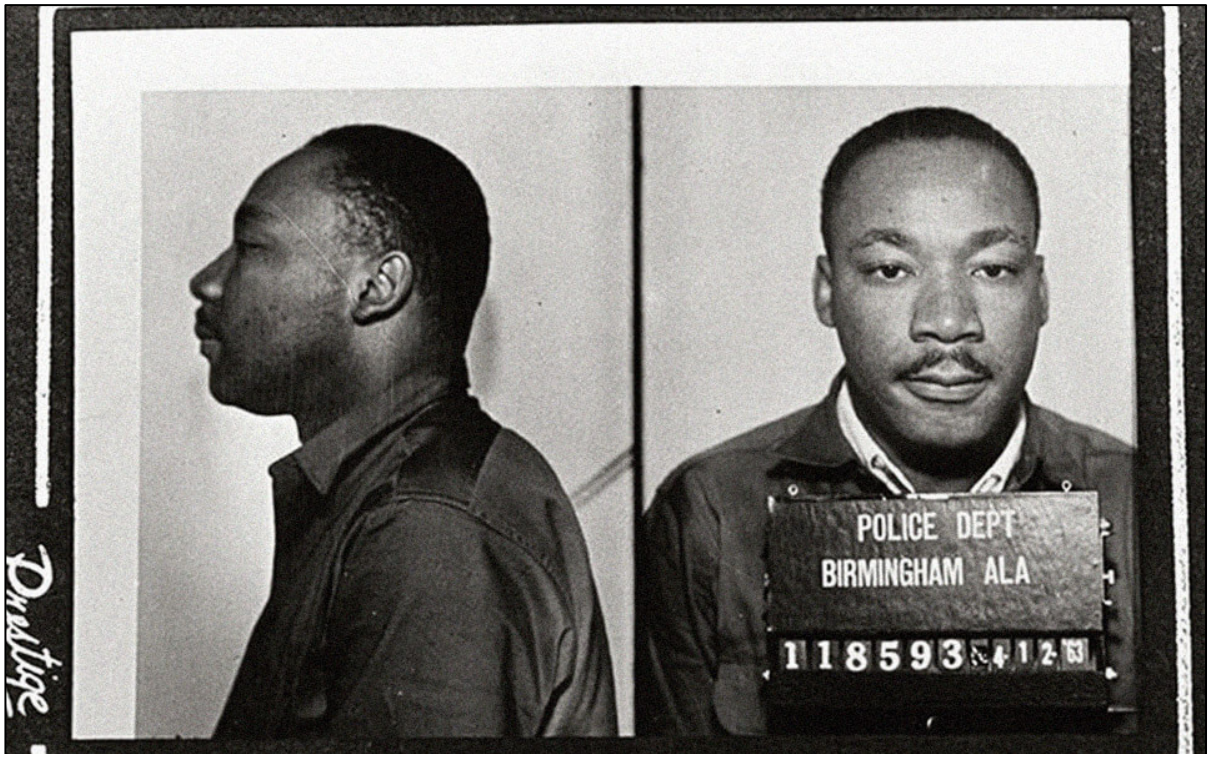
24.02.20 – 04.03.20



"Injustice anywhere is a threat to justice everywhere."

Dr. Martin Luther King Jr.

UNITED STATES OF UNUNITED AMERICA

"I HAVE A DREAM . . ."

(Copyright 1963, Martin Luther King, Jr.)

Speech by the Rev. Martin Luther King
At the "March on Washington"

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago a great American in whose symbolic shadow we stand today signed the Emancipation Proclamation. This momentous decree is a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity. But 100 years later the Negro still is not free. One hundred years later the life of the Negro is still badly crippled by the manacles of segregation and the chains of discrimination. One hundred years later the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later the Negro is still languished in the corners of American society and finds himself in exile in his own land. So we've come here today to dramatize a shameful condition.

In a sense we've come to our nation's capital to cash a check. When the architects of our Republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men—yes, black men as well as white men—would be guaranteed the unalienable rights of life, liberty and the pursuit of happiness. It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of

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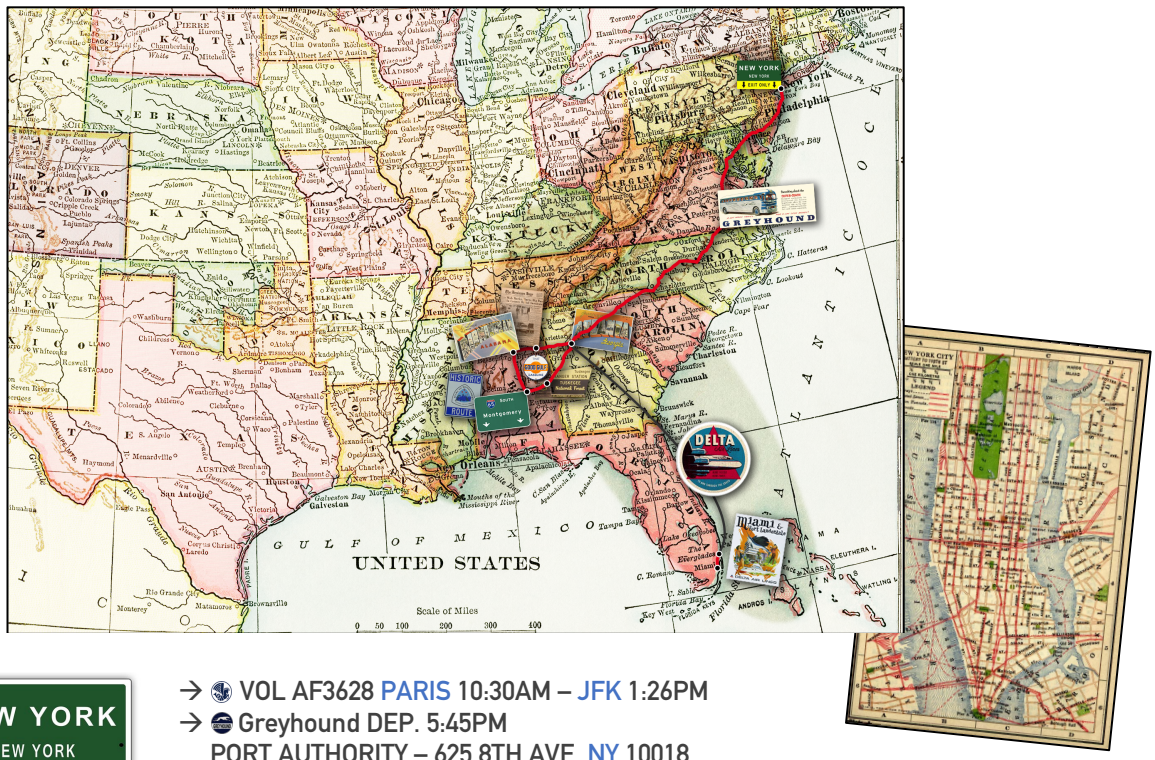
63, Martin Lut

And that is something that I must say to my
stand on the worn threshold which leads into the palace
of justice. In the process of gaining our rightful place
we must not be guilty of wrongful deeds. Let us not
seek to satisfy our thirst for freedom by drinking from
the cup of bitterness and hatred.

We must forever conduct our struggle on the high plane
of dignity and discipline. We must not allow our crea-
tive protests to degenerate into physical violence. Again
and again we must rise to the majestic heights of meeting

To Florence & Léa

THE TRAIL



24.02



→ VOL AF3628 PARIS 10:30AM – JFK 1:26PM
→ Greyhound DEP. 5:45PM
PORT AUTHORITY – 625 8TH AVE, NY 10018
To ATLANTA BUS STATION – 232 FORSYTH ST SW, ATLANTA, GA 30303

PLEASE NOTE THAT ALL TIMES DISPLAYED ARE IN LOCAL TIME

NEW YORK, NY
Depart **5:45 PM** Schedule 1081

NEWARK, NJ
Arrive **6:25 PM** Depart **6:40 PM** Stop duration **15m**

RS DELAWARE HOUSE MM, DE
Arrive **9:10 PM** Depart **9:40 PM** Stop duration **30m**

RICHMOND, VA
Arrive **1:25 AM** Depart **2:40 AM** Stop duration **1h 15m**

RALEIGH, NC
Arrive **5:30 AM** Depart **6:00 AM** Stop duration **30m**

2 ADDITIONAL STOPS
DURHAM, NC
Arrive 6:30 AM Depart 6:40 AM
GREENSBORO, NC
Arrive 7:55 AM Depart 8:05 AM

CHARLOTTE, NC
Arrive **9:55 AM** Depart **10:40 AM** Stop duration **45m**

ATLANTA, GA
Arrive **3:00 PM**





25.02
TO
28.02



→ 238 ESTORIA STREET SOUTHEAST, ATLANTA, GE 30316
FROM 3:00PM – DEP. 11:00AM 28.02
MORGAN FELTS +1 (229) 563-4558

Martin Luther King Jr. Birth Place[1]
501 AUBURN AVENUE NORTHEAST (10:00AM-05:00PM)

The King Center[2]
449 AUBURN AVENUE NORTHEAST (9:00AM-05:00PM)

Martin Luther King Jr. National Historic Park[3]
450 AUBURN AVENUE NORTHEAST

Ebezener Baptist Church[4]
407 AUBURN AVENUE NORTHEAST

Elbert P. Tuttle United States Court Of Appeals Bulding[5]
56 FORSYTH STREET NORTHWEST

The African-American Panoramic Experience Museum[6]
135 AUBURN AVENUE NORTHEAST (TUE-SAT 10:00AM-05:00PM)

Center for Civil and Human Rights[7]
100 IVAN ALLEN BLVD NORTHWEST (MON-SAT 10:00AM-05:00PM)

The Jimmy Carter Presidential Library and Museum
441 FREEDOM PARKWAY NORTHEAST (MON-SAT 09:00AM-04:45PM)

28.02



→ SIXT RENTAL CAR, ATLANTA → STOP TO ANNISTON, AL 36201


The Anniston Star
Mob Rocks, Burns Big Bus In County Racial Incidents
Four Hospitalized After Disorders

Freedom Riders National Monument[8]
GREYHOUND BUS STATION
1031 GURNEE AVENUE

Bus Burning Site[9]
OLD BIRMINGHAM HGW/STATE ROUTE 202

28.02
TO
29.02



→ HILTON GARDEN HILL – 2090 URBAN CENTER PARKWAY, BIRMINGHAM, AL 35242 (+1 (205) 503-5220)
FROM 3:00PM – DEP. 11:00AM 29.02

16th Street Baptisit Church[10]
1530 6TH AVENUE NORTH (TUE-FRI 10:00AM-03:00PM)

Bethel Baptisit Church[11]
3233 29TH AVENUE NORTH

Birmingham Civil Rghts Institute[12]
529 16TH STREET NORTH (TUE-SAT 10:00AM-05:00PM)

Kelly Ingram Park[13]
5TH AVENUE NORTH & 16TH STREET

A.G. Gaston Motel[14]
1510 5TH AVENUE NORTH

29.02
TO
02.03



→ BAYMONT WYNDHAM HOTEL MONTGOMERY SOUTH – 4273 TROY HIGHWAY, MONTGOMERY, AL 36116 (+1 (205) 503-5220)
FROM 4:00PM – DEP. 11:00AM 02.03

Alabama State Capitol [15]
600 DEXTER AVENUE

City of St. Jude Historic District [16]
2048 WEST FAIRVIEW AVENUE

Civil Rights Memorial Center [17]
400 WASHINGTON AVENUE (SAT 10:00AM - 5:00PM)

Dexter Parsonage Museum [18]
309 SOUTH JACKSON STREET (SAT 10:00 - 11:00 - 12:00 - 1:00PM)

Dexter Avenue King Memorial Baptist Church [19]
454 DEXTER AVENUE (SAT 10:00 - 11:00 - 12:00 - 1:00PM)

First Baptist Church On Ripley Street [20]
347 NORTH RIPLEY STREET

Frank M. Johnson Jr. Federal Building And United States Courthouse [21]
1 CHURCH STREET

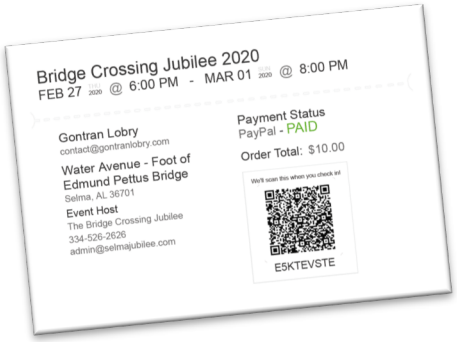
The National Memorial For Peace And Justice & The Legacy Musuem [22]
417 CAROLINE STREET & 400 NORTH COURT STREET (SU 9:00AM - 6:00PM)

Holt Street Baptist Church [23]
1870 SOUTH COURT STREET (HOLT STREET/BULLOCK STREET)

Freedom Rides Museum [24]
210 SOUTH COURT STREET (SAT 10:00AM – 4:00PM)

Rosa Parks Museum [25]
210 SOUTH COURT STREET (SAT 9:00AM – 5:00PM)

01.03
ROUND
TRIP


Bridge Crossing Jubilee 2020
FEB 27 2020 @ 6:00 PM - MAR 01 2020 @ 8:00 PM
Gontran Lobry
contact@gontranlobry.com
Water Avenue - Foot of Edmund Pettus Bridge
Selma, AL 36701
Event Host
The Bridge Crossing Jubilee
334-526-2626
admin@selmajubilee.com
Payment Status
PayPal - PAID
Order Total: $10.00
E5KTEVSTE

55th Anniversary Bridge Crossing Jubilee - Feb 27th 2020 - Mar 1st 2020

1:30 pm – 2:30 pm	*Pre-March Rally, Brown Chapel AME Church, 410 Martin Luther King St*
2:30 pm – 3:30 pm	*Bridge Crossing Reenactment & Backward March, starting from Brown Chapel over Edmund Pettus Bridge*
3:30 pm – 4:30 pm	*Post March Rally, Foot of Edmund Pettus Bridge*
3:30 pm – 6:30 pm	*Post March Gospel Concert: Gospel Tribute to the Footsoldiers, Gospel TBA: Amphitheater at the Foot of the Pettus Bridge.*

Edmund Pettus Bridge [26]
EDMUND PETTUS BRIDGE

Selma Interpretive Center
2 BROAD STREET

National Voting Rights Museum & Institute [27]
6 U.S. 80 BUSINESS

Brown Chapel AME Church [28]
410 MARTIN LUTHER KING JR. STREET

01.03 WAY
TO SELMA

Lowndes Interpretive Center [29]
7002 U.S. HIGHWAY 80 WEST, HAYNEVILLE (MO 9:00 - 4:30PM)

Viola Luizzo Historic Marker [30]
U.S. HIGHWAY 80 WEST (AT MILEPOST 111)

Elmore Bolling Historic Marker [31]
U.S. HIGHWAY 80 WEST (AT MILEPOST 114)

