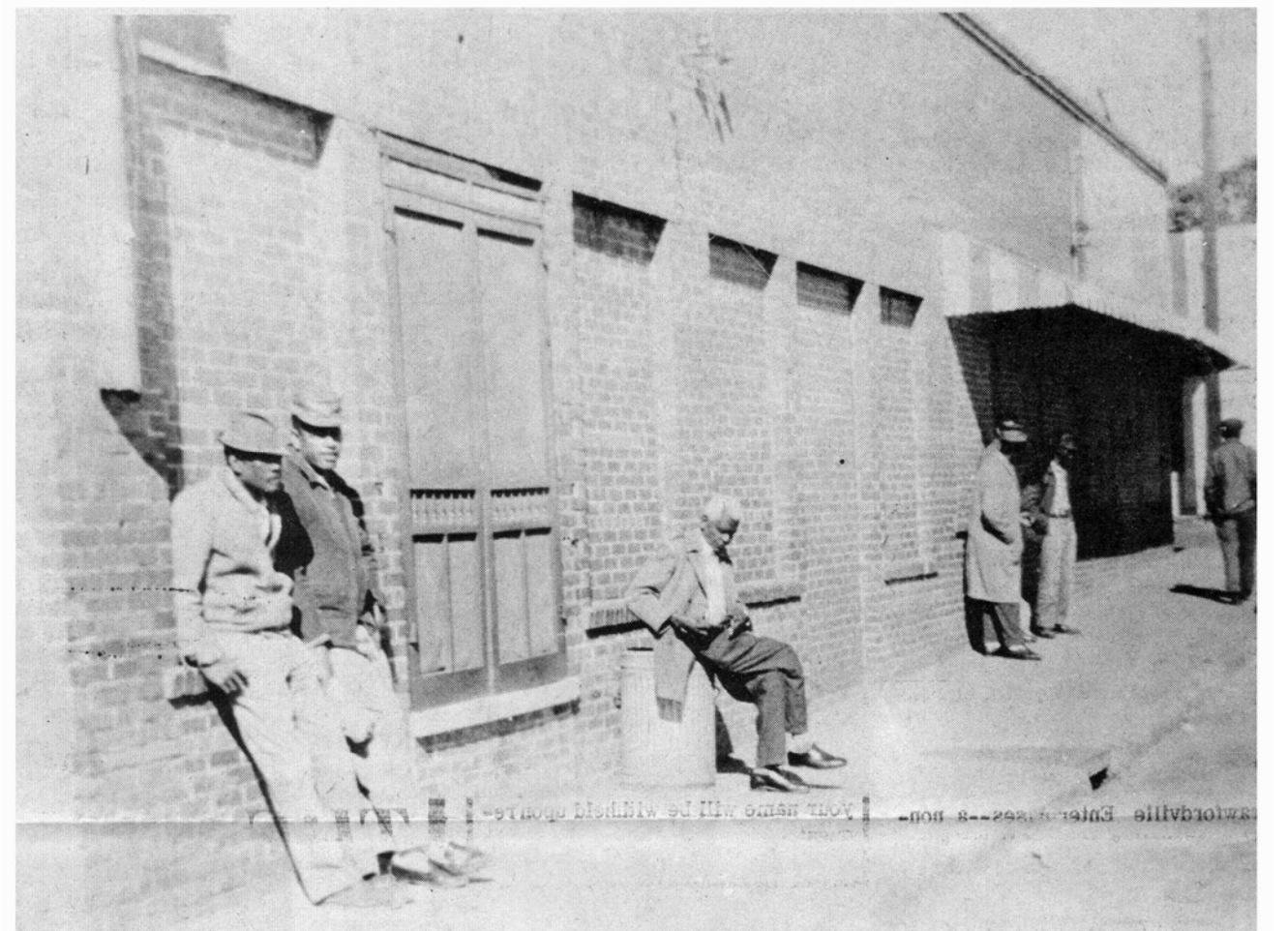
Now Sears has no job for her, she explained, and "welfare said they couldn't help me less'n I got a steady job." So Mrs. White is trying to support her six children on what she earns as a cook--\$22 a week.



CLAUDE PETERMAN (LEFT) AT FIVE POINTS



ELZIE MIZELL



MEN WAIT FOR JOBS AT FIVE POINTS "CATCH-OUT"



LEWIS M. BOUTWELL SPRAYS A TIRE

## Workers Accuse Elba Company Of Discrimination in Promotion

BY VICTORIA ENGLISH  
ELBA, Ala.--Almost every worker at the big Dorsey Trailer Company in Elba can look forward to a top-paying job. Once a man is hired, he moves up a "line of progression," getting promotions--and pay raises--along the way.

