

Jacksonville State University

**A Brief Overview of
The Civil Rights Movement
In Birmingham and
The Recollections of Reverend George Quiggle**

**A Term Paper Submitted to
Dr. Harvey Jackson
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by

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To F.W.D. and J.M.D.

INTRODUCTION

On May 17, 1954, the United States Supreme Court handed down its decision in the case of *Brown v. Board of Education of Topeka, Kansas*. This was the catalyst for the great changes that were to occur across America in race relations. When Southern Whites were told that separate Black schools were no longer constitutional and the "separate but equal" doctrine could no longer be used, they reacted first with bitterness and later with violence. For Blacks, it was a hope that justice and fairness would finally be available to them in a land where all men were created equal.¹

Violence against Blacks and civil rights workers in Birmingham increased during the 1950's. The attacks Fred Shuttlesworth, Freedom Rider, Nat King Cole and Judge Aaron shocked people across the nation.² Bombings occurred over the Black residential areas of Birmingham. Words like "Bombingham"³ and "Dynamite Hill"⁴ began to appear in newspapers and conversations.

Then in 1963, Birmingham came to national attention. Demonstrations, Freedom Riders, dogs and fire hoses held the eyes of the world. One author suggests that limited

¹David J. Garrow, ed., Birmingham, Alabama, 1956 - 1963: The Black Struggle for Civil Rights (Brooklyn: Carlson Publishing Company Inc., 1989), Birmingham 1963: Confrontation Over Civil Rights, by Lee E. Bains, Jr., 159.

²Ibid., 167 - 168.

³Paul Hemphill, Leaving Birmingham: Notes of a Native Son (New York: Viking Publishers, 1993), 100.

⁴William A. Nunnolley, Bull Connor (Tuscaloosa: University of Alabama Press, 1991), 75.

communication between Blacks and Whites, which was the result of the segregated social system, aggravated the problems.⁵ Segregation was two-fold. One aspect was separation by color, the other, confinement in a culture of poverty. As late as 1960, there were no Black policemen, firemen or bus operators in Birmingham. There were no Black cashiers in Banks or White-owned supermarkets. Major department stores did not hire Black salespeople. Black secretaries could not work for white businessmen.⁶ Segregation was used to carry out the notion of keeping Black people in their God appointed places below White people.

Everyone who lived through this period has vivid memories of the events. Rev. George Quiggle, rector of St. Luke's Episcopal Church in Jacksonville, Alabama told his story for this paper. Quiggle is a native of Birmingham. He spent summers in the Black Belt during the 1950's working side by side with Black sharecroppers on a farm his uncle owned. During this time, he became familiar with the attitudes of Whites toward Blacks. While the Civil Rights movement was reaching its violent climax, he was a student at Birmingham Southern. Deeply aware of the injustices, he began to get involved in the Civil Rights movement at any and all levels he could. The historical background presented in this paper is brief. Rev. Quiggle's narrative is the

⁵David J. Garrow, ed., Birmingham, Alabama, 1956 - 1963: The Black Struggle for Civil Rights (Brooklyn: Carlson Publishing Company Inc., 1989), Birmingham 1963: Confrontation Over Civil Rights, by Lee E. Bains, Jr., 166.

⁶Ibid., 165 - 166.

focal point. Through his story, it is shown how events that are so big and far-reaching affected everyone so personally.

The Struggle Begins

Black Americans returning home from World War II expected a better life than what they had known before. Having fought for their country, they came home believing there would be better jobs, better opportunities and better attitudes toward them. Instead, they came home to the legacy of Jim Crow. Blacks were required by both state laws and local ordinances to sit in the back of buses, drink from separate water fountains, go to separate rest room facilities and attend separate schools. Blacks were prohibited from sitting at lunch counters and from trying on clothes in department stores.⁷

Blacks began seeking equality. The case of *Brown v. Board of Education of Topeka, Kansas* seemed to be an excellent start in moving toward equal status. But, in Alabama, the response toward the desegregation of schools was an attempt by arsonists to burn the home of Dr. John Nixon, the leader of the NAACP in Birmingham, one week after the US Supreme Court had made its decision. Shortly thereafter, Birmingham voters