02.03 WAY
TO ATL

Tuskegee Univesity [32]
EDMUND PETTUS BRIDGE

Tuskegee Airmen National Historic Site [33]
1616 CHAPPIE JAMES AVENUE

Tuskegee Historic Center [34]
104 SOUTH ELM STREET

Butler Chapel AME Zion Church [35]
1002 NORTH CHURCH STREET

02.03
AT
NIGHT



→ 1306 SHOREHAM DRIVE, ATLANTA, GE 30349
FROM 2:00PM/22:00PM – DEP. 9:00AM 03.02
ROGER & MARIA +1 (770) 374-8290

03.03



→ FLIGHT DELTA 2227 - ATLANTA 7:00 AM → FORT LAUDERDALE 8:51AM
→ SIXT RENTAL CAR, FORT LAUDERDALE AIRPORT

Stoneman Douglas High School [36]
5901 PINE ISLAND RD, PARKLAND, FL 33076

Historic Virginia Key Beach Park [37]
4020 VIRGINIA BEACH DRIVE



→ VAGABOND HOTEL MIAMI [38]
7301 BYSCAINE BOULEVARD, MIAMI
FROM 3:00PM – DEP. 11:00AM 04.02

04.03



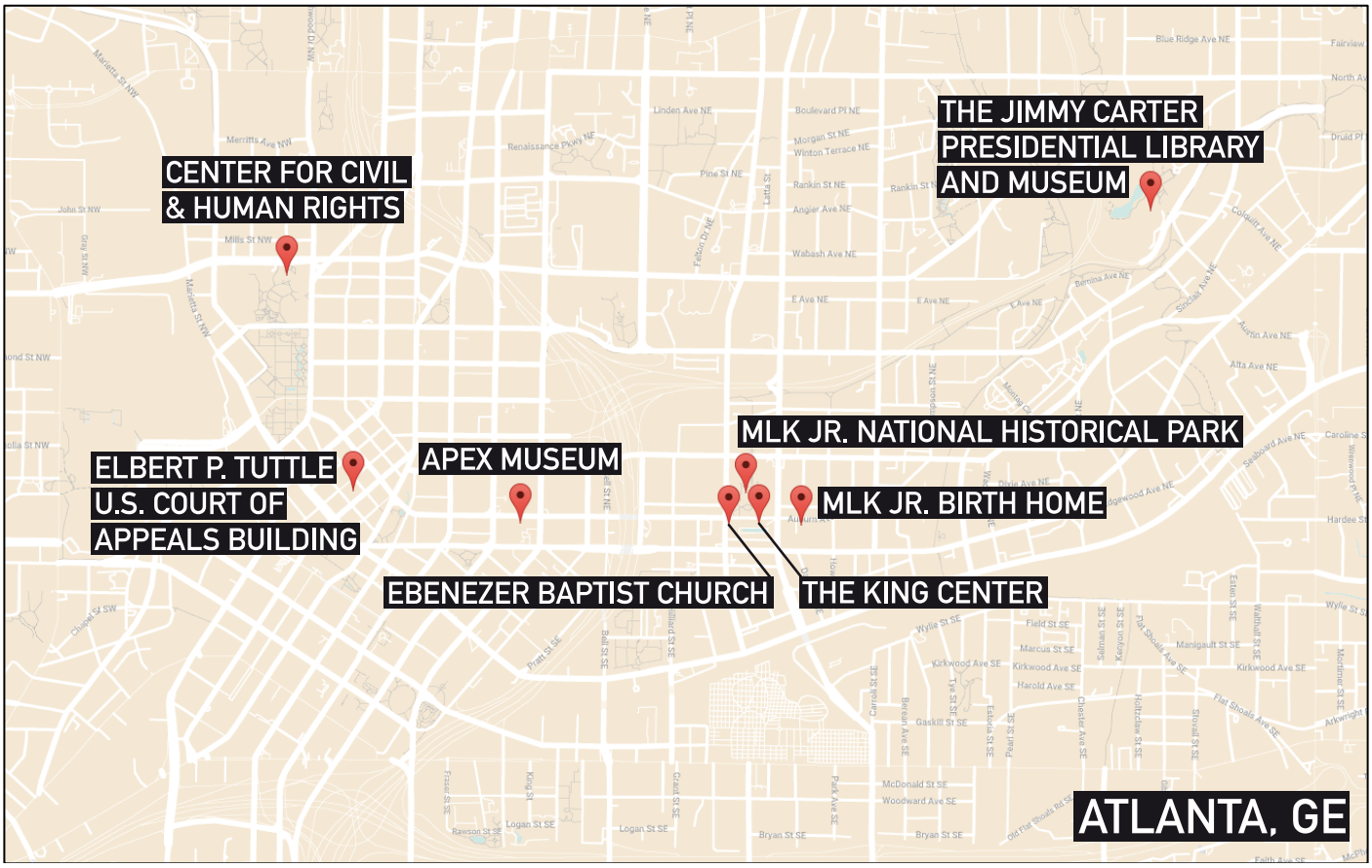
Little Havana [39]
SOUTHWEST 37TH AVENUE, SOUTHWEST 4TH AVENUE, NORTHWEST 7TH STREET,SOUTHWEST 22ND STREET

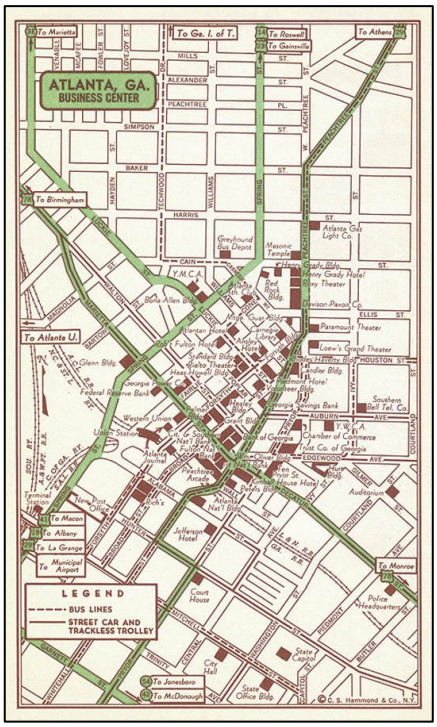
→ VOL AF0099 MIAMI INTL AIRPORT 16:30AM – PARIS CDG 7:15AM (J+1)



→ VOL AF7622 PARIS CDG 9:55AM – BORDEAUX 11:15PM

ATLANTA, GE





(1) In 1895 a two-story frame Queen Anne style house was built for a white family at 501 Auburn Avenue. The home was purchased in 1909 by Rev. Adam Daniel Williams, pastor of Ebenezer Baptist Church, for $3,500. Rev. Williams moved into the house with his wife Jennie Celeste and their 6 year old daughter Alberta Christine, their only child of three to survive infancy.

On November 25, 1926 Christine married a minister by the name of Michael Luther King at her father's church. Instead of Christine moving in with her new husband he moved in with her and her parents in the family home. Over time the King's would have three children born in the home, Willie Christine, Michael Jr. (later known as Martin Luther King, Jr.), and Alfred Daniel. On March 21, 1931 Rev. Williams dies in the home of a heart attack. After Mrs. Willies dies of a heart attack the King's move to a new home at 193 Boulevard.

The home stayed in the family and became rental property for the family. After Dr. King's assassination on April 4, 1968 plans were begun to restore the house as a historic museum.

(2) Established in 1968 by Mrs. Coretta Scott King, The Martin Luther King, Jr. Center for Nonviolent Social Change ("The King Center") has been a global destination, resource center and community institution for over a quarter century.

(3) When Dr. King was president of the Southern Christian Leadership Conference, he headquartered the SCLC in the Prince Hall Masonic Temple building, effectively making the temple an organizational site of the campaign to end segregation.

(4) Ebenezer was founded in 1886, nine years after reconstruction ended. A band of thirteen faithful people united under the leadership of the Rev. John A. Parker. Rev. Parker served as Ebenezer's first pastor at the original site on Airline Street from 1886 to 1894.

On March 14, 1894, the Rev. Adam Daniel Williams was called to pastor Ebenezer, a struggling church with seventeen members on the roll. During his first year as pastor he was responsible for adding approximately sixty-five members to the church. Rev. Williams liquidated the mortgage, purchased land near downtown Atlanta on McGruder Street and built a new church. With the continued growth of the congregation, the church on McGruder Street soon became too small. In 1900, continued growth lead to the purchase of Fifth Church on Bell and Gilmer Streets. Services continued there until 1914 when the congregation moved to the basement level of the Auburn Avenue site. The congregation moved their worship services to a storefront at 444 Edgewood, in around 1918, while the upper level auditorium was being completed. This construction was completed in 1922.

The historic church has undergone several renovations including the addition of the Education Building adjacent to the church in 1956.
As pastor of Ebenezer, Rev. A.D Williams promoted black businesses, urged his congregation to become homeowners, and "get a piece of the turf." He led them in the battle for adequate public accommodations for blacks, despite Jim Crow segregation laws. Rev. Martin Luther King, Sr., known as "Daddy King," served as assistant pastor to Rev. Williams from 1927 to 1930. Rev. King, Sr. became pastor of Ebenezer in 1931, following the death of Rev. Williams.
During the tenure of Rev. King, Sr., he had three co-pastors. In 1960 his oldest son, the Rev. Dr. Martin Luther King, Jr., joined his father as co-pastor, giving Ebenezer international stature. He remained in that position until his death in 1968. As a final farewell to his spiritual home Dr. Martin Luther King, Jr.'s funeral was held in the church.
Following the assassination of Dr. King, Jr. on April 4, 1968, the Rev. Alfred Daniel Williams King replaced his brother as Ebenezer's second co-pastor. Rev. A. D. King's tenure came to a close at his death in 1969, and was followed by Dr. Otis Moss in 1971.
The Rev. Martin Luther King, Sr. retired on August 1, 1975 after forty-four years of tremendous service to Ebenezer and the world. Guided by Dr. King's suggestions, the congregation of Ebenezer called Dr. Joseph L. Roberts, Jr. to be its fourth Senior Pastor. Dr. Roberts served for thirty years.

(5) This judicial building served as the seat of the 5th Circuit Court of Appeals. The judges here (known as the "Fifth Four") were responsible for the implementation of Brown v. Board of Education in the South.
Brown v. Board of Education
Brown v. Board of Education of Topeka was a landmark 1954 Supreme Court case in which the justices ruled unanimously that racial segregation of children in public schools was unconstitutional. Brown v. Board of Education was one of the cornerstones of the civil rights movement, and helped establish the precedent that "separate-but-equal" education and other services were not, in fact, equal at all.
Separate But Equal
In 1896, the Supreme Court ruled in Plessy v. Ferguson that racially segregated public facilities were legal, so long as the facilities for blacks and whites were equal.
The ruling constitutionally sanctioned laws barring African Americans from sharing the same buses, schools and other public facilities as whites—known as "Jim Crow" laws—and established the "separate but equal" doctrine that would stand for the next six decades.
But by the early 1950s, the National Association for the Advancement of Colored People (NAACP) was working hard to challenge segregation laws in public schools, and had filed lawsuits on behalf of plaintiffs in states such as South Carolina, Virginia and Delaware.
In the case that would become most famous, a plaintiff named Oliver Brown filed a class-action suit against the Board of Education of Topeka, Kansas, in 1951, after his daughter, Linda Brown, was denied entrance to Topeka's all-white elementary schools.
In his lawsuit, Brown claimed that schools for black children were not equal to the white schools, and that segregation violated the so-called "equal protection clause" of the 14th Amendment, which holds that no state can "deny to any person within its jurisdiction the equal protection of the laws."
The case went before the U.S. District Court in Kansas, which agreed that public school segregation had a "detrimental effect upon the colored children" and contributed to "a sense of inferiority," but still upheld the "separate but equal" doctrine.
Brown v. Board of Education Verdict
When Brown's case and four other cases related to school segregation first came before the Supreme Court in 1952, the Court combined them into a single case under the name Brown v. Board of Education of Topeka.
Thurgood Marshall, the head of the NAACP Legal Defense and Educational Fund, served as chief attorney for the plaintiffs. (Thirteen years later, President Lyndon B. Johnson would appoint Marshall as the first black Supreme Court justice.)
At first, the justices were divided on how to rule on school segregation, with Chief Justice Fred M. Vinson holding the opinion that the Plessy verdict should stand. But in September 1953, before Brown v. Board of Education was to be heard, Vinson died, and President Dwight D. Eisenhower replaced him with Earl Warren, then governor of California.
Displaying considerable political skill and determination, the new chief justice succeeded in engineering a unanimous verdict against school segregation the following year.
In the decision, issued on May 17, 1954, Warren wrote that "in the field of public education the doctrine of 'separate but equal' has no place," as segregated schools are "inherently unequal." As a result, the Court ruled that the plaintiffs were being "deprived of the equal protection of the laws guaranteed by the 14th Amendment."
Little Rock Nine
In its verdict, the Supreme Court did not specify how exactly schools should be integrated, but asked for further arguments about it.
In May 1955, the Court issued a second opinion in the case (known as Brown v. Board of Education II), which remanded future desegregation cases to lower federal courts and directed district courts and school boards to proceed with desegregation "with all deliberate speed."
Though well intentioned, the Court's actions effectively opened the door to local judicial and political evasion of desegregation. While Kansas and some other states acted in accordance with the verdict, many school and local officials in the South defied it.

In one major example, Governor Orval Faubus of Arkansas called out the state National Guard to prevent black students from attending high school in Little Rock in 1957. After a tense standoff, President Eisenhower deployed federal troops, and nine students—known as the "Little Rock Nine"—were able to enter Central High School under armed guard.

Impact of Brown v. Board of Education

Though the Supreme Court's decision in Brown v. Board didn't achieve school desegregation on its own, the ruling (and the steadfast resistance to it across the South) fueled the nascent civil rights movement in the United States.

In 1955, a year after the Brown v. Board of Education decision, Rosa Parks refused to give up her seat on a Montgomery, Alabama bus. Her arrest sparked the Montgomery bus boycott and would lead to other boycotts, sit-ins and demonstrations (many of them led by Martin Luther King Jr.), in a movement that would eventually lead to the toppling of Jim Crow laws across the South.

Passage of the Civil Rights Act of 1964, backed by enforcement by the Justice Department, began the process of desegregation in earnest. This landmark piece of civil rights legislation was followed by the Voting Rights Act of 1965 and the Fair Housing Act of 1968.

In 1976, the Supreme Court issued another landmark decision in Runyon v. McCrary, ruling that even private, nonsectarian schools that denied admission to students on the basis of race violated federal civil rights laws.

By overturning the "separate but equal" doctrine, the Court's decision in Brown v. Board of Education had set the legal precedent that would be used to overturn laws enforcing segregation in other public facilities. But despite its undoubted impact, the historic verdict fell short of achieving its primary mission of integrating the nation's public schools.