But there is no line of progression for the ten or 12 men--all Negroes--in Department 66, also known as the "tire warehouse."

"Everywhere else there's someplace to go," said Lewis M. Boutwell, a Dorsey employee for the last four years. "In 66 we are deadlocked because we are doing the heaviest and hardest work in the plant--mounting tires on vans. You don't find many people for this type of job."

Robert J. Hooks, head of the local NAACP in nearby Enterprise, says Dorsey has a "segregated seniority line" in Department 66.

According to company rules, Hooks said, the department should fall under a line of progression which runs from "production worker" through "assembly helper" and "assembly worker" up to "assembly specialist."

Instead, he said, the salary scale in 66 stops at "assembly helper."

Boutwell explained what that means to the men who work in Department 66. "People in the normal seniority line are making from \$2.19 an hour and up," he said. "We are stuck at \$1.83 with no hope of advancement."

"Only janitors make less than us--5¢ less. Guys who have been hired in different departments, and who have been there only one year, are makin' more than us."

The labor force at Dorsey is split

into six divisions, and each division is broken down into smaller departments. In every department except 66, Boutwell said, there are some senior workers, drawing top salaries.

Asked about racial discrimination at the Dorsey plant, personnel manager Olen Bailey said there isn't any. The company "has been integrated for many, many years," he said. "I couldn't say just when the first Negro came to work for us."

Bailey also pointed out that some Negroes work in departments other than 66. But he refused to talk about 66's special situation.

When the men in 66 complained to the company, Boutwell said, they were told that the company rules do not apply to Department 66. In fact, the unit is not even mentioned in the rule booklet.

"They won't classify us as the 'tire warehouse' because they would have to

pay us more," Boutwell charged. "No one knows what we come under. Some way, somehow, they're holdin' us there."

"When we ask for a raise, Mr. Bailey says he'll 'see what he can do for us fellows.'"

Boutwell said his only pay increases have come with shop-wide raises negotiated by the union.

Ammie J. Haynes, another Department 66 employee, went to work for Dorsey Trailer in 1964. He was hired in the regular warehouse department, which has a line of progression.

"Then the people in 66 wanted me for a special job," Haynes said, "so they transferred me out." After two years in 66, Haynes still receives the same pay he did in 1964.

Boutwell has been trying for nearly two years to switch from 66 to another department--with no success. "Every time I ask for a transfer, I'm put off," he said. "Yet the company's hiring people every day."

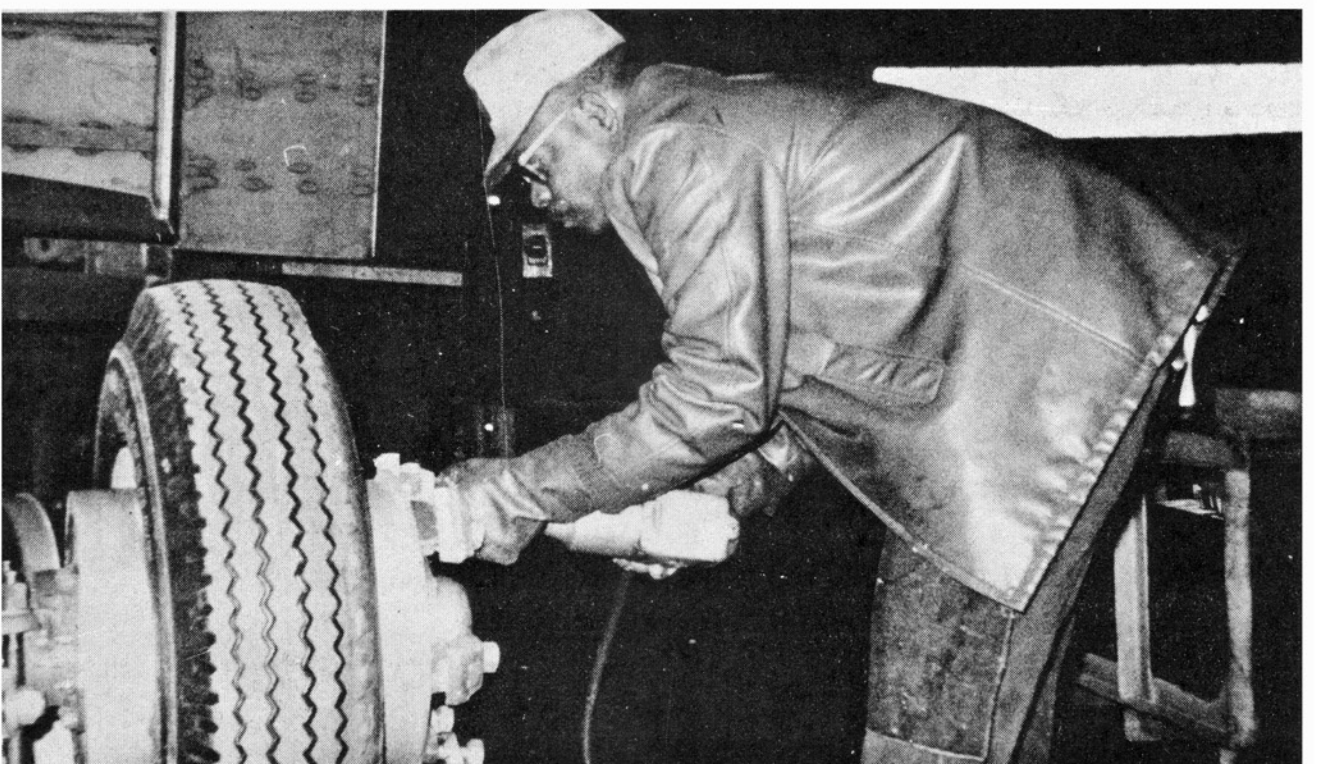
When he went to his union--Machinists Local 1769--Boutwell said, he was told that the union "doesn't have anything to do with racial problems."