⁷Hugh Davis Graham, The Civil Rights Era: Origins and Development of National Policy 1960 - 1972 (New York: Oxford University Press, 1990), 13.

expressed their opinions by overwhelmingly rejecting a referendum that would repeal a ban on integrated professional baseball and football in Birmingham.⁸ One year later, a law was passed that allowed local school boards to close schools faced with integration and stated that the state had no responsibility to provide public education whatsoever.⁹ It was clear that lawmakers in Alabama were going to ignore any and all possibilities of desegregation and Black equality.

Having seemingly exhausted legal avenues for true desegregation, non-violent protests began. The Montgomery Bus Boycotts of 1955 and 1956 are seen as the launching of the nation's civil rights movement.¹⁰ Buses were targeted not only by groups but by individuals across the state. In March of 1955, a fifteen year old girl was arrested in Birmingham for refusing to vacate her seat when ordered to do so by the bus driver.¹¹ On December 1, 1955, Rosa Parks, a seamstress who had been active in the NAACP for fifteen years, was arrested in Montgomery for refusing to give up her seat on a bus.¹² Through the actions of individuals, the Civil Rights Movement in Birmingham evolved.

A Trend of Violence

⁸William Warren Rogers and others, eds., Alabama: The History of a Deep South State (Tuscaloosa: University of Alabama Press, 1994), 547.

⁹Ibid., 547.

¹⁰Ibid., 554.

¹¹Ibid., 551.

¹²Ibid., 551 - 552.

In the years following *Brown v. Board of Education*, many acts of violence were committed against Blacks. Sometimes, the violence was directed at civil rights workers such as Rev. Fred Shuttlesworth and Freedom Riders. Other times, individuals were targeted on the basis of race alone. Two such instances involved the singer Nat King Cole and a handy man named Judge Aaron. Both were minding their own business. Neither were involved in any protest at the time they were attacked. They were attacked by members of the Ku Klux Klan simply for the fact that they were black.

Fred Shuttlesworth: His Work and Its Consequence

In the mid-1950's, the state of Alabama declared the NAACP a "foreign corporation" and made its activities illegal. This led Rev. Fred Shuttlesworth to organize former members of the NAACP into the Alabama Christian Movement for Human Rights. The ACMHR successfully led attempts to desegregate Birmingham buses and filed numerous court cases challenging the constitutionality of segregation ordinances.¹³

In 1957, Shuttlesworth and his wife went to the all White Phillips High School to enroll three Black students, one of whom was Shuttlesworth's daughter. Shuttlesworth had previously

¹³David J. Garrow, ed., Birmingham, Alabama, 1956 - 1963: The Black Struggle for Civil Rights (Brooklyn: Carlson Publishing Inc., 1989), Birmingham 1963: Confrontation Over Civil Rights, by Lee E. Bains, Jr., 167.

informed television stations, the police department and the Board of Education of his plans. There was a crowd waiting for them when they arrived at the school. several men knocked out the car windows and brutally attacked Shuttlesworth. Shuttlesworth was confined to bed as a result of his injuries.¹⁴ Another violent attack on his family occurred on Christmas Eve, 1962 when Shuttlesworth home was destroyed by a bomb.¹⁵

In 1962, Black and White students from Birmingham colleges began a selective buying campaign against white merchants in downtown Birmingham. They wanted to achieve desegregated lunch counters, rest rooms and drinking fountains, job opportunities for Blacks as clerk and sales personnel and general upgrading for Black employment. Shuttlesworth and other leaders in the ACMHR joined the students. Severe economic loss for the white merchants was the result. Business at some stores fell off as much as 40 per cent.¹⁶ In response, City Commissioners cut appropriations for food for needy families. This deepened the division between Blacks and Whites while uniting the Blacks in anger.¹⁷

The acts committed against Shuttlesworth did not deter him from his work in the Civil Rights movement. He worked closely with Martin Luther King, Jr., sponsored many workshops

¹⁴William A. Nunnelley, Bull Connor (Tuscaloosa: University of Alabama Press, 1991), 73 - 74.

