



DIOCESE of ATLANTA

The Episcopal Church in Middle and North Georgia

Beloved Community: Commission for Dismantling Racism

Grace and peace to you all in the Name of our Lord Jesus Christ,

This leader's guide was prepared on behalf of the Beloved Community: Commission for Dismantling Racism in order to help lay and clergy leaders prepare studies of Charles W. Eagles' book *Outside Agitator: Jon Daniels and the Civil Rights Movement in Alabama* in the parishes of the Diocese of Atlanta. It contains an outline of each of the chapters to be structured into lessons as best fit the life of the parish holding the study. The information is not specific to a liturgical season, nor are specific liturgical elements recommended. It is our hope that this will enable parishes to comfortably and flexibly introduce this book study at any convenient time prior to the *Jonathan Daniels Pilgrimage* in August of this year.

This guide is best viewed as a PDF. Links to supplementary materials and background information are embedded in the text, and can be easily opened in your default browser from a PDF reader. If you see fit to distribute this guide, it is recommended that you distribute it first in its PDF form. The information outlined in the guide focuses on the narrative movements surrounding Daniels' life, work and death. It relies heavily on hyperlinks to frame the historical moment and provide relevant biographical information. At the end of the guide there is a limited list of additional reading should leaders wish to go further in preparing the book study.

Members of commission will be happy to make themselves available to any groups and parishes that wish to dive deeply into this book in preparation for the 50th Anniversary of Jon Daniels' martyrdom. If you wish to have a member of the commission speak to or give a presentation at your parish prior to the August pilgrimage please contact me at rev.wlcurtis@gmail.com or Dr. Catherine Meeks at kayma53@att.net. All questions regarding the book study in general can be directed there as well.

It is recommended that all books be ordered through the University of Alabama press directly. A link to their product page can be found [here](#). We have arranged for a discount with UA press, and by entering the promo code AGITATOR the price of the book is reduced to \$20.

It is our hope that this study, and the conversations surrounding it, will enrich the life of your parish as we continue to work together to dismantle racism in the Diocese of Atlanta.

In Christ,

The Rev. Lee Curtis
Rector, Church of the Incarnation
Member, Beloved Community: Commission for Dismantling Racism.

Outside Agitator: Jon Daniels and the Civil Rights Movement

All quotations and page numbers in this guide refer to:

Eagles, Charles W. Outside Agitator: Jon Daniels and the Civil Rights Movement in Alabama (University of Alabama Press: Tuscaloosa, 2000.)

Chapter 1 *From Keene to Cambridge*

Family History.

- Jonathan Daniels was the son of Phil and Connie Daniels.
 - Phil was the official city physician in Keene NH.
 - Jon was born on March 20th 1939.
 - Phil served as an Army Doctor during WWII and was wounded in 1944.
- Phil was a huge influence on his son.
 - He passed on his seriousness of purpose and his value of “service above self.”
- His mother valued “classically Episcopalian” virtues.
- Jon had a rebellious streak.
 - He failed a class. Smoked cigarettes, often drove too fast and injured himself sneaking out of the house.
 - He was also a fan of music and drama, and was intensely philosophical.
- Though his family was Congregationalist, Jon joined the local Episcopal Church in his senior year of High School.

The Virginia Military Institute.

- Going to College at VMI was not a choice that anyone expected, even when he was rejected from Harvard and Yale.
 - The ritual of military life appealed to him.
- Exposure to Southern culture was striking.
 - VMI has rich ties to the Confederate Army.
 - Robert E. Lee’s tomb is on campus.
 - Stonewall Jackson was a professor, and students were required to salute his statue.
- The “Rat System” was a routine of heavy hazing for first year students. Daniels described it as hellish, and most didn’t think he’d make it through.
 - Attrition rates were as high as ¼ of the class in the first 10 days.
- In his second year he became known as a “Rat Daddy” who looked out for underclassmen.
- He formed deep connections with other liberal arts students and faculty.
- In his later years at VMI he began to doubt his calling to the Priesthood, and a malaise fell over his faith.
 - He wrote his senior thesis about the French Existentialist Albert Camus, and was deeply influenced by the notion of Existential action.
 - He took a double major in English and Medicine his Senior Year in because of doubts around his vocation.
- He was selected to give a speech at his commencement.

