

GOP - Dixie Axis Plans Blockade

By Gene Zack
The Republican Old Guard signaled a drive to keep alive the right-wing coalition which has dominated Congress for nearly a quarter century as House GOP Minority Leader Charles A. Halleck conservative southern Democrats.

House liberals have discussed ways of revising the structure of power of the Rules body. Although Kennedy has declared publicly that the rules governing the House are the concern of the House, he is known to be anxious to avoid any blockade of his "New Frontiers" program.

Following a Capitol Hill huddle with Rep. Howard W. Smith (D-Va.), unofficial leader of the Dixie bloc, and with Rep. William M. Colmer (D-Mass.), Halleck expressed confidence that the conservative alliance would continue to function in the 87th Congress.

Among proposals for curbing the Rules Committee reportedly under consideration are:
● Dropping Colmer as a Democratic member because he bolted the Kennedy-Johnson ticket to support a slate of "unpledged" electors which won in Mississippi.

"We've seen eye-to-eye in the past," Halleck told reporters, "and I expect we'll see eye-to-eye in the future."

● Increasing the size of the committee by two members to permit appointment of two more Democrats and break the present six-six liberal-conservative tie.

Opposition Declared
The avowed goal of the coalition is to block, or drastically water down, the liberal program which Pres-elect John F. Kennedy is expected to send to Congress following his inauguration.

● Making the Speaker of the House and the Majority and Minority Leaders ex-officio members of the committee, to make it more responsive to the leadership.

In any maneuver to check the Kennedy Administration's program, the powerful House Rules Committee—of which Smith is chairman and Colmer is the second-ranking Democrat—would play a major role. Created originally as a "traffic cop" to speed the orderly flow of legislation to the House floor, the committee has been transformed into a bottleneck for liberal legislation under its conservative leadership.

● Enacting some time limitation, similar to the 21-day rule used in the 81st Congress, to open the way for breaking the committee stranglehold and permit the full House to vote eventually on measures approved by standing committees.

In the 86th Congress, Smith and Colmer lined up with four conservative Republicans—votes controlled by Halleck—on the com-

mittee to crimp a housing bill and kill measures on federal aid to education, minimum wage and jobsite picketing.

Following his conference with Smith and Colmer, Halleck told newsmen that he was opposed to any of the suggested changes in the makeup and responsibilities of the Rules Committee.

LETTERS TO THE EDITOR

NEGRO VOTE FOR JFK PUZZLES WRITER

To the Editor
I have just read in the December 8 edition of Human Events, the statement that "Kennedy carried a dozen states only because he got a near-unanimous colored vote".

everything possible to keep Lincoln from winning the war to free the slaves!

It is difficult to understand why the Negro would vote in support of the forces which have had their heels on the Negro neck for, lo, these many years, and thus be a party to the keeping in office of those who have kept him in economic bondage for a century after they were compelled to free him from physical bondage.

The Catholic Church has some very strange teachings as to what is morally right or wrong. For instance, under the heading of taking an oath of office, Herbert Jones's Moral Theology, 1960, "adapted to the customs of the United States", in section 188, says, "If the civil laws contain provisions contrary to divine or ecclesiastical law an oath taken to observe them is made with the restriction (mental reservation): with due regard for the divine and ecclesiastical law!" When we watch Kennedy take the oath of office on TV, we might be able to see that he has his tongue in his cheek!

And especially is it a matter of the utmost irony that the Negro should be a pawn in the Democratic hand to put a Catholic in the White House, in view of the facts of history, presented in my book, "Slavery and Catholicism, to the effect that Catholics were directly responsible for the very establishment of slavery in America, with all its misery and woe to the race, that the Catholic Church actually owned slaves to support their missionary work here, and recognized it as altogether compatible with the principles of Christianity; that the Pope himself did not condemn the atrocious "Peculiar Institution" as practiced in our southern states; and, as shown from an official Catholic historian's writings, the Catholic Church actually did

Convinced that such teachings are right, Kennedy need not violate his conscience, as he promised the Baptist ministers in Dallas that he would not do, even if he carried out the entire program of his Church, which calls for the revival of ecclesiastical despotism over the entire world, such as prevailed during the twelve centuries of church supremacy during which tens of millions of Christians were burned at the stake or otherwise tortured and put to death as "heretics".

