

## Court Upholds School Guidelines

# 'Last Tick for Tokenism'

### Official Says Effect Slight

BIRMINGHAM--"Now I tell you," said Jefferson County Schools Superintendent Kermit Johnson, "whether we can move much faster with peace and harmony--well, I just don't know." Johnson said he was uncertain about the county school board's future policy, in the light of last week's federal school-desegregation ruling.

Jefferson County and two other Birmingham-area school districts--Fairfield and Bessemer--were directly involved in the cases decided by the U. S. Fifth Circuit Court of Appeals.

"We're waiting to hear from our lawyers," said Johnson this week. "As I understand it, the court recommends the (U. S. Department of Health, Education, and Welfare) guidelines as policy for school districts under court order. Whether or not the court laid down the guidelines as absolute law seems to me to be open to question."

But if the guidelines are now the law, what will be the effect on Jefferson County schools?

"Very slight," said Johnson. "It seems the court stipulates mandatory freedom of choice, but this shouldn't make much difference, because we have been accepting all applications for transfer, anyway."

Orzell Billingsley Jr., a Birmingham lawyer who helped present the cases in the appeals court, disagreed.

"Freedom of choice as it now operates," he said, "requires the parents' initiative. This considerably slows the rate of desegregation, as many parents are naturally reluctant to take such isolated initiative." Under the Fifth Circuit's ruling, desegregation will become more the responsibility of school officials.

Billingsley said the schools can handle increased desegregation without endangering "peace and harmony."

"They could do it tomorrow if they wanted," he said.

### Few Changes In '67 Guides

TUSCALOOSA -- The new 1967-68 school desegregation guidelines, mailed this week to school districts complying with this year's guidelines, reveal no major changes in federal policy.

The only substantial change in the 1967-68 guidelines is that school systems using a freedom-of-choice desegregation plan can schedule the 30-day choice period to begin right now, instead of waiting until March 1. This is intended "to give free-choice districts greater time to adjust to changes in enrollment patterns" before classes open in the fall.

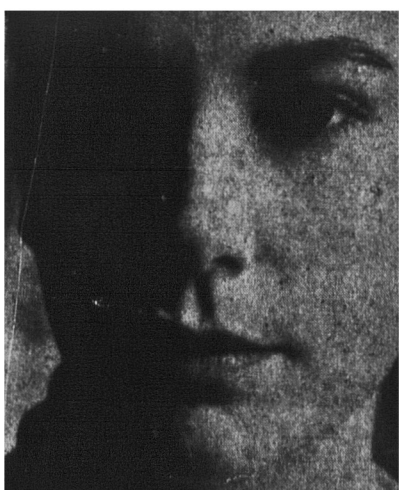
The new guidelines use the same percentage "expectations" for desegregation as the present ones. This means that in most cases, school districts must at least double this year's degree of desegregation.

In districts with a "sizeable percentage" of Negroes, "if a significant percent of students, such as 8 or 9%, transferred from segregated schools for the 1966-67 school year, total transfers on the order of at least twice that would be expected," says the 1967-68 Statement of Policies of the U.S. Department of Health, Education, and Welfare.

School districts where only 4 to 5% of the Negro students have transferred are "expected" to triple this figure, and districts with lower percentages of transfers are expected to show "proportionately greater" increases.

Districts that do not comply with the guidelines face loss of federal aid.

### A Face



More on Page Three

### Owls and Alligators

NEW ORLEANS, La.--There are owls and alligators all over the office of U. S. Circuit Judge John Minor Wisdom, the man who wrote last week's school decision.

But the animals aren't alive. They are pictures and statues that friends have given the judge, because he says those animals are symbols of his work.

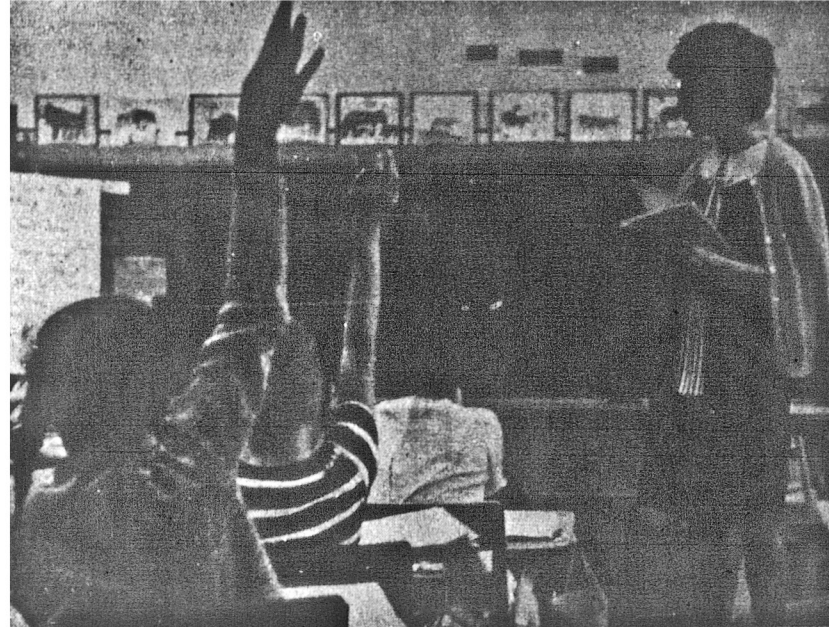
The owls stand for wisdom--what a judge is supposed to have, and also the judge's last name. The alligators, he says, stand for the backlog of cases always snapping at him.

A lot of Southerners have also snapped at Judge Wisdom since he joined the circuit court bench in 1957. He has become known for his strong decisions in defense of civil rights.

But no one can call Wisdom a "carpet-bag" judge. He grew up in New Orleans, and comes from one of Louisiana's most respected families. He attended Washington and Lee University in Virginia, and graduated from Tulane Law School in New Orleans in 1929.

As a member of the Fifth Circuit Court of Appeals, Judge Wisdom hears cases on appeal from lower courts in Alabama, Louisiana, Mississippi, Georgia, Florida, and Texas. The only court that ranks above the Fifth Circuit is the U. S. Supreme Court.

Before last week's important ruling, Judge Wisdom had written the decision saying James Meredith had to be admitted to the University of Mississippi.



SCENES LIKE THIS MAY NOW BECOME MORE COMMON

### Integration Speeded Up

NEW ORLEANS, La.-- When the U. S. Supreme Court handed down its original school desegregation decision in 1954, last year's high school seniors hadn't yet entered first grade.

At that time, many people thought that almost all beginning Negro students in the South would be going to integrated schools by the time they graduated.

But, said a panel of federal judges for the Fifth Circuit Court of Appeals last week, "For all but a handful of the Negro high school class of '66, this right (to a non-segregated education) has been 'of such stuff as dreams are made.'"

"Now, after 12 years of snail's pace progress towards desegregation," said the judges, it is time for integration to proceed with "more speed and less deliberation."

That statement was part of a decision handed down by Circuit Judges John Minor Wisdom and Homer Thornberry, with District Judge Harold Cox dissenting, after they had heard cases involving seven school districts in Alabama and Louisiana.

The decision, written by Judge Wisdom, did more than tell the seven school boards to desegregate. It also gave the court's approval to the federal government's 1966 school guidelines, and set up desegregation standards intended to cover all schools under court order in the Southeast.

The seven districts--Bossier, Caddo, Claiborne, and Jackson parishes in Louisiana, and Jefferson County, Bessemer, and Fairfield in Alabama--had argued that they shouldn't have to follow the desegregation guidelines issued by the U. S. Department of Health, Education, and Welfare (HEW).

They claimed the guidelines were unconstitutional, and went farther than Congress meant to go in passing the 1964 Civil Rights Act. (This is one of the arguments the state of Alabama has been using in the big school suit now before a lower federal court in Montgomery.)

The school districts contended that they couldn't be forced to do any more than open the doors of the white schools to any Negro child who wanted to attend.

But the Fifth Circuit opinion said Congress had authorized the guidelines in the 1964 Civil Rights Act, because it wanted to make schools desegregate faster than they had done under court order alone. And that's just what the guidelines do, said the court.

Forcing the state to take responsibility for tearing down segregated school systems, as the guidelines do, is not unconstitutional, said Judge Wisdom's opinion, because the state set up the dual system up to begin with.

The circuit court went farther than saying HEW's guidelines were all right. It issued a decree almost identical to HEW's guidelines, that school boards under court order must now follow.

The Fifth Circuit has never before set comprehensive standards for desegregation. Most school systems under court order have had less strict standards than HEW requires, and almost every desegregation plan has been different.

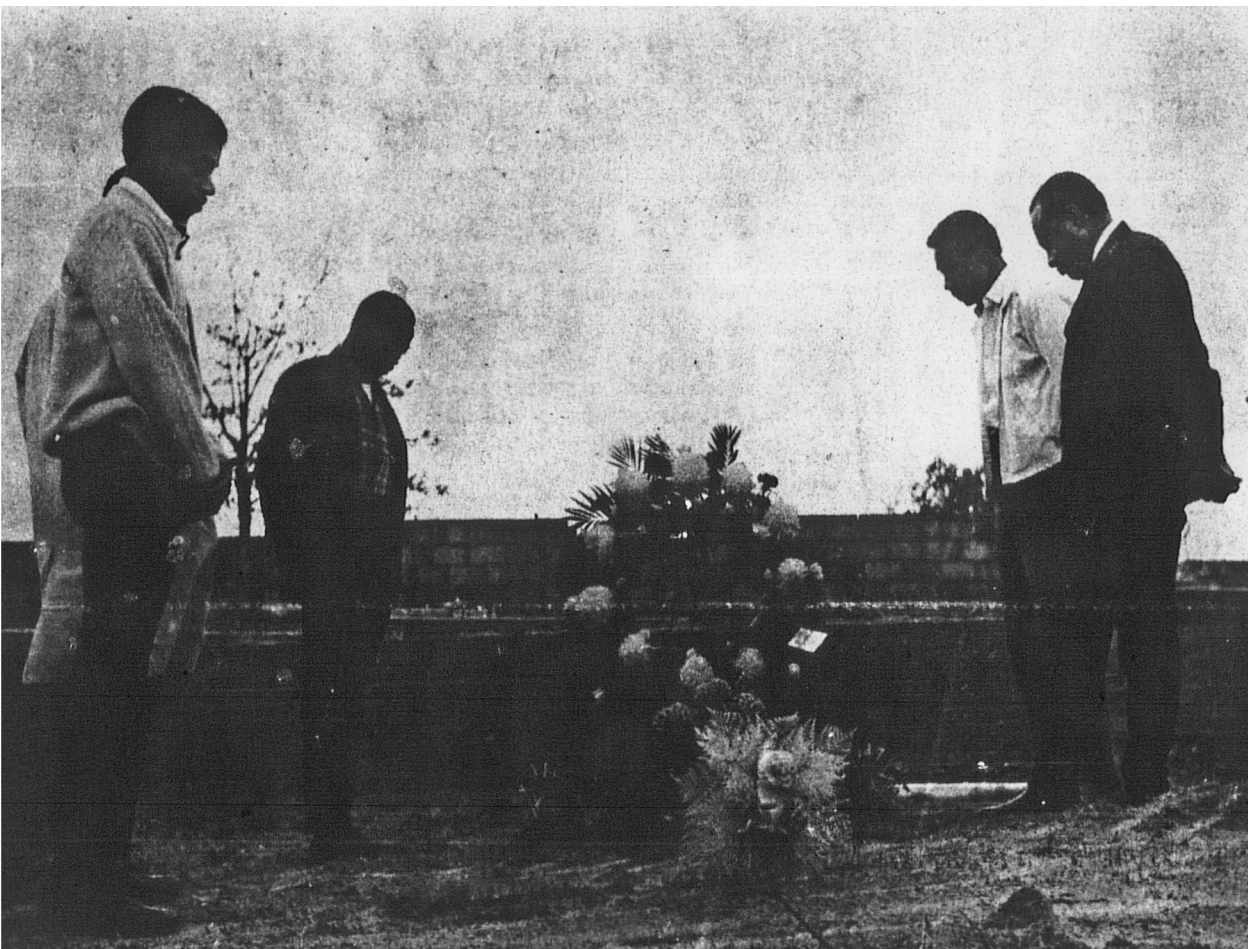
The appeals court's decree calls for desegregation of all grades by 1967-68, under strict regulations to make sure that freedom-of-choice plans are really free. Any students who don't hand in choice forms must be assigned to the nearest school, regardless of whether it is white or Negro. All school activities, including sports and PTA's, must be open to everyone.

