



SUNDAY at the BEACH in Jamaica

Jamaica has a beautiful national motto--"Out of many, one people." Dunn's River Falls Beach on Sunday is a reflection of that motto.

The beach is open to everyone, but on weekdays it is usually taken over by American tourists. On Sunday, however, residents of Jamaica come from all points of the island, to make the beach a truly cosmopolitan scene. Everyone is there, doing almost anything that seems to please him.

There are games of dominoes and checkers. Members of a small band

play for tourists, and then pass the hat --or they play for pretty girls and keep their hats on their heads. One man reads while lying on a float, while another bathes in the falls. Children climb on the rocks, and swimmers search for prickly sea urchins. And everyone seems to have a camera.

In Jamaica, people never ask, "Is he black or white?" The question is always, "What shade is he?" On the Dunn's River Falls Beach, there were all shades. And the national motto seemed accurate indeed.

Photos & Text

by

Bob Fitch



'It's a Matter of Racial Pride'

People Run Their Own Supermarket in Natchez



400 STOCKHOLDERS OWN THE COMMUNITY MART

BY MERTIS RUBIN
NATCHEZ, Miss.--You can buy just about any kind of food or household supplies at the Community Mart in Natchez. But the people who shop there are getting something besides meat and greens and paper towels.

The shoppers are Negroes, and they are buying self-respect and independence.

The Community Mart, a modern supermarket, opened last spring. About 400 people pooled their money to pay for the mart.

Leaders of the Natchez Business and Civic League, a Negro group, had been thinking about starting a business of their own for several years. But for a long time, they couldn't get the rest of the community interested in the idea.

Then, in August 1965, local NAACP president George Metcalfe was seriously hurt when a bomb exploded in his car.

The incident touched off a series of protests and demonstrations. Many Negroes in Adams County began to feel that they needed to organize a business and become less dependent on white merchants.

So the Business and Civic League started selling supermarket shares at \$25 apiece. In a little over six months, there was enough money to begin opera-

ting the store.

The Community Mart stocks the same items any other supermarket carries. The prices are generally the same.

Theodore C. Johnson, the store manager, said the majority of the Negroes in Natchez and surrounding Adams County shop at the supermarket. "We've had good cooperation from the community," he said.

The support has been strong enough that now "we've got some plans for putting up a clothing store, but it's still in the very early planning stage," he said.

The supermarket is run by a board of 15 directors. Although there are now about 450 stockholders, Johnson said, the mart is still selling shares at \$25 apiece. (Shares may be obtained by writing to the Community Mart Inc., 37 St. Catherine St., Natchez, Miss.)

Johnson hopes Negroes from other towns will come take a look at the Community Mart--and go home with the idea of starting up a supermarket of their own.

He said he thinks the store has reached one of the major goals it was set up for: "It was a matter of racial pride. We wanted to show that Negroes could own and operate a good clean business and provide employment for some of our people."



THE MART SELLS ALL KINDS OF FOOD

STARTING A REVOLUTION IN MOBILE
Church Group Ponders 'Social Change'

BY JOHN C. DIAMANTE

MOBILE--"Suppose you were made bishop of Alabama--what would you do with the church?"

"History just doesn't happen--it is made! And we're the ones who decide to change it."

"We have to face reality. . . to say, 'To hell with waiting--how am I going to get my life into history?'"

More than 30 adult and teen-aged members of the Toulminville-Warren Methodist Church sat around a table one weekend last month to discuss questions like the ones above.

The purpose of the session was more than just idle talk. The Rev. Dallas Blanchard called the meeting to convince his bi-racial congregation that it could and should organize to attack the problems of poverty and racial discrimination.

The discussions were called "Religious Studies I, a week-seminar conducted by the Ecumenical Institute of Chicago." But they were more lively than their name.

The 44-hour session was designed to change people's ideas about themselves, their religious faith, and the world they live in. It began Friday evening with a sweeping question: "What is taking place in the 20th century?"

Most of the participants didn't know what to say. So the leaders--the Rev. Jimmy Jones, University of Mississippi chaplain, and several men from Louisiana who were trained by the Ecumenical Institute--talked about a few ideas.

"The day of dealing with theory is over. . . In the 'giddy teens,' we went off to fight the war to end all wars, with the spirit of optimism. . . . In the roaring twenties, all those men came back to drown out what they had seen over there. . . .

"In the thirties, the Lord punished us in our pocketbooks, but we were still optimistic. . . and in the forties, we began to see life the way it is--we were pushed up against the reality of World War II."

