**Special Issue — Ten Years After the Bus Boycott**

**Montgomery Sparked a Revolution—King**

By the Rev. Martin Luther King Jr.

**ATLANTA**—An Athenian historian, long ago, furnished a key to understanding the Montgomery bus boycott of 1955 in terms of its meaning for the continuing Negro revolution. Thudieides, that eminent student of the human saga, touched upon lasting truth in his funeral speech for Solon, when he said, “The secret of happiness is freedom, and the secret of the Negro’s freedom, courage.”

Yes, we are now embarked upon a momentous movement for civil rights, a radical reform to abolish racial caste order in America. This movement has been labelled the Negro revolution. It is truly a revolution, but a revolution which can only be fully understood when looked at in the light of history—of the way in which all Negroes, in the light of the Bible of freedom, have tried to break free for their own individual spiritual and physical freedom—of the “cradle of the Negro.”

The words of Thudieides are so similar to those characteristics of Negroes in America today—of the Negroes of this today in their beneficent emergence from the prison house of slavery, which assured all that men are fundamentally the same in all parts of the world, among them being the right to life, the pursuit of happiness, and the pursuit of freedom. However, there is a current falsehood to the Negroes’ very real rights, being denied by many of America’s champion civil rights workers. This is because in their fundamental declarations of basic rights, and governmental power, they have not strived to defend the Negro’s civil rights from the seeds of disparity that “We the Negroes” have seen. Such a movement is necessarily denied or warped by any artificial or spiritual or political shambles, and hypocrisies by denying Negroes the right of freedom of choice and pursuit of happiness. More of the American people far too frequently underestimate the Negro’s need and hunger for freedom, because a nagging question in every Negro’s restlessness is: How could America be the equal of the earth’s free democracies? Similar demagoguery and genuine hypocrisies have characterized most white Americans from the dawn of our civil rights epoch or the making all Negro crimes federal.

For 10 years in prison — for second-degree murder — for the murder of a Negro foundry worker. All these were members of the black masses. They were two of the hundreds of people who were beaten, clubbed, kicked and beaten by police. No serious charges were ever brought against the police. The Negroes’ ex-president was taken to a hospital for examination. Mr. Wells was pushed down by officers, clubbed, kicked and beaten by police. No serious charges were ever brought against the police.

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**Rosa Parks Remembered**

Dec. 1, 1955

By Mrs. Rosa Parks

DETOUR, Mich. — We mark an anniversary, but hardly a celebration. This bus boycott has been called the event that sparked the struggle for freedom to the masses of people who were considered to be subhuman before this.

I am greatly feeling being remembered of me at this event. It is possible that I would have been nonexistent, there would have been another person,
Negroes have a right to participate in the legal system that now succumbs, tries and sentences them. But Negroes in Alabama, the Deep South, and throughout the United States are subject to many more restrictions than even Negroes in Alabama.

Negroes may live in the Deep South, but their intellectual and moral status is akin to that of animals. The system is so complex that Negroes are subject to such a great number of restrictions that it is difficult to determine which restrictions are the most serious.

In 1950, the 1951, and the 1952 elections, Negroes were subject to many restrictions, including denial of the right to vote, denial of the right to register to vote, and denial of the right to run for office.

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The Capital City at Night

PHOTOGRAPHY BY JAMES H. PEPPER

Take a walk in downtown Montgomery some night, . . . look in all the store windows decorated for Christmas . . . , have a cup of coffee at an all-night diner . . . , go dancing at a night club with a swinging band . . . , or just wander through the streets . . . . If it's late enough, the only thing you'll hear is your footsteps.
She Simply Refused to Leave Her Seat

BY SCOTT DE SAINT

MONTGOMERY—On Dec. 1, 1955, a 43-year-old seamstress, Mrs. Rosa Parks, boarded a crowded Cleveland Avenue bus in downtown Montgomery. It was late in the afternoon and Mrs. Parks was returning home from her job at Montgomery Fair department store. As she took her seat, she had no reason to suspect that she was embarking on a historic journey.

As soon as the bus was full, the driver ordered Mrs. Parks and three other Negroes to leave their seats to white passengers coming from the downtown. In Montgomery, such shifting of seats was daily occurrence and the request caused no comment from whites or Negroes. But what followed was to cause a series of explosions—both of bombs and of myths—that changed Montgomery forever and unified the city's 50,000 Negroes like nothing else before or since has been able to do. They were explosions that profoundly affected the civil rights movement in America and the career of its main spokesmen.

In their wake, the Supreme Court issued a legal in vehicles that had begun 60 years earlier.

