

'Fighting to Stay on the Land'

Farmers Joining New Cooperative



MISS SHIRLEY MESHER, ALBERT TURNER, AND JOE JOHNSON

SELMA--Nearly 1,000 small farmers, displaced tenants, and sharecroppers from ten Black Belt counties are uniting in a venture that could make agricultural history.

Called the Southwest Alabama Farmers Cooperative Association (SWAFCA), it's a cooperative business that the farmers own themselves.

"We are working to save our farms, our homes, our lives," said SWAFCA Chairman Joe Johnson. "This year, thousands of poor farmers are being driven off the land here, and less land is available to work. Without a massive crash program to help solve our problems, many of us will be driven to the Northern ghettos, as were hundreds of thousands before."

"We are fighting to stay on the land." So hundreds of farmers--from Dallas, Perry, Wilcox, Marengo, Choclaw, Sumter, Greene, Hale, Monroe, and Lowndes counties--are going to grow vegetables. Their first crops will be peas, okra, and cucumbers.

"If a man grows vegetables, he can realize the same profit off three acres of land as he could off 20 to 30 acres or more in cotton," explained Albert Turner of Marion, one of SWAFCA's three co-ordinators. (Lewis Black of Greensboro and Miss Shirley Mesher of Selma are the others.)

But many of these farmers already knew about growing vegetables. What makes SWAFCA different, its organizers say, is that all the farmers are going to buy supplies, learn new farm techniques, and market their products together.

"When you have 1,500 acres of okra to sell instead of five acres, you can talk different," said Johnson.

While SWAFCA will be an entirely new experience for most Alabama Negroes, cooperatives have flourished in other parts of the country since the Depression in the 1930's. Sunkist oranges, Idaho potatoes, and Washington apples are produced by cooperatives.

SWAFCA's program has two parts. The first, now under way, aims at strengthening the cooperative organization, selecting suitable crops, finding guaranteed markets before planting, and providing information about these crops.

The second part, said a SWAFCA official, will be a long-range effort to teach farmers new ways to manage their farms, buy their supplies, and sell their crops.

The program is designed to educate farmers about crop rotation, fertilizers, and other subjects. "With advanced techniques," said Johnson, "farmers should be able to raise their yield and grow three crops per acre per year. They could net \$1,000 an acre."

Meetings are now being held to brief the farmers on growing and marketing developments. According to SWAFCA, peas--\$30 to \$60 a ton last year--are now up to \$90 a ton from Alabama buyers, and \$115 from out-of-state buyers. (Selling out-of-state involves trucking expenses.)

ASCS Post Declined

BY J. AN CLARK

HUNTSVILLE--Rosevelt Spragins, the 27-year-old Huntsville farmer who would have been the first Negro on the state ASCS committee, says he has turned the job down.

Orville L. Freeman, the U.S. Secretary of Agriculture, announced Spragins' appointment last Jan. 30. But Spragins said this week that he must decline the position, in order to continue operating the farm he shares with his father north of Huntsville.

"When the man came out here about two months ago, I told him I couldn't be in it," Spragins said. "I told him not to turn my name in, but I guess he did anyway."

Spragins said he would like to be on the ASCS (Agricultural Stabilization and Conservation Service) committee, which sets state-wide policy on such matters as price supports and acreage allotments.

"It would give me experience, and I could learn quite a bit by going out in the county and talking to other people," he said.

But, Spragins said, "here at the dairy, you're really on the spot. You've got to be here all the time."



ROOSEVELT SPRAGINS

If I could find someone to come here and take over when I have to go on a trip, I'd do it, but I haven't been able to find an one."

Spragins said he told an ASCS official Monday night that he could not accept the committee job.

He said he is not sure what the job involves, but he imagines he would go out to farms like an agent, and help farmers improve their methods.

Negro Says Trooper Slugged Him; Uniontown People Stage Protest

BY ROBIN REISIG

UNIONTOWN--"One state trooper came out of one side of the car," said Francis Walker. "The other came out the other side. Then--wham!" Walker, a Negro, pulled back his fist, and then swung it rapidly toward his forehead.

A large round bandage on his head now covers the wound Walker suffered two weeks ago when, he says, a state trooper attacked him.

The blow knocked Walker out. It also jarred Uniontown Negroes into what many are calling the biggest protest in the town's quiet history.

On Feb. 5, the day after the beating, more than 100 Negroes demanded an explanation from Police Chief E. L. Hancock.

This protest got quick results. Mayor T. R. Long and the City Council decided last Monday night to hold a hearing--the first hearing into city police affairs that the mayor can recall--as soon as Walker, now weak and resting at home, is

able to attend.

The trouble began the night of Feb. 4, when the victim, walking towards his home several hundred yards away, was stopped by Uniontown policemen Jimmie Glass and L. E. Stone.

"After I got across the fence, the policeman called me back to the road," said Walker. "He asked me where I was going. . . . He said, 'Did you have a drink tonight?' I said, 'No, I had one soon this morning, when I went and bought groceries for my wife.'"

"Then here come a car driving fast, and I said (to the policemen) 'You better watch it or we'll have a wreck in the road.'" The fast car belonged to a state trooper, Walker said. "That time the state trooper hit me," he said, "and I didn't remember anything more till I got to jail."

Walker said he recognized the trooper as the one who arrested him, "broke my teeth out," and "beat me" a year ago, after a disagreement over the registration of a car Walker was driving.

After lying in jail a while, Walker was taken to Uniontown's white doctor. "I told them to take me to any other doctor, but I don't want that man to wait on me," Walker said. The police took him back, untreated, to the jail.

After Walker had passed out a total of four times, a friend saw him and told people about "blood all over the jail." Then Walker's wife came and got him out.

"The way they left that man in jail bleeding really stirred things up," said Willie White, who drove Walker in an ambulance to Hale County Hospital in Greensboro after his release.

Walker says he still does not know what crime he's charged with. He thinks it might be "resisting arrest." Glass, minding the police station while Chief Hancock is out of town, said he's "not allowed to say" what the charge is.

State Trooper Earl Jack Greer of Marion said he was the only patrolman on duty in Perry County the night of Feb. 4, and he has never seen Walker.

Although Walker does not accuse Uniontown policemen of beating him, White said, Negroes are disturbed with the city police because their report doesn't mention the state trooper, and "because the police permitted this to happen while this man was in their custody."

Auto Kills Two; No Charge Filed

BY JOHN C. DIAMANTE

MILLRY--Earnest Lee Johnson, 32-year-old father of one, was dragged for 40 yards and fatally injured when a car driven by Tilford W. Lankford, 22, a white man, left the pavement of Washington County Road 34 last month.

Johnson's companion--Joseph White, 50-year-old father of six--was rushed to death in the incident last Jan. 28.

