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

BY TERRY CONLEY

DALLAS COUNTY — Are sharecroppers getting their fair share of government money in the U.S. Cotton Domes­ tic Allotment Program? According to a letter sent last week by the secretary of Agriculture, some tenants think not.

Last week the sharecroppers met with their agent to discuss the planter’s crop. The tenants said they were told the planter had a certain number of acres to plant. Under the Cotton Domestic Allotment Program the agricultural laboratory and Conservation Service (ASCS) recommends to planters a certain number of acres which they can grow. According to the letter, the tenants argue that the planter has not been following the regulations of the program.

Some tenants now say they have been told they will not receive any payment from the government for the cotton they grow. The tenants claim the planter has not been following the regulations of the program.

The tenants also say that the planter has not been following the regulations of the program.

Rally Draws 1000 in Birmingham

AN ALL-LOCAL PROGRAM

BY DAVID SHERWIN

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The Times they are a-changing...

The man sings...with a style and a remark that have caught the eye of many across the country. A study of Southern white college students shows that 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 Washington, D.C. police officer, said the times they are a-changing.

The students, Lubell says, are not nearly as concerned about race matters and a "liberal" acceptance of federal programs in the region.

The material of the story is that not so many years from now, this fact will be commonplace.

One of the young people's heroes sings:

"Come mothers and fathers, there's a buildin' goin' on.

And don't criticize the children, they haven't any inside information.

They're just like we used to be.

And I say to myself, what a Wonderful World..."

Letters to the Editor

To the Editor:

L. Mrs. Veronica G. Shortley, a bank employee, found a white man arrested at the school, March 15.

Mr. Shortley has seen the school, and says he is not concerned about the boy.

"If I was, I'd go talk to those white people and say that's too much, of the group of the black people who arrested the white boy.

I don't think the main reason was because of the white boy's arrest. I was on the school bus and saw the white man being arrested at the school.

I don't think it was because the white boy was a son of the principal. But, I also don't think it was because of the white boy's arrest.

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I don't think it was because the white boy was a son of the principal, but I also don't think it was because of the white boy's arrest.

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"If I was, I'd go talk to those white people and say that's too much, of the group of the black people who arrested the white boy."
Lowndes County Christian Movement met Sunday at Mt. Moriah Baptist Church in Hayneville to hear Julian Bond, Mrs. Rosa Parks, Nolan Carmichael, and others. The members told their story in a printed program for the occasion. Excerpts from the program follow:

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 an ecumenical Lowndes County citizens' movement. There were many remarks from all the concerned people, The meeting began with the devotional services. The first song of the movement was 'I Shall Overcome.'

The movement of Lowndes County Citizens was an outgrowth of the Montgomery bus boycott movement. It was the first county-based movement of the SCLC, although two persons who had applied for a state-wide movement were later assigned.

The lowndes county citizens' movement was formed in March of 1965. The membership included people from many different backgrounds, including blacks and whites, men and women. The movement was organized to address the issues of discrimination and injustice that were prevalent in Lowndes County.
Students From Many Faraway Lands Learn From Each Other at Jacksonville

BY ALAN BAUGHMAN

JACKSONVILLE — “Everybody’s different,” said one student. “There are differences between the boys from the ancient nations of Europe and the Orient, from the family and friends and customs and manners of one country to another and every civilization in existence.

They come to this sleepy little town, in the footsteps of the Piedmont of North Carolina, for an experiment in international brotherhood at Jacksonville State College.

It is an international experience, to be sure, but different from the ancient world. There are no Samurai warriors with swords drawn, eye to eye, sword to sword, with the world watching. There are no Charlemagne and Napoleon, the great leaders of the 19th century, meeting face to face, with the eyes of the world upon them. There are no medieval battles fought between. There are no cold wars, no hot wars.

But the program does have some of the same aura, the same atmosphere, of the ancient world. Students from many lands come to Jacksonville State College and live and study and work and play together, sharing their culture with each other. This is not a program of confused ideas, but a program of education, an educational program, an educational program that is designed to bring the boys from different countries together, to give them a chance to learn about each other, to learn about their own culture, to learn about the culture of another country, to learn about the culture of another country, to learn about the culture of another country.

The program is designed to bring students from many countries together. Students from many countries come to Jacksonville State College and live and study and work and play together, sharing their culture with each other. This is not a program of confused ideas, but a program of education, an educational program, an educational program that is designed to bring the boys from different countries together, to give them a chance to learn about each other, to learn about their own culture, to learn about the culture of another country, to learn about the culture of another country, to learn about the culture of another country.

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Portrait of County With Problems

Women in Wilcox Form a Co-op

Negroes Oppose Senator, Sheriff

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THINK AND GRIN

BY ARAL CASH JR.

When does a boat show affection? When it takes a dive.

Why should I read like a hardware store?

It was not.

At what time of day was Adams criticized?

A little before 10.

Why should fish be better educated than bugs?

Because they live in schools.

I appear once in every minute, red is every moment, because in hundreds of thousands, you say, it is

The letter T.

'10-73' Means Look 'Out

If you're driving along Route 231 in southeast Alabama and you see a man or car trouble or want to

Dothan, just call KDE4456. If he replies, "10-73," that means look out for a speed trap; "10-73"

is your hand like a hardware store?

No, sir.

But Carl Elliott went right on. His eyes swept over the people crowded into the aisles and form every side; and from year to year, he led the way.

PAGE SIX THE SOUTHERN COURIER APRIL 2-3, 1966

We cannot educate our children, we say, until we have raised the standards of the whole people.

The old federal law had been violated. Adams was a Negro and a friend to others. The court also ruled that one

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WASHINGTON -- A civil rights law

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