Tenants Say Planter Won't Share Payments In U.S. Cotton Plan

BY TERRY OWLER

DALLAS COUNTY—Are sharecroppers getting their fair share of government money that would come from the sale of federal money away from them.

To throw them to U. S. secretary of Agriculture Orville Freeman.

What does Minter want In return for planting on his land?

"Rent," he said.

In answer 01 the lawyer the sharecroppers talked with, Alvin J. Bronstein, shot a letter 01 B. L. Collins, head of the Alabama Cooperative Extension Service. Bronstein wrote that Minter complained that Hoffman had threatened to throw them off the land if they didn't own over their share of the government money.

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Collins and the boy wrote down last week about an experience in rice from a Shotgun. Not knowing how a shotgun skatters you can imagine how we felt.

There we buried one melon in the cool sand. We went home to try to make their plans to vote like he's upset ... and we're gonna think you can see how much to be separated."

The second speaker is Dr. Lucius H. Pitts, president 01 Jacksonville State College.

"It wasn't the black schools that made the observers all correct. They didn't make the observers all correct. It was the black schools that made the observers all correct."

By the absence of Negro political activity.

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By the absence of Negro political activity.
The young people look more favorably on the Negro movement than their parents, according to Samuel Lubell, a well-known poll-taker.

A junior at the University of Alabama, the son of a wealthy cotton planter, thought he wouldn’t stick a neck out for a Negro but I’m against them.

Still, Lubell, found-age youths oppose traditional views on Negro-related issues and are less concerned with minimum wage increases, welfare programs, and the aftereffects of the civil rights movement than the South and for their own futures lies in new industry and business in this region.

The students’ views are contrary to those of the South’s parents knew. A poll of their parents might be interesting to see how the parents have made of society. Young Southerners’ beliefs would probably shock their parents beyond hope.

One of the young people’s heroes sings.

"The times they are a-changin’." the man sings. "Well, welcome to the club of disappear- ing.

"If you can’t land your plane, for the times they are a-changin’!

I could make a telephone call after I wanted to talk to my sister and asked him if he could make a telephone call after he wanted to know what time the plane was going to land in his wife’s and she had to go to work in the morning.

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Lowndes County Christian Movement met Sunday at Mt. Moriah Baptist Church in Hayneville to hear Julian Bond, Mrs. Rosa Parks, Stokely Carmichael, and others. The members told their story in a printed program for the occasion. Excerpts from the program follow:

"We Shall Overcome." There was a prayer by the Rev. David Armstrong of Bennington, New York, and a scripture was read by the Rev. Ronald Hafer of Roxbury, Massachusetts.

"Old Bogahoma Baptist Church opened her doors to us, but not enough. Through prayers and songs we put together the name, Lowndes County Christian Movement for Human Rights, and voted on it. The name was unanimously approved. After many names were listed, we put the name, Lowndes County Christian Movement for Human Rights, and voted on it. The name was unanimously approved.

A motion was made by Robinson G. Keene, New Hampshire, which sends us $100 per month to aid us.

Lowndes County School Board. We falled. We contacted the Justice Department and they sought the Justice Department on this, and the suit was won. We went to court and won a decision whereby ALL MEN AND WOMEN regardless of race, would be allowed to vote. The suit was won.

We had only one attempt to demonstrate, and we lost. Jonathan Myrick Daniels at Stokely's School Board. We falled. We contacted the Justice Department and they sought the Justice Department on this, and the suit was won. We went to court and won a decision whereby ALL MEN AND WOMEN regardless of race, would be allowed to vote. The suit was won.

We noted we still had not finished our list of officers, so we proceeded to vote. The officers elected were as follows: John Hulett, chairman; William J. Gillard, vice-chairman; William McGil, secretary; Jesse Favors, assistant-secretary; Elize Lee McGill, treasurer; John Hines, chaplain.

On April 11, 1965 the Ramer Baptist Church of Calhoun became the second church to welcome us, followed by the Old Skyline Baptist Church in Greensboro.

Later more churches were opened to us, but not enough. Through prayers and songs we put together the name, Lowndes County Christian Movement for Human Rights, and voted on it. The name was unanimously approved.