"Faculty integration is essential to student desegregation. . . as long as a school has a Negro faculty it will always have a Negro student body," said the opinion. And desegregation means more than just one teacher of the minority race on a faculty, warned the opinion.

How strictly these standards are applied to court-order school systems will still depend on the district judge in each area. Now, however, school officials, Negro students, and the district judges all will know in advance what the Fifth Circuit is going to require in any case that comes to them.

Although the opinion said freedom-of-choice plans would still be accept-

## After a Year, Tuskegee Remembers



GRAVESIDE SERVICE FOR SAMUEL L. YOUNGE JR.

TUSKEGEE--"Sammy Younge was an important part of this community," said Benny James, president of the Tuskegee Institute Council, the student government association. "We want to pay tribute to what he lived and died for."

That was Tuesday morning, one year from the day that Samuel L. Younge Jr., a Tuskegee Institute student, was shot and killed in downtown Tuskegee.

At that time, James said he planned to hold a memorial service in the downtown square.

But the only memorial service took place in Greenwood Cemetery shortly before 3 p.m. Tuesday afternoon, when James and four other students quietly laid a wreath on Younge's grave and stood for a moment of silent prayer.

What happened to the plans for a march downtown? James said only, "We decided it would be futile." But other students said that the college administration and Macon County Sheriff-elect Lucius D. Amerson joined the Tuskegee City Council in asking the students not to go downtown.

The city council issued its statement in response to James' request for a parade permit. The city "has no ordinance dealing with parades. . ." the council said.

But, the council added, during past demonstrations "law and order have not always been maintained. . . The emotions of students and other citizens are such that we think any parade, demonstration, or similar activity would be ill-advised."

Tuskegee Institute President Luther H. Foster said the administration did not forbid the students to go downtown. "We have tried to give them all the facts as we knew them and encourage them to think for themselves," Foster said. "There is no question about its being dangerous to go downtown."

Amerson said he had surveyed the opinions of Macon County citizens, Negro and white. "A larger percent do not feel that demonstrations for no worthwhile purpose is going to serve any benefit to the county, morally and (CONTINUED ON PAGE FIVE, Col. 2)

## Mrs. Jordan Integrates Laundry; Then--On to the Movie Theater!

EUFULA--Mrs. Rosie Jordan integrated the Kwik Kleen Automatic Laundry on Broad St. in downtown Eufula two Saturdays ago. And she liked it so well she went back again last Friday.

Mrs. Jordan said she didn't have civil rights in mind when she went off to do the family wash. "But the laundry up town--where the colored go--was just so crowded, I decided to go to this other one instead. It's nearest to me anyway."

There wasn't anyone around when Mrs. Jordan entered the Kwik Kleen coin laundry for the first time. So she just plunked her clothes into the washing machines and sat down.

"Some people came in, looked, turned, and went out. But a few minutes later they came back. No one said anything to me."

But last Friday, Mrs. Jordan said, "I made me a couple of white friends." She said one white lady started talking to her "about how many children we had--things like that." She said the lady asked her if she always had to do so many loads of wash.

"I told her this was a light week--only 11 loads. I said that since I had seven children, most weeks I filled 12 or 13 machines."

Another lady offered to help Mrs. Jordan fold her clothes when she took them out of the dryer. "I told her no, I had my son to help me. But she was real nice."

Mrs. Jordan said she was so encouraged by the way things went that she plans to take her washing to "two more laundries where the colored just don't go. And I'm trying to get all my friends to use the closest laundry to their homes without worrying about who else goes there."

She has some other ideas about making integration a fact of life in Eufula. Although the local movie theater was of-

ficially desegregated two years ago, she said, Negroes still sit upstairs and whites sit downstairs.

The theater charges 75¢ for balcony seats and \$1 for downstairs seats. When Mrs. Jordan went to see "The Ten Commandments" last month, she gave the ticket-seller four quarters.

"He picked up three of them and gave me an upstairs ticket. I handed him the extra quarter and said, 'No, I think I'll sit down here.' Then they tried to tell

### Without Really Being Arrested

## How to Get Locked Up

FITZPATRICK--Mrs. Vinnie Ellis was in the back room ironing when Bullock County's only Negro deputy sheriff, Tom "Preacher" Tolliver, drove up to her gate one day last week. "He blow on the horn," Mrs. Ellis said. "I told him, 'Come in,' but he said, 'Come out, girl--come in town and sign bond for Cora Blakely. She's in jail.'"

Mrs. Ellis said she didn't believe Tolliver. "I told him I had done heard he was comin' out here to pick me up. But he said no. . . All the way into town, he kept sayin', 'I'm gonna bring you right back, girl.' But when we got there, he put me in jail."

"I had to stay there all night," Mrs. Ellis said. "My five children was left here alone. I never stay from my children without getting grown people to stay with them, even in the daytime."

While Tolliver was talking to Mrs. Ellis, Mrs. Blakely was in the county jail in Union Springs.

"He got me first," Mrs. Blakely said. "He come here, talk with me a little while, and said, 'The inspector man

me I had the wrong ticket to sit downstairs, but I just went on in."

Mrs. Jordan said she went to the movie alone because she couldn't find anyone to sit downstairs with her. But from now on, she said, "whenever I go to the movie, that's where I'm going to sit."

She said she deliberately picked the showing of "The Ten Commandments" to move downstairs: "You know, that's about Moses leading his people out of slavery. It seemed to fit."

wants to see you."

Mrs. Blakely, who manages the Hilltop Inn (owned by Mrs. Ellis), said she already knew the inspector thought she was selling cooked food without a permit. But she didn't know whether any charges had been filed against her.

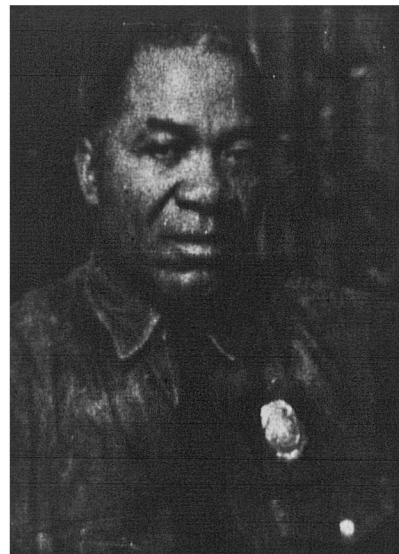
"I asked, was he taking me to jail? He said no. But when we got down the road a ways, he turned off, drove me into town, and took me to the jail."

Mrs. Ellis--who was charged with assault after a quarrel with her husband--said she asked Tolliver to show her his warrant, but he refused.

"I didn't see it till I was in jail. The jailer stuck it through the bars. It was too dark to read. I didn't know what I was charged with till I was bonded the next day."

Tolliver, who has been working for Sheriff C. M. Blue Jr. for about four months, said he remembered carrying Mrs. Ellis and Mrs. Blakely to jail. But he said he didn't really arrest them.

"I would have arrested them if they hadn't of went with me," he explained. He denied telling either lady that he wasn't taking her to jail: "They knowed



TOM "PREACHER" TOLLIVER where they was going. They seed the warrants."

Tolliver, who wears a tin badge marked "private watchman," said he is nevertheless a regular deputy sheriff with the authority to arrest anyone who (CONTINUED ON PAGE FIVE, Col. 1)



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**Editorial Opinion**

**One Way to Help**

The Alabama Council on Human Relations has come up with a simple but effective way to help improve the quality of justice in Alabama courts.

The council advises all adult citizens--men and women, Negroes and whites--"to offer themselves for jury duty and get others to do the same." "All you have to do," the council suggests, "is go to the jury commissioner at your county courthouse and apply for jury duty. It's almost that simple."

In most Alabama counties, the local commissioners do not make a very strenuous effort to find Negroes for the jury rolls. And in some counties--like Lee and Montgomery--the jury boards don't seem too interested in getting even a cross-section of the white community. But if people go down to the courthouse and ask to serve, the jury board will be forced to do its job.

Of course, just getting your name on the rolls is no guarantee that you'll be called for jury duty, and even being called is no guarantee that you'll ever sit on a jury. As things stand now, there are many ways for lawyers to stock trial juries with rednecks.

But it will help if a lot of fair-minded people sign up for jury service. As the council points out, "the effort should definitely be made."

**Letters to the Editor**

To the Editor:

First of all, let me commend your paper, I enjoy it completely--well, almost completely, as I will explain later.

Now--I very much hope that you don't know what you are doing when you give free advertising space to the John Birch Society. I refer to the ad LET FREEDOM RING! We have had this going on in the Westchester area for quite a while.

Some of the recordings they put on the phone are more or less innocuous, you know, like they're for justice and peace and motherhood, etc. But some of them are absolutely vicious. Like they call the civil rights movement an armed camp that is planning to do away with whites, set up their own state somewhere in the South, etc.

There is one of these lousy phones in Ossining, N. Y., and I haven't listened to it for a long time, since last summer when we first heard about it because it was stirring up real racial hatred and fear. It finally had to identify itself when the law was passed, but as you listen to the identification it is so blurred that it cannot possibly be understood. The rest of the message is quite clear, however.

When we first heard about this, we got in touch with the police to object, and they told us they knew all about it, that there was nothing illegal since nobody had to call that number, etc. We also got in touch with the phone company to object, and they also said they were completely aware of it, but that there was absolutely nothing illegal about it, that free speech was free speech, etc., and I had to agree. But the thing is so insidious, calling itself Let Freedom Ring, and coming out with the most rightist point of view that can be imagined.

I listened to it again when I noticed and was shocked by your paper's ad. This week they are blaming the high cost of food on the Johnson administration giving our food away all over the world and thereby causing shortages, and they are saying the women who picket the chain stores are way out of line, since it's all the fault of the communistic administration that we have in power. They seem to change the recording about once a week around here, and each one is a little worse than the last.