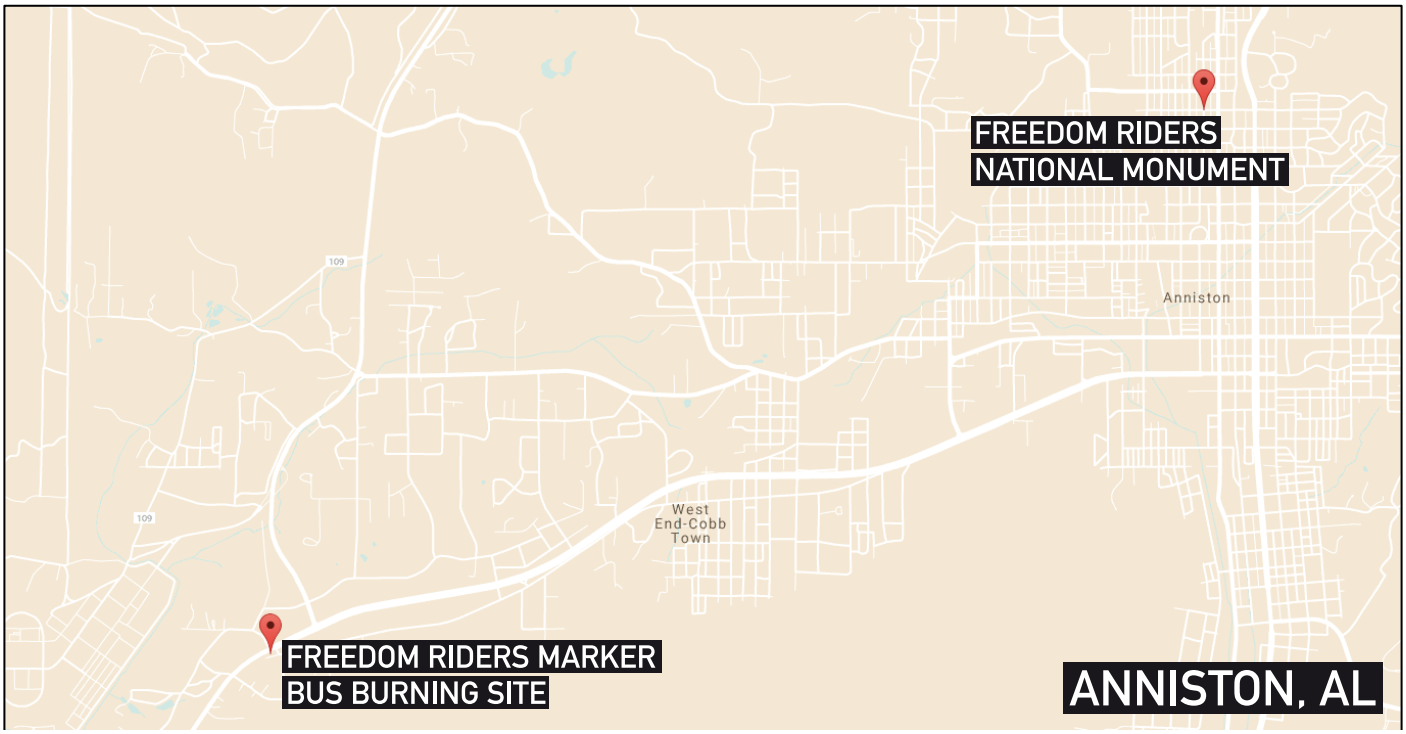
Today, more than 60 years after Brown v. Board of Education, the debate continues over how to combat racial inequalities in the nation's school system, largely based on residential patterns and differences in resources between schools in wealthier and economically disadvantaged districts across the country.

(6) Visitors can better understand and appreciate the contributions of African Americans to America by visiting these permanent exhibits at the APEX Museum. The exhibits are designed to create a personal experience between the artifacts and the visitors, an experience that allows them to resonate with a place during a period that may be unfathomable for them today.

The exhibits span from "Africa the Untold Story" to "Sweet Auburn Street Pride." Africa the Untold Story allows visitors to learn about the richest continent in the world, its people, its contributions and its culture throughout the last 6,000 plus years. While Sweet Auburn Street of Pride features more localized history including a replica of Yates and Milton Drug Store, one of Atlanta's first African American owned businesses, and the stories of early African-American pioneers in Atlanta.

(7) The Center was first imagined by civil rights legends Evelyn Lowery and former United Nations Ambassador Andrew Young and was launched by former Mayor Shirley Franklin. The effort gained broad-based corporate and community support to become one of the few places in the world educating visitors on the bridge between the American Civil Rights Movement and the contemporary struggle for Human Rights around the world.

ANNISTON, AL





On May 14, 1961, seven courageous members of the Congress of Racial Equality, which initiated the Freedom Rides, boarded an interstate Greyhound bus in Atlanta to challenge segregation in bus seating. In 1960, the United States Supreme Court had ruled in *Boynton v. Virginia* that segregation on public buses was unconstitutional. Despite this decision, many cities and states in the South continued to operate segregated buses. Upon arriving in Anniston, Alabama, the bus from Atlanta was met by an angry mob that broke the bus windows and slashed the tires. The police stepped in, and the bus was able to continue to Birmingham, but the mob followed. When the bus driver had to stop outside of Anniston because of the damaged tires, the mob set the bus on fire and attempted to trap the passengers inside. With the help of Highway Patrol officers, the passengers escaped but were violently attacked as they exited. Fortunately, no one was killed in the attack, but Ku Klux Klan members continued to harass the Freedom Riders along their journey. These clashes brought national attention to the South's refusal to follow the Supreme Court's decision, and the Freedom Riders became emblems of courage and determination.

(8) Greyhound Bus Station (1031 Gurnee Avenue) On Sunday, May 14, 1961, a group of segregationists, including members of the Ku Klux Klan, attacked the bus carrying African American and white Freedom Riders. The mob threw rocks, broke windows, and slashed the tires of the bus. Following police intervention the bus was able to depart for Birmingham, with the mob in pursuit. The former bus station is not currently open to the public. Today, the side of the adjacent building that borders the bus station's driveway features a mural and educational panels about the events of May 14, 1961.

(9) Bus Burning Site (Old Birmingham Highway/State Route 202) At this site, about six miles outside Anniston, the slashed tires of the Greyhound bus gave out and the driver was forced to pull over. The segregationist mob continued its attack, and someone eventually threw a bundle of flaming rags into the bus that exploded seconds later. Joseph "Little Joe" Postiglione, a freelance photographer, captured the scene. Little Joe's photographs of the burning bus—which appeared in hundreds of newspapers on Monday morning—became iconic images of the civil rights movement. An Alabama Historical Marker identifies the site of the bus burning. Please note that the houses located nearby are private residences (near the intersection of Old Birmingham Highway and Barkwood Dr., Anniston, AL 36201)

ANNISTON CIVIL RIGHTS TRAIL SITES



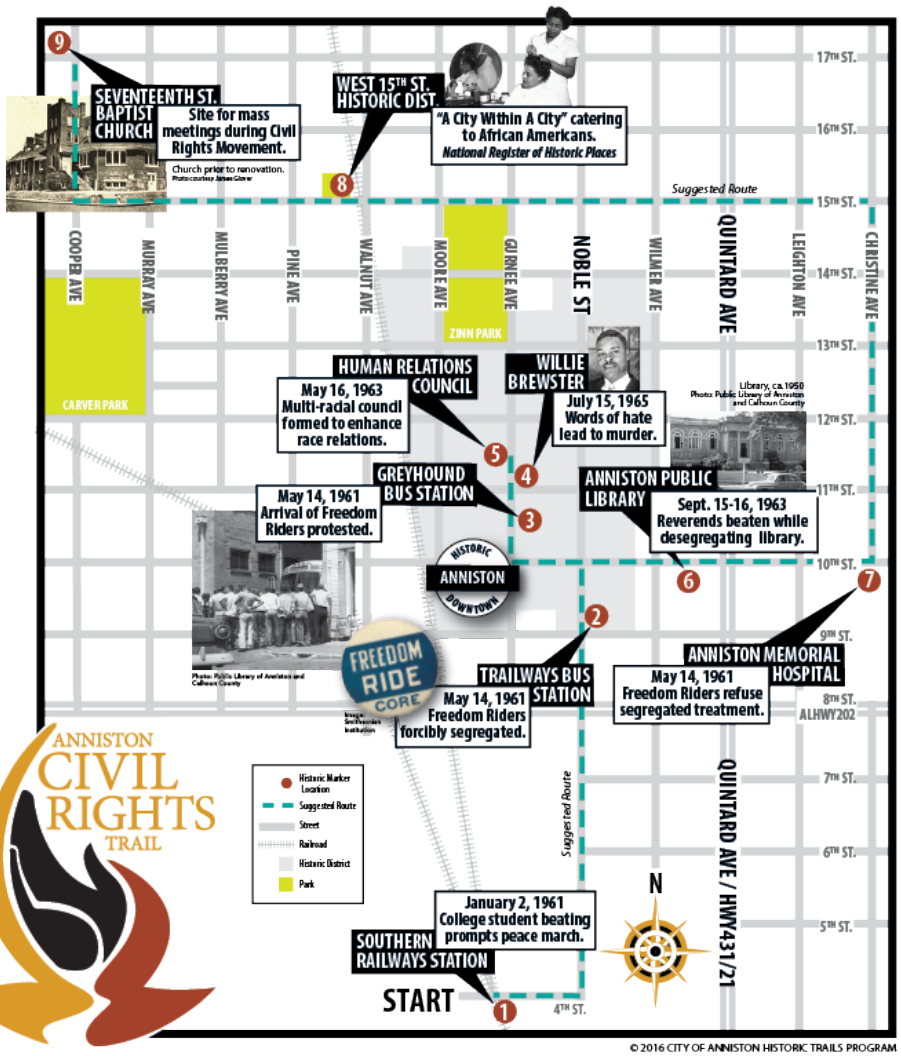
Look for these historic markers at each site. Download a QR code reader on your smartphone to scan the QR code on each marker, and quickly link to the Trail web site.

The following suggested route is based on ease of navigating and parking:

START

1. Southern Railways Station Attack
   144 West 4th St. *Currently Amtrak Station (bottom of map).*
2. Trailways Bus Station Attack
   901 Noble Street. *Mural exhibit at this site.*
3. Greyhound Bus Station Protest
   1031 Gurnee Ave. *Mural exhibit at this site.*
4. The Murder of Willie Brewster
   34 West 11th St. *Calhoun County Courthouse.*
5. Human Relations Council
   1128 Gurnee Ave. *Anniston City Hall*
6. Desegregation of the Library
   108 E. 10th St. *Currently Public Library of Anniston and Calhoun County.*
7. Anniston Memorial Hospital
   10th & Christine. *Currently Regional Medical Center.*
8. West 15th Street Historic District
   West 15th Street Mural Park
9. Seventeenth Street Baptist Church
   801 West 17th Street

Anniston's downtown district is organized on a grid aligned to cardinal directions (east, west, north, south)—the result of its origin in the late 1800's as The Woodstock Company, a planned, private community.



© 2016 CITY OF ANNISTON HISTORIC TRAILS PROGRAM



BIRMINGHAM, AL



Birmingham, Alabama, a city whose name is almost synonymous with the Civil Rights Movement, was the site of much bloodshed and strife as civil rights leaders faced strong opposition and the attempted destruction of their churches and meeting places. Birmingham struggled to shed the stigma of violence and injustice, and today is home to several memorials and one of the country's premier civil rights museums. A visit to Birmingham offers a sobering and reflective experience for anyone interested in this important era of American history.

(10) Organized in 1873 as the First Colored Baptist Church of Birmingham, Alabama. Sixteenth Street was the first black church in Birmingham. Initially, the congregation worshiped in a small building on the corner of 12th Street North and 4th Avenue and later moved to 3rd Avenue North between 19th and 20th Streets.

In 1880 the congregation moved to its present location at 16th Street and 6th Avenue North. A modern brick building was erected in 1884 that established precedence for church building in the city.



Wallace Rayfield

Ordered by the City of Birmingham to tear down its building, the church officials commissioned Mr. Wallace Rayfield, the state's only Black architect, to design a new church building. A native of Macon, Georgia, Mr. Rayfield had been raised in Washington, D.C. He received his education at Howard University, Washington, D.C. and Pratt Institute in New York City. The church, designed by him, was built at a cost of $26,000.00 under the supervision of T.C. Windham, a black contractor from Birmingham. Mr. Windham was a member and served, for a period, as Chairman of the church's Trustee Board.

The present church was completed in 1911. Of modified Romanesque and Byzantine design, it features twin towers with pointed domes, a cupola over the sanctuary accessible by a wide stairway, and large basement auditorium with several rooms along the east and west sides.

Because of segregation, the church, and other black churches in Birmingham, served many purposes. It functioned as a meeting place, social center and lecture hall for a variety of activities important to the lives of the city's black citizens. W.E.B. DuBois, Mary McLeod Bethune, Paul Robeson, and Ralph Bunche were among many noted black Americans who spoke at the church during its early years. African-Americans from across the city and neighboring towns came to Sixteenth Street, then called "everybody's church," to take part in the special programs it hosted.

Due to Sixteenth Street's prominence in the black community, and its central location to downtown Birmingham, the church served as headquarters for the civil rights mass meetings and rallies in the early 1960's. During this time of trial, turmoil and confrontation, the church provided strength and safety for black men, women and children dedicated to breaking the bonds of segregation in Birmingham, a city that black citizens believed to be the most racist in America.

The mass meetings held in Sixteenth Street, and in many other churches in Birmingham in May of 1963, resulted in marches and demonstrations that produced police retaliation and brutality, still painful to the memory of all who lived in the city and millions, who saw it reported on national TV news casts. Most of the marchers were school children and several thousand were arrested. Dr. Rev. Martin Luther King, Jr. and Rev. Fred L. Shuttlesworth provided inspirational leadership to the marchers during this chaotic time. The marches and demonstrations did break the bonds of public segregation in Birmingham.



Sunday, September 15, 1963, at 10:22 a.m., the church became known around the world when a bomb exploded, killing four young girls attending Sunday School and injuring more than 20 other members of the congregation. Later that same evening, in different parts of town, a black youth was killed by police and one was murdered by a mob of white men. It was a shocking, terrifying day in the history of Birmingham and a day that forced white leaders to further come to grips with the city's bitter racist reputation.



The tragedy of that Sunday produced outpourings of sympathy, concern and financial contributions from all parts of the world. More than $300,000.00 was contributed for the restoration of the damaged church. It was reopened for services Sunday, June 7, 1964. A special memorial gift–a large stained glass window of the image of a black crucified Christ–was given by the people of Wales, designed by John Petts. The window is located in the rear center of the sanctuary at the balcony level.

(11) March 27, 1904 is the day The Bethel Baptist Church was organized under the leadership of Reverend P. M. Johnson. The property on the corner of Twenty-ninth Avenue and Thirty-third Street was purchased under the leadership of the second pastor, Reverend Lucious Jones, where the church and parsonage on the adjoining street was erected. Reverend Hawkins became the third pastor, remaining for a short time. Reverend C. Z. Craig, one of the districts' most outstanding preachers, was called as pastor. Reverend McKinley became pastor in 1910 followed by Reverend McDaniel. In 1916, Reverend Milton Sears became pastor, serving until 1938, a span of 22 years. A man of unusual vision and wisdom, with tireless energy, Reverend Sears brought the long awaited dream of a modern church edifice to reality in 1926. The membership was sensitive to leadership and possessed a quest for continued growth, spiritual development, and community involvement. During his administration, an invitation was extended by the National Baptist Sunday School Congress to come to Birmingham in 1924. Prior to this, blacks were not permitted to the City Auditorium. The National Baptist Convention held its 1937 session in Birmingham as a result of an invitation from our illustrious leader. In 1938, after ending his pastorate at Bethel, Reverend Sears went to be with the Lord. The world knew a great soul and benefactor of mankind had passed.

