THE SOUTHERN COU

SCLC Demonstrations Spread

Selma Marchers Try
To See Judge, Mayor

BY JAMES P. WILLE
TUSCALOOSA—Many Americans have their “favorite” civil rights leader—\‘a\’\‘s usually Martin Luther King, Jr., but there have been others, too, like James Forman or James Peck. The Tuscaloosa chapter of the SCLC recently observed Black Awareness Day with a demonstration in downtown Tuscaloosa.

\‘I am a black American citizen who says, “The time has come for us to act, to speak out, to demand our rights, to fight for our freedom, to come together as a people, to stand up for what is right, to do what is necessary, to say that we are not going to accept anything less than our freedom, our dignity, our humanity, our rights as human beings,”\’ Forman said.

The demonstration was called \‘The SCLC March for Freedom,\’ and it was organized by the Tuscaloosa chapter of the SCLC.

\‘The SCLC March for Freedom\’ is a demonstration that has been held in Tuscaloosa every year since 1961. The SCLC is a civil rights organization that was founded in 1957 by Martin Luther King, Jr., and other civil rights leaders. The SCLC\’s main goal is to fight for civil rights and to end discrimination against African Americans.

In recent years, the SCLC has been involved in many demonstrations and protests across the United States, including the \‘March on Washington for Jobs and Freedom\’ in 1963, the \‘March Against Fear\’ in 1963, and the \‘March for Black Rights\’ in 1964.

In Tuscaloosa, the SCLC has been active in fighting for civil rights and against discrimination. The Tuscaloosa chapter of the SCLC has held demonstrations and protests against segregation, discrimination, police brutality, and other forms of injustice.

The Tuscaloosa chapter of the SCLC is led by a local committee of civil rights leaders, including James Forman and James Peck. The chapter has been active in fighting for civil rights in Tuscaloosa for many years, and it continues to do so today.

For more information about the Tuscaloosa chapter of the SCLC and its activities, please visit the chapter\’s website at tuscaloosasclc.org.
In 1960, the Southern Christian Leadership Conference (SCLC) and other civil rights organizations launched a series of marches to bring attention to the issue of segregated justice. The marches, which took place in cities such as Selma and Montgomery, were led by Dr. Martin Luther King Jr. and other civil rights leaders. The marches were met with violence from law enforcement and white supremacist groups, but they also brought national attention to the civil rights struggle. The marches were a key moment in the fight against segregation and paved the way for the passage of the Civil Rights Act of 1964 and the Voting Rights Act of 1965.

The struggle against segregation was not limited to the marches. There were also acts of resistance and solidarity in communities across the South. For example, the freedom rides of the 1960s were a form of direct action that challenged segregation at lunch counters and interstate bus terminals. These acts of civil disobedience were met with violence from local authorities, but they also helped to bring about change.

Today, the fight against segregation and systemic racism continues in many forms. From protests and demonstrations to legal challenges and legislative action, the struggle for justice and equality is ongoing. It is a fight that requires the commitment of all of us who believe in the value of dignity and human rights.
EUTAW—A crowd gathered early Wednesday morning, Nov. 10, in front of the First Baptist Church in Eutaw. It was the first day of demonstrations called by SCLC to protest "segregated justice" and Greene County had been chosen to have the first march. People stood outside chatting, a little nervous, quite excited, waiting for word that the demonstration was to begin. Finally, about 11 a.m., they filed inside to listen to speeches by leaders of the march.

To start, Hosea Williams (left) of SCLC announced he was going to take up a collection of weapons. He used to carry a gun when he was young, he said, to make him feel like a man.

"But now," Williams said, "I don't need a gun to feel like a man."

"Throw your weapons away," he told the congregation. "Weapons won't protect you. When God decides you're going to die, there ain't nothing in the world you can do about it."

An old man was the first to drop a knife into the collection plates. Then a woman in the back of the church pulled a switchblade from her purse. A young woman in a waitress uniform brought forward an ice pick. Several others followed.

There were songs and more speakers. At last, the word was given for the march to begin.

People had been sitting still and listening to the speakers long enough. They were glad to get started on their way.

Just outside the church some of the leaders stopped to sing "We Shall Overcome." And then they lined up, two by two, and started off for the Greene County Courthouse.

A Day of Demonstrations in Greene County

PHOTOGRAPHY BY BOB FITCH AND JIM PEPPLER

Some women looked determined.

Old men walked.

Not every Negro joined the march.

Sheriff Lee walked—but not in line.

Many people watched the marchers come into town. White people stared out of store windows and stood around the courthouse green, looking, listening, and sometimes taunting.

TV cameras rolled, and reporters took notes. Everyone listened as Williams reminded the crowd that the Negro is governed by whites, arrested by whites, and tried, convicted and imprisoned by white officials.