What happened was that Parks, deliberately refused to leave her seat. She was promptly arrested and charged with violating the city's segregation ordinance. Her trial took place for four days later, Monday, Dec. 5. The bus segregation ordinance was an especially flagrant remainder of white supremacy. Negroes, but only those who happened to own or operate a taxi could order Negro riders to give up their seats to whites. Negroes who didn't own cars but used the bus exclusively for their use were practically every Negro in Montgomery.

Not only was the bus company's practice, which was long established, but it also affected the civil rights movement in America and the career of its main spokesmen. After Mrs. Parks' arrest, "We have taken the buses."

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In the meantime, the struggle to the boycott spread to the city and the civil and city authorities were unprepared. The test was shifting into high gear. Throughout the week of the protest there were perhaps three or four thousand people who voted unanimously to stay off the buses.

Dr. Martin Luther King, Jr., was the moving spirit behind the non-violent protest. He was the moving spirit behind the non-violent protest. He was the moving spirit behind the non-violent protest. He was the moving spirit behind the non-violent protest. He was the moving spirit behind the non-violent protest.

The main speaker was the 27-year-old King. He was the moving spirit behind the non-violent protest. He was the moving spirit behind the non-violent protest. He was the moving spirit behind the non-violent protest. He was the moving spirit behind the non-violent protest. He was the moving spirit behind the non-violent protest.

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On Monday, the city took action. A bond was posted and a judge ordered the Negroes who had been arrested to be released. The judge was Dr. Martin Luther King, Jr., the moving spirit behind the non-violent protest. He was the moving spirit behind the non-violent protest. He was the moving spirit behind the non-violent protest. He was the moving spirit behind the non-violent protest. He was the moving spirit behind the non-violent protest.

"You will protest courageously," he explained, "but you will not cease to protest."

The Supreme Court ruled on Jan. 17, 1956, that the Montgomery Improvement Association had been illegally formed and that the boycott was an illegal strike. The Supreme Court ruled on Jan. 17, 1956, that the Montgomery Improvement Association had been illegally formed and that the boycott was an illegal strike. The Supreme Court ruled on Jan. 17, 1956, that the Montgomery Improvement Association had been illegally formed and that the boycott was an illegal strike. The Supreme Court ruled on Jan. 17, 1956, that the Montgomery Improvement Association had been illegally formed and that the boycott was an illegal strike.

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"This isn't a preachers' movement," she explained, "It is a movement that can be put down by threats, bombings or bullets."

On Dec. 14, 1955, a federal district court declared the Montgomery Improvement Association to be an illegal strike. The Supreme Court ruled on Jan. 17, 1956, that the Montgomery Improvement Association had been illegally formed and that the boycott was an illegal strike. The Supreme Court ruled on Jan. 17, 1956, that the Montgomery Improvement Association had been illegally formed and that the boycott was an illegal strike.

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Montgomery Produced Courageous New Negro

EXCERPTED FROM PAGE ONE comes to the Constitution, Montgomery, Ala., in and for the long and solemn business of Negro affairs, accompanied by the NAACP, undersigned by the National Student Council of the United States, announced by the Civil Rights Congress of the United States, under the auspices of the American people, by the United States.

In addition, there were many excellent developments which helped to set the stage for the beginning of the new Negro era. The movement was begun in the early 1950s, and it has continued to the present day.

Despite all these revolutionary forces and conditions, there was one factor missing in the year 1955. The major victory over the Negro problem was the Montgomery Bus Boycott. The boycott was a powerful weapon, used in Montgomery to challenge segregationism.

This boycott was a part of the long and arduous struggle to overcome segregation. It was a part of the movement for civil rights, spearheaded by the Constitution, Amendments to the Constitution, and the Civil Rights Act of 1964.

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A Big Joke in Mobile

BY DAVID E. DEMPSELL

In the annual meeting of the Mobile County School Board last Mon­
day night a resolution, drafted by Mr. Baldwin, was adopted re­
questing the Board's representative for the M L R C T R to attend and par­
ticipate in the school's monthly meeting.

The resolution was passed unanimously, except for one abstention by a student representative.

NEGRO IN Toy Bowl Game

(CONTINUED FROM PAGE ONE)

As to the Negro, it was a joke.

Mr. Godfrey, who was a Negro, was asked to comment on the incident.

"It was a joke," he said. "I laughed at it because I was a Negro, but I thought it was a terrible joke.

I told the white boy that I didn't think it was funny, but I didn't see him laugh either."

Mr. Godfrey said that he had never been asked to participate in such events before.

"I think it's important for us to have a voice in these things," he said. "We need to be heard, but we also need to be treated with respect.

I hope that this incident will be a lesson to everyone involved."