Please explain to your readers what it is they're listening to if they call those numbers, and please listen yourself for two or three weeks.

(Mrs.) Jean Kepler  
 Pleasantville, N. Y.

(Mrs. Kepler's letter explains Let Freedom Ring better than we could. It is not our favorite institution, either. But The Southern Courier does not close its advertising columns to anyone, so long as the advertiser avoids illegality and obscenity.

(A free society depends on a free ex-

change of ideas. It is not for the Courier to decide which ideas should be exchanged, and which should not.--THE EDITOR)

\* \* \* \*

To the Editor:

I have been listening, working, and looking. I have went in to many poor people homes and others, and I find that they are good cooks and they can sew well. But, if I have a Southern Courier newspaper and ask them if they would like to buy one, many reply to me, "Yes, but I don't read well and I don't understand it."

I think the Negro people need a better education, so when he reads he can understand what he is reading. If he reads about being a citizen and voting, I would like for him to understand. Without being register, he will not be a qualified citizen or voter wherever he lives. He can cast his vote for whom-ever he wants and who he doesn't want if he understands.

I would like to see more adult schools throughout the state of Mississippi and other places where they do not operate at this time.

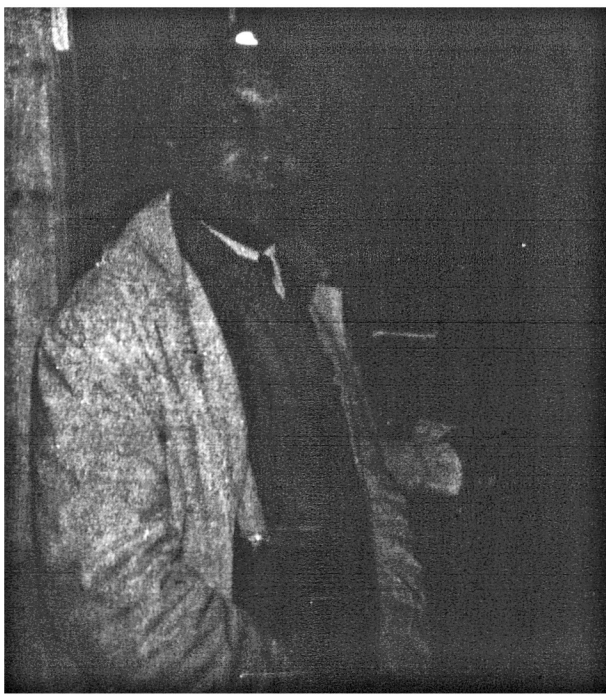
To hear someone talk about something and don't know the meaning of it is very pitiful. Out of all you get, Solomon said, "get understanding. The greatest of all is understanding."

That's why I take so much of my time day after day to talk to people about things I know, where they can understand.

I shall always work for freedom for all people. I will not give up, and I shall never turn back. Freedom Now!

Mrs. Polly Heidelberg  
 Meridian, Miss.

**'What We Can Do Together'**



JESSE ALLEN

**Speeches Mark Emancipation Day**

**In Tuscaloosa ... Montgomery ... and Eufaula**

BY ROBIN REISING  
 TUSCALOOSA -- "Some so-called Negroes are afraid, so they run around saying 'My child, I ain't in this (civil rights) mess,' the Rev. Abraham Lincoln Woods told a crowd in St. John Baptist Church.

"But you are in it. You live in this mess. You die in this mess, and you better make it a better mess."

Woods, a Birmingham resident and Miles College faculty member, was speaking last Monday at Tuscaloosa's Emancipation Day Service.

The Rev. C. E. Brown began the service by saying, "We as Negroes are still striving for the total freedom that was given to us (by President Abraham Lincoln's Emancipation Proclamation) in the year of Our Lord 1863."

Woods said Negroes will achieve that freedom, through the ideas enunciated in the song "We Shall Overcome"--"We are not afraid," "Black and white together," and "The Lord shall see us through."

Fear--on the part of Negroes and whites--is an obstacle to freedom, he said. For instance, he said, whites fear racial intermarriage.

"I think if two people decide they want to get married, then no one else got anything to do with it," Woods said.

"They holler about intermarriage. Man, don't fool yourself. There's been a whole lot of that sort of thing. That's what somebody's afraid of. If you look in the churches' social registers, in the blood of many of the so-called white people of Alabama, you'll find some hanky-panky going on. So no talk about mixing the races. That's already been done."

Complaining that Birmingham, 40% Negro, has only four Negro policemen, he said, "They gave us guns in the Revolution. They gave us guns in World Wars I and II. They give us guns in Viet Nam. How come they can't give us a gun in our own home town?"

For the most part, Woods spoke with pride about the Negro's role in American history. But he took a different view of the country's first Negroes--who came here not as slaves, he said, but as indentured servants. "After they were free," he said, "some of these Negroes who were indentured servants turned around and got slaves. 'Don't fool yourselves. People are just equal. I'm just as much afraid of a black Wallace as a white Wallace.'"

**SCHOOLS RULING**

(CONTINUED FROM PAGE ONE)

able "at this stage in the history of desegregation in the deep South," the court warned that such plans might not be enough for long.

"The clock has ticked the last tick for tokenism in the name of deliberate speed," the opinion concluded.

**You Can Win A Scholarship**

Several Northern colleges are interested in giving scholarships to Southern Negroes who will be entering college next fall.

At the University of Wisconsin, Project Awareness is aimed at attracting intelligent "minority group" students. Those selected are given scholarships and loans. A summer program helps these students prepare for college in the fall. Tutors are provided during the regular school year. To get more information about this program, write to Mrs. Ruth Doyle, 935 University Ave., Madison, Wisconsin.

Other colleges have similar programs. For information, write to the Director of Admissions at any of the following: Western Reserve University, Cleveland, Ohio; Notre Dame University, Notre Dame, Indiana; Whitewater State University, Whitewater, Wisconsin; University of California, Berkeley, California; University of Michigan, Ann Arbor, Michigan; Boston University, Boston, Massachusetts.

BY ARLAM CARR JR.  
 MONTGOMERY--The Rev. G. Murray Branch, pastor of the Dexter Ave. Baptist Church, spoke on the three aspects of freedom last Sunday in the Old Ship AME Zion Church.

The Emancipation Proclamation program was held at Old Ship in celebration of the church's 140th anniversary.

The theme of the program was "Freedom: Today--Tomorrow--Forever."

Branch spoke first of freedom in theological matters. Freedom involves the activity and purpose of God, he said, and is a key element built into the construction of the universe itself.

He then spoke of freedom as "the universal and primary aim of man," and "our country's reason for being."

"How can there be harmony in the community without freedom?" Branch asked. "How can there be peace in the world without freedom?"

Miss Phyllis Cobb, a senior at Alabama State College Laboratory High School, recited the Emancipation Proclamation.

**THE CONTEST**

Final judging is now in progress in The Southern Courier's Party Line headline contest. Winners will be announced as soon as the judges can quit bickering and make up their minds. First prize in the contest is \$10 plus a year's subscription.

BY MARY ELLEN GALE  
 EUFAULA -- Negroes have to get power before they can really be free, the Rev. Robert Smith told 50 people who came through the pouring rain to an Emancipation Day program here.

"It's power that makes the society operate," Smith said. "Anyone who says, 'Come, come, let's be reconciled,' and is not willing to say it must be a reconciliation between equals--he's dishonest."

"We must not be afraid of power. We must organize and pool our power. We must set our own pace and not listen to the people who cry, 'Slow up.' The time's out for that. We want to be free and we want it now."

Some people think that loving their neighbors is enough to gain equal rights, Smith said. "I say, we have been loving all these years--104 years" since President Abraham Lincoln freed the slaves. "Now I have got to have some power before (the white man) will give me justice--and then perhaps we can love each other."

Smith, a native of Birmingham, was pastor of a church in Indiana before he came to Tuskegee Institute seven months ago as director of religious extension. He said some of his white Northern friends don't understand what he's saying.

One friend denounced the Negroes on the Lowndes County jury that freed Eugene Thomas in the killing of Mrs. Vio-



REV. ROBERT SMITH  
 la Gregg Liuzzo, Smith recalled. "He told me, 'They aren't ready to be equal.' "I said, 'If you were a Negro living in Lowndes County at this moment in history, what would you dare to do? If you're really as liberal as you say, organize a movement that will back people up when they stick their necks out.'"

Smith quoted a Birmingham minister he met up North. The white minister wanted to "get together" with Smith and his wife in Birmingham.

(CONTINUED ON PAGE FIVE, Col. 5)

**Medicare Insurance Now Covers Extended Care in Nursing Homes**

Sick people 65 and over will get new benefits from the federal government's Medicare program in 1967.

As of the first of the year, Medicare began providing for people who no longer need hospital care, but are still too sick to go home.

Medicare will pay most or all of the cost for up to 100 days' treatment in a nursing home or other "extended care" facility. Basically, Medicare pays for all expenses during the first 20 days. For the next 80 days, the patient is responsible for \$5 daily, and Medicare pays the rest.

Under this program, people will not have to use up their Medicare hospital insurance by resting up or recovering from an operation in a hospital. Now, their doctor can transfer them to a nursing home, where their expenses will also be covered by Medicare.

To qualify for Medicare's nursing-home coverage:

1. You must be eligible for Medicare hospital insurance. (If you are 65 or over and entitled to Social Security or railroad retirement benefits, you are already part of the hospital program. People 65 and over who are not entitled to Social Security or railroad benefits should apply at their local Social Security office, if they have not already done so.)
2. You must have been in a hospital for at least three days before being transferred to a nursing home.
3. You must have been transferred to the nursing home within 14 days of your discharge from the hospital.

Patients admitted to nursing homes before the extended care program began Jan. 1 can still have their bills paid by Medicare. To be eligible, they must meet the three conditions listed above. In addition, their stay in the hospital must have ended after June 30, 1966, and they must still be in need of continuing skilled care.

Even if sick people meet these conditions, however, they may have a hard time finding a nursing home that is certified for Medicare. Just as hospitals had to do six months ago, nursing homes must meet both health and desegregation requirements before they can receive Medicare patients.

Nursing homes taking part in Medicare must offer 24-hour nursing service, and must have at least one full-time registered nurse on their staff. They must also have a doctor available to handle emergencies, and they must agree to do the paper-work associated with Medicare.

These nursing homes must also comply with the Civil Rights Act of 1964. This means they must admit and assign patients without regard to race. They must also treat Negroes and whites with equal courtesy and respect, and must not exclude Negroes from their training programs.

At year's end, only 18 nursing homes in Alabama had met all these qualifications.

The Southeast regional staff of the Office of Equal Health Opportunity, which checks nursing homes for civil rights compliance, was cut last month from 55 to 15 members.

The office's Southeast regional program director, James T. Williams, said citizens would have to help check for civil rights violations. "We're going to have to rely on citizens' complaints to separate the sheep from the goats," he said.

Complaints involving civil rights can be sent to the Office of Equal Health Opportunity, U. S. Department of Health, Education, and Welfare, Atlanta, Ga. Information about any part of the Medicare program is available at local Social Security offices.