Both victims were Negroes who worked in Millry and served as deacons of the New True Light Church in Kenton.

According to State Trooper F. L. Floyd's official report, Lankford was "exceeding safe speed"--going 60 miles per hour in a zone where the safe speed was 30--when the tragedy occurred. Floyd's report also says Lankford "stated he had drink some beer."

But neither Washington County Sheriff C. J. Sullivan--who came and sat in his car at the scene of the accident--nor the trooper could find anything to book Lankford for.

Last week, Sullivan said he couldn't remember Lankford's full name. Some people in the area, however, said the sheriff is a friend of the Lankford family.

An unidentified white man had run Johnson's and White's truck off the road earlier in the evening of Jan. 28. The two men had gotten J. D. Holston, a white store-keeper, to help pull their truck out of the ditch. Both their truck and Holston's were on the shoulder of the road, facing west, when Lankford's car came around the corner, going east.

"Earnest Lee was putting the chain back in the box," related Holston, a former sheriff's deputy. "I was standing by the door when I saw what looked like a head-on. I went in the cab, I hollered to Earnest Lee to jump behind the cab and when I hollered that, the bad luck happened."

Lankford told the trooper that Holston's bright lights had blinded him as he came around the curve.

"I had my right blinker on--which means 'trouble, slow down' and my dim lights on," said Holston. "I hate to say it--he being a white man--but I think he was blind, coming round the corner like that in a 30-mile zone."

"Why didn't he stop when the accident happened--why did he drag Earnest Lee all that way? If it'd been just me, I'd carried that boy in."

After Sheriff Sullivan arrived on the scene and consulted with Trooper Floyd, Lankford was sent home.

When Mrs. Johnson and Mrs. White went to Chatham to seek more information about their husbands' deaths, Mrs. White said, "the sheriff told us just like this: 'I wasn't even supposed to be out there.' He shoulda knowed something, but he couldn't give us no information."

(CONTINUED ON PAGE FIVE, Col. 3)



FRANCIS WALKER

Judge Shuts 11 Schools In Hale, Perry Counties

MOBILE--A federal judge has handed down strict school-desegregation orders in two counties where Negro parents have been protesting since last September.

U. S. District Judge Daniel H. Thomas said that 11 one-, two-, and three-room schools in Hale and Perry counties must be shut down. Some of these schools were practically empty already, because of the actions of Negro parents.

The Martin Mission School in Hale County, for instance, has been boycotted by most of its students since September. And according to Albert Turner of SCLC, boycotts in Perry County already closed the Crossroad School, and have cut enrollment in the Spring Hill School by more than 50%.

Judge Thomas also ordered Hale and Perry counties to desegregate grades two through six next September. (The other grades were desegregated last fall.)

And Thomas repeated some requirements for desegregation plans. According to his orders, all students must be given "complete freedom of choice," and "no choice will be denied for any reason other than overcrowding."

Of 184 Akron-area Negro children

who asked to go to mostly-white Hale County schools last fall, only 19 were originally admitted. An order from Judge Thomas later raised the number to 24.

Some students were told they could not attend the white schools because there was no bus transportation available for them. But "the colored bus they rode on went right by the white school," said Mrs. Rose Lee Cheesboro, whose son attends mostly-white Akron High School.

Others were denied admission because they were too old for their grade. And Miss Hattie Pearl Collins, an Akron Public School senior, was turned down for "bad attitude." She had signed her letter of application "Peace and Black Power."

But the new court orders made Hale County Negro parents more hopeful about next fall. "We are telling everyone to fill out the choice forms for the all-white school," said Mrs. Lizzie Mae Bradley.

"We are expecting to make Akron High School (12 grades, mostly white) and Akron Public School (12 grades, all Negro) into one elementary school and one high school."

Bi-Racial Labor Union Formed in Tuskegee

BY MARY ELLEN GALE

TUSKEGEE--Some people from the International Ladies Garment Workers Union (ILGWU) came to town this week. By the time they left, Tuskegee had its first racially integrated union.

The new union members are the 150 ladies--about 115 white and 35 Negro--who work at Leemar of Tuskegee, the raincoat factory on Gautier St.

Miss Ruby Chaney, the ILGWU business agent who set up Local 426 at Leemar, said the women voted to join the union a couple of weeks ago.

At a closed meeting Tuesday afternoon at Tuskegee High School, the women began to get their local organized.

Gillon Runs 2nd In Council Race

BY GAIL FALK

GRENADA, Miss.--U.S. Gillon, a Negro who has been active in Grenada's civil rights movement, and Robert Alexander, a white man who has strongly opposed the movement, will face each other Feb. 27 in a run-off election for city councilman.

Alexander got 1,314 votes in last Monday's special election for the City Council seat, to 1,068 for Gillon. The two other candidates, Joe Lee III and Milton Percival--both white--polled only a few hundred votes each.

Alexander said his large vote total showed that "folks are sick and tired of outside agitators in Grenada." Alexander has recommended arresting civil rights workers.

He said he was "surprised" the vote for Gillon was no larger than it was. The number of Negro voters in Grenada has jumped to about 1,900 in recent months, during an SCLC voter registration and education drive. Gillon's vote represented just a little more than half the Negro registration.

The most serious election complaint from the Rev. F. D. Cunningham, leader of the Grenada County Freedom Movement, was that Alexander--a professional photographer--had snapped pictures of all the Negro poll-watchers. "We saw this as intimidation," he said.

But everything didn't go smoothly. Two Negro ladies left half-way through the meeting, saying they didn't understand what was going on.

After the meeting was over, two other Negro ladies explained what they thought the problem was.

"Right before the union came in, all the white people were promoted up to the new federal minimum wage--\$1.40 an hour," one of the women said. "Negroes get the minimum wage only if they make production--you know, a quota."

She said she understood that only the people who were making the federal minimum would be raised to the union minimum of \$1.50 an hour.

"A dime, that's not much," she admitted. "But we'd like to get it." Gordon Taylor, Leemar's manager, said the ladies would all get their dime. "We don't discriminate at all," he said. "After six months every one will be making the minimum wage."

The confusion, he said, was over the company's six-month training period. Employees don't get the minimum wage until they learn to make raincoats to company standard.

In the first year, Taylor said, the union contract will give the ladies three across-the-board pay raises, bringing them up to \$1.70 an hour by Feb. 1, 1968--the same day the federal minimum wage jumps to \$1.60.

In the South, companies often fight to keep the unions out. Why isn't Leemar following the pattern?

"We're part of Cable Raincoat of Boston," Taylor explained. "ILGWU is in all our plants. Naturally, they want this one too."

No white employees wanted to talk about their reasons for accepting the union. But a Negro lady smiled and said, "Oh, it'll probably do us some good."