Union officials said they could help him only if someone with less seniority received a transfer ahead of him, and if he filed a complaint within ten days, Boutwell recalled.

But under company rules, employee re-classifications are posted only twice a month. "If a guy is transferred and I don't know about it until after the company list is posted," said Boutwell, "chances are the time period to make my complaint will have passed. Besides, I don't even know everyone in my division, and how they rank. How would I know whether a re-classified worker would have had seniority over me?"

In the last few months, Boutwell said, there has been a change in what he does. He and another 66 worker have been assigned to spray paint on tire rims.

The beginning pay for people classified as "painters" is \$1.93 an hour--10¢ more than either man is getting now. But, said Boutwell, no one has suggested raising their wages.



AMMIE J. HAYNES MOUNTS A TIRE

# RUBBER TALKING BUSINESS NECK SUE FOLKS AND HERS TOO



Atlanta, Ga. Joseph Bias of Savannah, a senior at Morehouse College, is the only college student now singing with the Atlanta Symphony Chamber Chorus, Bias studied under Robert Shaw, director of



the Atlanta Symphony, last summer, and in the fall, Shaw invited the Morehouse baritone to join the symphony chorus. Bias is also a member of the Morehouse College Quartet, and a featured soloist with the Glee Club.

Roanoke, Ala. Funeral services for the Rev. William Lee Royston, Tallapoosa County extension agent, were held March 26 at the First Baptist Church in Roanoke, Mr. Royston, who was 68 years old, died March 24 at his home in Dadeville. He had been a county extension agent in Greene and Tallapoosa counties for 24 years. Previously, he had taught school in Randolph and Clarke counties for 15 years. Mr. Royston attended elementary and high school in Roanoke, and earned his bachelor's degree from Alabama A&M. Survivors include his wife, Mrs. Ida Emma Royston, and one son, Lloyd.

Crawfordville, Ga. Crawfordville Enterprises--a non-profit corporation devoted to the economic, social, and educational develop-

## Campaign Goes On

(CONTINUED FROM PAGE ONE) King, cried out in sorrow. "America is a dying nation today," he said, but "America, there's a chance--you don't have to go to hell...."

Abernathy put it a little differently. "In losing Dr. King," he said, "the black people have made the greatest sacrifice in their history. Such a loss can only be redeemed by a social gain of the same magnitude."

Thousands Mourn (CONTINUED FROM PAGE ONE) etta Scott King--Dr. King's widow--visited the chapel with her four children--Yolanda Denise, Martin Luther III, Dexter Scott, and Bernice Albertine. They were accompanied by Dr. King's father, the Rev. Martin Luther King Sr., and the Rev. Ralph D. Abernathy. How many people came to see Dr. King during the two days he lay in state at Sisters Chapel? A campus guard at Spelman said he couldn't really count them. "It seems like 100,000," he said, adding softly, "They loved him."

# 'We Have Overcome'

(CONTINUED FROM PAGE TWO)

As he made his remarks, Dr. King might have been thinking of the day he went to the tiny and isolated community of Gees Bend. He had wept as he said to the people, "I came over here to Gees Bend to tell you that you are somebody. You may not know the difference between 'You does' and 'You don't,' but you are as good as any white person in Wilcox County."