Eufaula

Atlanta, Ga.

Miss Brenda Stanford, a ninth grader, integrated the honor roll at Eufaula High School last month by earning three A's and two B's. Miss Stanford, formerly a top student at all-Negro T. V. McCoo High School, said her new school "is no different in the lessons, but you have long hours to study. I might be learning a little more, but really, that all depends on you, not on the school," Miss Jeanetta Britt, a 12th grader who switched from Barbour County Training School to the George C. Wallace High

The Rev. Ralph D. Abernathy of SCLC last week criticized the investigation of New York Congressman Adam Clayton Powell. "It is tragic," said Abernathy, "that so much of the opposition to Congressman Powell through the years has been racially motivated." Some U. S. House members want to deny Powell his seat when Congress convenes this month.

Midway

Wilbon Thomas, president of the Midway NAACP, spoke last month in the Calvary Baptist Church in Guerrryton, on the subject, "The Responsibility of a Citizen." He said there are some people who refuse to pay 10¢ for a Southern Courier, while there are other people who give their lives for the cause of freedom.

Abbeville

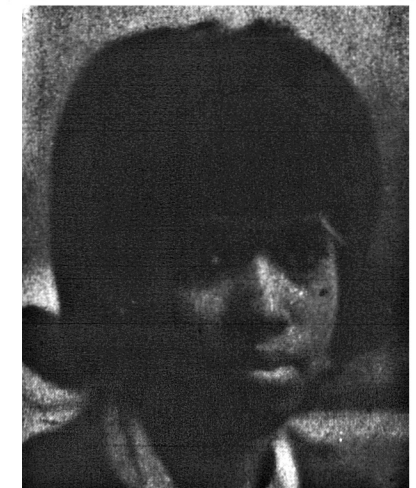
John Henry Porter and family, from California, visited his parents, Mr. and Mrs. Joe Lee Porter, for the holidays. Augusta Hamilton Jr. and family, from Dallas, Tex., visited his mother, Mrs. Mary Emma Hamilton. And Mr. and Mrs. James Ray Collette and their son, James Rene, came from Virginia to see Mrs. Collette's mother, Mrs. Minnie Damgle. (From James J. Vaughan)

Montgomery

Mrs. Gladys Bradford of Central St. announces the engagement of her daughter, Miss Josephine Bradford, to Walter Bradley of Monroeville. Miss Bradford is a junior at Alabama State College, and Bradley is a teacher at Henry County Training School in Abbeville.

Eufaula

About 40 \$5 shares were sold at the first annual banquet of the Eufaula Federal Credit Union on Dec. 29. The Rev. G. H. Cossey, chairman of the credit union, said that brings the total value of shares sold close to \$2,000. J. C. Forrester, a claims adjuster from Dothan, gave the main speech at the banquet in the Baptist Academy auditorium.



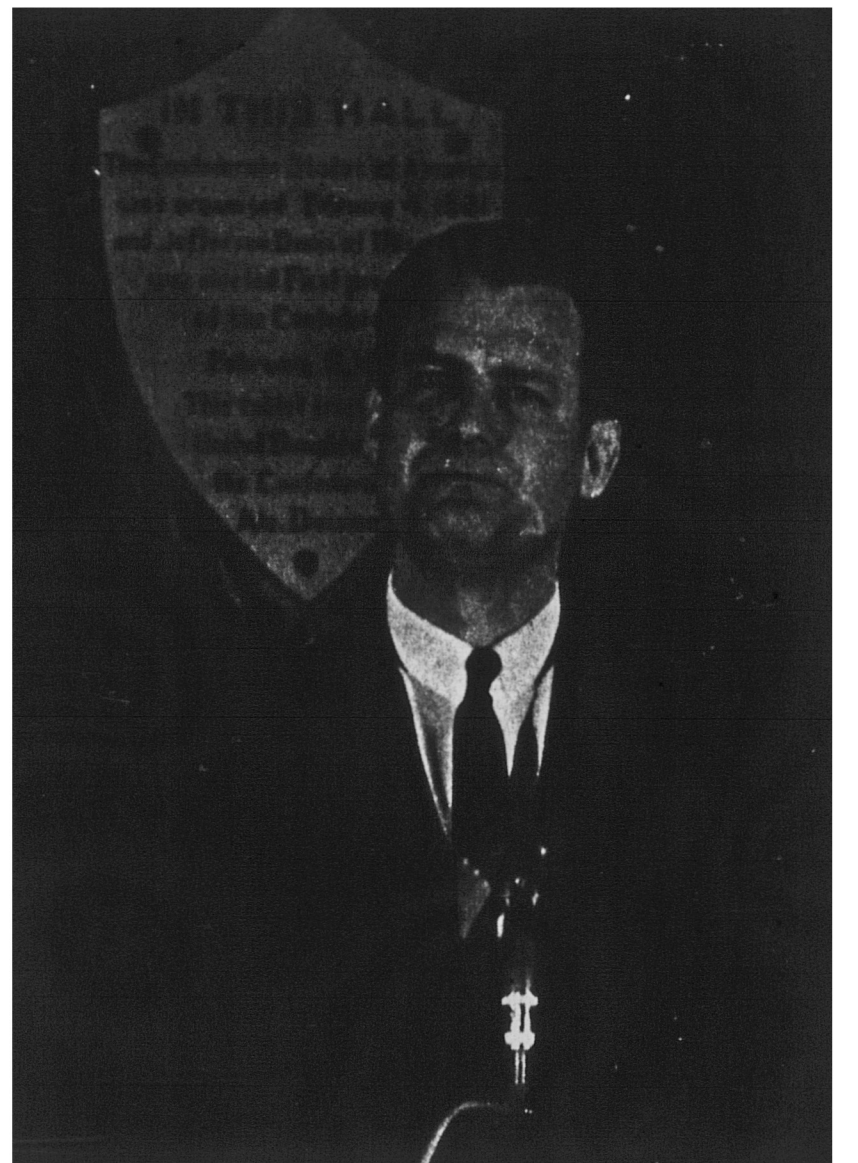
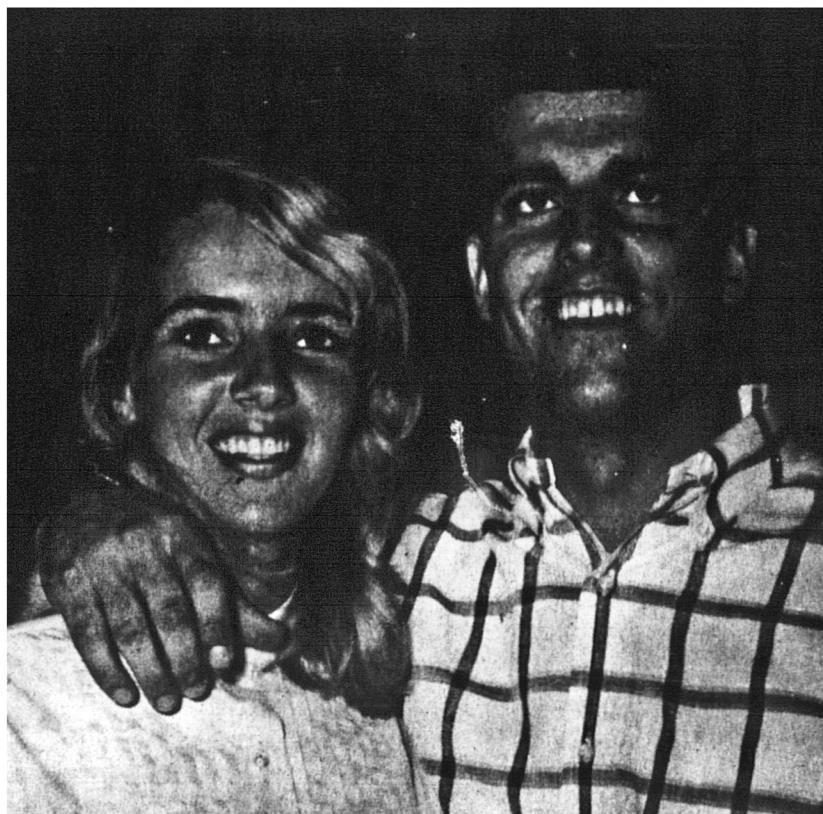
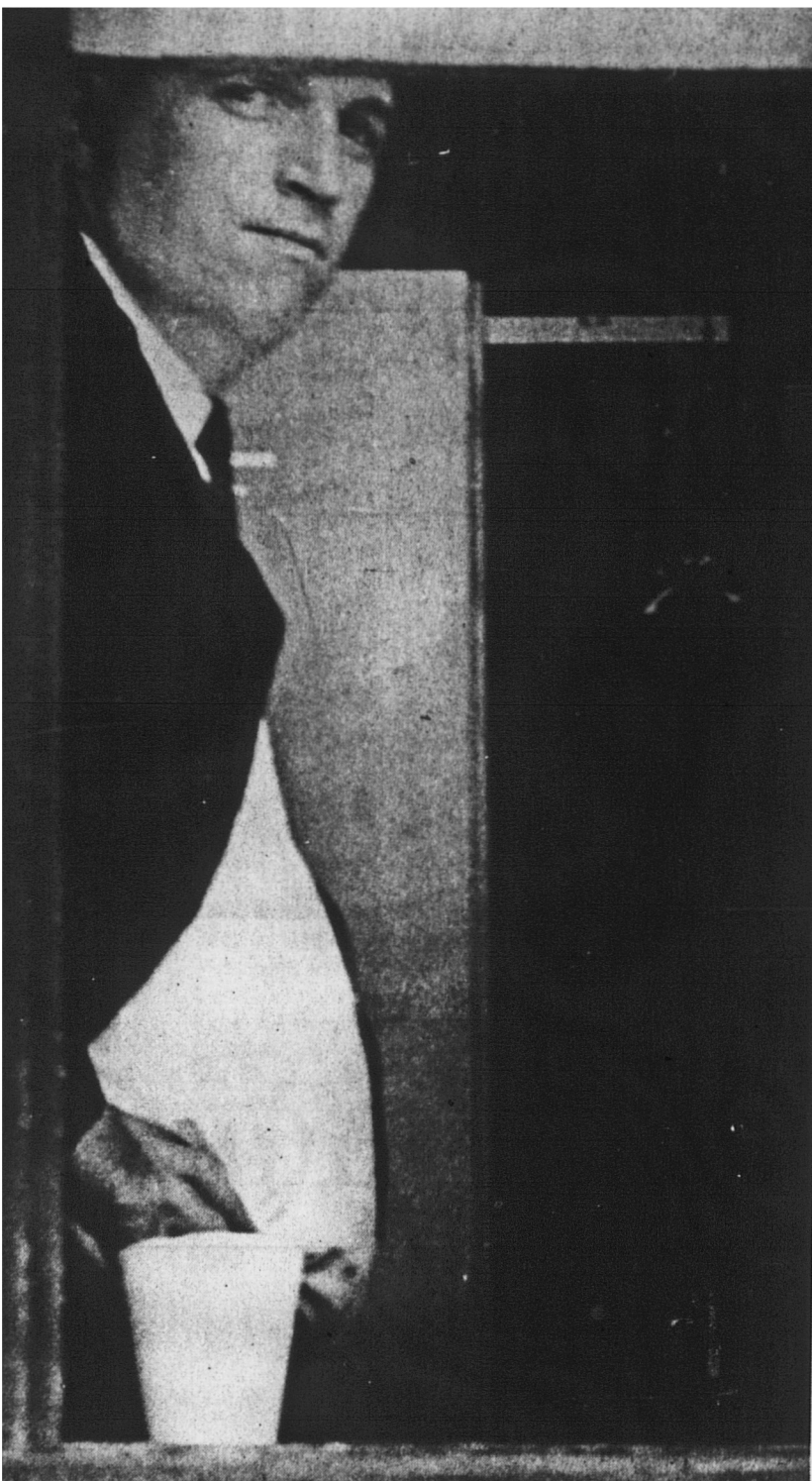
MISS JEANETTA BRITT  
 School in Clayton this fall, also earned three A's and two B's. "I'd be on the honor roll--except that there isn't one," she explained. She said Wallace High is "not much harder--I have less homework." How does she like it there? "It's better for facilities and conditions," she said, "but I don't have as many friends."