Harvard.

- Daniels was accepted for graduate work in Literature at Harvard.
 - He was not impressed with the careerism of the students and faculty.

- His sister fell ill and Harvard suggested that he did not return to his Graduate studies.
- A friend encouraged him to read C.S. Lewis, and he began attending the Church of the Advent in Boston.
 - He had a conversion experience at the Church of the Advent during an Easter Service.
- He returned home to help support his family and was made a postulant in the Diocese of New Hampshire on April 3rd, 1963.

The Episcopal Theological School.

- Daniels began his studies at ETS (Now [EDS](#)) in the fall of 1963.
- He was invigorated in his studies, even if he found himself in the awkward position of being a High Churchman at a notoriously Low Church seminary.
- He was placed at an Inner City Parish in Providence Rhode Island.
 - This served as a primer to the intricacies of race relations, and he became convinced that he could “serve my (sic...) Lord with a glad heart in a slum.” (p.24)
- He often over extended himself in his pastoral work, and in the classroom he was considered too doctrinaire.
- He was originally unconvinced by students leaving to join the Civil Rights movement. After hearing the Magnificat at evening prayer in 1965 he knew “I must go to Selma.” (p.27)

Chapter 2 Selma.

- Dr. King issued a call to white clergy to join the march from Montgomery to Selma in March 1965.
- Only 19.3 percent of blacks were registered to vote in Alabama, and only 6.7 percent in Mississippi.
 - This resulted in areas, like Dallas and Lowndes County AL which had a black majority, but zero black representation.
- The [Student Nonviolent Coordinating Committee \(SNCC\)](#) began voting registration action in Selma in 1963.
- On Sunday March 7th 1965 600 marchers began the walk to Montgomery. They were violently turned back at the Pettus Bridge in what became known as [“Bloody Sunday.”](#)

From Cambridge to Selma

- The televised events of Bloody Sunday galvanized white response. Daniels and several Seminarians from ETS left by bus for Selma.
 - They stayed overnight at SCLC offices in Atlanta on Auburn Avenue.
- The Bus driver wouldn’t take them all the way to Selma. They were dropped on the outskirts of town.
- The march tried to resume, but police cordoned off Brown Chapel AME with what became known as the “Berlin Rope.”
- Daniel’s attempted to integrate St. Paul’s Episcopal Church in Selma. Was met with resistance by the Rector and Ushers. (p.37)
- Worried about missing too much school the Seminarians headed back to Cambridge.

- Daniel's had a "Road to Damascus" experience that resolved him to return to Selma.
- He obtained the support of [ESCRU](#) and ETS to return to Selma with Judy Upham. The trip down was eventful. They encountered the full expression of southern racism.
- The final march to Montgomery ballooned to 20,000 people. After the march the vast majority of white supporters and clergy returned to their homes. Daniels stayed behind to support SNCC. He returned to ETS for final exams, and then left again for Selma.

St. Paul's Episcopal Church

- Working on integrating St. Paul's Selma seemed the logical step for Daniels.
 - "About as conservative...even reactionary a Congregation of any size as we have in the Diocese." (p. 45)
 - The Vestry created a policy of seating visiting blacks in the transepts and having the Rector speak with them directly and urge them not to return.
 - The Rector insisted that Christians of any race be allowed to attend. The Vestry "instructed" him to take a vacation in Florida.
 - Upon his return the vestry allowed Christians of every race to attend in accordance with Church canons.
- On March 28th a group of black Christians was allowed into Morning Prayer services at 11am.
- During Holy week 1965 tensions rose at St. Paul's. The Bishop of Alabama met with the Vestry and informed them that if attendance was permitted at morning prayer it must be permitted at communion.
 - An integrated group was allowed to sit in the rear of the Church for the Principal service of Easter. They received communion last.
- The Bishop of Alabama supported separate seating in the services. The Church gave up the common cup at communion in favor of intinction.
- ESCRU issued statements against St. Paul's that appeared in national publications.
- Tensions at St. Paul's came to a head. Rumors started to circulate. The Rector dropped his sermon one Sunday in favor of directly addressing those rumors.