¹⁵David J. Garrow, ed., Birmingham Alabama, 1956 -1963: The Black Struggle for Civil Rights (Brooklyn: Carlson Publishing Inc., 1989), Birmingham 1963: Confrontation Over Civil Rights, by Lee E. Bains, Jr., 157.

¹⁶Ibid., 167 - 169.

¹⁷William Warren Rogers and others, ed., Alabama: The History of a Deep South State (Tuscaloosa: University of Alabama Press, 1994), 556.

on non-violence¹⁸ and by 1971 had become the most litigious individual in the history of the US Supreme Court. He had appeared before the court with civil rights cases eleven times.¹⁹

Freedom Riders and Mother's Day, 1961

On Sunday May 14, 1961, a Greyhound bus carrying Freedom Riders stopped in Anniston. More than one hundred white men were waiting for them. They surrounded the vehicle but were prevented from boarding by a Highway Patrol investigator. During the stop, two of the bus's tires were slashed. When the bus left, around forty cars filled with white men followed. When the bus stopped because of the flat tires, the bus was set on fire. When officers arrived, the crowd was dispersed. The bus was destroyed and twelve people had to be treated for smoke inhalation.

A Trailways bus carrying Freedom Riders that had left from Atlanta the same day on a later schedule also stopped in Anniston. Another group of white men met the bus. Eight men boarded the bus and beat several of the Freedom Riders. The bus left for Birmingham with the attackers still on board.

At the bus station in Birmingham, more men awaited.²⁰ The Justice Department had informed the Birmingham City Commission of the estimated arrival time of the Freedom Riders.

¹⁸David J. Garrow, ed., Birmingham, Alabama, 1956 - 1963: The Black Struggle for Civil Rights (Brooklyn: Carlson Publishing Inc., 1989), Birmingham 1963: Confrontation over Civil Rights, by Lee E. Bains, Jr., 157.

¹⁹William A. Nunnally, Bull Connor (Tuscaloosa: University of Alabama Press, 1991), 73.

²⁰*Ibid.*, 94 - 97.

The City Police arrived fifteen minutes late. This was time enough for members of the Ku Klux Klan and others groups to severely beat the Freedom Riders, sending nine passengers to local hospitals. State investigations revealed that the late arrival of the police was prearranged by two Birmingham police officers and that Police Commissioner Bull Connor had known about these arrangements.²¹

Nat King Cole and Judge Aaron: Innocent Bystanders

The attack on Nat King Cole had been planned in advance four days earlier at an Anniston service station owned by Kenneth Adams, one of the attackers.²² Cole was giving a concert at Birmingham Municipal auditorium for a white audience in 1956. During the show, three white men rushed the stage and attacked him.²³ All of the attackers were from Anniston and were arrested immediately by Birmingham police. After the attack, Cole went back on stage and was applauded for ten minutes. However, he decided to discontinue the concert. After the white audience was cleared, Cole performed without incident for a black audience. Prior to the concert, the White Citizens Council, supported by Birmingham commissioner Bull

²¹David J. Garrow, ed., Birmingham, Alabama, 1956 - 1963: The Black Struggle for Civil Rights (Brooklyn: Carlson Publishing Inc., 1984), Birmingham 1963: Confrontation Over Civil Rights, by Lee E. Bains, Jr., 168 - 169.

²²William A. Nunnellely, Bull Connor (Tuscaloosa: University of Alabama Press, 1991), 52.

²³David J. Garrow, ed., Birmingham, Alabama, 1956 - 1963: The Black Struggle for Civil Rights (Brooklyn: Carlson Publishing Inc., 1989), Birmingham 1963: Confrontation over Civil Rights, by Lee E. Bains, Jr., 167.