Midway

L. K. Smith of Greathope was guest speaker last month at a meeting of the Midway NAACP in the First Baptist Church. His theme was "Giving," and his motto was, "I like to do the little I can, while I can." He emphasized that you as an individual may not have silver or gold, but you can do justice, be merciful, and walk humbly with God. (From Wilbon Thomas)

(CONTINUED ON PAGE SIX, Col. 4)

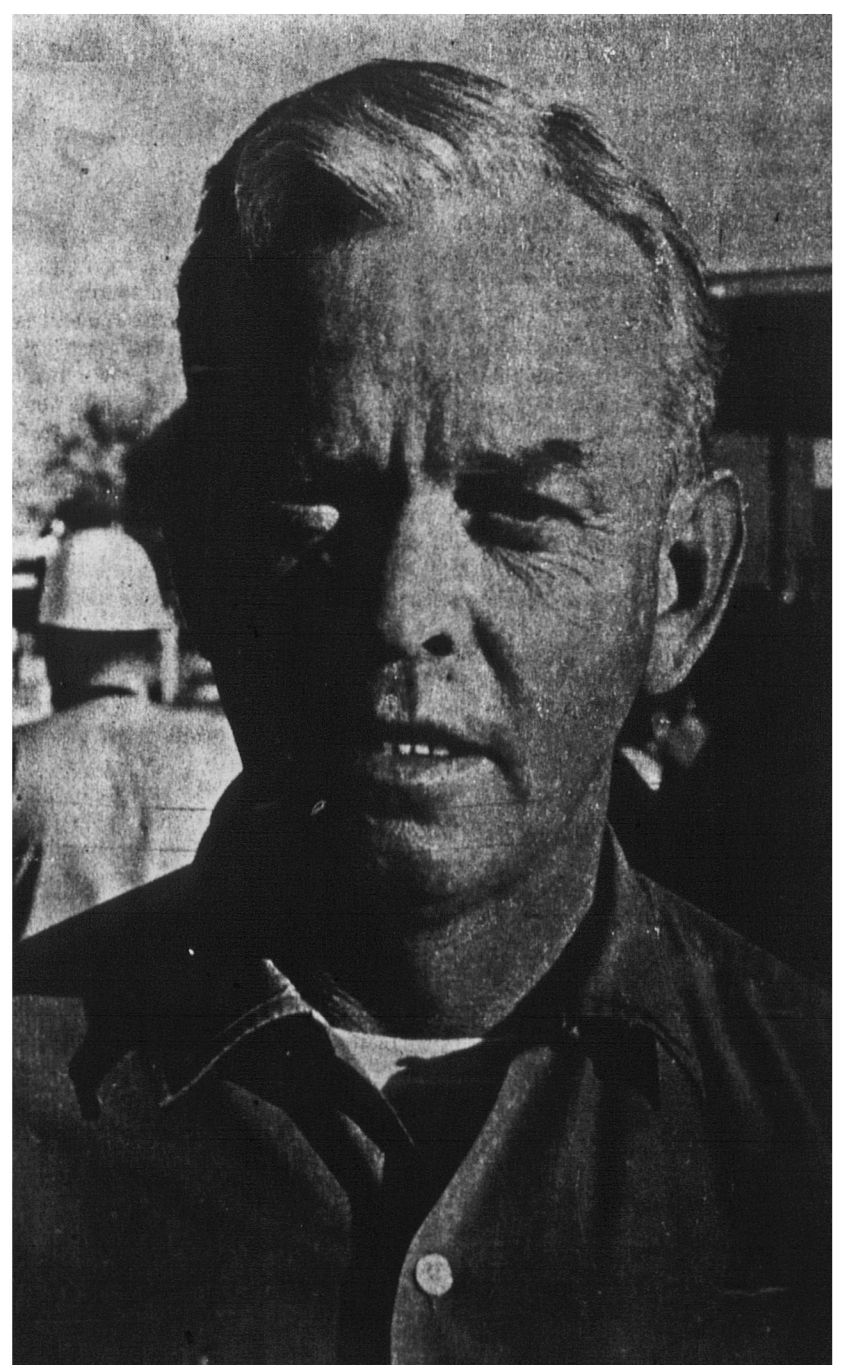
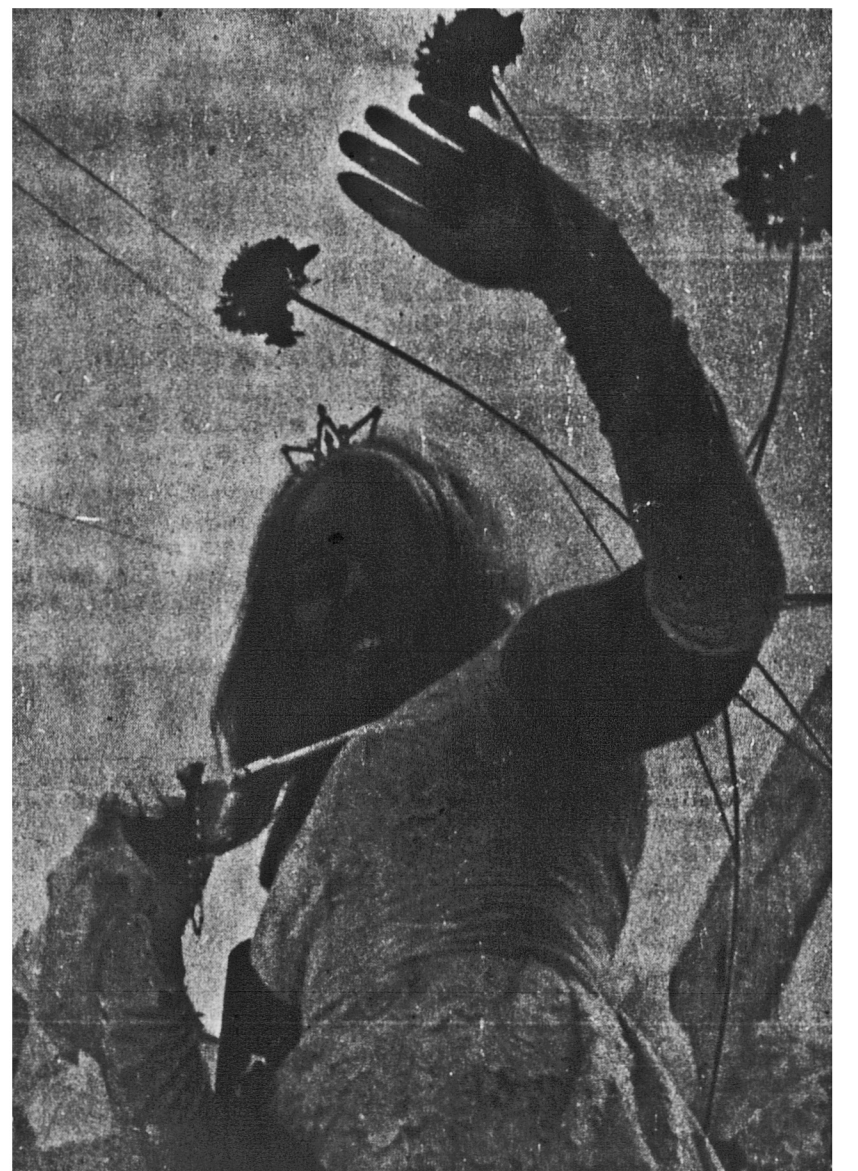
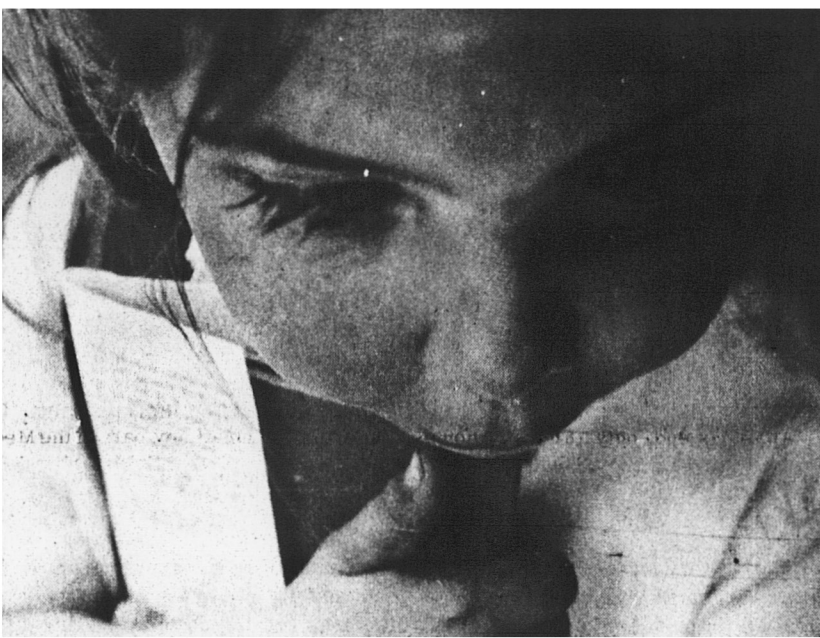