Reverend J. S. Gamble was called to pastor Bethel in 1939, serving two years. In April 1942, Reverend Chester Laster, a progressive pastor and dynamic speaker for the Lord was called. All mortgages and church indebtedness were liquidated during his ten-year administration. In June 1952, Revered Laster died, marking the first and only time a pastor of Bethel Baptist Church died while serving as pastor.

Reverends Cornelius Brown and Reese Smith became acting pastors until March 1953 when Reverend Fred L. Shuttlesworth took the helm. Being the first youthful pastor of this church, he was a colorful leader of great vision, unwavering determination, and relentless faith.

The church was bombed three times. The first demolished the parsonage, which was then located on the west side of the church, coming within inches of killing Reverend Shuttlesworth and his family. The doors of the church were never closed for worship services. FAITH IN GOD and, motivated the total membership to stand united and strong during the crises. In 1961, when Reverend Shuttlesworth was called to a church in Ohio, Reverend Herbert Gooden served as pulpit conductor until Reverend V. C. Provitt came later that year. A major development plan that included air conditioning and the purchase of the Bedell property is attributed to his leadership.

Reverend Carter Gaston, one of the sons of Bethel, became leader in 1975 and served until 1987. During this period, the Board of Deacon and Trustees approved a major renovation program in excess of $100,000.00, which was liquidated in two years.

In October 1987, Reverend William Battle accepted an interim pastor position until June 1988. In July 1988, Reverend Thomas L. Wilder, Jr., accepted leadership for this awaiting congregation. Because of his dedication and wisdom, Reverend Battle was appointed Assistant Pastor.

(12) Nestled in a valley at the foothills of the Appalachian Mountains, Birmingham, Alabama owes its origin to abundant deposits of iron ore, coal and limestone, the essential ingredients for iron and steel making. Ambitious industrialists and land speculators began developing natural resources immediately after the Civil War, or as many southerners called it the War Between the States. A labor force of native white and Black Alabamians, white immigrants from Europe, and prison convicts mined the minerals for capital-intensive corporations.

Birmingham was described by social workers of the era as the city hardest hit by the Great Depression, which dealt its heaviest blow to the Black population. The social disorder of the 1930's resulted in increased unionization, and with the shift to wartime production the city began its bounce back as civic leaders diversified the economic base. Yet, despite the returning prosperity, Blacks who then stood at forty percent of the total population, received unequal opportunity, and substandard municipal services. Having fought for freedom abroad, returning Black veterans grew incensed at the dismal living standards in the Black community.

The owners and managers of Birmingham's businesses showed indifference to entreaties from the Black community, while elected officials responded with hostility and repression to Black demands for municipal services. The civic and economic elite tended to reside outside Birmingham's city limit. Postwar prosperity allowed some workers to move to newly developed suburbs.

After the 1954 Supreme Court ruling in Brown v. Board of Education, many white families with school aged children left the city. Racial hostility and discrimination in Birmingham accelerated following the Brown decision. The local governing City Commission and its head of public safety, T. Eugene "Bull" Connor, an unrelenting racist fomented more violence than he

contained. During his reign Birmingham earned the designation "Bombingham" which referred to the scores of unsolved bombings of houses in predominantly Black neighborhoods.

Despite the determined and harsh defense of white supremacy by city officials and white vigilantism, new leadership emerged in the Black community. In 1956 when the state of Alabama forbade the National Association for the Advancement of Colored People (NAACP) to operate in Alabama, Rev. Fred L. Shuttlesworth organized the Alabama Christian Movement for Human Rights (ACMHR). The new organization pledged to "press forward for freedom and Democracy and the removal from our society of any forms of Second Class Citizenship.

On April 12, 1960, Harrison Salisbury wrote about Birmingham in theNew York Times observing that, "Every channel of communication, every medium of mutual interest, every reasoned approach, every inch of middle ground has been fragmented by the emotional dynamite of racism, reinforced by the whip, the razor, the gun, the bomb, the torch, the club, the knife, the mob, the police, and many branches of the state's apparatus.

In 1962 Rev. Shuttlesworth invited Dr. Martin L. King, Jr. head of the Southern Christian Leadership Conference (SCLC) to join forces with the Alabama Christian Movement for Human Rights (ACMHR) in their challenge to the city's segregation ordinances. The citizen's revolt, highlighted by the 1963 children's marches, subsequently struck the final blow to de jure racial segregation in Alabama, and prompted the federal government to pass legislation prohibiting discrimination. Historian John Hope Franklin described the resulting 1964 Civil Rights Act as "the most far reaching and comprehensive law in support of racial equality ever enacted by Congress."

Race has always been a fault line in the social environment of Birmingham. It is a weak spot easily aggravated by outsiders' criticism, and by the tension between 'race rebels' and civic boosters. The Birmingham that provoked non- violent resistance was a place whose citizens were intimidated by a lawless element. So absolute was fear that moderate Whites, downtown retailers and many Blacks were intimidated into silent acquiescence to the system which they knew was morally corrupt.

How to portray this past in a healing and non-divisive manner, while portraying the harsh truth, was a challenge to the founders of the Birmingham Civil Rights Institute. The idea that the city should build a museum-like facility to memorialize its civil rights history originated with David Vann in 1978 during his term as Mayor. A political liberal, David Vann was a law clerk to Supreme Court Justice Hugo Black when the landmark Brown v. Board of Education was handed down.

Returning to Birmingham to practice law, he became a leader in the effort to defeat Birmingham's racist city officials by changing the form of government from that of a Commission to a Mayor Council form. Years later on a trip to Israel, he was impressed by the museums of the Holocaust and Jewish Diaspora. His visit convinced him that respectful remembrance of horror could be therapeutic for a community. Perhaps, he reasoned, Birmingham could heal itself through recalling its civil rights struggle and celebrating the changes it produced. Vann suffered defeat in his bid for re-election.

Vann's successor, Richard Arrington, Jr., Birmingham's first Black mayor, committed his energy and public funds to pursuing Vann's vision. He appointed a Civil Rights Museum Study committee to begin formulating ideas. The group recommended that Birmingham create an official organization with resources to plan a city – sponsored museum. The city acquired property in the area where the 1963 marches and demonstrations originated.

In 1986, more than seven years after Vann's proposition, Arrington appointed a Task Force with explicit instructions to craft a mission statement and thematic plan, and to give guidance to an architectural firm and planning consultants hired by the city. The Task Force represented a broad range of citizens including educators, civil rights activists, city government officials, business and community leaders, and local historians. Task Force members envisioned the facility as an institute rather than a museum to imply an action-oriented establishment. Documenting the past meant hearing the voices of a range of movement participants from the unsung foot soldiers to celebrated leaders. The Task Force meant "history from the bottom up," a phrase researcher Stephan Therstrom applied to the study of everyday people in social movements. Clearly, the overthrow of racial segregation in Birmingham could not have succeeded in the 1960's without the brilliant leadership of the Rev. Fred L. Shuttlesworth and Dr. Martin L. King, Jr.; nor could it have happened without the fervent following of countless ordinary people. Their eyewitness accounts are essential to a valid recreation and understanding of the past. Their stories and memorabilia document the "stride toward freedom."

Opposition to so prominent a depiction of Birmingham's past emerged well before the ground breaking for the facility. Birmingham's elected officials had tried to forget the past. Many civic leaders recoiled at the thought of summoning up old images of fire hoses and police dogs. "Why open up old wounds?" some asked. "Such an Institute will only alienate whites of good will," said others. "Money could be better spent improving neighborhoods," was another frequently heard objection. A small number of movement foot soldiers fretted that their stories would be left out in deference to the better-known leaders.

Further evidence of opposition to the proposed Institute was the trouncing of two separate bond issues proposed by the Mayor in 1986 and 1988 to finance the project. The bond issues presented to the voters included revenue for schools, recreation and public works, but funding for a civil rights museum received more no votes than any other item. Eventually the city obtained funds through the issuance of general revenue bonds that did not require a referendum. In time, however, civic leaders and foot soldiers of the movement financially supported the Institute.

"The Healing of a City by Design" is the title the Birmingham Business Journal used in a 1992 cover story about the newly revitalized Civil Rights District, regarded as 'sacred ground' by supporters of the Civil Rights Movement. The district is home to the historic Black business district including the old Carver Movie Theatre; the Kelly Ingram Park used as a gathering place for protest marches; the Sixteenth Street Baptist Church where four little girls died in a hatred-inspired bombing; and the Birmingham Civil Rights Institute.

As summarized in its Mission Statement, the Institute sets out to "focus on what happened in the past, to portray it realistically and interestingly, and to understand it in relationship to the present and future developments of human relations in Birmingham, the United States and perhaps the world."

From its inception the Institute founders recognized the universality of human conflict. After all, Dr. Martin L. King had been deeply influenced by the religious and ethnic conflicts in India, parts of Africa and Eastern Europe earlier in the twentieth

century. In time these and other nations drew positive lessons from the American Civil Rights Movement. Given this broad historical context, the Institute perceived human rights as a universal striving. The events that occurred in Birmingham, Alabama in the mid twentieth century provided a relevant case study of conflict resolution with global application.



The Birmingham Civil Rights Institute signifies that Birmingham does not hide from its past. It acknowledges that where once the city housed two people, Black and White, unknown to one another except through the painful thread of segregation, Birmingham now embraces its past, neither forgetting nor dwelling on it, but using it to foster understanding.

The Institute recognizes the redemptive importance of memory. It is both a time capsule, and a modern day think-tank focused on seeking equitable solutions to common problems. In some ways the Birmingham Civil Rights Institute functions as a town square where the community gathers to discuss common concerns. It is a place where yesterday's struggles inspire a brighter tomorrow. It is a meeting ground for the makers of everyday history, and for those who write about the present.

(13) During the first week of May 1963, Birmingham police and firemen attacked civil rights demonstrators, many of whom were children, in the streets bordering this park. The violence raised a nationwide public outcry, hastening integration in America's most segregated city.

Birmingham was selected by the Southern Christian Leadership Conference (SCLC) for a massive protest campaign. Kelly Ingram Park (historically known as West Park), was an assembly point for participants in the SCLC's Project "C," (for Confrontation)--sit-ins, boycotts, marches, and jailings designed to end segregation in Birmingham. Under the on site direction of SCLC President Martin Luther King, Jr., and local SCLC affiliate Fred Shuttlesworth, department stores were targeted for boycotts and protest marches organized. Dr. King was arrested and held in solitary confinement for three days, during which he wrote, smuggled out of jail, and had printed his "Letter from Birmingham Jail," a profoundly moving justification for the moral necessity of non-violent resistance to unjust laws.

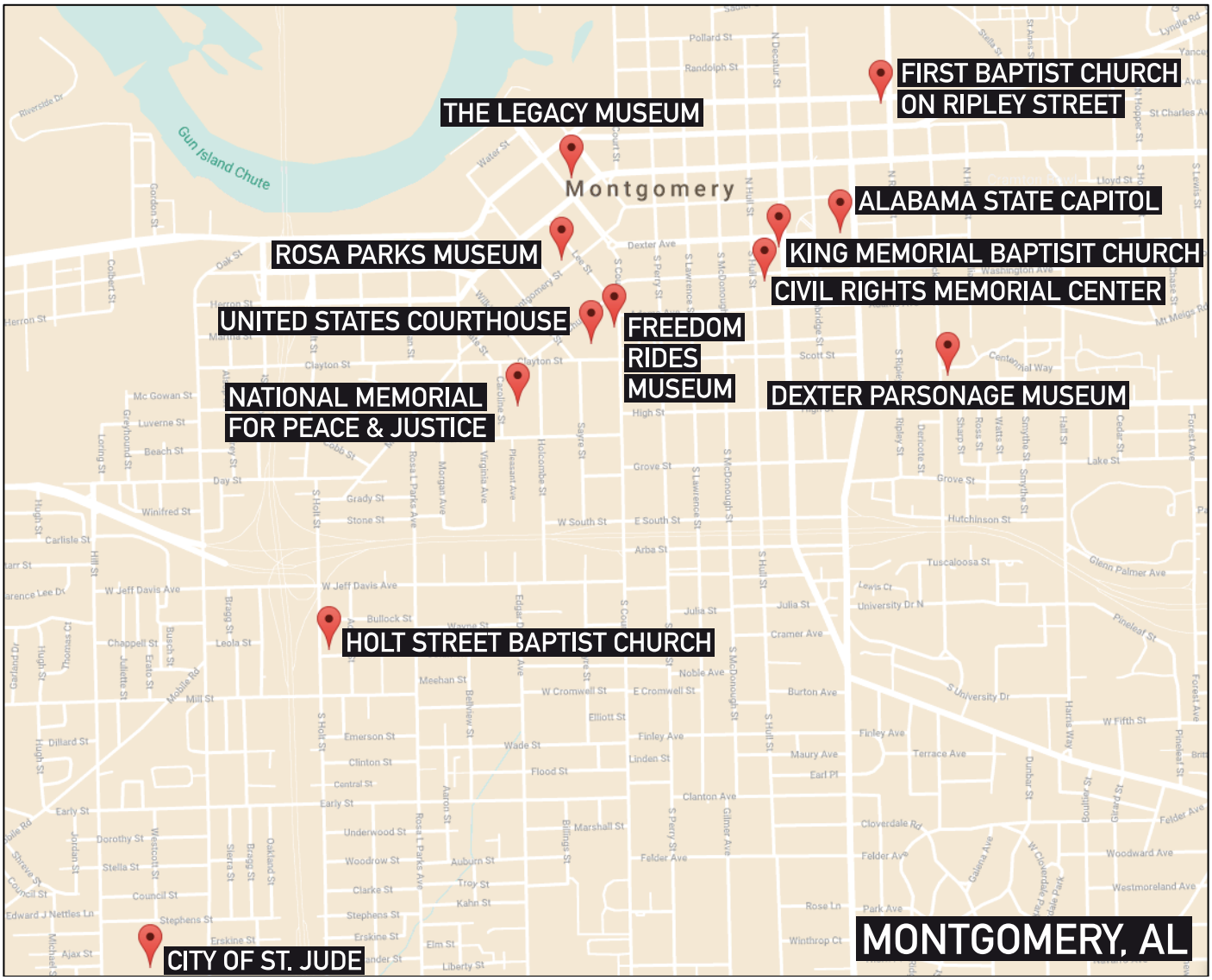
When police filled the jails with mass arrests and depleted the ranks of adult demonstrators, the SCLC called on the city's children to join the protests. On May 2, under orders from Public Safety Commissioner Bull Connor, police arrested 600 child picketers (some as young as six years of age); by the next day, 1,000 children had been jailed. In the days that followed, firemen blasted the protestors, including children, with high-pressure fire hoses, and police used their nightsticks indiscriminately. Police K-9 units loosed their dogs into crowds of peaceful demonstrators, pinning down one woman and severely wounding three teenagers. One young bystander was whirled around by a policeman into the jaws of his German Shepherd. An Associated Press photographer standing nearby captured the incident, which quickly became the symbol of the unrest in Birmingham.