As for modern times, the speaker said, "In our day, we've just faced non-being, yesterday, and all the cracks in our world which we patch up with religion."

After that, some of the 50 people in the room got up and left. But most of them stayed.

Next, they were handed an article by a distinguished theologian. The speaker explained a reading method called "charting." He said it would enable everyone to understand perfectly what all those long sentences and five-syllable words meant.

He asked the group to make a "covenant" with one another that everybody would "chart" the meaning of the articles so the group would be able to understand--not interpret--what was being said.

A few more people left after they read the article. Some of them felt that it was silly to talk about religion with middle-aged people who could barely read a newspaper, and children who usually read comic books. "It's a complete waste of time--sitting around with all those teen-agers," said Mrs. E. B. Goode later.

But the people who stayed were pretty sure that they had all understood what the article meant when it talked about "the idea of God." They used that understanding to discuss a statement by the man from the Ecumenical Institute--that "the place where you meet God is not in a holy place, but in life!"

Seven hours later the group met again at breakfast. For the next 16 hours, the people read articles, listened to lectures, and talked.

At meals, everybody had a chance to discuss what he meant by two "word-symbols"--"Christ" and "the Holy Spirit." And everybody tried to answer questions like "How would you run the church?"

The group looked at and talked about painting and sculpture. The discussion leaders said that "art is our response to it." Then everybody saw a movie called "Requiem for a Heavyweight," and no two people had the same opinion about what was going on in it.

Each of the teachers read a poem and claimed "It is the best poem written in the 20th century--because I say so, and that's how things happen in the 20th century."

And the teachers gave a new definition of Christianity: "To say yes to reality is to participate in the Christ-event; to say yes to what you are, and to what the world around you is, means that the future is open."

"If you are a Negro, and you accept that that's the way it is, you are creating a life-style that is free," the teachers said.

To be a Christian means to say yes to life and death, one speaker said. "The only way I decide history is to decide where I'm going to put my one death."

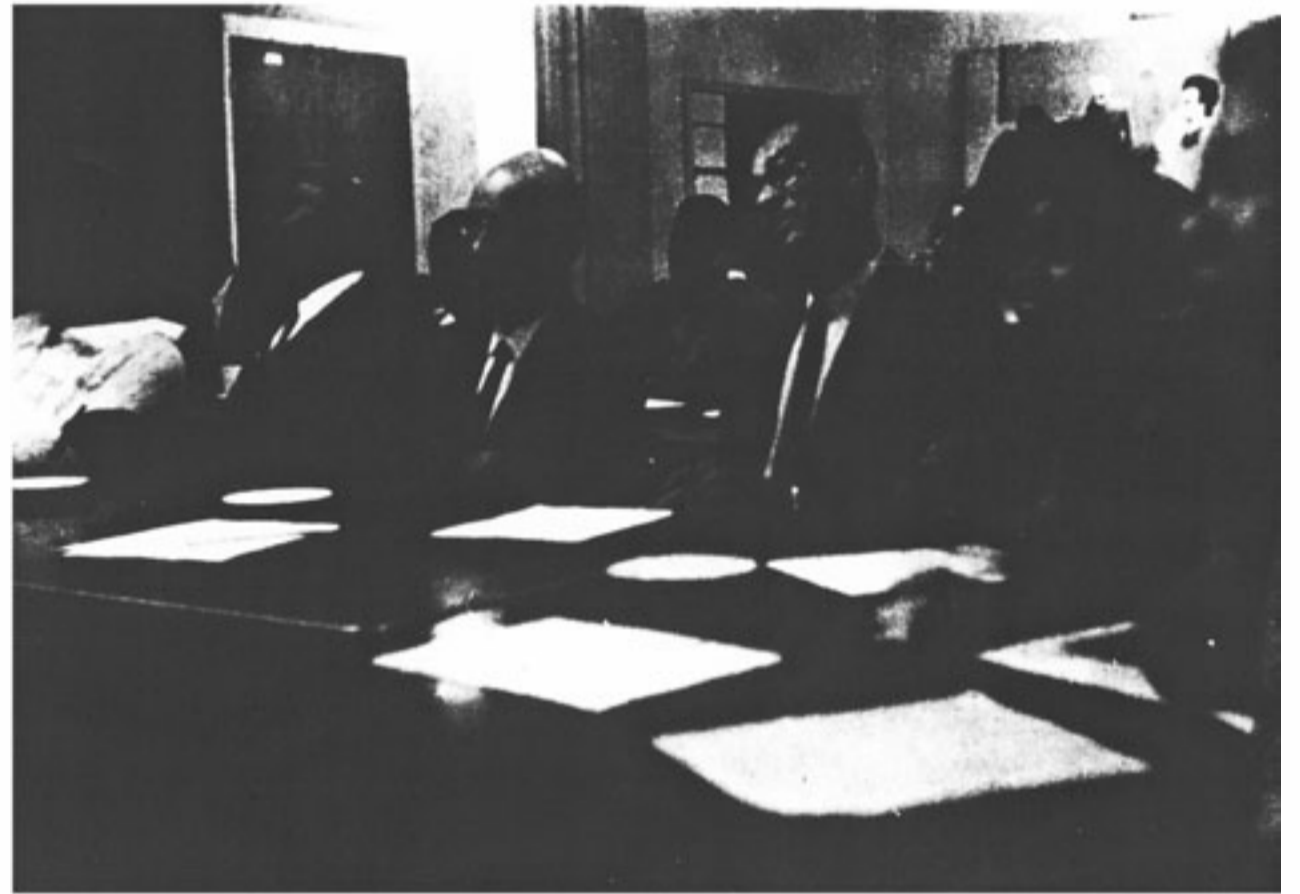
After the session ended on Sunday, different people had different opinions of it.