# WHITE FACES of ALABAMA

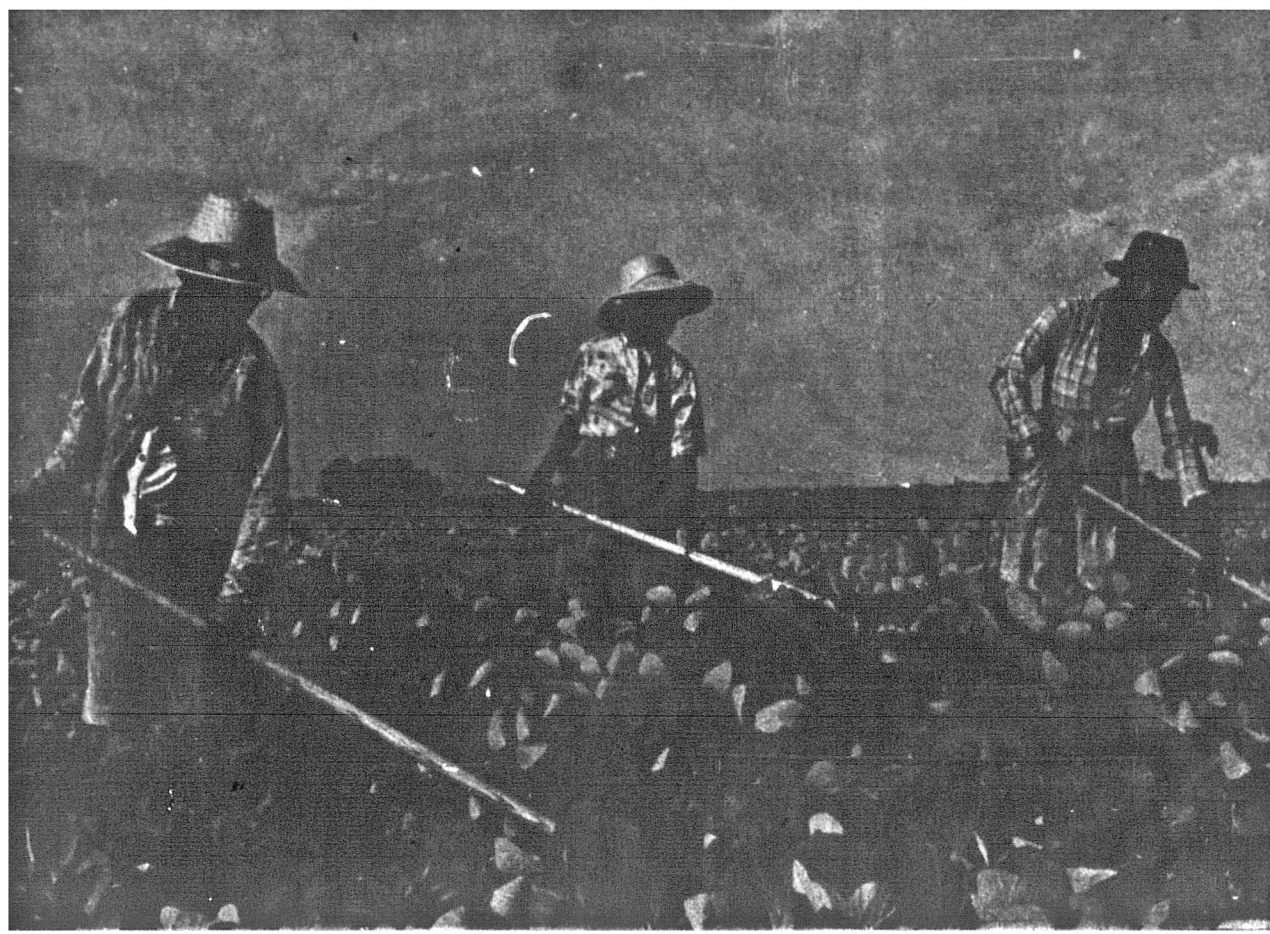
Clockwise from top left: a federal poll watcher on election day in Benton; two students vacationing in Panama City, Fla.; former State Senator Bob Gilchrist in the Senate chamber, announcing his candidacy for the Democratic nomination for governor; a beauty queen in Dothan's Peanut Festival parade; State Representative (now State Senator) Alton Turner facing reporter during civil rights demonstra-

tion (it doesn't show in this picture, but Turner was carrying a gun on his hip); a Birmingham policeman watching a civil rights demonstration go by; Miss Robin Marie Pepler, daughter of the photographer; (center picture) onlookers in front of Jefferson County Courthouse watching the same demonstration the policeman is guarding.



*Photographs by Jim Pepler*





THE COTTON FIELDS AND FARMS OF MOUND BAYOU . . .



. . . WERE ONCE THICK, SWAMPY WOODS

## THE STORY OF MOUND BAYOU

# Negro Pioneers Turned Forests Into Farms

BY J. F. HUDDLESTON as told to GAIL FALK

MOUND BAYOU, Miss.--When my parents first came to this place, all this was dense forest. That was in 1890. Most of the fertile land along the Mississippi River had been cleared for plantations. But back from the river, the Mississippi Delta was still a jungle.

My parents had been slaves. After "surrender"--that's what the old folks used to call the end of the Civil War in 1865--they worked as sharecroppers in Sharkey County. They lived on the plantation of a white man, raising cotton for him.

Word spread to the Negroes in Sharkey County that two young men--Isaiah Tecumseh Montgomery and Benjamin T. Green, who had been slaves on the Vicksburg plantation of Confederate President Jefferson Davis--were trying to start a town of their own, solely for Negroes. They believed if Negroes remained in the environment of slavery, that still wouldn't be freedom. Their idea was to seek a place somewhere where we could build a colony or town or community--to be free and to be like other people.

Montgomery and Green knew that all the interior land in the Mississippi Delta was owned by the railroads. The companies wanted to bring settlers to the area so the railroad lines would thrive, but many people at that time believed white people would not be able to survive in the hot, swampy land of the Delta.

Montgomery and Green saw the opportunity they had been looking for. They persuaded the Yazoo and Mississippi Valley Railroad to give them a grant of 30,000 acres to be sold and leased to Negroes for the purpose of clearing the land and putting it into cultivation.

This land at that time was sold as cheap as \$1 an acre. None of us had any money in those days, but my parents saw it was an opportunity for Negroes to own their own property and their own homes, for their children to sometime in the future go to school. Their children wouldn't have to be kept on the plantation to work.

My parents washed and ironed for white people to earn money. Some Negroes had cows and sold the milk and butter; others sold chickens and eggs. Some men worked clearing up the land (you could earn \$1 to \$3 for deadening an acre of trees), and some worked on the railroad.

Those who were thrifty managed to save enough to buy land. Some purchased 10 acres of land, 20 acres, 40 acres and others 60 to 80 acres of land.

The settlers who came to this wilderness land faced crude living conditions. They did not have the means to protect themselves from insects, snakes, wild animals, or swamp fever. There was a scarcity of doctors but not of mosquitoes.

Many people died. Everyone suffered. Life for the early settlers took courage, work, sweat, tears. It was an act of faith in ourselves.

To live in this forest, the settlers built log cabins. The walls were made



THE OLD TELEPHONE EXCHANGE

of long timbers, hewed smooth and notched the length of the room. The boards for the roof came from the same forest--from the giant trees. We didn't have saws; instead, the blocks of wood had to be split into boards with a frow and a wooden mallet. A frow, that's a tool with a long blade, like a butcher knife, which can be hammered into a square of wood.

The long cabins didn't have any cellings, just logs going across the top of the cabin--rafters--where we children used to play like monkeys. The windows were made out of boards hanging on

hinges like a gate you could open and close.

We didn't have any glass for the windows, and we didn't have screens. We didn't know what a screen was. Mosquitoes and flies and every other insect--some of the fattest, healthiest-looking creatures--were with us every day.

For light we used kerosene ("coal oil" is what we called it) lamps. We had to get our lessons from this lamp-light. My mother used to sit by the lamp at night sewing on quilts. You had to see with that or you wouldn't see at all.

At night it was too dark to go anywhere. The forest was infested with every kind of snake and animal. For snakes there were moccasins, rattlesnakes, blue runners, chicken snakes,

or it was going to kill you.

One real bear hunter lived around here who could kill a bear without shooting him. He'd walk on up to the old bear when the dogs had him bayed. And when the bear would raise up, that hunter would just juke the gun barrel down in his mouth and cut him with a knife.

We hunted 'coons and 'possums at night. We didn't have flashlights. For light we wore head lamps--kerosene lights worn like a cap on your head.

We could earn a little extra money by skinning the animals and saving the hides. Besides the fur of the game animals, we'd sell fur from mink--that's a high-price little brown animal--not fit to eat--like a pole cat when it comes to eating--but his hide is worth money.

When our cabins were built, we were ready to start clearing the wilderness land. The first step was deadening the trees. That meant taking an axe and sticking it into the tree trunk and cutting all the way round as deep as you could. You did that around this time of year, and the next spring the tree would die because the sap would not be able to rise.

When these trees were dead, then we would go in and "clean up the dead-nings." Wind storms would have blown down some of those trees and the men would cut down the rest and roll the logs together into piles taller than a man and as big as a house. The women and children would gather the branches and light brush and cane and pile it on these log heaps. Then they'd light the pile and if the March wind caught it, it would burn like a house afire.

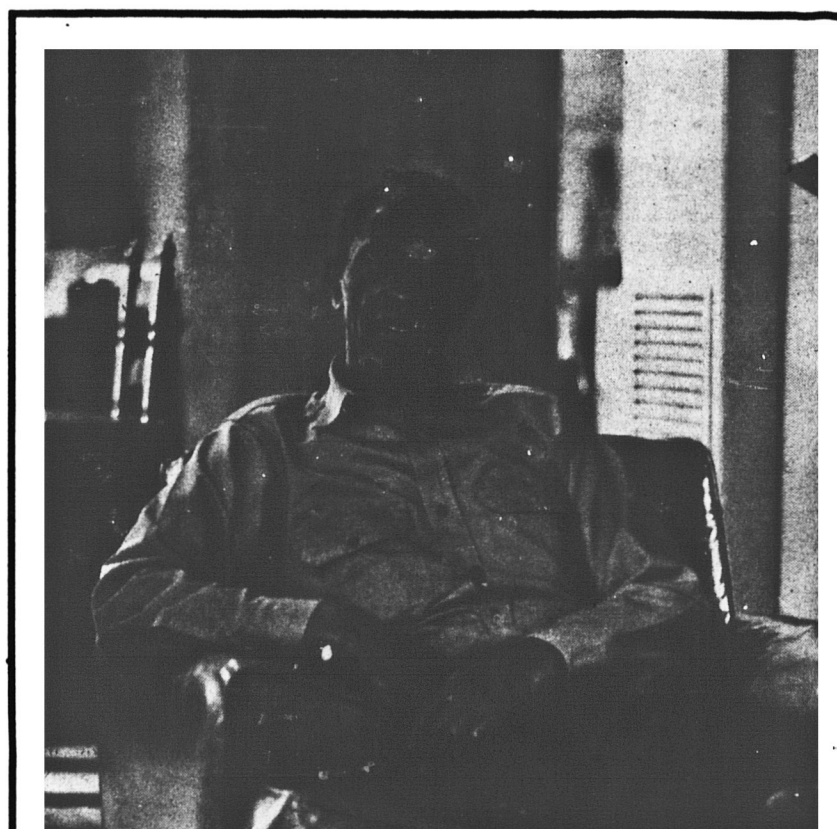
Once the ground was cleared, the farmer had to plow it with a new-ground plow. This kind of plow had a blade on the front to cut through the briars and vines and cane roots and tree roots in the ground. A mule pulled the plow--he'd have to be a strong mule and a strong man behind him.

For a few years the farmer could just scratch the surface (that's where the line "starting from scratch" comes from). But as years went by the land became more arable.