Fearful of a race riot and worried about lost business, local businesses made a "pact" with the SCLC, but Alabama's Governor Wallace disavowed any settlement and Bull Connor urged whites to boycott the stores involved. To prevent any violence that would undermine the agreement, President Kennedy ordered 3,000 Army troops to the outskirts of the city. Local merchants removed their "whites only" signs and desegregated their lunch counters. The newly-elected mayor repealed the city's Jim Crow laws and eventually desegregated the library, city golf courses, public buildings, and finally the schools.

(14) The Gaston was at the epicenter of Birmingham's civil rights protests and demonstrations. During the spring of 1963, Dr. Martin Luther King, Jr. stayed in room 30 – a "war room" for the movement's top leaders. This is where he made the decision to defy a court's injunction and submit himself to being jailed to show solidarity with local protesters (A.G. Gaston paid the $160,000 bond to release Dr. King from jail). After a violent public conflict with Public Safety Commissioner Bull Conner, which triggered national outrage, Dr. King, Reverend Ralph Abernathy, and Reverend Fred Shuttlesworth announced a truce. On May 10, 1963, the press conference announcing the agreement with white business leaders and city officials was held in the Gaston's courtyard. In response to the agreement, a pair of bombs exploded near King's room two days later.

As the site for high-level civil rights strategy meetings and events, the Gaston played an important role in the movement. It also stands as a historic monument to black entrepreneurship during the period of racial segregation. Arthur George Gaston (1892-1996) was a pioneering African American entrepreneur who established several businesses during the city's era of segregated facilities. His business empire included a bank (CFS Bancshares), radio stations, insurance company (Booker T. Washington Insurance Company), funeral home (Smith & Gaston Funeral Home), and construction firm (A. G. Gaston Construction Company). The dual themes of Civil Rights and entrepreneurship showcase the important connections between political activism and economic justice. The site was also listed in the Negro Motorist Green Book, a historic travel guide for African Americans looking for safe passage during an era of segregation, sundown towns, and a sharp increase in lynchings and other forms of hate crimes.

MONTGOMERY, AL



(15) At the end of the third march from Selma to Montgomery, 25,000 people gathered on the steps of the Capitol to hear Dr. King deliver his famous speech, "How Long, Not Long." The building, which housed Gov. George Wallace's office, has been rehabilitated and restored to its original appearance.

(16) Founded during the mid-1930s by Catholic priest Father Harold Purcell when segregation was the norm in the Southeast, the City of St. Jude Hospital pioneered nondiscriminatory health, education, and social services. In the 1950s, St. Jude's Church hosted an integrated prayer group, and in 1965, Martin Luther King, Jr., and 2,000 participants of the Selma-to-Montgomery March found shelter there. The night before the final march to the Capitol, City of St. Jude offered its 36 acres to the marchers, who slept on the athletic field and held a "Stars of Freedom Rally" featuring such celebrities as Odetta, Harry Belafonte, Pete Seeger, Leonard Bernstein, and Joan Baez. St. Jude's Catholic Hospital, which opened in 1951 as the first integrated hospital in the Southeast, offered help again when tragedy struck at the end of the march. Hospital staff tried to save the life of Viola Liuzzo, the Detroit homemaker who was fatally shot by Klansmen while driving marchers back to Selma. The hospital closed in 1985. In March 1990, City of St. Jude was the site of the 25th anniversary of the Selma-to-Montgomery March. Former Governor George Wallace appeared in the doorway of the St. Jude Educational Institute as he had done years before at the University of Alabama, this time not to prevent students from entering the building but to greet civil rights supporters.

(17) "... until justice rolls down like waters and righteousness like a mighty stream." Dr. King's famous paraphrase of Amos 5:24 is chiseled into the black granite of the Civil Rights Memorial, a moving tribute to those who died in the civil rights struggle between 1954 and 1968. Created by Vietnam Memorial architect Maya Lin in 1989, the memorial sits adjacent to the Civil Rights Memorial Center, sponsored by the Southern Poverty Law Center. Visitors are encouraged to touch the engraved names of the martyrs and reflect on their sacrifices. The center includes exhibits, educational activities and materials, a theater and the Wall of Tolerance.

(18) The Dexter Parsonage Museum is the residence where Dr. King and his young family lived between 1954 and 1960.

(19) The preserved Dexter Avenue King Memorial Baptist Church appears as it did when Dr. Martin Luther King Jr. served here as pastor, from 1954-1960. The church was the site of mass meetings to organize the famous Montgomery Bus Boycott.

(20) First Baptist Church on Ripley Street played a role in housing meetings to plan and organize the Montgomery Bus Boycott and Freedom Rides. The church was under siege by segregationists because it was used as a refuge to protect Freedom Riders evacuated from the Greyhound Bus Station.
From 1952 to 1961, the church was led by civil rights activist Ralph Abernathy, a good friend of Martin Luther King, Jr., who preached a few blocks away, at the Dexter Avenue Baptist Church, from 1954 to 1960. During the Montgomery Bus Boycott (1955–1956), it was the location of mass meetings; Abernathy was a confidante of Edgar Nixon and quickly became involved with the boycott. After the boycott was over, and the buses in Montgomery were desegregated, occasionally buses would get ambushed and shot at. One such shooting, on January 10, 1957, was followed by bombings at Montgomery's Bell Street Baptist Church, the Mount Olive Baptist Church, the Hutchinson Street Baptist Church, and the First Baptist Church and its parsonage (Abernathy's residence). Raymond C. Britt, Jr., was charged with the bombing of the First Baptist Church, and Henry Alexander and James D. York were charged with the bombing of Abernathy's house, but city prosecutor D. Eugene Loe ended up dropping the charges.
In the spring of 1958, the basement of the church was the site of the formal initiation of John Lewis into the civil rights movement. Lewis, who had been active at American Baptist College and Fisk University in Nashville, Tennessee, was planning to enroll at Troy State University in an attempt to desegregate the school, and was invited to Montgomery: at First Baptist Church in the pastor's office in the basement, he met Abernathy and King.
First Baptist Church Siege
On May 21, 1961, the church was a refuge for the passengers on the Freedom ride which met with violence at the Greyhound Bus Station in downtown Montgomery. The church was filled with some 1500 worshipers and activists, including Martin Luther King, Jr., Fred Shuttlesworth, Diane Nash, and James Farmer. The building was besieged by 3000 whites who threatened to burn it. In the basement, Dr. King, in the company of Abernathy, Wyatt Tee Walker, James Farmer, and John Lewis, was on the phone with United States Attorney General Robert F. Kennedy, while bricks were thrown through the windows and tear gas came drifting in. According to Lewis, Kennedy jokingly asked King to say a prayer, since he was in a church anyway; the activists in the basement were not amused. The events of 20–21 May 1961, including the "siege of First Baptist," played a crucial part in the desegregation of interstate travel. It was noted that as soon as James Farmer and Shuttlesworth had arrived at the church, the large mob had already formed. The mob could be seen rocking church member's vehicles back and forth. James Farmer and Shuttlesworth had to enter through the back entrance of the church. In order to this, they had to run through mob members in a graveyard leading to the back entrance. They escaped unscathed due to James Farmer pretending to be a "crazy negro" while running through the crowd.
From inside the church, Martin Luther King, Jr. could be heard yelling that, "The ultimate responsibility for the hideous action in Alabama must be placed at the doorstep of the governor of the state. We hear the familiar cry that morals cannot be legislated. This may be true, but behavior can be regulated. The law may not be able to make a man love me, but it can keep him for lynching me."
Federal marshals with tear gas and truncheons eventually arrived on the scene. However they could barely contain the mob. King called Robert Kennedy for reinforcement. However, the attorney general wasn't too pleased about the fact that King had, once again, put himself in a dangerous situation that could have been avoided. He scolded the Freedom Riders for providing "good propaganda for America's enemies". Robert then stated that he would not do anything more to help that night, for fear of infuriating the southern whites even more and making them suspect federal encroachment, which would create even further massive resistance.
While on the phone with Kennedy, the question whether or not the Freedom Riders should go into a "Cooling Period" came up. The term "Cooling Period" is a reference to the idea of the Freedom Rider's taking a break from their Freedom Rides and demonstrations, to give the South a chance to cool off and settle down. Robert Kennedy believed this would stop the violence from escalating to even further levels. King said he'd relay the question to Diane Nash and James Farmer. King almost wanted to agree with Kennedy's statement but, Diane Nash and James Farmer both refused. James Farmer stated, "Please tell the General that we've been cooling off for 350 years. If we cool off anymore, we will be in a deep freeze. The Freedom Ride will go on."
Robert and John F. Kennedy both pleaded with John Malcom Patterson, governor of Alabama at the time, to cooperate and help protect the African Americans being held at First Baptist Church. Eventually, around 10 pm, Patterson had seen enough. He placed the city under "qualified-martial rule". A large group of city policemen along with more than a hundred members of the Alabama National Guard had swarmed to First Baptist Church and created a shield around it. Former marshals on the scene were placed under the National Guard command. Shortly after the mob was finally dispersed. Yet; the citizens in the church continued to be held in a siege by the National Guardsmen. The Activists and worshipers were forced to spend the night uncomfortably squished in pews, while government officials tried to work out a deal for their release.
At around 4 am, Government Official, William Orrick, worked out a deal with the Adjutant General of the National Guards, Henry Graham, to release everyone in the church. National Guard trucks and Jeeps were sent to retrieve the Freedom Riders and parishioners out the church.

(21) In this building, Judge Frank Johnson Jr. legalized desegregation of buses in 1955 and, in 1965, ruled that the march from Selma to Montgomery was legal and could continue. Judge Johnson was a beacon of hope for the South during the most turbulent years of the Civil Rights Movement. He set statewide and national standards with his anti-segregationist rulings on voting rights, affirmative action, standards of treatment in prisons and employment discrimination.

(22) EJI (Equal and Justice Initiative) believes that the history of racial inequality and economic injustice in the United States has created continuing challenges for all Americans, and more must be done to advance our collective goal of equal justice for all. The United States has done very little to acknowledge the legacy of slavery, lynching, and racial segregation. As a result, people of color are disproportionately marginalized, disadvantaged and mistreated. The American criminal justice system is compromised by racial disparities and unreliability that is influenced by a presumption of guilt and dangerousness that is often assigned to people of color. For more than a decade, EJI has been conducting extensive research into the history of racial injustice and the narratives that have sustained injustice across generations. Our new museum is the physical manifestation of that research.

The Legacy Museum: From Enslavement to Mass Incarceration opened to the public on April 26, 2018, in Montgomery, Alabama. The 11,000-square-foot museum is built on the site of a former warehouse where enslaved black people were imprisoned, and is located midway between an historic slave market and the main river dock and train station where tens of thousands of enslaved people were trafficked during the height of the domestic slave trade. Montgomery's proximity to the fertile Black Belt region, where slave-owners amassed large enslaved populations to work the rich soil, elevated Montgomery's prominence in domestic trafficking, and by 1860, Montgomery was the capital of the domestic slave trade in Alabama, one of the two largest slave-owning states in America.

The National Memorial for Peace and Justice: Opened to the public on April 26, 2018, it is the nation's first memorial dedicated to the legacy of enslaved black people, people terrorized by lynching, African Americans humiliated by racial segregation and Jim Crow, and people of color burdened with contemporary presumptions of guilt and police violence.

Work on the memorial began in 2010 when EJI staff began investigating thousands of racial terror lynchings in the American South, many of which had never been documented. EJI was interested not only in lynching incidents, but in understanding the terror and trauma this sanctioned violence against the black community created. Six million black people fled the South as refugees and exiles as a result of these "racial terror lynchings."

This research ultimately produced Lynching in America: Confronting the Legacy of Racial Terror in 2015 which documented thousands of racial terror lynchings in twelve states.

The Memorial for Peace and Justice was conceived with the hope of creating a sober, meaningful site where people can gather and reflect on America's history of racial inequality. EJI partnered with artists like Kwame Akoto-Bamfo whose sculpture on slavery confronts visitors when they first enter the memorial. EJI then leads visitors on a journey from slavery, through lynching and racial terror, with text, narrative, and monuments to the lynching victims in America. In the center of the site, visitors will encounter a memorial square. The memorial experience continues through the civil rights era made visible with a sculpture by Dana King dedicated to the women who sustained the Montgomery Bus Boycott. Finally, the memorial journey ends with contemporary issues of police violence and racially biased criminal justice expressed in a final work created by Hank Willis Thomas. The memorial displays writing from Toni Morrison and Elizabeth Alexander, words from Dr. Martin Luther King Jr., and a reflection space in honor of Ida B. Wells.

Set on a six-acre site, the memorial uses sculpture, art, and design to contextualize racial terror. The site includes a memorial square with 800 six-foot monuments to symbolize thousands of racial terror lynching victims in the United States and the counties and states where this terrorism took place.

The memorial structure on the center of the site is constructed of over 800 corten steel monuments, one for each county in the United States where a racial terror lynching took place. The names of the lynching victims are engraved on the columns. The memorial is more than a static monument. In the six-acre park surrounding the memorial is a field of identical monuments, waiting to be claimed and installed in the counties they represent. Over time, the national memorial will serve as a report on which parts of the country have confronted the truth of this terror and which have not.

(23) Holt Street Baptist Church was established in 1909 with a group of people who separated themselves from Bethel Baptist Church, Montgomery AL. The founding pastor, Rev. I. S. Fountain led the construction of the first building in 1913, located at the corner of Holt Street and Bullock. Rev. Fountain served for 13 years before relocating to Chicago, Illinois.

In the seven years from 1923 to 1930, the church called its second; Rev. P. J. Watkins, third; Rev. J. J. Chisholm and fourth; Rev. I H. Turner pastors and an interim pastor Rev. W. M. Franklin. In 1930, Rev D. A Pettus became the fifth pastor. In 1939, Dr. A. W. Wilson became the longest sitting pastor to present (50 years). The seventh pastor, Dr. A Floyd Perry served briefly from 1990 to early 1992. Since May 1992 our present pastor, Dr. Willie D. McClung has lead.

In 1998, Holt Street broke ground on, "The Village", a new facility at 1870 South Court Street. The Village consists of the Sanctuary, which seats over 1000, an education building that houses the Child Development Center (ages 6 weeks-5), the Academy, grades K-6, the I. S. Fountain Chapel which seats 100, and the Performing Arts /Theatre that seats 120. The education wing also has 22 classrooms. The W. D. McClung Family Life Center is designed to accommodate Banquets, Graduations, Receptions, and other Social Events. To honor our rich history, Memorial was added to the name, and Holt Street Baptist Church became known as Holt Street Memorial Baptist Church.

Perhaps the best known event concerning Holt Street happened on Monday December 5, 1955 when Dr. Martin Luther King, Jr., newly elected President of the Montgomery Improvement Association lead 5000 people gathered at Holt Street Baptist Church for a mass meeting, sparked by the arrest of Rosa Parks for refusing to give up her seat on a bus, when the bus driver ordered her to move to the back of the bus for a white male passenger. This mass meeting launched the Montgomery Bus Boycott, that one year later ended segregation on public transportation.