Chapter 3 *The Black Belt: Reality is a Kaleidoscope.*

- The situation in the South was far more complex than Daniels had imagined.
 - His bewilderment turned to anger.
 - He was tempted to fight violently.
- He moved from Selma to Wilcox County. A predominately rural area. They demonstrated at the County Courthouse. Tear Gas was used to disperse marchers.
 - Daniels tossed a tear gas canister back at police and was taken into "protective custody."
 - His thoughts on violence changed after the Camden rallies. Southern whites were just as beloved by God.

Return to Selma, Community work, and Nonviolence.

- He shifted back to Dallas County and Selma.
 - At this point he was fully dedicated to nonviolence.
- He was deeply moved by the leadership of local black organizers.

- He made inroads with the Roman Catholic community in Selma, who had been operating a mission since 1937.
 - Father Ouellet, the priest at the mission, was barred by the Archbishop from participating in protests. The Archbishop eventually removed him from Alabama.
 - Father Ouellet was a huge source of support and counsel to Daniels.
- Daniels endeared himself to a number of prominent whites in Selma, but still had to face hatred and epithets.
- He participated in a boycott of white owned businesses in Selma.
- Daniel's worked just as much in the Selma housing projects as he did with the Civil rights movement.
 - He was housed by a number of black families. Most notably were the Wests.
 - He was pastor to the community. And friend to the family.
- He managed to keep up with his course work while in Selma. Friends forwarded books and Professors mailed tests.
- While back home in New Hampshire he felt the need to mark the complexity and humanity of the situation, even to the point of defending southern whites.
- In Late July he returned to Selma. He was now the experienced ESCRU worker.
 - A young man from California joined him, and Daniels showed him the ropes.
 - He worked hard on helping poor blacks get access to available social services.
 - Everything from hospital access to welfare to VD treatment.
- Daniels owned up to his more radical ideas.
 - "Daniels tried to explain that Marxism and Christianity were not mutually exclusive and that Marxism could supplement the teachings of Christ. Unconvinced as well as alarmed, Henderson asked if Daniels and others like him would soon be priests in the Episcopal church, and Daniels assured him that they would." (p.86)

Chapter 4 "Bloody" Lowndes.

Antebellum Lowndes.

- [Lowndes County](#) was known for its violence.
 - "a black man who lived to be twenty-one in Lowndes County was a 'good nigger.' Any adult black man had learned to accept that he was inferior to whites." (p.89)
 - Violence was an essential component of race relations in Lowndes.
- The County was settled by planters from Georgia, South Carolina and Tennessee.
 - It was in the heart of the "black belt" a name given for the rich soil, and the demographic makeup of the region. (Note: Georgia has an equivalent ["black belt."](#))
- The ratio of planters to slaves and tenant whites resulted in huge economic disparities.
- The County was relatively untouched by the Civil War.

Reconstruction.

- Cotton production dropped off dramatically after the War.
- Debt, declining production, and new labor norms changed the makeup of the county dramatically.
 - A wage system was never properly developed. Tenant farming ([sharecropping](#)) became the norm.