Slowly our little patches grew to be farms. When I was a boy, I, T. Montgomery built a "ground hog" saw mill (a mill with no shed over it) to saw logs into lumber. After that, we began to get some better houses. The town people and country people began to build plank houses. Neighbor helped neighbor. And they began to build churches.

In the rural, churches were used for two purposes--for worship and for school. I went to a one-room school called Byram School, which was also the Azion Missionary Baptist Church.

The county paid for us to go to school four months. By reason of pride and determination, our parents would pay \$1 per student for us to get an extra month of school.



J. F. HUDDLESTON

The history books which children study in school give the impression that all the pioneers were white men. But in Mississippi and Alabama many of the men who cleared the land and conquered the wilderness were black.

Most of these black men worked as slaves or servants for white men, who came after the land was cleared and built plantations. But in Mound Bayou, Miss., Negroes worked for themselves, clearing land for their own farms. These are the recollections of J. F. Huddleston, one of the Negro pioneers.

Huddleston now owns the town's telephone exchange and a grocery store. He lives in a brick house with

easy chairs and a modern kitchen and radio and TV. His house has air conditioning, and the logs in the fireplace aren't real. The street he lives on is paved and lighted by street lamps at night.

But he remembers the early days, when the houses were made of logs, the roads were dirt, and the only light came from kerosene lamps.

What gave the Negro settlers the courage to keep working in the face of many hardships? "We felt that we were competent of governing ourselves," Huddleston explains. "We felt that we could do things like other people if we had the chance. Our parents came with faith in themselves and in God."

At first we had one teacher for all the grades. Later, they gave him an assistant, but there were never more than two teachers for as many as 125 children. We had books for spelling, arithmetic, reading, history, physiology, geography and grammar. But there wasn't any such things as desks. The teacher used the church offering table for his desk. We children sat on homemade benches made from rough lumber. They became smooth from our sitting; we planed them with our clothes.

One of the happiest times of our lives as little country children was the last day of school in the spring. We called it "school turnout," and it came in March when the dogwood flowers were blooming.

For the commencement program, we decorated all the windows with flowers, and all the children learned a speech or essay or dialogue. At the close of the program every year we sang "God Be With You Till We Meet Again," and then we all went home to be ready for spring planting.

When we'd hear the geese going North in March or April, that was the old sign that "winter is broke." That meant it was time for planting. After the field was plowed, our father would go along first and open up a row. Our mother would come along behind and sow down this drill (the opening). Then one of us would follow with a harrow, raking dirt over the seeds. We planted cotton this way, and in the same like, we planted corn.

We also raised peas, sweet potatoes, ribbon cane and sorghum cane to make syrup, and other vegetables. Some of us planted orchards. The best and biggest fruit I've ever seen, I had in my childhood.

While the crops were growing, the main work was keeping the land clear. We didn't know anything about fertiliz-

er--in fact, we didn't need any fertilizer because the crops grew in abundance in this new land. Cotton would grow as tall as a door so you'd have to pull the stalks down to pick it.

We made bread from the corn that the bears and the 'coons let us raise. We would grind that corn up and make meal. Sometimes we would take that meal and make up what we called an ash cake. We'd burn up some oak logs and get charcoal and put that cake straight in the hot coals. When it was done we'd take it down to the stream and wash it off--that was some sweet bread.

Most of the early-days cooking was done on an oven skillet, a skillet on logs. You made a fire under it and put coals on top of it, and the food would cook top and bottom.

On some moon-shiny-night in the summertime, we would have a moonlight picnic on the school-church ground. Some of the women cooked food and sold it. A wooden stage set out in the yard was our "open-air ballroom." For music we had a guitar picker. Youngsters and oldsters would dance together. Buying and selling, eating and drinking, fun and dancing in the moonlight and cool breeze of the night--that was our summertime entertainment.

Then the autumn came along, and we gathered our harvest and had a little money from selling our cotton. When the crops were in, at the end of November, we had Thanksgiving Day dinner, a feast--we did almost like the Pilgrims. We killed a pig or turkey and geese. Mother baked cakes, and we drank our home-made wine, made from wild grapes and blackberries we could step outside our fence and gather. And we joined together in thanks for the things we were able to accomplish through work and sweat and tears in those years of trials.



THE RAILROADS GAVE THE LAND FOR MOUND BAYOU





NANH WAYIA MENNONITE CHURCH RISES AGAIN

# Miss. Church Bombed; It's the Third Time

BY GAIL FALK  
COY, Miss.--In September, 1964, dynamite destroyed Nanhi Wayia Mennonite Church, and the congregation built it back up. Last February, more dynamite blasted the concrete-block building, and once again the Mennonites rebuilt their ruined chapel.

Two days before Christmas last week, an explosion destroyed the church for the third time. This time, a committee of Neshoba County citizens offered to raise money to help the little church.

Nanhi Wayia Mennonite Church was first built six years ago, when the Rev. Nevin Bender came to do missionary work in Neshoba County. Now about 85 people attend the church each Sunday. All the members are Choctaw Indians.

The most recent dynamiting occurred around 9 p.m. Dec. 23, while some of the Choctaw young people were out Christmas caroling.

According to Jerry Miller, who is supervising construction of the new building, dynamite was placed just inside the front door. That is the same place church members say it was placed last time.

Federal, state, and local authorities have all been out to look around the chapel, but so far no one has been arrested in connection with the bombing.

The Mennonites say they don't know why their church was destroyed once, let alone three times.

The first blast, in 1964, occurred the same night as the bombing of a Negro Methodist church headed by the Rev. Clinton Collier, a Neshoba County civil rights leader. But the Choctaw Indians, who make up about 25% of the county's population, have not been involved in civil rights activity.

"If (the church) was Negro, we could understand it," said Miller.

Miller said some church members blame the bombings on local white men, angry with the Mennonites for converting Choctaw women. "The white men

are in the habit of taking advantage of Choctaw women," said Miller. Once the women join the church, he said, they won't go with the men any more.

"That's the only logical reason we can think of," said Miller.

"We can't say too much," he continued. "Whatever happens is the Lord's will, and there are some things that happen we can't understand. But it does seem like an awful lot."

Several leaders of the white community, who agree that it seemed like an awful lot, have started a fund-raising drive to help restore the church. In a statement printed by a local paper, the leaders explained their purpose:

"It is the hope of our committee to give the citizens of Neshoba and surrounding counties a means of registering a protest against such wanton brutality, and at the same time serving as a means to make a concrete expression in favor of these Christian people."

## Tuskegee

(CONTINUED FROM PAGE ONE)

socially," Amerson said.

"I do not believe students should be oppressed if they have a good reason," he said, but "my personal opinion is that no worthwhile purpose is going to be served by continuing demonstrations and uproars in the city. It is a good thing to have a memorial service. But it is more solemnized by having it at the graveside...."

"We want everybody to be happy and jolly in Macon County, to work and to look forward to a good livelihood. But we will not tolerate with anybody infringing upon the rights of others in reference to the destruction of personal and private properties."

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VERSES BY RETURN MAIL

# Will Maddox Be Gov.? So Near, Yet So Far

BY JIM SMITH  
ATLANTA, Ga.--Lester Maddox, the Democrat who ran second in the Georgia governor's race, is counting on the heavily-Democratic state legislature to elect him governor when it opens next Monday. But in the meantime, he'll be worrying about at least three things that may spoil his plans.

The first is a proposal, announced last week by a state legislator, for the general assembly to call a run-off election between Maddox and his Republican opponent, Howard "Bo" Calloway.

The others may come later this week, if and when state and federal courts decide on lawsuits calling for a run-off or a new election.

Any of these things could lead to Maddox' defeat.

Ever since the Nov. 8 election, when it became clear that the legislature was going to get involved in the governor's race, protests have come from all over the state--and so have groans from legislators.

The legislature got the job of picking the governor because a strong write-in campaign for former Governor Ellis Arnall kept both Maddox and Calloway from getting the majority of votes required by Georgia law. Calloway got 47.2% of the vote, and Maddox 46.8%.

But Democratic State Representative Mack Pickard of Columbus announced last Saturday that he is sponsoring a bill

to allow the legislature to "exercise its responsibility . . . by submitting said question (who should be governor) to the qualified voters of Georgia in a run-off election," with no write-in allowed.

Maddox probably isn't going to be very happy about Pickard's resolution, because it brings to light the fact that a number of legislators don't want to have the election on their hands.

If the election goes to the legislature, Maddox will probably win. The question now is whether the legislature will ever vote on the governor's race.

The idea of having a governor who was not elected by a majority of the voters has brought a storm of lawsuits, petitions, editorials, and letters of protest. The legislators know that everyone will be watching them on Monday, and this has led to rumors and semi-public hints that the law-makers would just as soon give the election back to the people.

## Alabama Christian Movement for Human Rights

The weekly meeting will be at 7 p.m. in the Hopewell AME Church, 925 44th St. N., the Rev. J. J. Ray, pastor. The Rev. F. L. Shuttlesworth, president, will be our pep speaker.

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## Fall and Winter Program Schedule

Monday through Friday

BIG D WAKE UP SHOW 6-9 AM Sam Double O Moore	MOVIN' HOME SHOW 3:30-6 PM Sam Double O Moore
GOSPEL SHIP 9-11 AM Trumon Puckett	EVENING SPECIAL 6-8 PM Willie McKinstry
NOON SPECIAL 11-1 PM Rick Upshaw	GOSPEL SHIP 8-10 PM Trumon Puckett
AFTERNOON SESSION 1-3:30 PM Willie McKinstry	LATE DATE 10-12 Midnight Johnny Jive

Saturday

WEEKEND SPECIAL  
6-12 Noon Sam Double O Moore

SATURDAY SESSION  
12-6 PM Johnny Jive

SATURDAY EXPRESS  
6-12 Midnight Willie McKinstry

Sunday

FAVORITE CHURCHES  
6-12 Noon  
TOP 14 REVIEW  
12-4 PM Rick Upshaw  
SONGS OF THE CHURCH  
4-6 PM Trumon Puckett  
FAVORITE CHURCHES  
6-12 Midnight

All-Nite Show--Midnight to 6 AM  
Johnny Jackson - Lewis White - Rick Upshaw  
News at Twenty-five and Fifty-five Past the Hour

# BIG D RADIO

## Eufaula Speech

(CONTINUED FROM PAGE TWO)

"I said, 'Great--but where in Birmingham are we going to meet socially? If you violate the system, you're going to be punished as well as I. So you suffer, too. What we have to do is break the system--destroy it--then all of us can be free.'"

The people who had gathered in the Zion Baptist Church Monday afternoon clapped and murmured approval while Smith spoke. They applauded even when he criticized some of them.

"All of us are disinherited," he said,

"but some of us are less disinherited than others. Once we start moving up the ladder--socially, economically, politically, educationally--we tend to want to turn our backs."

As a result, Smith said, "The movement has not yet begun significantly to touch the lives of the little people . . . We administer the poverty program for ourselves instead of for the rural poor."

"We must not be afraid to get our hands dirty," Smith said. "All of us are in this together . . . None of us is free until all of us are free."

## Radio Station WAPX

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Call us at 262-3572 in Montgomery, or write us at 622 Frank Leu Building, Montgomery, Ala. 36104, for full details. Don't wait--DO IT TODAY!