She said she was satisfied that the union wouldn't discriminate against Negroes. "They put an equal number of both races on the organizing committees," she said. "Some Negroes were nominated for offices."

"I don't think they'll win," she added cheerfully. "There's more white people, so they'll out-vote us. . . . that's just the way things are."

Toomsuba Opens Center



TOOMSUBA, Miss.--People who live in this rural Lauderdale County community never thought there would be classes again inside their old school.

Weeds had grown up around the old Stevenson School, windows had broken out, and the building had filled up with dust and dirt since all the children were transferred to a big county attendance center eight years ago. In that time, the school had been used as a warehouse, and hundreds of old cartons and packing crates were stored there.

But last week, the county school board said Mississippi Action for Progress (MAP) could use the old block building for Head Start classes, if the community people would fix up the building.

So early last Tuesday morning, the school yard was full of men and women from the community. They hauled cartons, counted the broken windows, burned trash, and talked about the way the rooms would look when the walls were painted.

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Editorial Opinion

Montgomery by Firelight

Ever since the big fire at Dale's Penthouse Restaurant in Montgomery, we have been hearing about how brave and wonderful everyone was.

But we think the fire showed certain segments of Montgomery at their worst. Take, for instance, the glorious heroes of the Montgomery Fire Department.

As they began to find dead bodies in the midst of flames and smoke, the men of the fire department never lost their icy calm. In fact, according to published reports, they gave several moments of thought to a problem that lesser men might have forgotten.

And Montgomery's news media covered the fire in a way that must have taken people back to the days before the civil rights movement began, before newspapers and television at least pretended that Negroes were people.

You might not have known anything else about the fire victims, but you knew what race they were. WSFA-TV, for instance, showed its viewers two printed lists of the deceased--one for whites and one for Negroes.

A week after the fire, the incredible insults continued. Last Tuesday, the Montgomery Advertiser printed a front-page interview with Jesse Williams, the Negro chef who was credited with saving many lives in the disaster.

Unfortunately, the Advertiser couldn't keep its latent bigotry from showing through. The story was a transcription of a tape-recorded interview, and whenever city editor Colin MacGuire spoke, he was referred to as "MacGuire."

Assistant city editor John Williams was referred to as "Williams." Staff writer Russell Tate was referred to as "Tate." But Jesse Williams, the hero of the piece, was referred to as "Jesse."

"Now let's see, Jesse," was the way MacGuire began the interview--neatly putting the hero in his place before he got any uppity ideas about suddenly being equal to a white man.

Not that MacGuire wasn't sympathetic. "Four of your people got killed, didn't they?" he asked the Negro chef. Well, Jesse Williams didn't say anything, but he must have been wondering by then why he hadn't just let THEIR people burn up.

Letters to the Editor

To the Editor:

Oh Lord, the white men said let us go down to "our" Mardi Gras to see our "niggers" scramble for our candy. Why Oh Lord did the white-ruled police force equip teen-age white boys with billy-clubs, while the teen-age black boys carried heavy lights for the white people's floats? How come Lord we never see black people and white people on floats together like you say we gonna be in heaven? Why Lord? How come Lord, police brutality comes from people that look just like those riding those big floats throwing candy for black people to scramble at? How come Lord? How come Lord there are no black men in the Sheriff's posse with guns on like white men? How come Oh Lord?

What are you going to do Lord about those floats white people half tear up and then rent to us Colored Christians for our tall end parades on the last days? Is it right Lord?

Why Oh Lord do you let the white people parade at night and then require the black people to parade on the tail end in the daytime only? Are you afraid of a race riot Lord?

Why do you allow the white people to control the news and announce the Colored people's folly as "Colored Mardi Gras," but you allow the white people to claim theirs as "Mobile's Mardi Gras"? Are you truthfully saying black people are not a part of Mobile and do not hold any city or county official position Lord? But Lord, it was printed there are over 115,000 black people around Mobile. That's right Lord. What are you going to do about black men wearing long wigs imitating and glorifying white kings while claiming they rule over Colored Mardi Gras? You got to do something Lord, now! Lord, why do you not allow black kings to choose African titles and wear African Mardi Gras costumes like history truthfully describes? Hear me now Lord.

No, Lord, you won't do these will you

Lord? Lord you know black people were first to start caravans and parades carrying silks and riches and great exhibits across the world. Ain't that right Lord? But no Lord, you allow black people to try being white kings and Queens in what they call Mardi Gras. Lord, you know that don't fit. Some Colored people say they don't care cause you are a white blue-eyed Jesus hanging upon their walls. The truth is the truth ain't it Jesus?

What are you going to do white blue-eyed Jesus about confining the so-called Colored Mardi Gras in Colored neighborhoods only? My Lord why won't you let our white imitating Colored parades go downtown? Help us get downtown somehow Lord. We mean downtown Lord with our Colored parades, where the courthouse is and where city hall is and all them big buildings is Lord. You know where it's at Lord. Lord, there is some dirty dealing going on cause black people's Mardi Gras is on the tail end. Lord! Lord! Lord! Try to change this mess by next year Oh Lord, please Lord.

Did you see those uncle-tom, hankerchief-head, hat in the hand Negro flunkies claiming Mardi Gras Lord? That's pitiful Lord. When you going to bring damnation to the hypocrite dealings Lord? White blue-eyed Jesus you got the power, right now, ain't you now? You got the power white blue-eyed Jesus, cause the black people do not have any black power. In the name of the White father, the black son, and the ? ghost, Amen.

Jerry H. Pogue Magazine (Mobile)

THE SOUTHERN COURIER welcomes letters from anyone on any subject. Letters must be signed, but your name will be withheld upon request.

Your Welfare Rights: A New Column

People Must Be Allowed To Apply for Aid Money

BY LAURA ENGLE

At best, welfare programs in the South are not adequate to meet the needs of everyday life. But most Negroes--and some whites--don't even see these programs at their best.

Local welfare officials apply different standards when dealing with Negroes than they do when dealing with whites. In many cases, they have used the threat of cutting off a welfare check to keep mothers from sending their children to integrated schools, or to keep people from taking part in civil rights demonstrations.

In one Mississippi county, a welfare department representative told a disabled Negro woman with nine children: "This welfare money we're giving you comes out of the white folks' taxes. Niggers never made any money, they don't pay the taxes."

This attitude is common in the Southern states. But the federal government--which supplies the greater part of the money distributed by local welfare departments--has said that people applying for or receiving aid have certain rights.

This column will discuss what these rights are, how they are most often abused, and what can be done about it. This month's column is about your right to apply for welfare.

Mrs. B. was cut off welfare when she became pregnant. The welfare office told her she must wait until her baby is six months old before she can re-apply.

Mr. S. was denied old-age assistance because he made too much money. When he was told to leave the plantation where he worked, the welfare office told him that he could not make another application for 90 days.