But the years went by, and poverty and racism still blocked achievement of the dream. Urban riots and racial hatred threatened to tear the country apart. It was into this troubled situation earlier this year that Dr. King introduced his Poor People's Campaign--a last attempt to realize the dream by non-violent methods.

Dr. King said he would take thousands of poor people to the nation's capital. "If this means forcible repression of our movement, we will confront it, for we have done this before. If this means scorn or ridicule, we embrace it, for that is what America's poor now receive. If it means jail, we accept it willingly, for the millions of poor are already imprisoned by exploitation and discrimination...."

"It required a Selma before the fundamental right to vote was written into the federal statutes. It took a Birmingham before the government moved to

open doors of public accommodations to all human beings. What we need is a new kind of Selma or Birmingham, to dramatize the economic plight of the Negro, and compel the government to act."

Now Dr. King's last campaign will go on without him.

Through the years of achievement and the hours of heartbreak and violence, Dr. King never lost faith that his dream would come true. Last August, he looked back over the first ten years of SCLC and told his loyal followers:

"I must confess, my friends, the road ahead will not always be smooth. There will still be rocky places of frustration, and meandering points of bewilderment. There will be inevitable setbacks here and there.

"There will be those moments when the buoyancy of hope will be transformed into the fatigue of despair. Our dreams will sometimes be shattered, and our ethereal hopes blasted."

Then, in a prophecy that all too soon came true, Dr. King went on:

"We may again with tear-drenched eyes have to stand before the bier of some courageous civil rights worker whose life will be snuffed out by the dastardly acts of blood-thirsty mobs. Difficult and painful as it is, we must walk on in the days ahead with an audacious

faith in the future....

"When our days become dreary with low-hanging clouds of despair, and when our nights become darker than a thousand midnights, let us remember that there is a creative force in this universe, working to pull down the gigantic mountains of evil, a power that is able to make a way out of no way and transform dark yesterdays into bright tomorrows. Let us realize the arc of the moral universe is long--but it bends toward justice.

"Let us realize that William Cullen Bryant is right: 'Truth crushed to earth will rise again.' Let us go out realizing that the Bible is right: 'Be not deceived, God is not mocked. Whatsoever a man soweth, that shall he also reap.'

"This is our hope for the future, and with this faith we will be able to sing in some not too distant tomorrow with a cosmic past tense, 'We have overcome, we have overcome, deep in my heart, I did believe we would overcome.'"



VOLUNTEERS NEEDED--The Montgomery Head Start needs all the volunteer help it can get to work in the classrooms. Men, women, and teen-agers (minimum age 16) can all be of use. Volunteers will assist as teacher's aides and cook's helpers, and will take children on field trips in the area. A volunteer can choose his or her own hours between 8 a.m. and 2 p.m. on a convenient day Monday through Friday. Transportation and lunch will be furnished. If you are available, apply to the Rev. E. W. McKinney, volunteer director at 419 Madison, call 263-3474, or go to the nearest Head Start center.

FOR A BETTER ALABAMA--The Alabama Council on Human Relations has active chapters in Birmingham, Mobile, Montgomery, Huntsville, Florence-Tusculumbia-Sheffield, Auburn-Opelika-Tuskegee, Talladega, and Tuscaloosa. It has a staff that works throughout the state. The Alabama Council is integrated at all levels: its staff officers, staff, and local chapters all have people of both races working side by side. The Alabama Council wishes to establish local chapters in every county in the state. If you wish to join the Council's crusade for equal opportunity and human brotherhood, write The Alabama Council, P. O. Box 1310, Auburn, Ala. 36830.

PEACE PROGRAM -- The 1968 Peacemaker Orientation Program in Non-violence will be held from Aug. 17 to Sept. 1 at Heathcote, the School of Living Center, in Freeand, Maryland. Discussions will center around the problems arising in trying to lead a daily life of non-violent witness in a world of increasing force and violence. Tax refusal, draft resistance, and other forms of non-compliance with war-making will be explained and explored, as well as problems arising in the areas of education, family living, urban and rural communities. Applications or requests for further information should be sent to Wally Nelson, 3810 Hamilton St., Philadelphia, Pa. 19104, or George A. Lear Jr., 520 E. Buffalo St., Ithaca, N. Y. 14850.

PHOTOGRAPHERS--The Southern Courier is now accepting applications for the position of staff photographer. Candidates should be willing and able to travel. They should have a driver's license, imagination, and ambition. Experience will be considered, but it is not a necessity. Salary: \$30 a week plus expenses. Write to Jim Peppier, The Southern Courier, 1012 Frank Leu Bldg., Montgomery, Ala. 36104.