- 90% of farms in Lowndes were Tenant operated. With over 90% of those farms operated by black families.
 - In 1903 a federal investigation was launched, but no results came of it.
 - Black voters were disenfranchised in 1901.
 - Lynchings were an epidemic from the end of the War through the Depression.
- WWII, the Great Migration, and lack of Post-War Prosperity.*
- New Deal agricultural policies pushed down cotton production which had recovered to Antebellum levels.
 - Many blacks left for Northern cities and industrial jobs prior to and during WWII. Black belt populations declined by as much as 29%.
 - Much of the farm work was mechanized due to Federal Subsidies for chemicals and farm equipment.
 - Black Tenant farmers saw little benefit from federal programs, and continued to lose ground against mechanized farming.
 - Cotton was no longer the primary crop. Timber and Cattle took over.
 - The Sheriff's department in Lowndes was notorious for violence against blacks in the 1940s and 50s.
 - Except for Schoolteachers no black professionals lived or worked in the County.
 - Schools were maintained in dangerous conditions.
 - "the washrooms have the appearance and redolence of a Mexican railway station.") (p.113)
 - Even after the Civil Rights act of 1964 segregation was maintained.
 - Stores in the county would not carry Marlboro cigarettes and other popular products because those companies had donated to the NAACP.

The Civil Rights Movement in Lowndes.

- Organizers of the Selma march feared violence when passing through Lowndes.
 - Marchers feared Sniper fire.
- After the march [Viola Liuzzo](#), a white woman from Detroit and mother of 5, was killed driving to Montgomery to transport marchers.
 - Klansmen chased her down Highway 80. At speeds in excess of 100 miles an hour the Klansmen fired into the window and struck her twice in the head. The car flew off the road and the young black man accompanying her played dead until the Klansmen left.
 - The Klansmen were apprehended by the FBI. And a trial took place in the Hayneville courthouse. No one was convicted.

Chapter 5 *The Lowndes County Movement: a Genuine Social and Political Revolution. Lowndes 1965.*

- A group of local organizers and workers from Selma had been working since the beginning of the year.
 - On March 1st 37 blacks went to register to vote at the courthouse in [Hayneville](#). They were turned away. MLK went to the courthouse to confront the registrar, and he was turned away as well.
 - The in the Spring of 1965 the first two black voters were registered in Lowndes. The first in the 20th century.

- Local Activists in Lowndes founded the [Lowndes County Christian Movement for Human Rights](#). (LCCMHR)
- SNCC workers in Lowndes, including [Stokely Carmichael](#), believed that if Civil Rights could be achieved in Lowndes then the rest of the counties could be more easily organized. “a kind of SNCC domino theory.” (p. 128)
 - Traditional allies were hard to come by in Lowndes. Schoolteachers and clergy were more hesitant than usual to join with SNCC workers.
 - Their tactics focused on grassroots organization. They would personally visit farmer’s houses and students at school.
- Literacy tests proved to be an overwhelming challenge for blacks attempting to register to vote.

Daniels in Lowndes

- Daniels arrived in August of 1965.
 - Led by Stokely Carmichael SNCC workers in Lowndes were hesitant to work with white organizers.
 - After heated debate the organizers in Lowndes agreed to let Daniels work with them unofficially.
- While in Lowndes Daniels worked exclusively with Blacks.
 - There was no Episcopal presence in Lowndes. Making it difficult to connect with local whites.
- Daniels ferried workers to and from Selma.
 - Activists needed to be rotated in and out of Lowndes due to desperate conditions. They went to Selma to rest and recoup.
- He transitioned into working to register blacks in the county.
 - Because it was so rural there was very little to do in the way of helping blacks gain access to social services.
 - Outside of typical elections he worked to help blacks vote in elections for the local [Agricultural Stabilization and Conservation Service](#) committee which oversaw the distribution of Federal Farm subsidies.
 - He was present at mass meetings aimed at registering blacks, though he rarely spoke. When he did speak he often impressed local residents and church goers.
- Daniels also worked on integrating Lowndes county schools.
 - 11 years after Brown v. Board of Education Lowndes county schools had still not integrated. In 1965 the Department of Education threatened to withdraw federal funding.
- [The Voting Rights Act](#) brought tensions to a head.
 - Even though blacks were still struggling to register to vote, and only token students had been admitted to white schools Whites in Selma began to realize the revolutionary nature of the movement to the county’s way of life.
 - The prospect of black political power was truly terrifying to Lowndes whites.
 - SNCC workers were slandered as part of the international communist conspiracy.
 - Anyone thought to be impersonating a clergy person could be imprisoned. “Even to consider the possibility that God opposed racial segregation would mean that whites had to question their own faith and personal relationship with the Lord.” (p.143)
 - Klan activity increased greatly in the Summer of 65.