Connor, had staged a demonstration against "jungle music". This had added to the atmosphere of turmoil.²⁴

On September 2, 1957, a black handy man named Judge Aaron was abducted from a street corner in Tarrant. The four white men had kidnapped him to send a message to Rev. Fred Shuttlesworth whom Aaron didn't even know. Shuttlesworth and eight other black families had been petitioning the Birmingham Board of Education for permission to send their children to white schools. Aaron was stabbed and emasculated. Turpentine was then poured into his wound. This action cauterized the wound and kept Aaron from bleeding to death. His attackers warned him to tell Shuttlesworth that if he did not stop his attempts to integrate, he would suffer the same torture. Aaron was picked at random because of his race. He had not been involved in any civil rights activities.²⁵

Birmingham 1963

As Blacks continued non-violent protesting in Birmingham, Whites continued to favor segregation. In December, 1962, Fred Shuttlesworth met with the Board of Directors of Martin Luther King Jr.'s Southern Christian Leadership Committee. What resulted was the plans for "Project C" (for confrontation). The strategy was to enter Birmingham during the first week of

²⁴William A. Nunnally, Bull Connor (Tuscaloosa: University of Alabama Press, 1991), 51 - 52.

²⁵Ibid., 73.

March, 1963 in order to adversely affect the local businesses Easter sales.

Phase one of Project C was directed at lunch counters in downtown stores. There were sit-ins and picketing to encourage shoppers to boycott the businesses. During the first day, twenty Blacks were arrested on charges of trespassing brought by the stores.

Phase two was a march on city hall on April 6, 1963. Over thirty demonstrators were arrested. The next day marked the first conflict between demonstrators and policemen. What was meant to be a prayer march turn violent when Bull Connor sent the policemen into the crowd with clubs and dogs.

On April 10, 1963, Judge W.A. Jenkins issued an injunction barring people from participating in or encouraging any kind of protest. Dr. Martin Luther King, Jr. was one of the first to violate this injunction. He went to jail on April 12, 1963. It was during this time that he wrote "Letter from Birmingham Jail". King spent eight days in jail and on April 24, went on trial for contempt of court. During this time, the demonstrations continued.

For the remainder of April, the attention of the leaders of the SCLC and ACMHR were focused on the most controversial phase of Project C - what came to be called "The Children's Crusade". By Thursday May 2, 6,000 children were organized and ready to march. They ranged in ages from six to eighteen.²⁶

²⁶David J. Garrow, ed., Birmingham, Alabama, 1956 - 1963: The Black Struggle for Civil Rights (Brooklyn: Carlson Publishing Inc., 1989), Birmingham 1963: Confrontation Over Civil Rights, by Lee E. Bains, Jr., 175 - 180.

The children assembled at the Sixteenth Street Baptist Church and began to march in groups ranging in numbers from ten to fifty toward Ingram Park. Policemen were there with school buses to transport the children to jails and juvenile courts.²⁷ The next day, children prepared to march again. What followed came to symbolize the civil rights movement. On that day, dogs and fire hoses were unleashed on children. The force of the water took the clothes off of two little girls. One police officer held a fifteen year old demonstrator by the shirt while allowing a police dog to bite the child in the stomach.

These confrontations continued every day until May 10. On that day it was decided that some agreement should be made.²⁸ This agreement provided for:

1. desegregation of lunch counters, rest rooms, fitting rooms, and drinking fountains in all downtown stores within ninety days;
2. placement of blacks in clerical and sales jobs in stores with sixty days
3. release of prisoners in jail on low bail; and
4. the establishment of permanent communications between white and black leaders.²⁹

The demonstrations ended but the violence did not. On Sunday, May 12, bombs exploded at the home of Rev. A.D. King,

²⁷Ibid., 180.

²⁸Paul Hemphill, Leaving Birmingham: Notes of a Native Son (New York: Viking Publishers, 1993), 146 - 151.