Both these people should have been allowed to apply for welfare. ANY PERSON WHO FEELS THAT HE NEEDS WELFARE AID HAS AN ABSOLUTE RIGHT TO APPLY AT ANY TIME. The moment he walks into the welfare office--or telephones or sends another person to ask for help--he has made an application. The welfare office MUST take that application and begin an investigation.

In the case of Mrs. B., the welfare office was relying on a Mississippi law that says a mother cannot receive aid until six months after she has been deserted by the person who "acts as a father" to her children.

But the welfare office cannot decide whether this rule covers Mrs. B. until they have investigated her relationship with the father of her last child, and

Holding Things Up

TUSKEGEE--"Now I know this isn't very important," said Dr. T. S. Williams, shuffling through the City Council's monthly bills. "But there's one item here that's been bugging me."

"Two dollars and 50¢ for red suspenders," Councilman Williams went on, pulling out the bill. "What is the city doing buying suspenders? Up to a man to hold his own britches up."

Nearly everyone at the council meeting last Tuesday laughed--except Public Safety Director Alton B. Taylor. He explained that the trousers in question belong to the city, not to the man who bought the suspenders.

"That's charged to the fire department," Taylor said. "It's to hold up these fire pants they wear."

Former Tuskegee Minister Praises Changes in City

BY MARY ELLEN GALE

TUSKEGEE--A white minister who left Tuskegee two years ago came back to town last week to talk about black power and white power.

Neither of them can solve the problems of a democratic society, the Rev. Robert D. Miller told the Tuskegee Civic Association at its 15th annual Race Relations Sunday meeting.

"I know the pendulum of history swings," he said to an integrated audience including several city officials. "The question for us is, will we be those who blindly ride the pendulum yesterday's error set in motion? . . . Or has the time really arrived when we can sit down together and work for common ends?"

Miller, formerly pastor of the First Presbyterian Church, said, "Much progress has been made in Tuskegee--more than many of you realize."

The minister said he had seen the city's integrated high school, bi-racial nursing home, and integrated sewing factory. Mayor Charles M. Keever reminded the audience that when Miller left, the school had only a few Negro students, the nursing home was not yet built, and the sewing factory reserved its skilled jobs for white people.

"There was a time when people drove here to see the troubles of Tuskegee," Miller recalled. Now, he said, the city

found out when he stopped seeing her. Whether she is later found to be eligible or not, she has the right to make that application NOW.

In the case of Mr. S., the welfare office was relying on a law which says that if a person applies for welfare within 90 days after his last rejection, the office need not conduct another full investigation--unless the applicant says there has been a change that now makes him eligible.

But Mr. S. lost his job and his rent-free home on the plantation, and these are important changes that may make him eligible. The welfare office must accept his application, and investigate his income and expenses. Again, whether he is found eligible for aid or not, he has the right to make an application.

People in Mobile Form New Tenants' Group

BY JOHN C. DIAMANTE

MOBILE--"We're again attempting to organize--we're asking for unity. There are so many things we could do to make life pleasant," said Mrs. Annie B. McGrupe, at the kick-off program for the revitalized Tenants Review Council. The program was attended by 50 tenants of the Albert F. Owens and Orange Grove housing projects earlier this month.



MRS. ANNIE B. MCGRUE

It was not the first such meeting to take place in the project. Mrs. McGrupe, J.C. Martin, James Williams and others have been trying for some time to organize an effective tenants' association.

But when members of the original tenants group, the Owens Tenants Association, tried to have a say in such matters as alleged retro-active rent increases, invasions of privacy, and manipulation of utility bills, they found the Mobile Housing Board unwilling to enter into discussions.

After the tenants' complaints to Washington brought federal investigators to Mobile, things started happening in the project--but not to the tenants' benefit.

Project Manager H.C. Butler--who had given some support to the original tenants' group--was transferred. He was replaced by Mrs. W. O. Powell, whose husband works as a trouble-shooter for the housing board, under the title of intergroup relations officer. "Tenants' associations are Mr.

Former Tuskegee Minister Praises Changes in City

"may become an example . . . where every man can pursue and enjoy his life."

Negro Gets Post In Little Rock Schools

LITTLE ROCK, Ark. -- Ten years ago, Little Rock became a symbol for Southern resistance to school desegregation, when a white mob blocked Negro students from entering all-white Central High School.

Last week, the Little Rock school board voted to hire a Negro for one of the school system's top administrative posts. William Harry Fowler will take over as assistant superintendent in charge of personnel on March 1.

Fowler, 44, said his new job will put him in charge of recruiting and interviewing new teachers, making recommendations on faculty assignments, and keeping files on all teachers in the Little Rock schools.

Now principal of Rightsell Elementary School in Little Rock, Fowler said he doesn't think his race will be a problem in his new job. Things have changed in Little Rock, he said, since National Guardsmen had to be called out to protect Negro students in 1957.

"Desegregation is an established fact in the schools," Fowler said, "and the system is moving toward integration."

Wilcox Program Gets Under Way

BY JOHN C. DIAMANTE

CAMDEN--The war on poverty has started for real in Wilcox County.

For three weeks, people have been crowding into 10 adult-education centers in Camden, Lower Peach Tree, Annemarie, Catherine, Coy, Snow Hill, Pine Apple, Boykin, and Rosebud.

Most of the centers are still being repaired and rebuilt. But meetings and classes are already going on, under a \$302,081 grant from the Office of Economic Opportunity (OEO).

The Wilcox County anti-poverty program will run for 16 weeks and involve about 250 people. It is designed to prepare migrant farm workers for other, better-paying jobs.

"We're really happy about it," said Albert Gordon, educational co-ordinator for five of the centers. "Except that the program is not large enough to cover the number of people we could have going--we're going to have to screen some out."

At present, Wilcox County's war on poverty is being fought for Negroes, by Negroes. Attempts to attract white supporters for the program have so far been unsuccessful.

In the fall of 1965, Gordon and the Rev. Daniel Harrell of SCLC tried and failed to get white backing for an anti-poverty committee.

An OEO consultant who helped plan the current program once managed to get some white grant behind it. But when the federal grant finally came through last November--after Governor George C. Wallace delayed it for several months--the whites started withdrawing their support.

"I think white withdrawal is due to the fact of too much domination by outside people," said Bill Jones of Oakhill, a white man who has been interested in the program from the beginning. "But I think it'll adjust itself . . . and gradually attract other interest."

"In my belief, it's virtually impossible to get people together in a rural county like this," observed Sam Aiken, a Camden merchant. "But I don't think anybody in town would be strictly against the funds if they thought it could accomplish anything."

"There were a lot of people, when the thing was originally set up, agreed to serve on it--a dozen or so whites. I don't think anybody exactly knows what's happened," Aiken added.