Chapter 6 *Demonstration and Death.*

National Events, Regional Implications.

- The Voting Rights Act was passed on August 6th 1965. The following Monday the attorney general announced that he was sending a Federal Examiner to Lowndes. A black majority was soon to be a reality.
- The [Watts Riots](#) occurred less than a week later. The riots spread through Chicago and Springfield, Mass.
 - Whites in Lowndes felt that violence against them was imminent.

Father Morrisroe and Fort Deposit.

- Daniels was in Birmingham at an SCLC convention at the time of the Riots and the arrival of Federal Registrars.
 - He met a Catholic priest at the convention in Birmingham, Father Richard Morrisroe.
 - Fr. Morrisroe was suspicious of the Episcopalian Daniels, but quickly became endeared to him and decided to come with him to Lowndes.
- The night before Daniels and Fr. Morrisroe arrived there was a mass meeting in Fort Deposit. 400 people attended.
 - The protest was focused on the mistreatment of blacks by white storeowners.
- The following night Fr. Morrisroe and Daniels decided to attend a second demonstration. They did not plan to participate, but they drove blacks that did.
 - The FBI warned protestors of armed white mobs gathering downtown.
 - Daniels and Fr. Morrisroe decided to march with the demonstrators in order to encourage their participation.
- The demonstrators were arrested outside of a grocery store in Ft. Deposit.
 - The jail at Ft. Deposit was unfit to hold all of the demonstrators, and they were transferred to Hayneville.
 - The Sheriff Department believed that Daniels and Fr. Morrisroe were lying about their status as clergy and their names. They were given no accommodation and were booked for a misdemeanor.
 - [Ruby Sales](#), and other women were booked in a cell downstairs. The men were placed in upstairs cells.
 - Conditions at the jail were deplorable.
 - Richard Morris, the head of ESCRU in Atlanta, wired Bail money to Lowndes for the release of Daniels and Fr. Morrisroe who both refused to leave unless bail was obtained for all.
 - A lawyer from Birmingham threatened to take the case to Federal court, fearing Federal attention in Ft. Deposit the town's attorney requested the demonstrators be released without bond.
- When the demonstrators were released without explanation they feared that they were being released into a trap.
 - They had no transportation prepared, and feared retaliation by whites in the community. When they were forced off the Jail's property they searched around to find a telephone.

- A black demonstrator had successfully bought cigarettes from the Cash store, located around the corner from the County Jail. Daniels, Fr. Morrisroe, Sales and Joyce Bailey followed suit to buy something to drink.
- Tom Coleman heard the news and had stayed in the Cash Store “for protection” after the first black man entered.
- Daniels’ death is described in detail on pages 179 & 180. It is suggested that this account be read, out loud and in full.
- Daniels’ family was informed of his death on August 20th.
- Memorial services and prayer vigils were held throughout the country.
 - Blacks in Lowndes held a formal memorial service for Daniels at First Baptist Hayneville. No such service was held at St. Paul’s Selma.
- Returning Daniel’s remains to New Hampshire proved difficult. Private planes had to be rented by ESCRU.
- At his funeral service in Keene a paper he wrote was read in lieu of a Eulogy. (p.183)
- After the committal a small group of whites and blacks stood around the grave, and, led by Stokely Charmichael, sang “We shall overcome.”

Chapter 7 *Preparing for Trial: Friends Meet in Hayneville*

Tom Coleman.