²⁹David J. Garrow, ed., Birmingham, Alabama, 1956 - 1963: The Black Struggle for Civil Rights, (Brooklyn: Carlson Publishing Inc., 1989), Birmingham 1963: Confrontation over Civil Rights, by Lee E. Bains, Jr., 182.

the younger brother of Dr. King and at the Gaston Motel, were national leaders in the civil rights movement were staying. At this point, President Kennedy sent federal troops to bases near Birmingham and took preliminary steps to federalize the Alabama National Guard. Dr. King returned to Birmingham from Atlanta to help calm Black citizens of Birmingham. There were no further confrontations and Birmingham began to implement its four point agreement.³⁰

The Recollections of Rev. George Quiggle

George Quiggle was born in Birmingham, Alabama on September 30, 1941 to Mary and George Quiggle, Sr. He attended the all-White public schools of Birmingham. Most of the contact he had with Black people in his younger years occurred on a farm outside Demopolis which was owned by his uncle. On this farm, he first noticed how Black people were treated differently from White People.

Later in his life, he was very active in church ministries. While at a conference with the Methodist church in 1961, he became part of an "experiment" on integration within the church. Through the church and his religion and philosophy classes at Birmingham Southern, he became active in any way he could with the civil rights movement. The key experience in all of this occurred in Central America in 1963. While on a mission

³⁰Ibid., 182 - 183.

trip in Bongo, he received word of all that had happened in Birmingham in his absence. It affected him profoundly. The text that follows is the narration of Father Quiggle of these events.

The Realization

"I worked on a farm in the Black Belt in the country outside Demopolis, Alabama. That is to say I visited my aunt and uncle on a three hundred acre farm from the time I was six years old to the time I was about fourteen. In those days, there were a lot of tenant farmers still on the farms around. It was labor that came cheap to say the least. They lived in substandard situations and they were paid substandard wages. I don't even remember what they were, but I remember thinking about it."

"But I must say my consciousness was not raised to the point of being, of hurting about that, it's just the way things were when I first experienced it. Indeed, my playmates for an entire summer, my workmates as I got a little older, behind the plow and on the tractors, in the hay trucks and in the barns were mostly Black people."

"I knew it was different than how it was in the city, because I had no social contact with Black people in the city at all except for the occasional maid my mother would hire. But I really didn't critically even about that. Maybe I was just too young, I don't know, but it wasn't something people talked critically about in those days."

"But those days, the 1950's, they were kind of idyllic days, easy days. Everything was segregated in Birmingham and nobody asked why or why not. Just didn't. I never heard the first discussion on it. Not anywhere. Not even at church, where one would think that type of - well anyway, this first encounter is what I was getting to."

"One hot, hot, hot day out in the field, we were combining oats and I sat on a open combiner pulled by a tractor. It was just kind of hell all day long, riding that thing and sacking those 80, 90 pound sacks of seed and picking them up off the ground for the truck to pick up later. You had a bond with the person you were working with. But I was just Junior to most of my Black friends and they knew what they were doing and I didn't. I had to learn. So in those learning days, we were out there all alone, all day."

"We'd take a break sitting under the shade of the tractor sitting in a wide open field eating sandwiches and drinking whatever was in our bottle. Then, smoking cigarettes that were made from the sacks that we brought our lunch in. That's when I learned to smoke. I was about nine, ten, eleven. And I smoked for twenty-five years after that, except when I stopped to play football for a couple of years."

"Well, anyway, I can't sort out the different summers but I do remember a summer when I was still obviously naive and we were just done in. We came back to the homebase in the truck, left the combine in the field to go back the next day. We

somehow, I don't know how, I don't remember, but I remember it was me that initiated it."

"I said, 'Enough's enough, let's stop the truck and we can just go on down to the lake. Let's just stop, let's go swimming.'

"One man said, 'Oh, no, no, no. Mister Gene wouldn't like that.' And I said 'Why in the world wouldn't he?' You know, we've done our day's work, we're hot! Let's go swimming! And I meant it. It just didn't occur to me that it wasn't okay."

"Well, I talked this one Black fellow into it. His name was Man. We just called him Man, he was so big for his age. He must have been eighteen, nineteen at the time and I was probably thirteen, I don't know, but finally I talked him into it and we just walked on down there and dove in. And while he was swimming, I went and got the little old row boat and rowed over there and threw the paddle at him and things like that and we had a good time. That was the first time I ever went in that pond. And it was nice having company - really ice having company. And so we swam and then we got out and went home."

"That night, my aunt ad uncle at the diner table let me know in no uncertain terms that I had violated a rule that everybody knows. I said, 'What rule that I don't know?'

