Compromise Bill Passed By House, Senate

WASHINGTON--The voting rights bill, designed to give Negroes the support of the federal government in their efforts to register and vote, was finally moved through the House on a 264-141 vote, after the Senate had approved an amended version.

The House of Representatives passed a compromise version of the bill Tuesday, by a vote of 294 to 140, after 11 hours of debate. The vote was 231 to 199 in the Senate.

President Johnson's signature, making the bill into law, was expected before midnight.

The voting rights bill becomes law when the Senate approves it and transmits the bill back to the House, where it must be read and approved before the President can sign it.

Most Negro easements in the South will be able to look forward to the elimination of the poll tax for a long time to come.

The final version of the bill which now reaches the Senate will provide a provision abolishing the poll tax in all Southern states.

To vote in federal elections, Negroes must register for the first time and vote at least once every two years. The law also requires that all Southern states register all Negroes who are qualified to vote.

Florida's Voting Rights Bill

The compilation bill also declares that the law may be used to discipline those who violate it.

In the House debate over the compromise bill, however, it was learned that the House was willing to accept the law as the final word on the issue of the voting rights of Negroes.

The compromise bill permits the use of poll taxes in the South but the law would be suspended in counties that collect poll taxes.

Federal courts could be appealed to register Negroes who have been registered.

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Negroes' Voting Rights Bill

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The Lesson of American Violence

This week, for the second time in the four weeks of its existence, the SOUTHERN COURIER has had to carry the story of a man killed for reasons of race. Just as Willie Brewster was killed in Anniston because he was black, so was the man who killed him because he was white.

What do we learn from this? What do we learn from the very fact that we are discussing these events? Is the SOUTHERN COURIER as good as dead? Is the paper discredited by the very fact that it has appeared twice in the past month with a story of murder in it? You would like to think so, but the SOUTHERN COURIER is not a doctrinaire publication. It does not fight any one thing, but it does fight for something, and that something, if you will, is the idea of human brotherhood among all races.

We have had a debate in the SOUTHERN COURIER over the past few weeks on the question of segregation in education. We have had to go a long way to convince some of our readers that there is a real issue in the matter of education. There has been a great deal of talk about the education of Negro children. But the question of the education of Negro children is not a matter of segregation. It is a matter of whether or not the Negro children shall be given an opportunity to get an education.

What is the issue? The issue is this: Shall Negro children be given an opportunity to get an education? Shall they be given the same opportunity as white children? Shall they be given an equal opportunity to work in their factories? Shall they be given an equal opportunity to work? Shall they be given an opportunity to go to college? Shall they be given an opportunity to go to college? Shall they be given an opportunity to live in a neighborhood that is not segregated?

These are the questions that the SOUTHERN COURIER is asking. These are the questions that the SOUTHERN COURIER is fighting for. These are the questions that the SOUTHERN COURIER is trying to answer.

The SOUTHERN COURIER is not a doctrinaire publication. It is not a publication that fights for one thing. It is a publication that fights for all things that are right. It is a publication that fights for the right of Negro children to get an education. It is a publication that fights for the right of Negro children to live in a neighborhood that is not segregated. It is a publication that fights for the right of Negro children to work in their factories.

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Building a Dam on the Alabama River

Photographs by John H. Young
Montgomery's First Year of School Integration

"A lot of people were dying to have us in their class," one white girl recalled, "just to see what it was like."

A pretty blond junior put it slightly differently. "Everyone knew about these things (segregation)," she said, "but if people in Alabama were asked about their own school, they'd never admit them."

At lunch, the black class was in the main building, the white class was in the auditorium. At the Brown Elementary School in Montgomery, those who taught the white children were not taught to the Negro children. The same was true at the black elementary school.

On the first day of school, Susie and Shirley had to fight two boys at their school. "It was a whole new world," Susie said. "They were treated as though they were non-existent."

"If they had a real conversation with any white student, chances are it was a different world because of the color of their skin," Susie said. "We were always treated in a different class."
COURIER: How do you feel about your situation.

Gaston: Well, in a way, yes, I'm sup­

posed to have a certain position in the society, in the world. But It's not the way I was raised to think, to be a certain kind of person.

COURIER: What do you think of the situation in downtown? People are taking over.

Gaston: I think there's a lot of change happening in downtown. But it may not stay. It might be there for a while.

COURIER: How are you feeling about the downtown situation?

Gaston: I'm feeling pretty good about it. I think it's going to work for the people. It's going to be good for the people.

COURIER: And how do you feel about the downtown situation?

Gaston: I feel that it's going to be good for everyone. It's going to be good for the whole city.

COURIER: And what about the downtown situation?

Gaston: I think it's going to be good for the city. It's going to be good for everyone. It's going to be good for the whole world.

COURIER: And how do you feel about the downtown situation?

Gaston: I feel that it's going to be good for everyone. It's going to be good for the whole city. It's going to be good for the whole world.
Community Reports

Unison Camp Springs

By JO ANN VOS, JOY BIVINS, WILMA E. HORTON, and SHIRLEY TAMBE

UNION SPRINGS—Over nation­al church policy—including, some say, an integrationist—there have been two conferences with two separate white Mississippi church ordi­nances. One conference has been held in Samford University, and the other in the Southern Methodist Church.

The first conference, held in November of 1963, is said to have resulted in the formation of a new organization in the Mississippi Conference, which would be separate from the existing Southern Methodist Church.

The other conference, held in December of 1963, resulted in the formation of a new organization in the Mississippi Conference, which would be separate from the existing Southern Methodist Church.

Unlike other white churches, the Union Spring Conference has not been able to make any public announcement of its formation. However, the Union Spring Conference has been able to win support from some white Mississippi churches, including the Jackson, Gulfport, and Hattiesburg churches.

The Union Spring Conference is now working to gain recognition as a separate church, and is seeking to attract members from across the state of Mississippi. The conference is currently seeking to establish a central office in Jackson, and is also working to establish a network of churches across the state.

The Union Spring Conference is also working to develop a program of education and training for its members, and is seeking to provide a safe space for members to discuss and work through their concerns about race and social justice.

The Union Spring Conference is working to develop a strong, inclusive, and democratic church that is open to all who believe in the principles of the Union Spring Conference.