(24) The 1961 Freedom Riders had a simple plan. Teams of black and white people would travel on regularly scheduled buses from Washington, D.C., to New Orleans, sitting together on buses and in waiting rooms and eating together in bus station restaurants. The goal was to compel the U.S. government to enforce Supreme Court decisions outlawing segregated transportation seating and facilities. In the South, local laws and customs required segregated bus seating, as well as separate

restaurants and waiting rooms for "colored" and "white" people. In some places there were no restrooms or restaurants for "colored" passengers. Sponsored by the Congress of Racial Equality (CORE), 13 Freedom Riders left Washington, D.C., on May 4. Ten days later they met Ku Klux Klan–led resistance in Alabama. The vicious attacks in the Alabama cities of Birmingham and Anniston led CORE to abandon the bus ride and complete the journey from Birmingham to New Orleans by plane.

In Nashville, peaceful sit-ins by university students had just won fair treatment for African Americans in the city's stores, restaurants, and theaters. At first the students had not been sure nonviolence would work. But it had. Their mentor, James Lawson, had trained them to turn the other cheek when they were slapped or called names for being in "whites only" places. When the sit-in veterans learned the CORE Freedom Ride had been derailed, they vowed to continue it. They had little support from the civil rights establishment and none from the U.S. government. They wrote farewell letters and wills, then made their way to Birmingham. Three days later, on May 20, they boarded a Greyhound bus to Montgomery.

At 10:23 a.m. on Saturday, May 20, the Freedom Riders stepped off a bus in Montgomery. They were male and female, black and white. All 20 were college students. Some were studying to be ministers. All were unarmed. They were trained to respond to hatred with love, to violence with forgiveness. As they walked toward the national reporters on the bus platform, the scene was eerily quiet. Suddenly, angry white men, women and children began pouring out of cars and burst from behind nearby buildings. They had weapons and meant to use them to resist this symbolic effort to end segregation. Montgomery public safety commissioner L.B. Sullivan and acting police chief Marvin Stanley had assured Alabama's governor and the FBI that they would protect the students. Alabama Governor John Patterson had made the same promise to President John F. Kennedy and Attorney General Robert Kennedy. But the police were nowhere to be found.

First the mob attacked reporters and smashed their cameras. Then they set upon the bus riders. John Lewis, the student leader, shouted, "Stand together. Don't run. Just stand together!" In a moment the rioters were upon them. Several of the male students jumped over a retaining wall and ran into the federal building next door. Lewis, William Barbee, and Jim Zwerg were trapped on the bus station platform and beaten unconscious. Zwerg, a white man, attracted the most violent attacks. The seven women Freedom Riders managed to find a black-owned taxi. But the frightened driver would only take the five who were black. When federal representative John Seigenthaler tried to rescue the two stranded white women, a rioter knocked him unconscious with a metal pipe.

The President and U.S. Attorney General were enraged by the attack on their representative John Seigenthaler and the failure of state and local officials to keep the peace. With longtime supporter Governor John Patterson refusing to accept his calls, President Kennedy reluctantly ordered 400 federal marshals to Montgomery.

On Monday, May 22, the Freedom Riders gathered at Richard Harris's South Jackson Street home to debate the future of the Freedom Rides. U.S. Attorney General Robert Kennedy asked for a cooling-off period, while more Montgomery civic groups spoke out against mob violence and police inaction. On Wednesday, May 24, the Freedom Rides resumed, heading for Jackson, Mississippi. Federal and state officials in Alabama and Mississippi had agreed the Riders would be arrested but protected from mob violence. As the first bus left Montgomery, reports came of more Freedom Riders on the way. On Monday, May 29, Attorney General Kennedy petitioned the Interstate Commerce Commission to "declare unequivocally by regulation that a Negro passenger is free to travel the length and breadth of this country in the same manner as any other passenger."

During the summer and fall, several hundred more Freedom Riders took up the cause, many spending time in Mississippi's jails. On November 1, 1961, sweeping new Interstate Commerce Commission regulations went into effect. The Freedom Riders had won an unqualified national victory. No longer did African-Americans have to sit separately or use separate waiting rooms and restaurants. Equally significant, the Kennedy administration had forcefully sided with the protesters. Washington had sent federal marshals to protect the Riders in Montgomery and had enforced existing laws and court decisions against racial discrimination. The Freedom Rides were a watershed event, "a psychological turning point in our whole struggle," in the words of the Reverend Dr. Martin Luther King, Jr. The students had become a powerful force for civil rights. They were trained, tested and ready for the voting rights struggles in Mississippi and Alabama.



(25) Rosa Louise McCauley was born on February 4, 1913, in Tuskegee, Alabama, to James and Leona McCauley. At age two, her family moved to Pine Level, Alabama, to live with her maternal grandparents. Her mother, a school teacher, taught Rosa at home until age eleven when she moved to Montgomery to live with her aunt. She enrolled in a private school, the Montgomery Industrial School for Girls, where she cleaned classrooms to pay her tuition. Later she attended Booker T. Washington High School, but was forced to leave to take care of her sick mother. In 1932, she married Raymond Parks, to whom she would remain married until his death in 1977. Though Raymond had very little formal education, he was self-taught and supported his wife's desire to return to school. She received her high school diploma in 1934.

Mrs. Parks worked as a seamstress at Montgomery Fair department store in 1955. On December 1 of that year, she boarded a city bus and sat on a row in the middle section where black customers were allowed to sit. The whites only section in the front of the bus filled up and a white man was left standing. The bus driver demanded that Mrs. Parks and three other patrons in the middle section give up their seats so the white man could sit. The other three people moved, but Mrs. Parks had been pushed around enough and refused to yield her seat. She was arrested when the bus driver contacted the police and filed charges against her. Four days later she was found guilty of disorderly conduct and the Montgomery Bus Boycott began.

Over a year later, the city was served with papers declaring segregation of bus service unconstitutional. The next day, Mrs. Parks boarded a bus and for the first time was allowed to sit in any unoccupied seat. Her ordeal, however, was not over. She had lost her seamstress job and was unable to find work. Her family was harassed and threatened. In 1957, she moved (along with her mother and husband) to Detroit, where her younger brother Sylvester lived.

In 1965, she joined the staff of U.S. Representative John Conyers of Michigan and worked there until her retirement in 1988. Mrs. Parks traveled the country extensively lecturing on civil rights. Through the Rosa and Raymond Parks Institute for Self-Development, a non-profit organization she co-founded with Elaine Steele in 1987, she worked with young people to help them achieve their full potential. She has received honorary degrees from nearly a dozen colleges and universities and has received countless honors and awards. On April 22, 1998, she attended the groundbreaking ceremonies for the Troy University Rosa Parks Library and Museum to be located on the spot where she was arrested. On December 1, 2000, she returned to Montgomery to participate in the grand opening of the Rosa Parks Library and Museum, dedicated in her honor. Mrs. Parks and her family were the first to tour the new library and museum.

Montgomery Bus Boycott

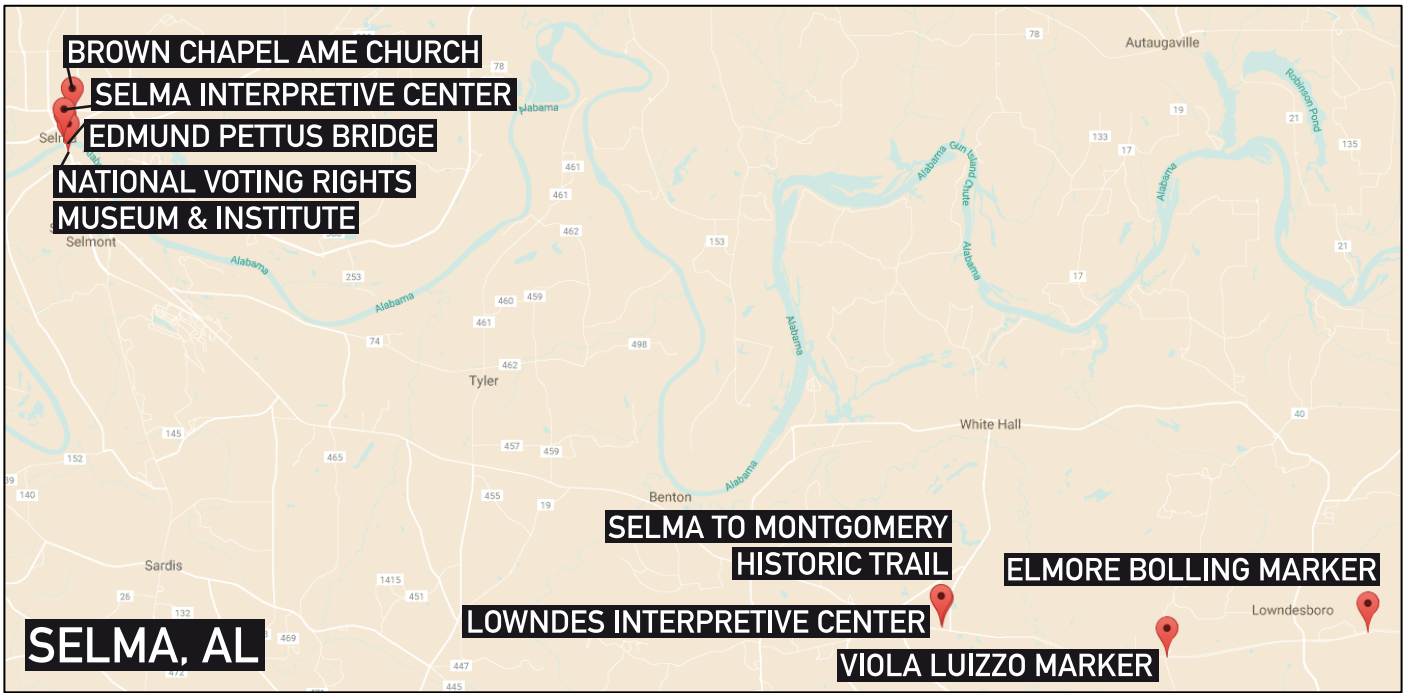
On Thursday, December 1, 1955, Rosa Parks was arrested for refusing to give up her seat to a white man on a public bus. In response, the Women's Political Council distributed fliers throughout the community urging African Americans to boycott the bus line on the day of Mrs. Parks's trial. The following Monday, Mrs. Parks was found guilty of disorderly conduct and fined. That afternoon, a meeting was held at Mt. Zion A.M.E. Zion Church and the Montgomery Improvement Association was formed. Dr. Martin Luther King, Jr. was selected as the new organization's president.

That evening, a meeting was held at the Holt Street Baptist Church. The attendees decided that continuing the bus boycott would be an effective way to protest the segregated bus service.

In terms of participation, the bus boycott was an immediate success. Virtually all of the African Americans who formerly patronized the bus service now walked, arranged carpools, or found other means of transportation. Despite the strong participation in the boycott and the financial hardship experienced by the bus company, the laws were not changed. The Montgomery Improvement Association filed suit in federal court on behalf of those discriminated against by the bus service. On June 2, 1956, a federal court ruled for the Montgomery Improvement Association and declared segregated bus service to be unconstitutional. The ruling was appealed to the United States Supreme Court which, on November 13, 1956, upheld the lower court's findings. The boycott ended on December 20, 1956—382 days after Mrs. Parks's conviction when the court order requiring integrated bus service was served to Montgomery officials.



SELMA, AL





Ground Zero in the Fight for Voting Rights

Selma captured the attention of the entire nation and became the center of a decisive shift in the American conscience. The nexus of the voting rights campaign of the 1960s, Selma was the starting point for three marches in support of African-Americans' right to vote. These marches were crucial to the eventual passage of the Voting Rights Act of 1965, signed into law by President Lyndon B. Johnson. The act prohibited racial discrimination in voting, protecting the right to vote for racial minorities in the U.S. and especially in the American South.

(26) The Edmund Pettus Bridge, now a National Historic Landmark, was the site of the brutal Bloody Sunday beatings of civil rights marchers (Selma to Montgomery) during the first march for voting rights. The televised attacks were seen all over the nation, prompting public support for the civil rights activists in Selma and for the voting rights campaign. After Bloody Sunday, protestors were granted the right to continue marching, and two more marches for voting rights followed.

The Fight for Voting Rights in Selma

In protest of laws that kept black citizens from participating in politics by limiting their right to vote, the Dallas County Voters League fought to register black voters in the 1950s and 1960s. They were met with resistance from state and local officials, as well as the Ku Klux Klan and the White Citizens' Council.

On Oct. 7, 1963, James Forman and the Student Nonviolent Coordinating Committee (SNCC) helped organize more than 300 black citizens from Dallas County to go to the voter registration office in Selma. Though they waited in line all day, only a few were allowed to fill out applications, all of which were denied by white officials. The FBI and lawyers with the United States Department of Justice were present during this event – known as "Freedom Day" – but Selma officials were not punished for denying black citizens their voter registrations.

SNCC Chairman (now Georgia Congressman) John Lewis led 50 black citizens to the courthouse on July 6, 1964, another voter registration day. All 50 were arrested by the county sheriff and denied voter applications. Three days later, Judge James Hare issued an injunction that made it illegal for two or more people to gather in sponsorship of civil rights or voting rights in Selma.

On Jan. 2, 1965, Dr. Martin Luther King Jr. spoke at Brown Chapel AME Church, leading local activists to redouble their efforts to fight for voting rights. Protests and voter registration drives began again in Selma. On Feb. 1, the arrest of Dr. King helped bring national attention to Selma. On the same day, protests and sit-ins in support of the Selma voting rights campaign persisted in cities around the country. On Feb. 4, President Lyndon B. Johnson publicly declared his support for the campaign. Dr. King, congressmen and members of the Southern Christian Leadership Conference met regularly in Selma at the home of Richie Jean Jackson to strategize in their efforts to help blacks exercise their right to vote. On Feb. 18, Jimmie Lee Jackson, a local activist, was beaten by police officers and shot by an Alabama state trooper, leading to his death eight days later. Jackson's murder motivated more local action, and the Selma to Montgomery marches were planned.



The First March – Bloody Sunday

The first of three protest marches took place on March 7, 1965, a day known as Bloody Sunday. Led by John Lewis and the Rev. Hosea Williams, as many as 600 civil rights protesters began marching from Selma to Montgomery along U.S. Highway 80. As marchers crossed the Edmund Pettus Bridge in Selma, they were met by state troopers and armed citizens. Troopers on horseback charged the marchers, attacking them with nightsticks and tear gas. The crowd also participated in the attack, leaving many marchers severely injured and some even beaten unconscious. Fifty marchers were injured and 17 were hospitalized. The brutal attack was televised across the nation, and public outrage at the violence helped the Selma voting rights campaign gain support.

Bloody Sunday also motivated Federal Judge Frank M. Johnson Jr. to overrule a law segregationists were using in their attempt to stop the Selma-to-Montgomery march. Johnson's action effectively granted protesters the right to march and gave the wider public a closer look at the events in Selma.

The Second March

A second march, deemed "Turnaround Tuesday," took place on March 9, 1965, with support from people across the country. Dr. King led 2,500 marchers to the Edmund Pettus Bridge and turned around without crossing into the unincorporated area of the county.

Three Unitarian Universalist ministers who had traveled to Selma to participate in the march were beaten by four Ku Klux Klan members that night. The Rev. James Reeb died from his injuries in the hospital on March 11, sparking more public outcry across America.

Because the second march could not have guaranteed safe passage out of the county, students from the Tuskegee Institute joined the effort and formed a separate march to the Alabama State Capitol in Montgomery.