"'You don't fraternize with the colored help.' I said, 'Meaning what?'"

"'You were seen by a lot of people going swimming today.'"

"Well, I went to take a bath, I was dirty and I was hot."

"'Well, one thing for you to do it but it's something else for both of ya'll to do it.'"

"I was just stunned. I didn't say a thing. And I never said anything to them again about such. But I never forgot it. Never, ever forgot it. But that's what they stood for. I can't remember if I went back another summer. And that was heaven to me, working on the farm. I thought I'd be a farmer no matter what, if not a baseball player. I played ball when I went there, too, for whatever team would let me play for them in the summer. And I rode horses a lot. I was just happy. That wasn't the only thing that happened to keep me from going back, but it was a significant thing and I became aware."

The Test of Integration

"In 1961, I was a member of what's called the Conference Council on Youth, it's like our (Episcopal) diocese-wide youth department. I was Methodist then. We were real active, real progressive. I was involved enough to be elected to one of the offices in the conference wide thing. I went off to a conference at Camp Junaluska in North Carolina. And just out of the blue I walked into my dorm and a third of the people on every other bed were Black, Black men, young men. I can't tell you how my body just went into all kinds of funny feelings like - I don't know what it's like. Like approaching an accident when you didn't see it until you were right on it and your whole body - all the adrenaline just runs to the surface. And all I can remember is that I must have been a great actor because I just played like it was normal."

"What happened from then on was that I made a remarkably fast adjustment and without a shadow of a doubt knew that I was in the right place and that we were doing what needed doing. We were an experiment and we didn't know it. The experiment was to see if we could integrate the church. It needed to be said that our presence was a presence that represented an all-inclusive Christ and that worked. We became fast friends, all together, most everybody. We'd see each other for years after that at conferences. We came from different parts of the South, all of which were segregated communities. So, that was a turn around experience early on after I finished high school."

Father Quiggle's Activities Within the Movement

"The demonstrations were on and I crossed the very streets that happened on going to school one day to Birmingham Southern. I didn't realize it at the time. But when I was going through Birmingham on my way to campus, I'd look up to the tops of the building in downtown Birmingham and there'd be soldiers with their guns. So this is imprinted on my mind."

"Dale (his wife) and I were going home, I was the Youth Director at one of the local churches in Birmingham and we were on our way home one Sunday night about 9:00. We were crossing Center Street and Eighth Avenue North which was about a block and a half away from four or five prominent civil rights leaders. I didn't know them personally. Anyway, right at that

intersection, a bomb went off. And like a damned fool I just stopped dead in my tracks in my little Volkswagon and we saw all these Black folks start coming out of nowhere and going up the street in droves. I turned the car to go right up in between the. I wanted to be there."

"It was a Black minister's house (Fred Shuttlesworth) that blew up. Well, that was an incredible thing and as soon as I realized what I had done, I thought the better part of wisdom was probably to get the Hell out of Dodge and get over to the school and close the door and listen to the radio. And we did. We just kind of eased on through and nothing ever happened."

"There were about three or four of us who decided that we needed to figure out what the application (of what was being taught in philosophy and religion courses) was. There were things going on in this inner city of Birmingham. We quietly got down there on the fringes of it and tried to infiltrate as White folks and we succeeded in doing that. I can't tell you that we were a part of any elite strategy group, we weren't, but we did find our ways into the back doors of the Gaston Motel, which was a main meeting place for civil rights leaders and other Black institutions that held secret meetings to consider strategy and to get a fuller picture of what was going on. We didn't play much of a role but we did sit there and we felt it. We listened to it. That was extremely exciting to be in the middle of that. It was still on the edge though. I can't say that I ever got myself in the middle of things where I was a critical actor, not at least in the civil rights activities themselves."

"I think I became a critical actor in rather simple ways like being the Youth Director at a White suburban church. I was so naive that didn't know you just couldn't push whatever you wanted to push right into their face! We were talking about policies of the church. Are we inclusive, exclusive, why? How do we represent ourselves to the world? And there was a plaque in the vestibule of the church building that said in effect that Black folks aren't invited to come. The policy of the church, passed by the board."