CHRISTIAN SCIENTISTS--"Are Sin, Disease, and Death Real?" is the subject of the Lesson-Sermon to be read in all Christian Science churches on Easter Sunday, April 14. Selections from the Bible include this verse from Isaiah: "Look unto me, and be ye saved, all the ends of the earth: for am I God, here is none else."

FEDERAL JOBS--The Interagency Board of U. S. Civil Service Examiners for South Alabama and Northwest Florida is holding examinations for general, structural, and airfield fire-fighters. Starting salaries range from \$86 to \$107 a week. This examination provides applicants with career employment opportunities in the federal service in the 28 counties of South Alabama and the ten counties of Northwest Florida. Send applications to the Interagency Board of U. S. Civil Service Examiners for South Alabama and Northwest Florida, 107 St. Francis Street, Mobile, Ala. 36602. The forms are available at any board of U. S. civil service examiners, and at most main post offices. Applicants must indicate Fire Fighter as the title of the examination, and AA-8-18 as the announcement number. Additional information may be obtained by contacting the Federal Job Information Center, Room 105, 107 St. Francis Street, Mobile, Ala. 36602, or any U.S. post office.

REGISTERED NURSES--Lee County Head Start needs a registered nurse for part-time employment, beginning in early April. For more information, write P. O. Drawer 1632, Auburn, Ala. 36830, or call 887-6536.

BIRMINGHAM SERVICES -- Worship with the New St. James Baptist Church, 600 N. Fourth Ave. Birmingham--the church with a program, the minister with a message. Sunday School 9:30 a.m., morning worship 10:45 a.m., Baptist Training Union 5:30 p.m.

TUSKEGEE SUBSCRIBERS -- You have TWO local post offices: Tuskegee 36083 and Tuskegee Institute 36088. Your Southern Courier will arrive on time if it is sent to the correct one. Please check your mailing label, and let us know if it should be changed.

JOB HEARINGS--The U. S. Commission on Civil Rights will hold hearings from Saturday, April 27, to Wednesday, May 1, at Maxwell Air Force Base in Montgomery, Ala. The purpose will be to collect information on job security and economic opportunities in 16 Alabama counties--Autauga, Barbour, Bullock, Butler, Choctaw, Clarke, Dallas, Greene, Hale, Lowndes, Macon, Marengo, Monroe, Perry, Sumter, and Wilcox. The commission is interested in hearing testimony from federal, state, and local officials, and from citizens of these counties.

USHER BOARD--Usher Board No. 1 of the St. Mark CME Church, Birmingham, Ala., will present its annual program at 2:30 p.m. Sunday, April 21. The Rev. J. L. Douglas, pastor of Third Good CME Church, will deliver the sermon. The Rev. H. L. Gilliam, pastor; James Terry, Usher Board president; Mrs. Bessie McKinstry, secretary.

SPARE-TIME INCOME--Write orders for hosiery. Earn up to \$10 an hour servicing racks in stores. Recruit other agents (easily done by mail), and receive up to \$2 for each \$5 they earn. Franchise, complete outfit provided. NO FEE. Write Joe N. Ross Jr., Agent Manager, 101 University Blvd., Tuscaloosa, Ala. 35401.

## The Baha'is of Montgomery

will hold a memorial service for Rev. Martin Luther King Jr.

April 13 8 p.m. 409 S. Union St. Montgomery, Ala.

## The Southern Courier

gives you the **FACTS** Read THE SOUTHERN COURIER

\$3.50 per year mailed in the South \$2 for six months mailed in the South \$10 per year mailed in the North \$25 per year patron subscription \$1 for three months mailed in the South

MAIL TO: THE SOUTHERN COURIER Room 1012, Frank Leu Bldg. 79 Commerce St. Montgomery, Alabama 36104

Send me the SOUTHERN COURIER for one year. I am sending check or money order

Name \_\_\_\_\_ Address \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_

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

"White America has the opportunity to rise to greatness at this moment by burying hesitation and delay, by properly honoring the most moral man of this century, by liberating black Americans and all the poor, black and white."

Birmingham (CONTINUED FROM PAGE ONE) "What we got, we got by pressure and no other way," he concluded. "We've got to keep the pressure up."

The next day, 800 people marched--with a police escort--from Wenonah Junior College in Powderly to Miles College, where a two-hour memorial service was held.

Later, Tommy Wrenn of the Alabama Christian Movement and Leslie Caephus, leader of the Wenonah group, spoke about non-violence to a group that had gathered in Kelly Ingram Park. After a rock was thrown, Wrenn urged the people to go home, and most did.

On Sunday, there was a march from the 16th Street Baptist Church--home base for Dr. King's 1963 campaign--to the courthouse.