## WANT ADS

ALL INVITED--The Baha'is of Montgomery invite the public to attend a presentation by Dr. Rosey Pool at 3 p.m. Sunday, Jan. 8, in the Midtown Holiday Inn. Dr. Pool's interests run to poetry, folk literature, and music. A teacher, performer, and linguist, Dr. Pool has traveled throughout the world. She experienced persecution during World War II when she was a member of the Dutch underground resistance fighting Hitler's occupation of her country. Her subject will be "So Many People in One World." No donations, no contributions.

ARKANSAS--The Arkansas Council on Human Relations has affiliate councils in Conway, Fayetteville, Pine Bluff, Fort Smith, and North Little Rock. We are interested in establishing local councils throughout the state. ACHR is integrated at all levels, working in education, voter education, employment, welfare, and housing. For information, write Arkansas Council on Human Relations, 1310 Wright, Little Rock, Ark. 72206.

TITTUSVILLE CIVIC LEAGUE--The civic league will meet at 7 p.m. Tuesday, Jan. 10, in the Westminster Presbyterian Church. All residents of the area are asked to be present, and on time. Lionel Williams, president.

CHOICE OPPORTUNITY--For medical records librarian or technician. The challenging task of directing the medical records department of a modern 95-bed hospital awaits the "challenger" at Good Samaritan Hospital in Selma, Ala. Exceptional working conditions, fringe benefits, salary open. Letter of application should include character references, work experience, and educational background. Send to Good Samaritan Hospital, P.O. Box 1053, Selma, Ala. 36701.

FOR A BETTER ALABAMA--The Alabama Council on Human Relations has active chapters in Birmingham, Mobile, Montgomery, Huntsville, Florence-Tusculooa-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, Alabama, for further information.

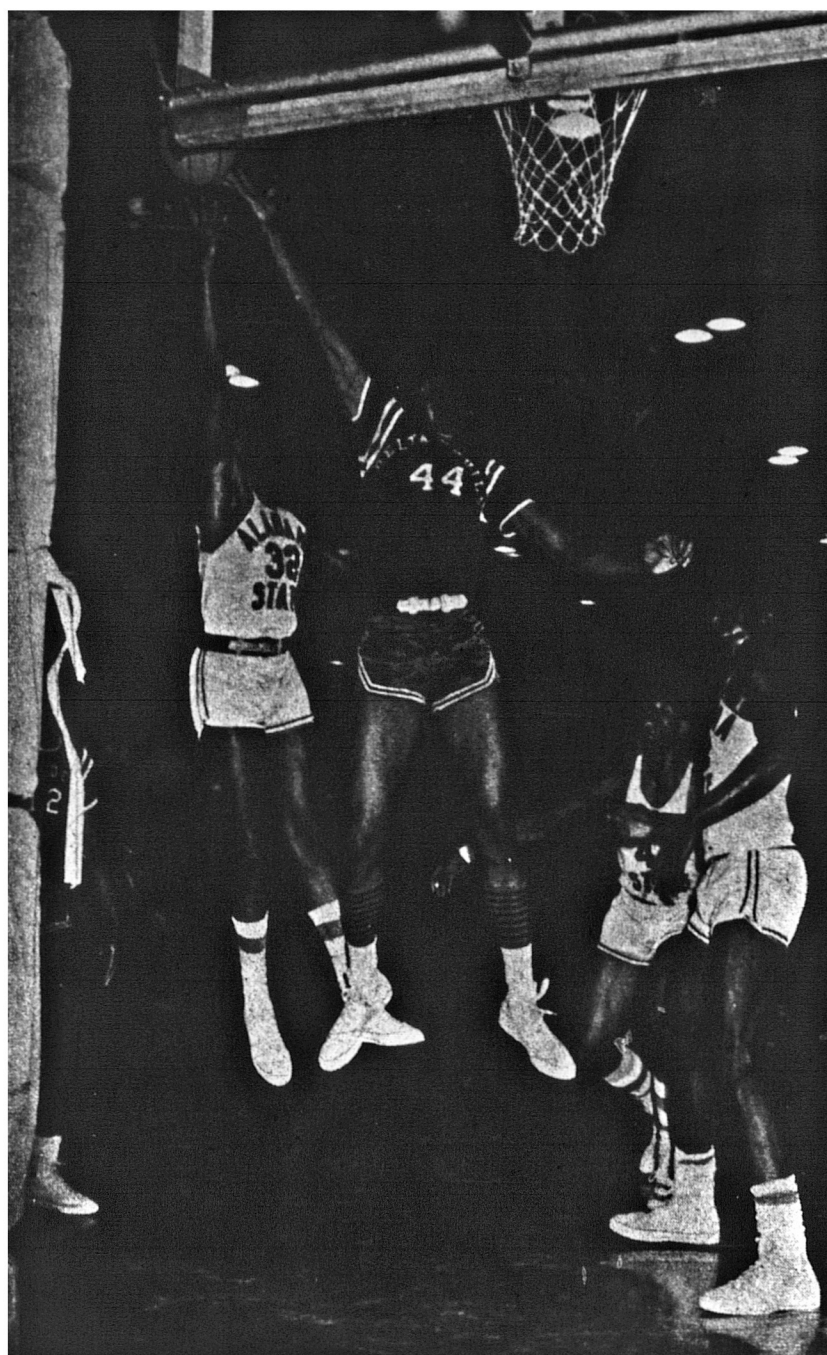
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WILLIE SCOTT (32) FIGHTS FOR REBOUND

## Hayes Pacesetters Take Birmingham Tournament

BY ALONZO CHANEY III  
BIRMINGHAM--Coach Willie Scoggins masterminded the Pacesetters of Hayes High School through three games last weekend to win the Hayes Invitational Tournament. The Pacesetter quintet overcame Parker, 58 to 54, in the championship game.

In the first round of elimination play, Hayes defeated Fairfield, 85 to 65; Ullman won out over Abrams, 83 to 59; and Parker ran away with Brighton, 100 to 68.

In the second round, Hayes took Ullman, 87 to 68. This game went at a very fast pace, with Ullman and Hayes seeing all the way. At half time, Hayes had managed a four-point lead, thanks to a 64-foot shot by Wayne Hardy and a smooth lay-up by Tyrone Williams.

Johnny Carey led the Pacesetters over Ullman with 18 points, followed by Ronald (Hook) Acey and Williams with 17 each. Samuel Murray fired 27 booming points for Ullman.

Also in the second round, Parker took Carver, 69 to 67, in one of the best

games of the tournament. No more than two points separated the teams all the way. The hero of the last minutes was Ronald Chatman, who swished a sweeping lay-up that won the game.

Chatman was also high man for Parker, collecting 15 points, Eugene Murphy had 13 for Parker, while Oscar Martin was high man for the Carver Rams with 27.

The stage was then set for Hayes' championship win over Parker, but first there was a consolation game between Carver and Ullman. Ullman took it, 99 to 68, led by high-scoring Jesse Moten's 30 points. Melvin Warner had 22 for Carver.

In the big game, the Pacesetters of Hayes just barely squeaked past Parker. Carey blasted the game open with 40 seconds to go, when he stole the ball from Parker. Acey led Hayes with 12 points, while Albert McGrew topped the losers with 15.

Williams of Hayes was voted most valuable player.

### Game of the Week

## Alabama State Wins

MONTGOMERY -- Willie Scott, the nation's top small-college scorer, led Alabama State College to a 92-84 victory over Mississippi Valley State College here last Tuesday.

Scott, a 6'5" sophomore, tallied 32 points as State pushed its unbeaten record to 8-0. State coach Lucias Mitchell said pro scouts are already drooling over Scott, who is "strong as a bull," but still "handles himself like a little boy."

"He has all the ability to make the pros," the coach said.

Two other Hornets hit the magic 20-point mark Tuesday night--Danny Crenshaw with 21 and Francis Forrest with 20.

But State had its hands full with the Devils from Mississippi. With less than two minutes left in the game, Mississippi Valley led by one point, 84 to 83.

But the Devils--called for an incredible number of fouls--were shut out the rest of the way, while State scored nine points.

Three Mississippi Valley cagers fouled out in the final minutes--big Ollie Sparkman, Abraham McCall, and James Knighten.

Sparkman led the Devils' attack with 22 points, McCall, a Montgomery native, had 12.

### St. Mary Center

(CONTINUED FROM PAGE TWO)

at the opening ceremonies on the theme, "Preparing the Child for Elementary Grades." But a teacher from St. Peter center in Vossburg hit on the real theme of the day when she said, "St. Mary reminds us what we can do if we get together."

### WJLD Radio Top 14 Hits

- |  |  |
|--|--|
| 1. TELL IT LIKE IT IS-- Aaron Neville (Parlo)      | 8. TRY A LITTLE TENDERNESS --Otis Redding (Volt)   |
| 2. STAND BY ME-- Spyder Turner (MGM)               | 9. A PLACE IN THE SUN-- Stevie Wonder (Tamla)      |
| 3. PM LOSING YOU-- Temptations (Gordy)             | 10. MY SPECIAL PRAYER-- Joe Simon (Snd, Stage)     |
| 4. STANDING IN THE SHADOWS-- Four Tops (Motown)    | 11. YOUR LOVE IS IMPORTANT TO ME--B, Everett (ABC) |
| 5. TRAMP-- Lowell Folsom (Kent)                    | 12. MUSTANG SALLY-- Wilson Pickett (Atlantic)      |
| 6. YOU GOT ME HUMMIN'-- Sam & Dave (Stax)          | 13. ARE YOU LONELY FOR ME-- Freddy Scott (Shout)   |
| 7. PVE PASSED THIS WAY BEFORE--Jimmy Ruffin (Soul) | 14. KNOCK ON WOOD-- Eddie Floyd (Stax)             |

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### Program Schedule

#### Monday thru Friday

Sign On 6:00 AM		
6:00-7:00 AM	Morning Reveries (Gospel)	T.J. McLain
7:00-9:00	Jordan Ray Show (R&B)	Jordan Ray
9:00-9:30	The Gospel Hour (Religion)	Rev. Greene
9:30-10:00	Dorothy Jo's Pantry Shelf (Women's News)	Dorothy Jo Stanley
10:00-12 Noon	Gospel Train (Gospel)	Dorothy Jo Stanley
12:00-3:00 PM	Ruben Hughes Show (R&B)	Ruben Hughes
3:00-Sign Off	Jordan Ray Show (R&B)	Jordan Ray

COMMUNITY BULLETIN BOARD (Church & Social News)--On the Half-Hour  
NEWSCASTS--5 Minutes Before the Hour

#### Saturday

Sign On 6:00 AM		
6:00-7:00 AM	Morning Reveries (Gospel)	T.J. McLain
7:00-9:00	Jordan Ray Show (R&B)	Jordan Ray
9:00-9:30	The Gospel Hour (Gospel)	Rev. Greene
9:30-12 Noon	Gospel Train (Gospel)	Dorothy Jo Stanley
12:00-3:00 PM	Ruben Hughes Show (R&B)	Ruben Hughes
3:00-Sign Off	Jordan Ray Show (R&B)	Jordan Ray

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