- Tom Coleman was well known and liked in the Lowndes county courthouse.
 - He was a native of Lowndes, and his family employed black house workers.
 - His father was the Superintendent of Lowndes county schools. Despite this he was never a good student.
 - After traveling to Montgomery he began working for the Highway Department.
 - He was known in the community as a hard drinking man. He frequently played dominoes in the Lowndes county courthouse.
 - He supervised chain gangs working on the Highways and frequently carried a pistol and shotgun while working. He was considered a “special deputy Sheriff.”
- In 1959 he was called to assist with an uncooperative prisoner. The prisoner approached Coleman with a broken bottle and a nightstick. Coleman shot and killed the prisoner, and was later acquitted on grounds of self-defense.
- He was staunchly opposed to the Civil rights movement and was a member of the [White Citizens Council](#).
- Coleman was known for his short temper and accosted one of the Federal Registrars while they were together in the Post Office.
- “In such a violent context, Coleman’s actions on August 20th 1965, must have seemed to him appropriate and not extraordinary.” (p.195)

In the Courthouse.

- After the shooting Coleman headed straight to the Courthouse and notified his family, a lawyer, and then was questioned by an investigator from the Alabama Department of Public Safety.
 - He did not sign a formal confession.
- He received the support of three lawyers from Montgomery.
- The FBI quickly turned its attention to the case.
 - The Attorney General considered this to be another Klan killing, similar to the shooting of Violet Liuzzo.

- Coleman was charged with first degree murder.
 - After spending 11 hours in the County Jail his bond was set at \$12,300 and was immediately posted by his brother-in-law.
- Whites in Lowndes spoke highly of Coleman.

The Movement continues.

- SNCC workers in Lowndes continued to register voters during the course of the pre-trial proceedings.
- Integration of the Schools proceeded with little incident with the four black students attending being largely ignored.
 - By the next school year, however, Lowndes Academy in Lowndesboro had been organized and most white students had left the Public School system.
- The cases surrounding Daniels' arrest continued their way through the courts.
- Lawsuits were filed in response regarding the lack of black jurors in Lowndes County juries.

The Federal Investigation and Pre-Trial Proceedings.

- Lowndes authorities identified Tom Coleman as a special deputy sheriff and claimed he was acting in an official capacity. Which made the incident a Federal concern.
- The Mobile office of the FBI was given priority in investigating whether there was a conspiracy to kill the Civil rights workers.
 - The FBI determined that there was no conspiracy and that Coleman had acted alone.
 - Their investigation also determined that neither Daniels nor Morrisroe was armed as Coleman had claimed.
- The initial criminal complaint was for First Degree Murder. The Grand jury only returned indictments for First Degree Manslaughter, for Daniels' death and Assault and Battery. The combined sentence for both those sentences was 11 years.
 - At the arraignment Coleman plead innocent.
 - The indictments shocked the [Alabama Attorney General Richmond Flowers](#) calling it "an abdication of grand jury responsibility." (p.203)
- Attorney General Flowers urged to push the trial date back and pushed for a second grand jury hearing in order to secure an indictment for First Degree Murder.
 - They also hoped for the case to be tried after a positive ruling regarding black representation on Juries.
- The judge and lawyers in the case were close friends.
 - Despite this tensions flared during the preliminary arguments.
- Prosecutors demanded the jury be delayed until Fr. Morrisroe was able to appear.
 - The prosecutor told ABC news that going forward under the current timeline was sure to result in an acquittal.
 - Their request was denied.

Chapter 8 *Trial in a Temple of Justice*

- Pretrial proceedings were tense between the Assistant Alabama Attorney General and the Judge presiding over the court.
 - Tom Coleman was named on the Jury list for his own trial.
 - One jury member openly admitted prejudice in the case and was dismissed.