This was the first of many demonstrations in Eutaw. One hundred people marched that first Wednesday. Two hundred came the following day.
Supreme Court: Hasn’t Ruled That Juries Must Be Integrated

BY MICHAEL S. LOTTMAN

The fight against segregation has gone to the streets partly because its chances aren’t very good in the nation’s highcourts.

Civil rights leaders were disappointed by the U.S. Supreme Court’s decision earlier this year on the all-important issue of segregated juries. The decision meant that there was a new law, passed by popular demand, would put Negroes on trial juries.

The all-white jury system that prevails in most of the South is the key issue in the fight against “white man’s justice.” As long as Negroes are kept from serving on trial juries, civil rights leaders say, Negroes are denied their constitutional rights.

But the court never really said why Negroes were wrong. And, though the Supreme Court did not specifically rule that Negroes are barred from serving on juries, the court nevertheless indicated that juries should be integrated. And, the court has never specifically ruled that Negroes cannot serve on jury rolls. But, as the new law goes into effect, Negroes are being denied the right to serve on juries.

The court’s decision was a creating decision for lawyers who hope to integrate southern juries. Saucy, a Negro attoroney in Mobile, Alabama, submitted a memorandum to the court. The memorandum stated that Negroes have a constitutional right to serve on juries.

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Inmates at Draper Learn Skills for ‘Free World’

BY GAIL ELMORE—Robert Wilson never graduated from high school in his hometown of Mobile, where he calls “a big, nasty city.” Two years ago, he was convicted of robbery, sentenced to 20 years in prison and transferred to Draper Correctional Center, in Mobile County. A handful of Negroes from Mobile is finishing an experimental course in technical writing at Draper. Project director, John M. McKeel, a psychologist, has shown in psychology classes that most released prisoners and parolees have more chance to get a job if they are taught to work on their own.

Wilson is finishing an experimental course in technical writing that was started this year at Draper. Wilson is one of three experimental courses at Draper. The other two courses are preparing men for a new job. The one that Wilson is preparing men for a new job.

The “Inmates at Draper” is a surprising conclusion. Many people think prisoners are mentally retarded. But, Wilson said, “I think they’re as mentally retarded as anyone else.” Wilson said that the prisoners have a constitutional right to serve on juries.

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Local ASCS Committees Integrated in 3 Counties

By EDWARD H. MURDNESS

The ASCS committees in three counties were reorganized last week in Greenville, Lowndes and Wilcox.

The Greenville area ASCS committee was the first for this time in Alabama. It was organized last week in Greenville, under the leadership of J. E. Conley, a regular member andteacher representative.

This was the first time that ASCS committees were organized in the area, according to Conley, who is the area representative. The committee is made up of 25 members, including a minority member.

The Lowndes county ASCS committee was organized last week in Lowndes, under the leadership of E. W. Johnson, a regular member and teacher representative.

The Wilcox county ASCS committee was organized last week in Wilcox, under the leadership of W. H. Williams, a regular member and teacher representative.

The committees are made up of 25 members, including a minority member.

In each county, the ASCS committee is made up of 25 members, including a minority member.

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Shelton

(Continued from Page One)

Most of the people who do stay on the bus at the last stop on the morning run who say they're going to get off at the next stop, and then go on the next run are going to get off at the next stop.

There is a group of people who do not get off at any stop, and this group has a tendency to get off at the last stop.

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Abolitionist Frederick Douglass Fought Hard for Negroes’ Rights

BY ROBIN AND FRANK CICERONE

All during slavery there were people who fought against slavery. They were mostly in the North. They were called abolitionists. Some, like Harriet Tubman, helped slaves escape. Others, like Sojourner Truth, talked about the evils of slavery. But all abolitionists were Negroes. Many were white people. For a long time the Negroes who worked for the abolitionists did not have much of a voice in the movement. After a while, Negroes began to fight for themselves.

One of the most famous of Negro abolitionists was Frederick Douglass. He was born into slavery in 1818 in Maryland. It was a very cruel and brutal time. Douglass was a very bright child, and he learned to read and write. He knew that he would never receive a formal schooling, so he read everything he could find, even books under the front step of his master’s house.

Douglass ran away from the plantation at the age of 17, and he lived in Washington, D.C., where he met and talked with many abolitionists. He worked for the abolitionist cause for the rest of his life, even after he was freed.

Douglass was a great Orator. Some other abolitionists even called him a revolutionary. The first Negro to carry his message back south was John H. Clifford. He was a former slave, and he had become a bishop. He was too educated and well-known to be caught.

One of Douglass’ friends, a former slave, was a man named Garnet. Garnet favored a national slave uprising. He said that the Constitution was a tool that could be used for the abolition of slavery. He said, “I am a man, and I want to be a man.”

Douglass was a great speaker. He said he had never heard anything like him before. Some of his speeches were very powerful. He said, “I am a man, and I want to be allowed to be a person.”

Douglass became a famous abolitionist. He was the first Negro to carry his message back south. He was too educated and well-known to be caught.

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