"It became known to me that that plaque was missing. Before long I found out that the young people had removed it. I was secretly proud but I said, 'That may not be the way to do that. It may be, but it may not be the way. You may want to put it back and then publicly challenge your elders to take it down.' Well, it got put back. Before they organized a challenge somebody took it and it never returned. The Methodist church was ahead of everybody head and shoulders in the White world presenting the challenges to be critical, to be smart, to be compassionate Christians and I'll forever be thankful for that and in fact, it just kind of set me up for what my destiny was. It never occurred to me that I could do anything but pursue that agenda."

Birmingham, Alabama Explodes

"The year Birmingham really jumped up and made lots of noise, I wasn't even in the country. I was in Central America.

The church Youth Department sent me to Panama to work in the interior with people who didn't have money with a missionary there who was from Alabama to live with his family and I was exposed to dirt poverty - Third World poverty. People lived on the ground in straw huts. That was it. I was exposed to a church that was trying to be faithful in being where the people were and responding to their mundane needs and their needs for justice. It reflected them critically on their political situation. Those were rough."

"I was in Bongo, way up on a volcanic mountain. We had gotten up by walking and riding donkeys. It was the only way you could get there. We stayed there two or three weeks. It was just incredible. We got close to the people. We worked side by side with the people who lived there."

"A person came in on a horse one day and had a bunch of newspapers - three or four weeks of them. He'd brought them in from Panama City, 300, 400 miles away. On the front page on one of them in letters this big, 'Birmingham, Alabama Explodes'. So in Spanish, these people asked us, 'Aren't ya'll from Birmingham?' and we said, 'yes.'" 'Well, what do ya'll make of this?'"

"So we reflected on it awhile to say the least. When I got home, my young people from Trinity Church in Homewood met me at the airport - I don't know, it was a Thursday, Friday. And by Sunday night I was in the pulpit reporting on my trip because the church paid for it."

"Now I can remember saying how I was aware of what happened in my absence and how I had been working side by side with Black colleagues, who became friends, who could not understand how my larger family back home could be doing what it was doing and what I had to confess was, 'Nor can I.'"³¹

³¹George Quiggle, Interview by Virginia A. Teague, 25 October 1994.

APPENDIX 1**CHRONOLOGY OF EVENTS DURING THE TIME PERIOD DISCUSSED IN THE
PAPER**

1954 - Brown v. Board of Education of Topeka, Kansas

1955 - 1956 - Montgomery Bus Boycotts

1956 - Three White men attack Nat King Cole during a concert at Birmingham Municipal Auditorium.

1957 - Rev. Fred Shuttlesworth attacked by a mob while trying to enroll three Black children in an all-White public school.

1957 - Judge Aaron abducted from Birmingham street corner and sexually mutilated by a group of White men.

1960 - JFK receives 60 per cent of the Black vote.

May, 1961 - Freedom Riders attacked in Anniston and Birmingham.

1962 - Selective Buying Campaign begins in Birmingham.

October 1962 - James Meredith enrolls in the University of Mississippi. The Mississippi National Guard was federalized.

November 1962 - JFK issues an order eliminating segregation in federally funded housing.

December, 1962 - The home of Rev. Fred Shuttlesworth was bombed.

1963 - Southern Christian Leadership Conference decides to enter Birmingham.

April 1963 - Martin Luther King, Jr. begins demonstrations in Birmingham.

April 3, 1963 - Project C launched in Birmingham.

April 6, 1963 - Project C demonstrators march on Birmingham City Hall.

April 7, 1963 - Project C. demonstrators attacked with night sticks and dogs

April 10, 1963 - Judge W.A Jenkins issues injunction barring civil rights leaders from participating in or encouraging any form of protest.

April 12, 1963 - Martin Luther King, Jr. arrested for violating Jenkins' injunction.

May 2, 1963 - The Children's Crusade begins. Three hundred children between the ages of six and eighteen joined the protest.