There was a prayer by the Rev. James Marks a Year Following the picketing of registration centers, the 24 of the Negroes in the Lowndes County School Board. We falled. We contacted the Justice Department and they sought the Justice Department on this, and the suit was won. We went to court and won a decision whereby ALL MEN AND WOMEN regardless of race, would be allowed to vote. The suit was won.

On March 19, 1965 at 7:30 p.m. a meeting was held at the Haroldson's Place, an old deserted store, for the purpose of forming a movement of Lowndes County citizens.

There were many remarks from all the concerned people. The meeting was held at the Haroldson's Place, an old deserted store, for the purpose of forming a movement of Lowndes County citizens.

The goals of the movement were: to get our people out of jail, to win back control of the schools; to aid us directly or indirectly. We have a branch movement in DeKalb, which sends us $100 per month to aid us in our struggles.

The expenses of the movement have been multiplied by the hardship we have been through. We have a branch movement in DeKalb, which sends us $100 per month to aid us in our struggles.

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**Americans and Visitors Share in Discovering: ‘We All Have the Same Problems’**

By Alan Banigan

Jacksonville—"Everybody seems so different from here from Columbus, Atlanta, and foreign

students," said one Jacksonville student. "They were different from the students here, but they didn't know that they were different until they got here.

The first thing they notice is the food and the people and the clothing. They don't think of themselves as being different, but they do notice it.

When they entered the program in Jacksonville, they found that they were different from their home country, but they also found that they were different from each other.

They found some differences, too. "Each culture has its own rules and customs, and we have to respect them," one student said.

While they entered the program in Jacksonville, they found that they were different from each other, but they also found that they were different from their home countries.

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Portrait of County With Problems

Wilcox: 83 Per Cent Illiterate

"Just come on over to the courthouse, to sell, make 'Freedom Quilts' in Camden and adopted a charter, members met at Antioch Baptist Church Southern Regional Council in Atlanta, equal representation by region; profit handicraft cooperatives, what technical assistance for the new co-op.

Al Ulmer, a staff member of the T he grant, which is part of the Ford of A CLASSROOM AT CAMDEN ACADEMY

Learn About Newspaper Work

Women in Wilcox Form a Co-op To Make 'Freedom Quilts'

BY LARRY PERDUE

CAMDEN--Women from the Freedom Quilting bee of Wilcox County voted Monday to organize a non-profit handicraft cooperative which will receive monetary help through a Ford Foundation grant.

About 60 of the quilting bee's members voted last Sunday in Camphor and adopted a charter, electing a 15-member board of directors and a chairman for a governing board.

Although Gert Reid said a larger majority, it was decided to give equal representation to women, one woman was elected to the board from each of the nine towns, and one from the Greensboro area.

The grant, which is part of the Ford Foundation's new program to aid non-profit handicraft cooperatives, will either provide a full-time salary for a technical assistant.

The Quilting bee pays women $10 each for hand-made quilts, which are then sold in Alabama and New York.

Profiles are used by the cooperative according to the view of the membership, and it is expected that more of the quilter will go on to ownocn., a better husband finally

The five, Franklin K. Walker, of Selma De-Quilts Project in Dallas, who is advising the group, has been invited to meetings of Southern women for new opportunity to tell the story.

LOUISE L. BROWN

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Elliott Travels Middle of Road
THRU S.E. ALABAMA

BY MARY ELLEN GALE
UNLESS STATED.—When I go on assignment to Tuskegee I am provided with a two-way radio in my car, and I feel very safe as I travel from one end of this vast area to the other. However, I have seen several situations where I have been the only white person in an area, and I know that these situations are dangerous for all races.

When I travel through rural areas, I am always very careful to watch the other vehicles on the road. I often see young men driving fast and cutting me off, and I always try to drive cautiously so that I am not involved in any accidents or problems. I try to keep my vehicle running smoothly and avoid any trouble.

One of the most recent situations that I encountered was when I was driving through the Wiregrass area, a region of Alabama that is home to many African Americans. I was met with several challenges as I traveled through this area, including encountering fumes on the road, which helped to de两mylize.

As a result, I decided to make some changes to my driving habits. I began to drive more slowly and carefully, and I always try to avoid any situations that could be dangerous for me or for others.

I have also learned to be very careful when traveling through rural areas, and I always try to stay alert for any potential problems. I am thankful for the advice and guidance that I have received, and I hope that my experiences will be helpful to others who may travel through these areas in the future.