"OEO never would have released the money if they hadn't been satisfied as to attempts to get white people involved," said the Rev. Thomas Threadgill, the program's new director. "Whites have had every opportunity to participate on every level."

Although they won't back the program directly, Threadgill said, "the townspeople have been very cooperative" in other respects.



WILCOX MEETING

Powell's job," explains Bert Stevens, assistant executive director of the housing board. "They're going real great in other projects--they have teas, turkey raffles, and gospel groups. They help families in emergencies, and so forth."

But the Powells refused to acknowledge the original tenants' group, and confiscated its records and its funds. Powell then organized a new association, which--at its last meeting--consisted of seven elderly ladies.

"We're not going together with those rabble-rousers," he said, when asked why certain spokesmen for the original group were excluded from these meetings in Mrs. Powell's office.

On Jan. 31, the original group re-organized as the Tenants Review Council. They elected Mrs. McGrupe as president, Mrs. Willie Knight as vice-president, and Williams as chairman of the grievance board.

The meeting was supposed to be held in the project's recreation center. But Mrs. Powell kept telling representatives of the council to come back later when they asked her for the key. Then she remembered that she'd promised the room to another group. So the council met in a member's home.

But several members said they checked that night and found out there was no other meeting in the center.

Mrs. Powell refused to make any comment. But Stevens said "I don't think she (Mrs. Powell) indicated they could use the room that day."

Stevens said, however, that the group could meet in the center the second Tuesday of each month.



Letter From Arizona

Dear Folks,

After a hectic week of registering for classes, attending them, dropping some of them, and adding more, I finally got settled. Then I enjoyed the freedom from labor, pain, or any physical annoyance by spending a beautiful Sunday evening in the park.

Sunday was a very warm, clear, and sunny day in Tuscon. Just the right kind of weather to put a family, a couple of lovers, or an elderly retired set in the mood for a picnic or stroll through the park--Randolph Park, especially. This is the city park here, which includes Hy Corbett Field, where the Cleveland Indians soon will begin their spring training.

The park is divided into a picnic area, with its many trees, tables, and benches; a zoo, which is most interesting; and a lake--not for swimming, but for fishing a little, and for a sight of beauty to those who wish to look at the various kinds of ducks gliding across the waters in a dainty style.

As I walked through the gate, I passed a merry-go-round of real Shetland ponies. There were six of them--Bucky, Beauty, Dolly, Popcorn, Domino, and Chubby-Checker (he had spots).

The only problem in using real ponies instead of wooden ones, is that real ponies, like other live animals, have to relieve themselves. When one pony stops to do this, he stops the merry-go-round. One did. A little girl hollered, "Look, your pony is using the bathroom." Well, after that, the merry-go-round resumed its circling motion, and the children still seemed happy.

I walked on, and came upon two alligators lying in shallow water surrounded by a little land and a fence. They hadn't been fed since the middle of

October, because they were hibernating. Every once in a while, one would slowly bring his head out from under the water for air, and then go back to sleep.

From side to side, there were cages of birds. The most beautiful bird of all was the peacock, doing his pompous walk so that the onlookers could admire his lovely royal-blue breast and his blue, avocado-green, and brown tail.

What seemed to excite the little children--and some of the adults--was Sabu, the elephant. As the children fed him peanuts, he stuck his trunk through the bars and snorted the peanuts from their hands.

And do you know what? Some of the children were Negro, and some were white. The elephant ate the peanuts from the black hands as well as the white hands, and he swallowed them without regard to what color hand they came from.

It was a nice day in the park--in a park unlike the ones in Montgomery, where things like this don't exist, or where I was unable to see them when I was a little girl because I was black.

As I left, I thought, now here's a park that seems to have everything for anybody, and in Montgomery there are white people who have kept Negroes from using what they consider a "park," when they really don't have anything at all.

Diablo B.



the trip...full of excitement



the sunshine of arrival



half-time report

BASKETBALL ON THE ROAD

Traveling with Alabama State's basketball team to an away game with Miles College.



the referee's right, of course



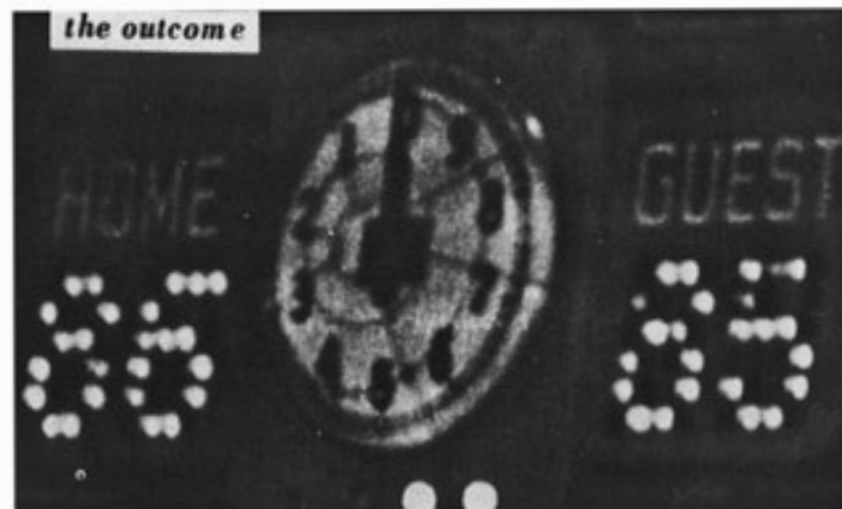
the huddle



no one is perfect



defeat is quiet



the outcome

Photographs by Jim Pepler



not that the fans are biased



a moment alone for the coach

The Office of Economic Opportunity (OEO) was widely criticized last October when it cut off funds to the Child Development Group of Mississippi (CDGM) and set up Mississippi Action for Progress (MAP) to take its place. Negroes in Mississippi and their friends around the country said the reason for the change was to take the power of the state-wide Head Start program away from poor Negroes, who were the majority on CDGM's board, and give that power to Mississippi's traditional leaders, who were the majority on MAP's board.

At the time, however, no one really knew what kind

of program MAP would run or what kind of state-wide force it would become. Mississippi had never had a program like MAP, in which white leaders agreed to work with Negro leaders on a large undertaking.

Because of nation-wide pressure, OEO agreed last December to re-fund CDGM to work in 14 counties. But that agreement did not stop MAP from working in any of the 12 former CDGM counties or the 12 new counties it had been given permission to organize.

Now four months old, MAP has enrolled about 800 children in Head Start centers in nine counties. It has begun to make its influence felt.



MISSISSIPPI ACTION FOR PROGRESS (MAP) IN MERIDIAN



FRIENDS OF THE CHILDREN OF MISSISSIPPI IN WAYNESBORO

HEAD START IN MISSISSIPPI

'New People Are Running Things Now'

BY GAIL FALK

MERIDIAN -- A Lauderdale County Head Start teacher looked around her new class of five-year-olds one day last week. "The only difference between the two programs," she said, "is there's new people running it now."