Mrs. Dorothy DaPonte, a white lady, said that the weekend made her "feel very uncomfortable. I don't like to see familiarity of using people's first names, especially for Negroes. It took

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"ART IS OUR RESPONSE TO IT," SAID ONE SPEAKER



THE ECUMENICAL INSTITUTE'S IDEAS WERE NEW TO MOST PEOPLE

..And Plans Attack on City Problems

BY JOHN C. DIAMANTE

MOBILE--Eight people gathered at the Toulminville-Warren Methodist Church one night last month to start a revolution.

The eight people were all members of the church congregation. They were among some 30 parishioners who had attended an unusual weekend seminar sponsored by the Ecumenical Institute of Chicago.

The Ecumenical Institute is a group of churchmen and laymen. It operates from a base called "fifth city" in a Chicago ghetto. Its purpose is to make the Christian church take the initiative in what the Institute calls "the social revolution of the 20th century."

The people who met at the Toulminville church last month think the Ecumenical Institute has the right idea. "They said they were ready to go," the Rev. Dallas Blanchard, the church's pastor, reported after the meeting. "They wanted to get with it."

The first thing the bi-racial group recognized was that eight people can't make much of a revolution. So everyone agreed to get five other people to come to the church the next weekend to learn about the Ecumenical Institute's view of "the theological revolution of the 20th century."

After that, Blanchard hoped to have enough people to begin an all-out attack on Mobile's "social" problems--poverty, discrimination, unemployment, and illiteracy.

Blanchard said the group will begin working in the heavily-Negro Davis Avenue area, and try to move the church offices there by early June.

"We'll be working with schoolteachers, doing community organization, tutorial and vocational programs," he said. "We want to bring the whole world to the Avenue. We have a whole cultural program for Negro drama and art."

"Davis Avenue is the place to begin," Blanchard continued. "We're aware of the fact that we've got to deal with poor whites, but if you're talking about the Avenue, you're talking about the whole city."

The ferment at Toulminville has already attracted outside attention. White businessmen, theater people, and students and teachers from the University of South Alabama are beginning to vol-

unteer for different parts of the church's program for social change. Blanchard and Brett Smith, intern pastor at Toulminville, got interested in the Ecumenical Institute when the Rev. Bill Alerding of Prichard invited Institute teachers to Mobile for a week-long series of lectures and discussions last January.

Blanchard and Smith were among about 50 Gulf Coast clergy and laymen who attended the sessions. They went back and talked the Institute's ideas over with the Rev. Joseph H. Griggs, a Negro minister who also serves Toulminville's integrated congregation.

They decided to bring another group of Institute teachers to Mobile last month to meet with a group of church members.

Some of the 50 people who came to that weekend session left before it was over. Some of them stayed, but didn't accept the Institute's argument that they should "take responsibility" for changing Mobile. But some of them--like the eight people who met at the church later--were ready to do what they could in the Davis Avenue area.

And another group--mostly ministers who attended the January sessions--are planning to work in Trinity Gardens. Led by the Rev. Alerding, they have set uncompromising long-range goals for Mobile--for instance, 100% literacy and full employment.

They are starting with Trinity Gardens, an outlying Negro section, because "we'll be working in, and the Toulminville group'll be working out. Between us we'll have it covered," Alerding said.

