The role of Southern communities which have begun at least token public-school integration in response to Federal court orders was significantly advanced this fall with the peaceful desegregation of schools in Dallas, Memphis, and Clinton. In the last two cities, massive resistance on the scale anticipated in the Deep South was shunted for the first time. When the defense of children involved was not impressive, the psychological effect on the rest of the black South was immense.

But one state, which shares with Arkansas and South Carolina the distinction of maintaining total segregation at all levels since 1890, has been slowly but surely beginning to accept as inevitable. Mississippi resistance has tended to stiffen rather than crumble. Perhaps the hardest point to grasp is that the isolation of Mississippi is even more complete.

There are many other examples of the Council's influence in the state government. Perhaps most significant is the fact that William Simmons, editor of the Council newspaper and administrator of the state council association, has become a constant companion of Governor Barnett, traveling with him when he makes out-of-state talks (many of which Simmons reputedly writes) and sitting in as an "observer" at most meetings of the Sovereignty Commission.

During the last regular session of the legislature in 1960, that body acted as little more than a rubber-stamp to bills which had Council endorsement. One gave legal sanction to a practice of secede from their parent churches, taking church property with them, if they found themselves in conflict with the national denominations' doctrines. The law was passed despite claims that it violated the constitutional separation of church and state. And the governor's major appointments were of men who were on the Council's church groups, or despicable its membership in the Rotary or Lions Club. It is still used, particularly in small towns.

Individual councils vary from town to town, but the general pattern is much the same. One may screen new members more rigorously than another; some are relatively inactive. Most hold annual membership drives during which they make heavy use of newspaper advertising. One Council advertised that prospective members need merely "walk into the bank." In another town, a membership application could be filled out at the local hotel. In countless restaurants across the state, Citizens Council literature can be picked up with the toothpicks at the customer's coaster.

The local organization's president is invariably a prominent citizen, and the board of directors is drawn heavily from the community's "Who's Who." When meetings are held, which isn't often, the rough form of Robber's Code of Rules of Order followed in most civic clubs is observed. The chairman begins by calling ("I'm your minister—most often a Baptist—for a prayer." Committee reports, if any, are heard, and the main business of the evening follows.

As often as not, the meeting is open to the public, and the main speaker will feature a main speaker and several lesser lights. The featured attraction is frequently a vital state government official who has continued a disciplined adherence to segregation and the state's "moderate" policies (in Federal, in local anti-desegregation efforts). The chairman, the minister—most often a Baptist—for a prayer. The featured attraction is frequently a vital state government official who has continued a disciplined adherence to segregation and the state's "moderate" policies (in Federal, in local anti-desegregation efforts). The chairman, the minister—most often a Baptist—for a prayer. The featured attraction is frequently a vital state government official who has continued a disciplined adherence to segregation and the state's "moderate" policies (in Federal, in local anti-desegregation efforts). The chairman, the minister—most often a Baptist—for a prayer. 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To a degree which is hard to convey to someone who has never been directly traceable to the climate engendered by the Council, it is a theoretical relationship. The Council has found it doesn't need to operate that way to get results. Initially, the appeal of economic pressure against desegregating whites and Negroes was the main weapon, and to some extent it is still used, particularly against Negroes. But as the Council has developed it has found that the isolation of moderate and liberal whites from the rest of the white community and the complete destruction of interracial communities is far more productive and far easier to accomplish.

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The difficulties of collecting dues to the formulation of a plan to deal with a local white or Negro "trouble-maker." One or two hellhounds will jump up and let loose with impassioned speeches calling for radical and immediate action—usually a midnight call on the offender. The conservatives then will make themselves heard, calm down the fire-brands and smoother the proposals.