The teacher, who works for Mississippi Action for Progress (MAP), used to work for the Child Development Group of Mississippi (CDGM).

For the children, she said, the two programs are almost identical. MAP and CDGM alike provide nourishing food, free medical checkups, and lots of toys. The teachers go through similar training sessions.

But there is a real difference between CDGM and MAP. In CDGM, poor black people hold positions of power. Its board chairman is a Negro minister, the Rev. James McRee. The original signers of MAP's state charter are industrialist Owen Cooper, land-owner Leroy Percy, and newspaper publisher Hodding Carter III—all wealthy white men.

CDGM's first contact in a county is usually a civil rights activist or a Negro poor person. Almost no white people serve on CDGM's community committees. In organizing county boards, MAP generally goes first to bank presidents, mayors, and school officials. "Skilled community representatives" (local leaders) are appointed and brought together on county advisory boards before MAP holds any public meetings.

MAP director Walter D. Smith explains MAP's approach by saying, "We want to get all the available facilities that the county has to offer the children. . . . We have to bring the poor into the mainstream of the county. . . . If they stay back in the bushes, they never will get anywhere."

The MAP methods have been remarkably successful in what Smith calls the "hard-core counties." Although none of the program's 24 counties has a local poverty program, the officials have given MAP the sort of help they wouldn't give CDGM.

Sometimes, CDGM had trouble getting commodity foods for its centers. Mississippi Welfare Commissioner Miss Evelyn Gandy sent a notice to state welfare officers asking

them to cooperate with MAP.

CDGM had difficulty finding a doctor to examine the children in some rural areas. Smith says one of the state's top pediatricians wrote to doctors around the state urging them to help MAP.

The Neshoba Democrat has printed ads and announcements for MAP although it refused to print similar ads CDGM submitted last summer.

In Clarke County, MAP has the use of a public school building for its center—an arrangement that would have been out of the question for CDGM.

MAP's alliance with the power structure has made integration more than a paper promise. CDGM never closed its doors to anyone, but refused to limit participation by poor Negroes in order to attract whites. MAP has set integration as a primary goal.

Bi-racial staffs are at work in counties where most people would not have believed it possible. MAP's Wayne County staff is about half Negro and half white. Even in Neshoba County, MAP has received applications from whites.

Few MAP centers have white children. In Meridian, the program was integrated only by recruiting children from the nearby Naval Air Station, and some Negroes grumbled that the Navy base children weren't from poor families. But, a MAP organizer said, "If you let these children in, then maybe the lower class (of whites) won't be ashamed to send theirs."

The program has been almost completely free of the harassment that has traditionally plagued integrated programs (including CDGM) in Mississippi. A staff member in Wayne County was threatened by local whites, but Smith says this is the only example of intimidation he knows of.

By creating a climate in which white Mississippians could feel comfortable, MAP has brought a few outstanding educators to Head Start. A kindergarten teacher who ran a nationally-praised play school in Meridian came to work for MAP.

"I hated to give up my kindergarten," she said. "But it's a way to help the race problem and also to help with poverty. I want to give these children the things I've been giving to privileged children all these years."

But blunders by white organizers have often increased Negro opposition to MAP. A former McComb minister greeted a group of Negro men in Philadelphia with, "How are you boys?" Negroes came away from a MAP meeting

complaining that he had used the word "nigra" and called a Negro co-worker by his first name. (The minister corrected his "errors" at later meetings.)

Many Negroes distrust MAP because of its close ties to county leadership. They are not satisfied with Smith's explanation that MAP's respectability has won over the power structure.

Mrs. Lettle Bryant, who had originally asked to have her Waynesboro CDGM center included in MAP, changed her mind after MAP's first public meeting in the county. "When we got to the meeting it was all set up. They didn't ask us nothing. We didn't know all this was going on. . . . And it looked like the white folks were back in charge," she explained.

Mrs. Bryant said she decided not to join MAP because "this program is not our own—it belongs to somebody else."

When she first tried to set up her Head Start program, Mrs. Bryant added, she went to the mayor, the welfare department, and school officials. They all turned her down, but they have cooperated with MAP to some extent.

Mrs. Bryant said that under CDGM she was the first Negro lady in Wayne County to hand out pay checks. She thinks local white people are helping MAP because "they want to put those Negroes out of business. . . . They want to oust us out of this thing."

In Clarke County, Mayor George Busby of Shubuta, where civil rights demonstrators were beaten last summer, is temporary chairman of MAP's county advisory board.

"If he was so interested in children, he would have gone along and worked with the first program (CDGM)" said Mrs. Eula T. Manuel, a Clarke County mother. Busby not only refused to cooperate with CDGM, he publicly attacked the Clarke County program for its close ties with civil rights.

Mississippi Negroes also charge that MAP's staff members have discouraged democratic community action—a central part of CDGM's program.

A MAP staff person who helped organize Wayne County's advisory board said, "All I'm interested in is the children." He called OEO's community action requirements "that mess—I mean that stuff."

In Wayne, Clarke, Neshoba, Leflore, and Humphreys—all former CDGM counties where local Negroes want to continue CDGM programs—Negro opposition to MAP has been strongest. Re-organized as Friends of the Children

of Mississippi, Negroes in these counties hope that if they can keep MAP out, they may be re-funded under CDGM. They have tried to block the election of target-area (poor) representatives to the MAP boards, claiming the majority of target-area people don't want a MAP program.

In at least two of these counties, MAP organizers have barred local CDGM supporters from meetings or have changed the location of meetings without giving CDGM people notice. At elections where a majority of poor people who showed up were against MAP, the organizers have not allowed a vote on whether people wanted the program.

At one meeting in the Clarke County courthouse, a target-area representative was elected by the five people from his part of the county who were willing to take part in the election.

In all five counties, MAP staff members have gone ahead and set up centers without the full number of target-area representatives. In some cases, the representatives were never elected. In others, they resigned and were not replaced. MAP director Smith and the state board do not interpret opposition at public meetings to mean that target-area people object to MAP. "Poor people can be manipulated very easily," said Smith. "Some of the so-called democratic procedures are really clever manipulations."

MAP's board asked OEO for permission to adjourn any election meeting where opposition cropped up, and for the power to appoint a poor people's representative if local people would not elect one. The federal officials ruled MAP should try a parents-only election if blocked in a community election. But if the parents' election didn't get anywhere, OEO told the state board it could appoint a target-area representative.

Smith said that the election of target-area representatives is not very important, since these representatives will be replaced by delegates from parents' committees once centers are operating. But the delegates will not be chosen until after the staff has been hired and contracts made.