On March 15, 1965, President Johnson, encouraged by the events in Selma, demanded that Congress pass voting rights legislation. The joint session of Congress was nationally televised live. President Johnson said Selma was "a turning point in man's unending search for freedom," and the Voting Rights Bill was formally introduced on March 17.

The Third March

On March 21, 1965, the third march began, with Dr. King and 8,000 marchers of all races leaving from Brown Chapel AME Church and heading to Montgomery. The marchers arrived in Montgomery County on March 24, and by March 25, 25,000 people marched to the steps of the Alabama State Capitol Building, where Dr. King delivered his famous speech, "How Long, Not Long."

By March 1966, over 11,000 blacks had successfully registered to vote in Selma, and five black citizens ran for office in Dallas County. Also in that year, the National Park Service designated the 54-mile path from Selma to Montgomery a National Historic Trail.

On Feb. 24, 2016, surviving march leaders U.S. Rep. John Lewis and the Rev. Frederick Reese accepted a Congressional Gold Medal on behalf of the Selma marchers.

(27) Located in the Historic District of Selma, Alabama at the foot of the famous Edmund Pettus Bridge, the scene of "Bloody Sunday," the National Voting Rights Museum & Institute is the cornerstone of the contemporary struggle for voting rights and human dignity.



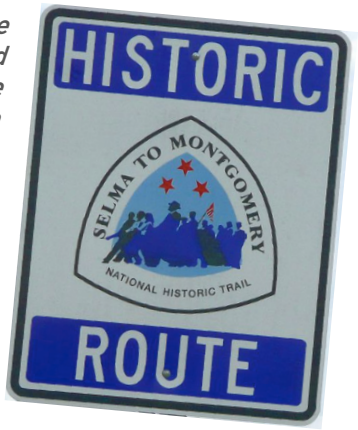
(28) Both the building and the members of Brown Chapel AME Church played pivotal roles in the Selma, Alabama, marches that helped lead to the passage of the 1965 Voting Rights Act. The starting point for the Selma-to-Montgomery marches, Brown Chapel also hosted the Southern Christian Leadership Conference (SCLC) for the first three months of 1965. Another nearby local church, First Baptist, acted as the headquarters for the organizers of the Selma Campaign - the Student Nonviolent Coordinating Committee (SNCC). Brown Chapel AME Church, with its imposing twin towers and Romanesque Revival styling, was built in 1908 by a black builder - of whom little is known - Mr. A.J. Farley. On Sunday morning (known as Bloody Sunday) March 7, 1965, despite a ban on protest marches by Governor George Wallace, about 600 black protestors gathered outside Brown Chapel to march from Selma to the state capital in Montgomery. Leading the march were the SCLC's Hosea Williams and SNCC's John Lewis. At the Edmund Pettus Bridge, six blocks from Brown Chapel, mounted troopers confronted the marchers and ordered them to disperse. The marchers stood their ground and the troopers advanced, billy clubs raised. Lewis fell, his skull fractured. Others fell, screaming, as white onlookers cheered. Then Sheriff Jim Clark's deputized posse charged the marchers, firing tear gas and swinging bullwhips and rubber tubing wrapped in barbed wire. That night, ABC interrupted its showing of the movie Judgement at Nuremberg to air footage of "Bloody Sunday." By morning, news of the event had spread to nearly every American household, and thousands of march supporters began to flock to Selma. On March 9, Martin Luther King, Jr., led a "symbolic" march to the bridge, and on March 21, after Governor Wallace's ban was overruled by Federal Judge Frank M. Johnson, Jr., King led the five-day march to the capital. Less than five months later President Johnson signed the Voting Rights Act.

(29) This National Park Service site is dedicated to those who peacefully marched from Selma to Montgomery to gain the right to vote. The center serves as a repository of information for the unfortunate and significant events that occurred in Lowndes County during the march. The museum houses exhibits on the death of seminarian Jonathan Daniels; the slaying of Viola Liuzzo, a white woman who assisted marchers by transporting them to Selma; and the establishment of "Tent City," which housed families dislodged by white landowners in Lowndes County.



(30) Viola Fauver Liuzzo (née Gregg; April 11, 1925 – March 25, 1965) was a Unitarian Universalist civil rights activist from Michigan. In March 1965 Liuzzo, then a housewife and mother of five with a history of local activism, heeded the call of Martin Luther King Jr and traveled from Detroit, Michigan, to Selma, Alabama in the wake of the Bloody Sunday attempt at marching across the Edmund Pettus Bridge. Liuzzo participated in the successful Selma to Montgomery marches and helped with coordination and logistics. Driving back from a trip shuttling fellow activists to the Montgomery airport, she was murdered by members of the Ku Klux Klan. She was 39 years old.
One of the four Klansmen in the car from which the shots were fired was Federal Bureau of Investigation (FBI) informant Gary Thomas Rowe. Rowe testified against the shooters and was given witness protection by the FBI. The FBI immediately began a smear campaign leaking to the press what were purported to be salacious details about Liuzzo. The FBI attempted to downplay the situation and discredit Liuzzo by spreading rumors that she was a member of the Communist Party, was a heroin addict, and had abandoned her children to have sexual relationships with African-Americans involved in the Civil Rights Movement. All of these rumors were entirely false, and were wholely fabricated by the FBI.

(31) Lowndesboro, AL - Enraged whites, jealous over the business success of a Negro are believed to be the lynchers of Elmore Bolling. Bolling, 39, was found riddled with shot gun and pistol shots 150 yards from his general merchandise store. It is believed that more than one person figured in the murder but Producers Commission Company Union Stock Yards white employee, resident of Braggs is the only person held. He was released on $2500 bond. Bolling's small trucking business frequently hauled cattle to the Montgomery stock yards. The man, working at the stock yards passed daily in front of the Negro's business. He inferred that Bolling "insulted" his wife in a telephone conversation. Bolling, married, father of seven children had an excellent reputation in this community. Those who "know" say Bolling has long been a "marked man" since he was rated by whites here as "too successful to be a Negro."



TUSKEGEE, AL



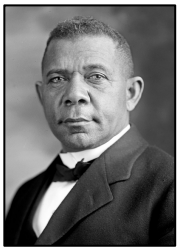


(32) The school was founded on July 4, 1881, as the Tuskegee Normal School for Colored Teachers. This was a result of an agreement made during the 1880 elections in Macon County between a former Confederate Colonel, W.F. Foster, who was running on the Democratic ticket, and a local Black Leader and Republican, Lewis Adams. W.F. Foster propositioned that if Adams could successfully persuade the Black constituents to vote for Foster, if elected, Foster would push the state of Alabama to establish a school for Black people in the county. At the time the majority of Macon County population was Black, thus Black constituents had political power. Adams succeeded and Foster followed through with the school. The school became a part of the expansion of higher education for blacks in the former Confederate states following the American Civil War, with many schools founded by the northern American Missionary Association. A teachers' school was the dream of Lewis Adams, a former slave, and George W. Campbell, a banker, merchant, and former slaveholder, who shared a commitment to the education of blacks. Despite lacking formal education, Adams could read, write, and speak several languages. He was an experienced tinsmith, harness-maker, and shoemaker and was a Prince Hall Freemason, an acknowledged leader of the African-American community in Macon County, Alabama.

Adams and Campbell had secured $2,000 from the State of Alabama for teachers' salaries but nothing for land, buildings, or equipment. Adams, Campbell (replacing Thomas Dryer, who died after his appointment), and M. B. Swanson formed Tuskegee's first board of commissioners. Campbell wrote to the Hampton Institute, a historically black college in Virginia, requesting the recommendation of a teacher for their new school. Samuel C. Armstrong, the Hampton principal and a former Union general, recommended 25-year-old Booker T. Washington, an alumnus and teacher at Hampton.

As the newly hired principal in Tuskegee, Booker Washington began classes for his new school in a rundown church and shanty. The following year (1882), he purchased a former plantation of 100 acres in size. In 1973 the Tuskegee Institute, now Tuskegee University, did an oral history interview with Annie Lou "Bama" Miller. In that interview she indicated that her grandmother sold the original 100 acres of land to Booker T. Washington. That oral history interview is located at the Tuskegee University archives. The earliest campus buildings were constructed on that property, usually by students as part of their work-study. By the start of the 20th century, the Tuskegee Institute occupied nearly 2,300 acres.

Based on his experience at the Hampton Institute, Washington intended to train students in skills, morals, and religious life, in addition to academic subjects. Washington urged the teachers he trained "to return to the plantation districts and show the people there how to put new energy and new ideas into farming as well as into the intellectual and moral and religious life of the people." Washington's second wife Olivia A. Davidson, was instrumental to the success and helped raise funds for the school.



Booker T. Washington's leadership
As a young free man after the Civil War, Washington sought a formal education. He worked his way through Hampton Normal and Agricultural Institute (now Hampton University) and attended college at Wayland Seminary in Washington, DC (now Virginia Union University). He returned to Hampton as a teacher.
Hired as principal of the new normal school (for the training of teachers) in Tuskegee, Alabama, Booker Washington opened his school on July 4, 1881, on the grounds of the Butler Chapel African Methodist Episcopal Zion Church. The following year, he bought the grounds of a former plantation, out of which he expanded the institute in the decades that followed.
The school expressed Washington's dedication to the pursuit of self-reliance. In addition to training teachers, he also taught the practical skills needed for his students to succeed at farming or other trades typical of the rural South, where most of them came from. He wanted his students to see labor as practical, but also as beautiful and dignified. As part of their work-study programs, students constructed most of the new buildings. Many students earned all or part of their expenses through the construction, agricultural, and domestic work associated with the campus, as they reared livestock and raised crops, as well as producing other goods.
The continuing expansion of black education took place against a background of increased violence against blacks in the South, after white Democrats regained power in state governments and imposed white supremacy in society. They instituted legal racial segregation and a variety of Jim Crow laws, after disfranchising most blacks by constitutional amendments and electoral rules from 1890 until 1964. Against this background, Washington's vision, as expressed in his "Atlanta compromise" speech, became controversial and was challenged by new leaders, such as W.E.B. Du Bois, who argued that blacks should have opportunities for study in classical academic programs, as well as vocational institutes. In the early twentieth century, Du Bois envisioned the rise of "the Talented Tenth" to lead African Americans.
Washington gradually attracted notable scholars to Tuskegee, including the botanist George Washington Carver, one of the university's most renowned professors.



(33) The Tuskegee Airmen (Airmen) sprang from an experiment conducted by the US Army Air Corps (Army Air Forces) to see if Negroes (primarily African-Americans) had the mental and physical capabilities to lead, fly military aircraft, and the courage to fight in war.
The Airmen were not limited to pilots, they included technicians, radio operators, supply personnel, medical personnel, parachute riggers, mechanics, bombardiers, navigators, meteorologists, control tower operators/dispatchers, cooks, and much more. Included also were the Caucasian military personnel who oversaw base operations, as well as native-Americans, Caribbean islanders, Latinos, and people of mixed racial heritage.
Who were the women? The women of the Tuskegee Experience worked side-by-side with their male counterparts as mechanics, gate guards, control tower operators, did aircraft body work, secretaries, and clerks. There were three permanent female parachute riggers whose responsibility was to train the hundreds of cadets that filed through the program on the appropriate way to pack and maintain parachutes. Gertrude Anderson served as Assistant to G.L. Washington at Kennedy Field, where Tuskegee's Civilian Pilot Training Program was held. She assumed responsibility for continued operation of the airfield when Washington was transferred to Tuskegee Army Air Field.

(34) The Tuskegee History Center was initially formed as a memorial for the victims and survivors of the Tuskegee Syphilis Study. It has since expanded into a vibrant museum, recognizing the three cultural groups that changed history in Macon County and continue to shape our nation today – Native Americans, European Americans and African-Americans.

(35) This church was the focal point for a multi-year grass-roots project that united and empowered African Americans, rural and urban, educated and uneducated, to fight for the right to vote. Butler Chapel AME Zion Church, an imposing brick building located on a hill west of downtown Tuskegee, is a prominent landmark in the historically black neighborhood known as Zion Hill. The building, the second church on this site, was constructed about 1877. Originally built in wood, the church was sided with brick in the 1940s. In a 1957 effort to minimize the number of black voters in Tuskegee, Alabama's municipal elections, the state legislature simply redrew the town's political districts, placing Tuskegee Institute and all but a small fraction of black residents outside city limits. To protest this action, Tuskegee's middle-class black community and Macon County's poor black citizens joined forces in a seven-year "Crusade for Citizenship." On June 25, 1957, 3,000 area black residents showed up at Butler Chapel for the first of many weekly mass meetings. Only 500 attendees could fit into the church's small sanctuary; the rest listened outside. Charles Gomillion, a professor at Tuskegee Institute and the driving force of the black Tuskegee Civic Association, urged the crowd to join a "Trade with Friends" boycott of local white merchants. "We are going to buy goods and services from those who help us, from those who make no effort to hinder us, from those who recognize us as first-class citizens," he promised. The boycott ended in early 1961 when city boundaries were returned to their original position, after the Supreme Court ruled that a legislature could not single out an isolated segment of a racial minority for discriminatory treatment

PARKLAND, FL / MIAMI, FL





(36) On February 14, 2018, a gunman opened fire with a semi-automatic rifle at Marjory Stoneman Douglas High School in Parkland, Florida, killing 17 people and injuring 17 others. Witnesses identified Nikolas Cruz, a 19-year-old former student at the school, as the assailant. Cruz fled the scene on foot by blending with other students. He was arrested without incident about an hour later in nearby Coral Springs.[5] He confessed to being the perpetrator, and he was charged with 17 counts of premeditated murder and 17 counts of attempted murder. Police and prosecutors have not offered a motive and are investigating "a pattern of disciplinary issues and unnerving behavior".

Cruz's killing spree is the deadliest high school shooting in United States history, surpassing the Columbine High School massacre that killed 15, including the perpetrators Eric Harris and Dylan Klebold, in Colorado on April 20, 1999. The shooting came at a period of heightened public support for gun control that followed mass shootings in Las Vegas, Nevada and Sutherland Springs, Texas, in October and November 2017.

In 2016 and 2017, the sheriff's office received a number of tips about Cruz's threats to carry out a school shooting. The FBI learned that a YouTube user with the username "nikolas cruz" posted a message in September 2017 about becoming a school shooter, but the agency could not identify the user. In January 2018, someone contacted the FBI tip line with a direct complaint that Cruz had made a death threat, but the complaint was not forwarded to the local FBI office.