Prof. Val Palmist, Crystal & Psychic Reader WILL TELL YOU EVERYTHING YOU WISH TO KNOW! Would You like to know? TELS YOU ALL ABOUT YOUR TROUBLES AND HOW TO OVERCOME THEM LUCK HAPPINESS SUCCESS Remove Bad Luck and Evil Influence of All Kind. I Overcome Obstacles and Hidden Fears. I Will Tell You How to Remove Unhappiness. Banish Misery. Be Lucky. Regain Youth and Vigor. Get Back Stolen Goods. I Lift You Out of Sorrow and Trouble and Start You on the Path of Happiness. Why Be Down Hearted, Sick and Worried When You Can Be Helped and Everything Made Clear By Consulting This Gifted Reader Today. PROF. VAL The Man Who Knows Permanently Located At Hours: 10 A.M. to 8 P.M. DAILY and SUNDAY Look for Sign 718 Holcombe Ave. Mobile, Ala. GOVERNMENT and SENATOR BUS STOPS AT DOOR 5 Blocks Beyond Government Street Loop No Letters Answered Call In Person

WHY WORRY! WHEN IT IS ALL SO UNNECESSARY BISHOP GAYLOR Suggests Wisely, Warns Gravely, Explains Fully! Calling You By Your Full Name, Giving Dates, Facts and Actual Predictions Of Your Past Life, Your Present Conditions and Your Future To Be! There Are No Secrets Hidden From This Master Mind! He is the only adept of the Hindu Occult Mysteries practicing in the State of Alabama, who bears 20 years a reputation for his honesty and integrity. Located In An Office Building In The Heart of Town! Bishop Gaylor warns you of these wandering Gypsy parasites who operate on trailer wheels and downtown slum districts, who are here today and gone tomorrow! I do not give advice outside my office--those claiming to be Bishop Gaylor, going from house to house, are impostors, and I personally offer a REWARD OF \$100 for the arrest and conviction of any person representing themselves to be Bishop Gaylor. Bring this card for special reading! NO LETTERS ANSWERED--CALL IN PERSON 16 SOUTH PERRY ST. MONTGOMERY, ALA. HOURS: DAILY 10 AM to 5 PM CLOSED ALL DAY Wednesdays and Sundays

# Tears in Troy-- Not Montgomery

## Says Mobile Lady 'Leadership Rotten'



MONTGOMERY MARCH

BY MICHAEL S. LOTTMAN AND SANDRA COLVIN  
MONTGOMERY, Ala.--It was hard to get the feeling here last weekend that the Rev. Martin Luther King Jr. was dead. After the first rush of news about Dr. King's death, the local papers turned to other affairs, and the radio stations went back to playing rock 'n' roll. The Miss Teen-Age Capital City contest--sponsored by the Alpha Kappa Alpha sorority--went on as scheduled last Friday and Saturday nights in the Alabama State College arena.

Dr. King had been pastor for six years at the Dexter Ave. Baptist Church, and it was here that he first used the technique of non-violence.

But just 80 people attended a memorial service Saturday noon at Dr. King's former church, and even on Sunday, Dexter Ave. was only half full.

About 4,000 people came to Cramton Bowl Sunday afternoon for a memorial service called by an integrated group of ministers. Aside from a few ministers, several nuns from the City of St. Jude, and a detail of policemen, the crowd was virtually all-Negro.

Montgomery Mayor Earl James was listed on the Cramton Bowl program as one of the speakers, but he did not appear at the service.

When the news of Dr. King's death hit the Alabama State College campus the night of April 4, a "Greek" (fraternity) show was in progress in the college arena. Student government president Richard Pulliam and another student, Timothy Mays, tried to interrupt the show, but were blocked by college officials.

"If you interrupt that show, I'll have you arrested," college President Levi Watkins warned Mays.

As the students were going back to their dormitories after the show, Mays called out, "If this doesn't touch you, what would?" He said the college is run by the fraternities and sororities, because the students think white and refuse to be black.

Later, a group of students marched to Watkins' residence and sang "We Shall Overcome."

On Friday, the students engaged in a day-long debate over whether and when to have a march.

A permit was obtained, and on Saturday, about 800 students marched from the campus to the Dexter Ave. church. Many of the students wore bright colors and sang freedom songs. There were no tears.

At the church, the Rev. Felix James said the march was "not protest, but pro-non-violence, pro-peace, pro-justice, pro-freedom, and pro-love."

"If you loved Dr. King," James told the students, "you will keep his commandments. This is the lasting tribute you can pay to him."

In conclusion, James reminded the students to "leave in the same orderly manner in which you came here."