The Ecumenical Institute's plan for social revolution has two parts. First, the revolutionaries relate the problems of an area--like Davis Avenue or Trinity Gardens--to the problems of the rest of the state, country, and world. Then, they set up a time-table for reaching modest objectives.

"If we say 100% literacy is a goal for ten years from now," Alerding explained, "that gets scaled down. Our goal for next month might be to win the support of certain educators; for the month after that, to form one adult-education center; and so forth."



Jackets Win National Basketball Title

BTW Five Is Just Too Much

BY MICHAEL S. LOTTMAN

MONTGOMERY -- Most basketball teams rely on one or two men to do most of the scoring. Stop them, and you've stopped the team. But when your opponent has four guys tearing around the court, throwing in baskets from every possible angle, all you can do is hope somebody breaks a leg.

The top Negro teams from four states learned this lesson last weekend, as they watched Booker T. Washington of Montgomery stampede to the national high school championship.

BTW outran the defending national champion, Coleman High of Greenville, Miss., 84 to 70, in the semi-finals. Then the Yellow Jackets swamped Rosa A. Temple High of Vicksburg, Miss., 71 to 56, for all the marbles.

Arthur Roberts, working on the inside, led the Yellow Jackets scoring, with 18 points against Coleman and 20 against Temple. But it was three little men--Willie James, Larry McTier, and Herbert Carter--who really broke both ball games open.

In the semi-finals, the gallant Coleman five pulled within one point of BTW, 52 to 51, near the end of the third period. But McTier, Carter, and James started hitting on long jump shots, and eight minutes later BTW had a comfortable 64-55 lead.

Against Temple, BTW couldn't hit anything in the first quarter, and fell behind, 11 to 8. But a three-point play by Carter put the Jackets ahead for the first time, 13 to 12, early in the second period. After four more quick baskets by Carter, James, McTier, and Carter again, BTW suddenly was sitting on a 21-14 lead. From then on, it was easy.

James had 19 and 17 points in the two games. McTier scored 15 and 14, and Carter had 10 and 15.

The biggest surprise of the tournament was the early elimination of undefeated Booker High of Sarasota, Fla. Booker was the only team in the tournament that had won the championship of its entire state, not just of the Negro schools.

But the Sarasota team lost to I.C. Norcom of Portsmouth, Va., 96 to 87, in the first round. Booker's star 6'8" center, Howard Porter, had four fouls by halftime, and fouled out with almost a quarter left to play. With all his foul trouble, he still managed to score 32 points, but it was not enough.

Porter also fouled out in Sarasota's fifth-place victory over T. W. Josey of Augusta, Ga. One college scout called that game "the worst refereed I've ever seen in my life."

Final standings and season records: 1--BTW, 34-3; 2--Temple, 36-7; 3--Norcom, 27-4; 4--Coleman, 14-14; 5--Booker, 33--1; and 6--Josey, 15-4.



BTW'S CARTER IS FOULED



YELLOW JACKET FAN HOLDS VICTORY SOUVENIR--THE NET

Ecumenical Institute

(CONTINUED FROM PAGE FOUR)

us ten years to get them called by their last names--it gives them more dignity."

A teen-ager said he approved of the Ecumenical Institute's teaching methods. "I liked it when he had that painting up there and was asking us things about it--because the people was made different."

A woman said, "I enjoyed it... all that subject matter, really studying the

meaning of symbols."

And some people felt that the seminar had made them see their religion in a new light. "My ideas changed completely," one man said. "The things that are not what we believe are the things we should be."

"I got my eyes opened," added another participant. "It's a new outlook--seems strange to the teachings of the Old Testament. But I don't believe I can keep my old ideas--I want to get the new ideas, to be a part of it."

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| OLE GOSPEL SHIP 9-11 AM Willie McKinstry | EVENING SPECIAL 6-8 PM Rick Upshaw |
| NOON SPECIAL 11 AM-1 PM Sam Double "OO" Moore | OLE GOSPEL SHIP 8-10 PM Willie McKinstry |
| AFTERNOON SESSION 1-3:30 PM Rick Upshaw | LATE DATE 10 PM-Midnight Johnny "Jive" McClure |

Saturday

ALL-NIGHT SHOW
Midnight-6 AM Lewis White

WEEKEND SPECIAL
6 AM-Noon Rick Upshaw

SATURDAY SESSION
Noon-6 PM Johnny "Jive" McClure

SATURDAY EXPRESS
6 PM-Midnight "Little Walter" Anglin

Sunday

ALL-NIGHT SHOW
Midnight-10 AM Johnny Jackson

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10 AM-4 PM "Little Walter" Anglin

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