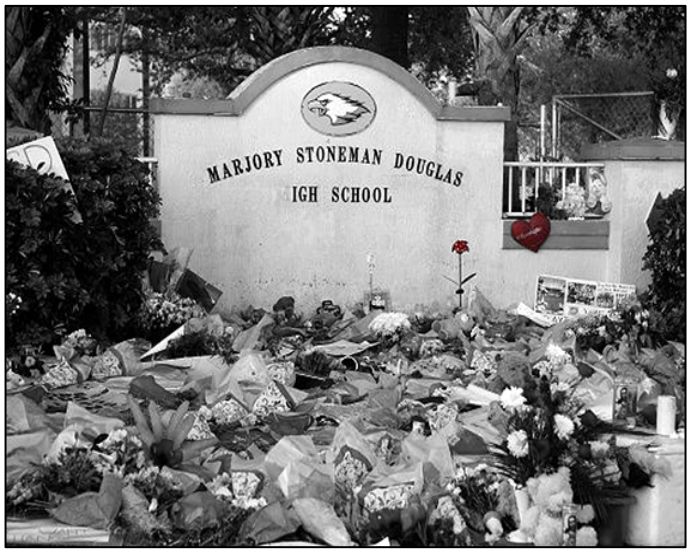
Following the massacre, the anger and frustration of Parkland student survivors intensified towards the perceived inaction of the Republican-dominated legislature on the wider issue of mass shootings and gun violence. The students founded Never Again MSD, an advocacy group that lobbies for legislative action on gun violence. On March 9, Governor Rick Scott signed a bill that raised the minimum age for buying rifles in Florida from 18 to 21. The legislation also established waiting periods and background checks for gun buyers. The law allowed for the arming of teachers who were properly trained and the hiring of School resource officers. Bump stocks would now be banned and some potentially violent or mentally unstable people would be prohibited from possessing guns.[8][9] The National Rifle Association (NRA) immediately filed a lawsuit that challenged the federal constitutionality of the age requirement clause.

After the shooting, the Broward County Sheriff's Office received widespread criticism for its handling of the police response, with much of the criticism being directed at Sheriff Scott Israel for not addressing loopholes that allowed Cruz to legally purchase a firearm despite his lengthy record of threatening behavior. Israel's deputies were also criticized for staying outside the school and not immediately confronting Cruz. Several police officers who responded to the scene later resigned, and new Governor Ron DeSantis suspended Israel in January 2019 largely as a result of his conduct in regard to the shooting and

replaced him with Gregory Tony. In a bipartisan vote, the Senate of Florida permanently removed Israel from the position of Broward Sheriff.

A commission appointed by then-Governor Scott to investigate the mass shooting condemned the police inaction in the wake of the attack and urged school districts across the state to adopt greater measures of security, including the possibility of allowing educators and staff members to carry their own firearms on school property in order to prevent further attacks.

In March 2019, shortly after the first anniversary of the shooting, two Parkland survivors committed suicide: a former student who graduated the year before, and a student who was enrolled in the school year. Officials renewed their efforts to provide mental health support to the school community and families and noted the long-term effects of such trauma.



The shooting took place during the afternoon of February 14, 2018, at Marjory Stoneman Douglas High School in Parkland, Florida, an affluent suburb about 30 miles (48 km) northwest of Fort Lauderdale. The shooter, former student Nikolas Cruz, was dropped off at the school by an Uber driver at 2:19 p.m., shortly before dismissal time. According to a police report, Cruz was carrying a rifle case and a backpack when he was spotted and recognized by a staff member who radioed a colleague that he was walking "purposefully" toward Building 12. The first staff member claimed that his training called for only reporting threats; his colleague hid in a closet.

Cruz entered Building 12, a three-story structure containing 30 classrooms typically occupied by about 900 students and 30 teachers. Armed with a legally purchased AR-15 style semi-automatic rifle and multiple magazines, he activated a fire alarm and began firing indiscriminately at students and teachers. The fire alarm caused confusion because there had been a fire drill earlier in the day.

At about 2:21 p.m. the same staff member heard gunfire and activated a code red lockdown. An armed school resource officer of the Broward County Sheriff's Office was on campus when the shooting broke out. Instead of entering Building 12 to confront the gunman and return fire, he remained outside between Building 12 and adjacent Building 7.

The shooting lasted six minutes. Cruz fired into four classrooms on the first floor, killing eleven people. He then went to the second floor, where he fired into two more classrooms but did not kill anyone. On the third floor, he shot and killed six people in the hallway. He also attempted but failed to shoot outside through the windows, which were hurricane-resistant. After he stopped shooting (possibly because his rifle jammed), Cruz dropped his rifle on the third floor of the building and left the scene by blending in with fleeing students. He walked to a mall where he purchased a soda. He then walked to a fast-food restaurant and lingered before leaving on foot at 3:01 p.m. At about 3:40 p.m., he was stopped by police in the Wyndham Lakes neighborhood of Coral Springs, 2 miles (3.2 km) from the school, and arrested without incident. He was taken to a hospital emergency room with "labored breathing". After 40 minutes, he was released back into police custody and booked into the Broward County Jail.

School surveillance camera video revealed Cruz as the perpetrator, and he was also recognized by eyewitnesses. While SWAT paramedics were inside the building, additional paramedics from the local Fire-Rescue department repeatedly requested to enter the building. These requests were denied by the Broward Sheriff's Office, even after the suspect was arrested.

An interactive timeline of the events, beginning with Cruz entering the school property, was compiled by the Sun-Sentinel and published on December 28, 2018. Entitled Unprepared and Overwhelmed, the report highlighted a myriad of shortcomings by school officials and first responders.

MARCH FOR OUR LIVES

Many student survivors criticized the response from politicians and asked them not to offer condolences but to take action to prevent more students from being killed in school shootings. These students have demanded stricter gun control measures. Survivor Emma González was noted for her speech that rebuked thoughts and prayers from politicians. She later helped lead a protest movement against gun violence in the United States. Broward County Schools Superintendent Rob Runcie said, "now is the time to have a real conversation about gun control legislation". Lori Alhadeff, whose daughter was killed in the shooting, implored Trump to do something to improve school safety.

In the aftermath of the shooting, some of the student survivors organized a group called Never Again MSD. The group was created on social media with the hashtag #NeverAgain, activism inspired in part by the ground broken by the #MeToo movement and the 2018 Women's March. The group demanded legislative action to prevent similar shootings, and has condemned lawmakers who received political contributions from the National Rifle Association. The group held a rally on February 17 in Fort Lauderdale that was attended by hundreds of supporters.

Since the shooting, several more rallies have been planned to take place with the focus on legislative action. The Women's March Network organized a 17-minute school walkout that took place on March 14. A series of demonstrations called "March for Our Lives" on March 24 included a march in Washington, D.C. On April 20, the anniversary of the Columbine High School massacre, all-day walkouts were planned for teacher groups by educators Diane Ravitch and David Berliner, as well as student groups.

On February 20, dozens of Stoneman Douglas High School students went to the state Capitol in Tallahassee and watched as the Florida House of Representatives rejected a bill that would have banned assault weapons. Students strongly criticized the vote. The bill's sponsor, Carlos Guillermo Smith, highlighted the legislature's failure to respond to the use of an assault weapon in the mass shooting at Stoneman Douglas High School, while passing a bill to declare that pornography is a public health risk.



(37) The story begins in 1896. This was the year the City of Miami was founded with approximately one-third of the signatures of the city charter being black men (which was no accident considering their predominant role in the early building of the city). Segregation became a day-to-day reality throughout the South. It was this reality that systematically excluded all people of color from Dade County's most famous attraction, its miles of beaches.
By 1920, as the city grew, many of these beaches were developed into parks and public swimming facilities exclusively for the white population. D.A. Dorsey, an African American millionaire, purchased what is now known as Fisher Island so that blacks could have a beach of their own. But due to increasing property taxes, Mr. Dorsey was obligated to sell the property. As a result, the black community was left without a beach to enjoy.
There were unofficial exceptions, areas which by mutual understanding were exclusive to the African American population. One such place was a very special beach located on Virginia Key, known as "Bears Cut" which at that time could only be reached from Miami by boat. This property became an official "colored only" recreation site as a direct response to a bold protest, led by the late Judge Thomas. Under Thomas' leadership, black men defiantly entered the water with the intention of being arrested at exclusively white Baker's Haulover Beach in North Dade County. County authorities however, to avoid costly embarrassment, took no legal action against the protesters. Instead they acquiesced to the protesters' demands for an officially designated swimming area for African Americans. Although only accessible by boat from a downtown dock on the Miami River, "Virginia Beach, a Dade County Park for the exclusive use of Negroes," was opened on August 1, 1945.
Virginia Key Beach quickly became a cherished getaway, social gathering place, and even a sacred site for religious services. The beach included such amenities as large shaded picnic areas with barbecue pits, cottages, a boat ramp and the famous Mini-Train and Carousel rides. With its lush windswept palms and inviting beach, Virginia Key lured thousands to this tropical paradise. Though the beach remained segregated throughout the 1950's, it was not a factor for many new Caribbean, South American, and Cuban immigrants found Virginia Key Beach to be either the only beach that they too could visit, or the beach they preferred.
In 1982 the City of Miami closed Virginia Key Beach Park, citing the high cost of maintenance and operations. The park has remained closed ever since, except on a daily rental basis and as a training facility for law enforcement agencies and large entertainment events. In June 1999, a diverse group of citizens called the Virginia Key Beach Park Civil Rights Task Force was established in response to plans of private development on the beach park.
Later that year, the Miami City Commission established the Virginia Key Beach Park Trust to oversee the development of the historic park property. The Trust has been working diligently to provide the community an estate for family events, community meetings, corporate meetings, as well as a pristine beachfront for swimming and water activities. In August 2002, the park was placed on the National Register of Historic Places. Historic Virginia Key Beach Park re-opened to the public in February 2008 with many of the amenities of the past as well as some new venues as suggested by the community. The Historic Beach Park is open to the public today; ecosystem restoration projects, interpretive signage and the construction of an interpretive/cultural center remain to be completed.



(38) This historic Miami hotel is an iconic beauty steeped in legend that dates back to the start of the city as we know it today.
In 1910 the population of Miami included 5,471 people, but by 1920 it had skyrocketed to almost 30,000 as people flocked to the wonderfully warm climate. People said the city was "growing like Magic" which gave rise to its nickname, "The Magic City." The 30s brought a new wave of art and design, and in the booming post-war culture of the 1940s, the cultural climate of Biscayne Boulevard was primed and ready for The Vagabond. After World War II, the Greater Miami area came alive with servicemen and women who settled down and called the city home, as the neon lights and automobile boom enticed people from other cities to visit.
In 1953…
March - Ian Fleming publishes his first James Bond novel, Casino Royale, in the United Kingdom.
March - DNA, "the secret of life" is discovered by James Watson and Frances Crick who later publish several articles and lectures on the topic.
Summer - The universally beloved TV program I Love Lucy! reached an audience of 44 million households.
June 30 - The Corvette the all American sports car goes on sale.

July 1 - "Gentlemen Prefer Blondes" was released as a film adaptation of the 1949 stage musical about two glamorous showgirls starring Marilyn Monroe and Jane Russell.
July 18 - Elvis records his first two song demos for Sun Records, "My Happiness" and "That's When Your Heartaches Begin", for a cost of about $4.
August 5 - The drama film "From Here to Eternity" premiers, based on 1951 novel by James Jones about three soldiers, played by Burt Lancaster, Montgomery Clift and Frank Sinatra, in Hawaii during the months leading up to the attack on Pearl Harbor.
September 12 - John F. Kennedy married Jacqueline Lee Bouvier, a woman who would come to be known as a symbol of style, elegance and grace.
October 5 - The New York Yankees defeat the Brooklyn Dodgers to win their fifth World Series in a row, a world-record.
December - The first copy of Playboy was released featuring nude centerfold movie star Marilyn Monroe.
December 17 - The first color television sets go on sale in the U.S for about $1,175.
Vagabond Hotel was born! Designed by prominent architect Robert Swartburg, The Vagabond initially opened as a motel and restaurant/lounge in 1953. Anyone who was anyone knew the Vagabond. The hotel quickly gained a reputation as a fabled hangout for Frank Sinatra, Dean Martin, Sammy Davis, Jr. and the rest of the Rat Pack, who would frequently hobnob with showgirls and perform impromptu renditions on the lounge stage. The lights were brilliant and bright, and through it all The Vagabond maintained a legendary yet laid-back feel as a place for anyone to have a good time.

(39) Originally a lower-middle-class Southern and thriving Jewish neighborhood in the 1930s, "Little Havana" emerged in the 1960s as the concentration of Cubans in the area grew sharply. Today, "Little Havana" refers to the sprawling neighborhood lying immediately west of Downtown Miami, stretching west from the Miami River for several miles. This sobriquet was applied to the Shenandoah and Riverside neighborhoods in the 1960s, following the beginnings of a vast influx of Cuban refugees there. Little Havana is famous as the cultural and political capital of Cuban Americans, and the neighborhood is a center of the Cuban exile community.
In the 1960s, the number of Cubans fleeing the Castro regime led the area to become a hotbed of counter-revolutionary activity. Arriving residents expected their stay in Miami would be temporary, hoping Castro would be deposed. By 1970, the neighborhood was more than 85% Cuban; rather than return to Havana, where Castro remained in power, Cuban Americans began permanently settling in neighborhoods across Miami. Little Havana, however, remained the main landing point for new immigrants and a stronghold for Cuban-owned businesses.
As of 2011, Little Havana boasts the highest concentration of Hispanics (98%) in Miami. Within the Hispanic population, the Cuban population has experienced a substantial decrease from 84% in 1979 to 58% in 1989; however, groups of Hispanics from other places, especially Nicaragua, Honduras, and other Central American countries, has substantially increased since the late 1990s. Despite the increasing diversity, most neighborhood businesses are still Cuban-owned.



heat of oppression, will be trans-
of freedom and justice.

at my four little children will one day
they will not be judged by the color
content of their character. I have
dream that one day in Alabama,
with its governor having his lips
of interposition and nullification,
labama little black boys and black
hands with little white boys and
brothers.

I have a dream that one day
ed, every hill and mountain
ugh places will be made plain,
be made straight. And the
revealed, and all flesh shall see
pe. This is the faith that I
With this faith we will be
ntain of despair a stone of
ill be able to transform the
n into a beautiful symphony
ith we will be able to work
struggle together, to go to
freedom together, knowing

of God's children will be
"My country, 'tis of thee,
sing. Land where my
m's pride, from every
And if America is to
e true. So let freedom
of New Hampshire.
y mountains of New

ER KING, JR.)

h to vote.

tisfied, and we will not be satis-
wn like waters and righteousness

nat some of you have come here
tribulation. Some of you have
v jail cells. Some of you have
your quest for freedom left you
of persecution and staggered by
lity. You have been the veterans

the faith that unearned suffering
to Mississippi, go back to Ala-
Carolina, go back to Georgia, go
k to the slums and ghettos of our
that somehow this situation can
et us not wallow in the valley of

my friends, though, even though
today and tomorrow, I still have
n deeply rooted in the American
that one day this nation will
ning of its creed: "W
, that all men a
ne da

ring from the heightening Alleghenies
et freedom ring from the snowcapped
do. Let freedom ring from the curva-
alifornia.

hat. Let freedom ring from Stone Moun-
. Let freedom ring from Lookout Moun-
ssee. Let freedom ring from every hill and
Mississippi, from every mountain side. Let
g . . .

e allow freedom to ring—when we let it ring
y city and every hamlet, from every state and
every city, we will be able to speed up that day when all
of God's children, black men and white men, Jews and
Gentiles, Protestants and Catholics, will be able to join
hands and sing in the words of the old Negro spiritual,
"Free at last, Free at last, Great God a-mighty, We are
free at last."

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THANKS

To my loving wife for supporting my trip and having innitiated it and puting up me every day.

To my amazing girl Léa that I love so much.

To my friend Marie-Laurencia for her excellent taste in art,
you are my fabulous sponsor making this dream come true.

To MLK for inspiring me.



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