When the students arrived back at the campus without incident, Pulliam stood on the steps of the student union and announced:

"We have shown Montgomery, George Wallace, and the world what we can do as responsible students of Alabama State College...Certain elements of students thought it couldn't be done, but we showed it could be done."

Now, he said, "I want to rest, and I want to eat."

Meanwhile, in Selma, about 1,000 people came to a three-hour memorial service on Saturday in the Tabernacle Baptist Church. Then they marched to City Hall for another 1 1/2-hour service, and cheered as the Rev. L.L. Anderson called Dr. King "the greatest man who ever lived."

In Demopolis the next day, 700 people followed a casket and a hearse from

the Old Morning Star Church to the courthouse. It was the largest demonstration since the 1965 voter-registration campaign.

And in Troy, 1,000 silent mourners staged the first demonstration in the city's history--a march from the Pike County courthouse to the First Baptist Church.

"If tears had been a river, it would have floated Troy," said Mrs. Johnnie Mae Warren. "It was real hurtin'."

"Where we go from here, I don't know. There's no Negro under the sun--there's no man living--that can do what Dr. King done."

## 5,000 Marchers In Tuscaloosa

BY ETHEL THOMAS

TUSCALOOSA, Ala.--About 5,000 people--both black and white--took part in a memorial service and march here last Sunday in honor of the Rev. Martin Luther King Jr.

"Dr. King is dead physically, but will live in the heart of men forever," said the Rev. T. Y. Rogers in the memorial address. "His truth will march in Tuscaloosa because he hated no man."

"The nation is full of hate, but we will continue to fight for non-violence," said Rogers, head of the Tuscaloosa Citizens for Action Committee, an SCLC affiliate. "We must follow Rev. Ralph Abernathy now, and build a nation of non-violence. This is the way Dr. King wanted it."

Then the people marched in groups of eight from the First African Baptist Church to the county courthouse. It was a quiet march, without any incidents.

"Speak, white America," Rogers said to the 500 or more white people waiting at the courthouse, "for it is left up to you what happens to this nation. You can't blame Dr. King and the black people if this America perish."

MOBILE, Ala.-- An unscheduled speaker walked on stage during memorial services for the Rev. Martin Luther King Jr. last Sunday in the Mobile Municipal Auditorium.

The speaker--Mrs. Dorothy P. Williams, a veteran civil rights worker--told the thousands of people present that "the leadership in this town is rotten."

As a white man escorted her off the stage, shouts of "Let the lady talk!" and "Black power!" came from the crowd.

The program continued with remarks from Mobile Mayor Arthur Outlaw, who came to the microphone with tears in his eyes and said, "Your city commission believes in providing opportunity for all its citizens. We want you to have an opportunity to provide a living for your families."

Outlaw said the city will meet with business leaders in hopes of arranging job opportunities for all. But while he was talking, hundreds of young Negro militants walked out. As they left, they were confronted by riot-control squads with high-powered rifles.

Calm was restored by Negro men (mostly war veterans) who served as marshals under the leadership of Miles Beasley, a staff member of the Neighborhood Organized Workers, which planned the services.

Later, at her home, Mrs. Williams explained, "I wanted to give a message from my deceased brother (Dr. King), and to tell them why he didn't come to Mobile when he was alive."

"Dr. King had wanted to come to Mobile when he was alive," she added tearfully. "Dr. King did not come to Mobile because a bunch of hand-picked Negro leaders and Uncle Tom preachers did not want him here, because he had taken a stand on the Viet Nam war."

Earlier, thousands had marched two miles down Davis Ave. to the auditorium. Inside, they heard the Rev. M. H. Strickland say that Mobile "will not be allowed to go back to business as usual" after a few days, and forget "to redeem the life that was given for a cause so just."

On the night of Dr. King's death, sporadic acts of violence broke out in the Negro communities that form a horseshoe around the city. More than 200 arrests were made in the next five days.

Mrs. Lena Frost of Demopolis, Ala., sells 600-1,000 Southern Couriers every week in Marengo and south Greene counties.



If you want to sell The Southern Courier in your community, write to 1012 Frank Leu Bldg., Montgomery, Ala. 36104, or call 262-3572.

# Trouble at Tuskegee

BY MARY ELLEN GALE  
TUSKEGEE, Ala.--Once, during the tense days of his pastorate in Montgomery, the Rev. Martin Luther King Jr. applied to the city police for a permit to carry a gun.

When he was denied the permit, said the Rev. Raymond F. Harvey, Dr. King "went home and prayed...and later he told me God had showed him a better way."

Harvey, pastor of the Greenwood Baptist Church, was one of half a dozen speakers who honored Dr. King last Friday at a memorial service on the Tuskegee Institute campus.