June 1963 - Civil Rights Proposal - the government could file suits to desegregate schools. The Federal government could cut off funds to schools where discrimination was practiced.

June 6, 1963 - University of Alabama forced to integrate.

November 1963 - JFK was assassinated.

APPENDIX 2**CHRONOLOGY OF THE LIFE OF REV. GEORGE QUIGGLE**

September 30, 1941 - Born.

1959 - Graduated from Woodlawn High School, Birmingham.

1959 - Entered Auburn University.

1960 - Entered Birmingham Southern College.

1960 - 1961 - Youth Director at Woodlawn Methodist Church in Birmingham.

1961 - Married Dale Callahan.

1961 - 1964 - Youth Director at Trinity United Methodist Church in Homewood.

1964 - Son Wes Quiggle born.

1964 - Graduated from Birmingham Southern.

1964 - Entered Candler School of Theology at Emory University, Atlanta.

1968 - Son Marc Quiggle born.

1968 - Graduated from Candler School of Theology.

1968 - 1986 - Director of the Urban Mission Office in Birmingham.

1986 - Ordained Episcopal Priest by Bishop Stough at St. Luke's Episcopal Church, Jacksonville.

1986 - Present - Rector of St. Luke's

APPENDIX 3**LIST OF INTERVIEW QUESTIONS**

- 1. When did you first notice that Black people were treated differently than White people?**
- 2. When did you first get involved in working for civil rights?**
- 3. What would you say is the most significant experience you had during this period?**

APPENDIX 4**TABLE OF CONTENTS FOR TAPED INTERVIEW**

- I. Experiences on a farm in the Black Belt of Alabama**
- II. Experiences in public high schools of Birmingham**
- III. Experiences at church Youth Conference**
- IV. Experiences with the civil rights movement in Birmingham**
- V. Experiences at College**
- VI. Experiences while Youth Director at white suburban churches**
- VII. Experiences in Central America**

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Gift and Release Agreement

We George Quiggle and Virginia Teague
Interviewee (print) Interviewer (print)

do hereby give and grant to Dr. Suzanne Marshall, Assistant Professor of History, Jacksonville State University, all literary and property rights, title, and interest which we may possess to the audio or video recording(s) and transcript(s) of the interview(s) conducted at

St. Luke's Episcopal Church

on the date(s) of October 25, 1994

for the oral history collection being compiled by Dr. Marshall.

George W. Quiggle
Interviewee's signature
Address 506 7th Ave NE
Jacksonville, AL 36265
Phone 205-435-2497

Date Dec. 4, 1994

Virginia A. Teague
Interviewer's signature
Address HC-68 Box 72
Mentone, AL ~~35985~~ 35984
Phone home - 706-862-2541
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Date Oct. 25, 1994

INTERVIEWEE BACKGROUND INFORMATION

Name: George Quiggle M/F Male
 Address: 506 7th Ave. NE, Jacksonville, AL 36265
 Phone number(s): (205) 435-2491 ; 435-9271
 Approximate age or date of birth: 53
 Mother's Name: Mary Curren Lynch Quiggle
 Father's Name: George W. Quiggle, Sr.
 Places lived and when: Birmingham, Auburn, AL
 Education: M. Div.
 Religion: Episcopalian
 Business, political and social memberships (past and present) _____
 Present occupation: Clergy (Rector)
 Former occupations: _____
 Special Skills: _____
 Major Accomplishments: _____
 National Events in which interviewee has participated: _____
 Local Events in which interviewee has participated: _____
 National born U.S. citizen? Yes No
 Naturalized Citizen: Yes/No Date: _____
 Country from which he/she emigrated: _____
 Documents, photographs, and artifacts which are in the possession of the interviewee: _____
 Individuals recommended by the interviewee who might be candidates for an oral history interview: _____
 Additional information: _____

Born; Sept. 30, 1941

Birmingham, AL

Education: Public schools of B'ham
(Grades 1-2 & Auburn)

Birmingham Southern College AB
Candler School of Theology M.Div.

Family:

Married Dale Callahan Dec. 16, 1961

Son Wes, July 1, 1964

Son Marc, Feb 8, 1968