- The State continued to argue that the case should not continue until Fr. Morrisroe could be present.
- The prosecutor moved for the case to be deemed nolle prosequi (not prosecuted) in order to obtain a murder charge from a later grand jury.
- The judge, citing the Attorney General's involvement, declined the motion.
- Jury selection was remarkably narrow in Lowndes County.
 - 211 whites in the county made up 66% of juries selected in a county of 2,750.
- After the Assistant Attorney General was dismissed the courtroom thawed considerably. It became a cordial local affair.
- Witnesses claimed that there was sufficient cause to believe that Daniels and Fr. Morrisroe were armed, and that they were engaged in interracial relationships.
 - The prosecutor left room enough in the witness' accounts to give credibility to the notion that they were armed and Civil Rights workers had cleared the bodies of any weapons prior to the Police' arrival.
 - Forensics verified that the weapon Coleman had was the one used to kill Daniels.
 - The Defense emphasized the fact that women and children were present in the store.
- As early as the second day of the trial no one thought Tom Coleman would be convicted. An NBC news reporter released a story saying so, and the Montgomery affiliate refused to send the information along.
 - Even southern papers called the proceedings a Kangaroo Court.
- Friends of Coleman testified that Daniels and Fr. Morrisroe were armed.
- Black Witnesses were laughed at and examined harshly.
 - Ruby Sales was the only witness that did not acquiesce to the Defense.
 - The defense was able to shake her and worked relentlessly to poke holes in her recollection.
- A written statement by Fr. Morrisroe was read and accepted by the court.
- In the prosecutors closing statements he conceded points that the Defense had never made.
- The Jurors only deliberated for one hour and three minutes.
 - Upon returning to the jury box, the last juror winked at Tom Coleman.
 - They found him Not Guilty.
- National Response was quick and condemning.
 - Senator Thomas McIntyre of New Hampshire reacted quite strongly. (p.244)
- The charges on which Daniel's was imprisoned were thrown out by a Federal court hours after the verdict.

Chapter 9 *The Making of a Martyr*

- The FBI continued to investigate the case, but discovered no new evidence.
- Now new indictment was given in the Assault Case against Coleman for shooting Fr. Morrisroe.
 - An integrated jury refused the request. "Even illiterate Negroes in Lowndes County are speed readers of handwriting on the wall. They know that the Klan is 'riding' in Alabama today." (p.252)
 - Alabama Attorney General Flowers asked for a nol-pros, the local judge dismissed the charge against Coleman.

- Conspiracy theories abounded about the lack of a Department of Justice case.
- The case brought by ESCRU and the ACLU challenging the exclusion of women and blacks moved through the courts.
 - The state law prohibiting women from serving on juries was overturned. Lowndes county could not discriminate based on Sex or Race.
- Even though blacks were now able to vote, whites out maneuvered them using misleading tactics. Representation remained poor.
- Federal cases continued to move through the courts and effect Lowndes County.
- [The Lowndes County Freedom Organization](#) was formed in April 2nd, 1966, John Hulett was elected president and the Party's symbol was a Black Panther. They quickly became known as the [Black Panther Party](#).
 - Violence was not endorsed, but nonviolence was dismissed as a tenant of the movement.
 - Approximately 1400 blacks boycotted the Democratic party primary, and nominated black candidates for multiple offices. None were elected.
 - Whites frequently sported shotguns in their trucks. Blacks began carrying shotguns in theirs. Whites gradually stopped.
 - By the 1970's Blacks had were largely in charge of Lowndes. Even with massive anti-poverty programs Lowndes remained one of the poorest counties in America.
- Johnathan Daniels was included as one of the 20th Century Martyrs at Canterbury Cathedral.
- He was named as a Martyr of the Church in 1991. The House of Delegates rose and sang "We Shall Overcome."

Additional Reading:

Lewis, Harold T. [Yet With a Steady Beat: The African American Struggle for Recognition in the Episcopal Church](#). (T&T Clark, 1996.)

Shattuck, Gardiner H. [Episcopalians and Race: Civil War to Civil Rights](#) (The University Press of Kentucky, 2003.)

Carson, Clayborne. [The Eyes on the Prize Civil Rights Reader: Documents, Speeches, and Firsthand Accounts from the Black Freedom Struggle](#) (Penguin Publishing; New York, 1991.)

Zinn, Howard. [SNCC: The New Abolitionists](#) (Haymarket Books, 2013.)

Lewis, John. Et Al. [Walking with the Wind: A Memoir of the Movement](#) (Mariner Books, 1999)

For Youth and Young Adults:

Lewis, John. Et Al. [March: Book One](#) (Top Shelf Productions, 2013)