Nearly 3,000 people gathered quietly in Logan Hall to hear the speeches and join in the singing. It was a peaceful interlude in an otherwise turbulent weekend.

Earlier that morning, several hundred students marched around campus, turning out classes and demanding a better education. And on Saturday night, a group of students locked a dozen college trustees inside Dorothy Hall, the campus guest house, for several hours.

Some trustees, including retired General Lucius Clay, were freed on their own request. The rest were released when Macon County Sheriff Lucius D. Amerson arrived on campus and warned that state troopers and National Guardsmen were ready to liberate the captives.

## FOR A BETTER TOMORROW

In Alabama all our yesterdays are marred by hate, discrimination, injustice, and violence. Among the organizations working for a better tomorrow on the principle of human brotherhood is the Alabama Council on Human Relations. Membership in the Council is open to all who wish to work for a better tomorrow on this principle. For further information, write the Alabama Council, P.O. Box 1310, Auburn, Alabama.

**ANTI-POVERTY PROGRAMS!**  
\*\*\*\*  
**ADULT EDUCATION CLASSES!**  
\*\*\*\*  
**SUMMER SESSIONS!**

Use The Southern Courier for interesting, real-life reading material.

It's better than "Dick and Jane"--it tells people things they really want to know.

Write to the Southern Courier, 1012 Frank Leu Bldg., Montgomery, Ala. 36104, for information about special reduced rates.

Institute President Luther H. Foster closed the school this week, and said students must re-enroll--or leave the campus.

At the memorial service Friday, Rev. Harvey made no mention of the growing demand for student power. But he did remind the audience that black people in Alabama have much to protest about.

"In this state," he observed, "there isn't any Negro riding around in a state trooper's car--unless it's in the back seat." When the YMCA youth legislature met in Montgomery two weeks ago, he said, "there was not a black face."

And, Harvey noted, Alabama is the only Southern state without a Negro legislator.

Some people think non-violent protest cannot end this kind of racial discrimination, and they criticize Christianity as "eating pie in the sky--maybe--by and by," Harvey said.

But, he went on, Dr. King used Christian methods to fight--often successfully--for specific goals.

"He thought that if people were going to eat pie by and by, they should have a taste here--so when they got to heaven, they would know it was pie," Harvey said.

*Personally Yours*

... answers questions about Junior Miss etiquette, grooming and interests.

**Q. Summer sandal-time is all most here and my feet are a mess -- callouses. Any shortcuts to feet that are sandal-suitable?**

A. Pumice stones are the fastest, easiest way to rid feet of callouses. Buy one at any drug store and keep it handy when you take a bath. Wet the stone and rub gently over calloused feet -- and bumpy heels. Rub in a rich hand and body lotion over feet and heels. And the last step -- a pedicure. Cut nails straight across. To apply polish, separate toes with a tightly rolled section of Kleenex paper towel. Place the towel under one toe, over the next, and then under again. This will keep nails from smearing while the polish dries. By summer your feet should be fit for any sandal!

**Q. I'm a conversation dropout. Say something to me and my only reply is a big blushing silence. Have any gambits for filling silence gaps?**

A. Interesting people are those who are interested. First, listen actively. If you are absorbed in what the other person is saying, he may just keep right on talking! And keep

*(Free -- a new "how-to" folder for decorating teen coverings with Marvalon adhesive coverings: "Blooming Book Covers," "Tulip Lamp Shade," "Bedecked Specs," and others. To get your free copy, write Boutique, Kimberly-Clark Corp., Dept. 551-P, Neenah, Wis. 54956)*

Time is Money

we're at your service

Consult us on any matter pertaining to financial need. Our staff of experts can guide you on investments, on estate-planning . . . on planning ahead for future necessities.

ALABAMA EXCHANGE BANK

Member  
Federal Reserve System and  
Federal Deposit Insurance Corporation

P.O. Box 728 Tuskegee, Alabama

We Are an Equal Opportunity Employer

Alabama Christian  
Movement for Human Rights

The weekly meeting will be at 6:30 p.m. Monday, April 15, in the Third Good CME Church, 517 Center St. N., the Rev. Jesse Douglas, pastor. The Rev. F. L. Shuttlesworth will be the speaker.

\$

Get

THE SOUTHERN COURIER

For 3 Months

FOR ONLY \$1!

(South only)

MAIL TO:  
THE SOUTHERN COURIER  
Room 1012, Frank Leu Bldg.  
79 Commerce St.  
Montgomery, Ala. 36104

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

Zip Code \_\_\_\_\_

\$3.50 for one year (\$10 in North, \$25 Patron)

\$2 for 6 months (South only)

\$1 for 3 months (South only)

Please enclose your check or money order.