Many Negroes are unhappy with the way MAP is running Head Start. Fred Mangrum, a former CDGM worker now assisting Friends of the Children of Mississippi, says MAP encourages "phony participation" instead of real democracy.

CDGM believes, he said quietly, that "people need to learn how to negotiate these kind of things themselves."



WAYNESBORO, Miss.—MAP has offered parents in Wayne County a free Head Start program for their children. But the parents have chosen to keep on running their own centers on a volunteer basis.

More than 400 children were enrolled in Wayne County centers that hoped to be funded in CDGM's new grant. But OEO said CDGM couldn't have centers in the county because MAP was trying to get started there.

The parents have joined with Negroes from four other counties that were left out of the CDGM grant to form Friends of the Children of Mississippi. They hope to get private money or convince OEO to change its mind about including

them in CDGM.

But right now they are making do with nothing. Tires, a barrel (above), a clothespin easel, a rhythm band of peas in a can and boiler tops all make good toys if you don't have money to buy play equipment. Community men have built tables and chairs for the centers and cleared playgrounds. The women have made stuffed dolls like the ones Mrs. Girtha Powe (right) is holding.

MAP has a center started in Buckatunna now, but Friends of the Children aren't giving up. "We're going to stick it out for Friends of the Children," said Mrs. Powe. "If we let them take this away from us, we never will have anything."



Students Attack Negro Colleges

BY MARY ELLEN GALE
TUSKEGEE -- "Negro colleges are nothing but a bunch of service stations for white society," a Negro college student remarked at a workshop here last Saturday.

"We're going to have to forget about getting jobs with big white corporations," she went on, "and go out into the community to work with our people."

The girl was one of 75 students and SNCC workers who came to Tuskegee Institute for a National Student Association conference on Negro colleges. Nearly everyone who spoke condemned Negro schools for teaching "white fairy-tales" instead of "black realities." But a few discussions flared into disagreement.

Kenneth Young, Tuskegee Institute's dean of men, wanted to know what was wrong with educating poor people to join the middle class.

"If you place values on materialistic things, there will be no change in society," replied Rap Brown, a SNCC worker. "In Washington, black people with college degrees work in the post office. . . . You don't escape being black by buying a Cadillac."

"If there's something wrong, you should correct it--not scrap the whole system," argued Young. "I don't want a Cadillac--that's beyond me--but I want a Pontiac, and I got one."

Several people suggested that Negro teachers fear they will lose their jobs if they speak out for "black power." Richard L. Wasserstrom, dean of arts and sciences at Tuskegee, said this wasn't the whole problem.

"I think the Negro faculty resists black values because they believe it's wrong," he commented.

One girl wanted to know whether mostly-Negro colleges would have to "kick the other race out" to answer SNCC's call for "black institutions that teach the black community to tap its own resources in its own interests."

"No way can we straighten ourselves out without excluding (whites)," one student answered. But George Ware of SNCC said it was "irrelevant to make a decision about what to do with white people."

Another student asked what subjects would be taught at a "black school," "Negro math?" he suggested. "Negro physics?"

"Physics is physics," Courtland Cox of SNCC replied. "Facts are the same everywhere--but not indoctrination. Who discovered America? There were people here before Columbus came. . . . We're talking about art, history. . . the whole liberal arts education."

Nathan Hare, a Howard University sociologist, bitterly condemned white people. He said most Americans believe "ridiculous theories" such as "you can vote your way into equality. . . . They been killing you, lynching you, keeping you poor, yet telling you to be responsible," he said. "Tell them to go to irresponsible hell."



TUSKEGEE WORKSHOP

Fraternities Cut Working Hours

TUSCALOOSA--The Inter-Fraternity Council (IFC) of the University of Alabama has decided to raise the hourly wages of Negro men and women employed by the fraternities. The council is doing this by cutting the number of hours the men and women work.

The IFC decision, made last week, came after two months of protests by workers and local civil rights leaders over what they called "slavery" in the

HIGHWAY DEATHS

(CONTINUED FROM PAGE ONE)

"If I just knew something," said Mrs. Johnson, "it would give me hope. But it's just like they went away like a hog or something. So many white and colored folks comin' around, say something ought to be done."

W. E. Hill, the white man who employed Johnson and who spoke at his funeral, said he didn't believe there was any foul play involved. "But I thought about every angle, because I wanted to help the family," he said. "Johnson was a good man in every respect. It's going to be a hard road for them to plow."

fraternity houses.

Two days before the decision, college and fraternity officials met with the Rev. T. Y. Rogers and the Rev. T. W. Linton, civil rights leaders representing the workers.

Saying the workers had all previously put in 64 hours a week, the IFC proposed reducing the number of hours, so that cooks for instance would work 50 hours for a minimum of \$40 a week.

The new minimums represent an average increase of about \$2.50 a week for butlers and maids, and less than \$1 for cooks, according to the fraternities' auditor.

But since the fraternities give the workers three meals a day--valued by the fraternities at \$12.50 a week--"this gives every worker the minimum

FOR A BETTER TOMORROW

In Alabama all our yesterdays are marred by hate, discrimination, injustice, and violence. Among the organizations working for a better tomorrow on the principle of human brotherhood is the Alabama Council on Human Relations, Membership in the Council is open to all who wish to work for a better tomorrow on this principle. For further information, write the Alabama Council, P.O. Box 1310, Auburn, Alabama.

wage," said IFC President John Hurst. He said the new arrangement is more efficient, since "all they (the workers) did was sit around a lot (between meals) the rest of the day."

Rogers, too, said he was satisfied with the decision. But one worker protested, "They cut everybody the same, whether we eat three meals or one."

Alabama Christian Movement for Human Rights

The weekly meeting will be at 7 p.m. Monday, Feb. 20, in the Jackson St. Baptist Church, 230 S. 63rd St., the Rev. J. C. Parker, pastor.

WJLD Radio Top 14 Hits

1. FEEL SO BAD-- Little Milton (Checker)
2. DO IT RIGHT NOW-- Rosco Robinson (Wand)
3. ARE YOU LONELY FOR ME-- Freddy Scott (Shout)
4. LOVE IS HERE-- The Supremes (Motown)
5. I DIG YOU BABY-- Jerry Butler (Mercury)
6. IT TAKES TWO-- Marvin Gaye & Kim Weston (Tamla)
7. WHY NOT TONIGHT-- Jimmy Hughes (Fame)
8. YOU'LL BE SORRY-- Fascinations (Mayfield)
9. MY SPECIAL PRAYER-- Joe Simon (Sound Stage)
10. TRAMP-- Lowell Folsom (Kent)
11. THEN YOU CAN TELL ME GOODBYE-- Casinoe (Fraternity)
12. JUST BE SINCERE-- Jackie Wilson (Bruno)
13. TELL IT LIKE IT IS-- Aaron Neville (Parlo)
14. STAND BY ME-- Spyder Turner (MGM)

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Program Schedule

Monday through Friday

ALL-NIGHT SHOW

Midnight-6 AM "Little Walter" Anglin

BIG D WAKE-UP SHOW

6-9 AM Sam Double "OO" Moore

OLE GOSPEL SHIP

9-11 AM Willie McKinstry

NOON SPECIAL

11 AM-1 PM Sam Double "OO" Moore

AFTERNOON SESSION

1-3:30 PM Rick Upshaw

MOVIN' HOME SHOW

3:30-6 PM Sam Double "OO" Moore

EVENING SPECIAL

6-8 PM Rick Upshaw

OLE GOSPEL SHIP

8-10 PM Willie McKinstry

LATE DATE

10 PM-Midnight Johnny "Jive" McClure

Saturday

ALL-NIGHT SHOW

Midnight-6 AM Lewis White

WEEKEND SPECIAL

6 AM-Noon Rick Upshaw

SATURDAY SESSION

Noon-6 PM Johnny "Jive" McClure

SATURDAY EXPRESS

6 PM-Midnight "Little Walter" Anglin

Sunday

ALL-NIGHT SHOW

Midnight-10 AM Johnny Jackson

FAVORITE CHURCHES

10 AM-4 PM "Little Walter" Anglin

SONGS OF THE CHURCH

4-6 PM Willie McKinstry

JOHNNY JACKSON

6 PM-Midnight



News at Twenty-Five and Fifty-Five Past the Hour

BIG D RADIO
Birmingham

WANT ADS

JOB OPENINGS--The Southern Courier will soon be interviewing applicants for four positions on its business staff. Two people are needed to work on circulation and subscriptions, and two are needed to work on advertising. High pay, generous expense accounts. Applicants must be honest, responsible, and willing to work long hours, and they must be experienced or interested in business. A car is required. If interested, call 262-3572 in Montgomery to arrange an interview.

BAHA'IS -- "The Most Beloved is Justice" is the topic for this week's discussion conducted by the Baha'is of Montgomery. Discussions are held at 3222 Santee Dr. on Saturday at 8 p.m., and at 513 Charles St. on Thursday at 8 p.m.

UNIONTOWN CIVIC LEAGUE--The civic league will meet at 7:30 p.m. Monday, Feb. 20, in the Recreation Center.

MOBILE -- The Happy Tears Club, organized last summer for school-age children on the South side, is looking for more members. The club encourages play activities of all kinds, and urges youngsters to join churches and choirs. More mothers are needed to cooperate in an attempt to get a playground. If interested please call 438-1270 in Mobile.

FEIFFER ON CIVIL RIGHTS--A collection of funny and biting cartoons by one of the leading commentators on civil rights. Feiffer shows up the hypocrisy of race relations in America today. Bayard Rustin has written the foreword. Available at \$1.00 per copy from the Alabama regional office of the Anti-Defamation League, 1715 City Federal Building, Birmingham, Ala. 35203.

CHURCH SERVICES--The Bayside Church of Christ in Mobile, 713 Bayou St. at Malin, cordially invites the public to its Sunday worship at 11 a.m. Bible school is held at 10 a.m. on Sunday, and Bible classes at 7 p.m. every Wednesday evening. The Rev. J. F. Gilcrease, pastor.

FOR A BETTER ALABAMA--The Alabama Council on Human Relations has active chapters in Birmingham, Mobile, Montgomery, Huntsville, Florence-Tusculumbia-Sheffield, Auburn-Opelika-Tuskegee, Talladega, and Tuscaloosa. It has a staff that works throughout the state. The Alabama Council is integrated at all levels: its staff officers, staff, and local chapters all have people of both races working side by side. The Alabama Council wishes to establish local chapters in every county in the state. If you wish to join the Council's crusade for equal opportunity and human brotherhood, write The Alabama Council, P.O. Box 1310, Auburn, Alabama.

SCHOOL DESEGREGATION -- The Alabama State Advisory Committee of the U.S. Civil Rights Commission is holding a series of free, public meetings about the new school desegregation guidelines for 1967-68. EVERYONE is invited to hear about the guidelines, and to report to the committee about school problems and progress. The meetings will be as follows: Montgomery--Saturday, Feb. 18, at 1 p.m. in the Whitley Hotel; Demopolis--Monday, Feb. 20, at 7:30 p.m. in the Community Building; Luverne--Tuesday, Feb. 21, at 7:30 p.m. in the county courthouse; Muscle Shoals--Wednesday, Feb. 22, at 7:30 p.m. in the National Fertilizer Development Center; Anniston--Thursday, Feb. 23, at 7:30 p.m. in Anniston High School; Huntsville--Friday, Feb. 24, at 7:30 p.m. in the Huntsville Utilities Building.

MAKE FRIENDS, MAKE MONEY--Sell The Southern Courier in Tuskegee. Call 727-3412 today.

CHRISTIAN SCIENTISTS -- "Mind" is the title of the Lesson-Sermon to be read in all Christian Science churches Sunday, Feb. 19. The Golden Text is from Proverbs: "The Lord giveth wisdom: out of his mouth cometh knowledge and understanding."



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Program Schedule

Monday thru Friday

Sign On 6:00 AM

6:00-7:00 AM

7:00-9:00

9:00-9:30

9:30-10:00

Morning Reveries (Gospel)

Jordan Ray Show (R&B)

The Gospel Hour (Religion)

Dorothy Jo's Pantry Shelf

(Women's News)

Gospel Train (Gospel)

Ruben Hughes Show (R&B)

Jordan Ray Show (R&B)

T.J. McLain

Jordan Ray

Rev. Greene

Dorothy Jo Stanley

Dorothy Jo Stanley

Ruben Hughes

Jordan Ray

COMMUNITY BULLETIN BOARD (Church & Social News)--On the Half-Hour

NEWSCASTS--5 Minutes Before the Hour

Saturday

Sign On 6:00 AM

6:00-7:00 AM

7:00-9:00

9:00-9:30

9:30-12 Noon

12:00-3:00 PM

3:00-Sign Off

Morning Reveries (Gospel)

Jordan Ray Show (R&B)

The Gospel Hour (Gospel)

Gospel Train (Gospel)

Ruben Hughes Show (R&B)

Jordan Ray Show (R&B)

T.J. McLain

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Ruben Hughes

Jordan Ray

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Aaron Neville

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Lucky ticket-holders may win free table radios and record albums in drawings that will be held Tuesday night, at both the 7 p.m. and 10 p.m. shows. Hold on to your ticket--you may be a lucky winner!

Tickets are available for \$2.50 at the Record Shop (Normandale), Franco's record shop, and WRMA. Tickets will be \$3.00 at the door.