Very Truly Yours,
R. R. Miller
Durham

PLEA MADE FOR POLITICAL CHANGES

To The Editor:
Because I have no other means by which to reach my fellow-Americans, may I plead space in your columns? . . . The structure of our American government must remain "by the people" and be halted from becoming government by a small group of Delegates whose functioning can be controlled by our population only by excessively complex cumbersome means, far beyond a layman's inexpert-political understanding.

devise a new system of nominating candidates for our Government Presidential Offices, which will ensure the common man, a simple means of stating his choice and ensure that the technicalities of final nominating heed the people's voice.

Converting an government into a machine operable by an individual or group is the very ideology that Americans oppose in other lands!

2) To devise new governmental structure which would eliminate the fixed practice of changing our Ambassadors in foreign lands at each Republican/Democrat change in the White House . . . on the grounds that our Ambassadors should represent our nation, not a Party, wherefore their thinking and functioning must be unaffected by Party politics. Maintaining that our Ambassadorships are strictly non-partisan is mockery in face of the fact that every Ambassador is changed by reason of his political Party affiliation when the Party changes in the White House.

Therefore, I propose that we, the people, address ourselves by individual postcards, letters, group-attested-petitions, to three agencies created to benefit mankind without bias: The Ford Foundation, 477 Madison Ave., New York City; The Rockefeller Foundation, 49 West 49th St., New York City; Fund for Republic, Santa Barbara, Calif. That we request:
1) they undertake a study to

3) To devise means of eliminating political reprisal . . . on the grounds that our Cabinet should be composed of the men best fitted for the particular task, regardless whom they did or did not support.

almost wanton penchant for slashing the foreign military and economic aid budget. Yet his stand as a white supremacist is costing the country incalculably more. This is the kind of wounding waste which the New Orleans housewife and the nation can

least afford. Encouragingly enough a courageous federal judge and local school board, among others, seem to realize this.

—Reprinted courtesy of the AFL-CIO NEWS

A PRAYER FOR WRITERS AND NEWSPAPERMEN

O THOU GREAT SOURCE of truth and knowledge, we remember before thee all those calling it is to gather a window of facts for informing the people. Inspire them with a determined love for honest work and a staunch hatred for the making of lies, lest the judgement of our nation be perverted and we be taught to call light darkness and darkness light. Since the sanity and wisdom of a nation are in their clarity, may they count it shame to set the baser passions of men on fire for the sake of gain. May they never suffer themselves to be used in druggings the mind of the people with falsehoods and prejudice.

Grant them boldness to turn the unwelcome light on those who love the darkness because their deeds are evil. Put into their hands the shining sword of truth, and make them worthy successors of the great champions of the people who held truth to be a holy thing by which nations live and for which men should die. Cause them to realize that they have a public function in the commonwealth, and that their country may be saved by their courage and undoes by their cowardice and silence. Grant them the heart of manhood to cast their mighty influence with the forces that make the people strong and free, and if they suffer loss, may they rejoice in that as proof to their souls that they have fought a good fight and have been servants of the higher law.

The Struggle For Integration in Chapel Hill

From the investigation we have made thus far of the Chapel Hill school situation as it pertains to Negroes there is a conflict of ideas, philosophy and emotions such as no ordinary person is going to be able to solve or straighten out. On the one hand there appears the usual element of conservative whites that is fighting, though mostly under cover, to hold back the creeping but certain tide of integration; on the other there is the element of progressive whites with common sense and the matter of economy on their side, that is fighting to hasten integration that will definitely result in raising the educational standard of all the children of Chapel Hill and Orange County.

out leadership. Certainly they are without the courageous and daring kind that should in these changing times point to new frontiers of an integrated society rather than look backward at the shameful past of a segregated one—one that looked down with utter contempt on efforts of Negroes to rise above the level of a mop and a broom.

In addition to the above two groups, there are the Negro counterparts of both the progressive and conservative whites. However, those classed as Negro conservative are hardly worthy of having such a respectable label and should in reality be classed as the "Uncle Tom" element. Among them are to be found the servants at the University of North Carolina, the public school teachers and one or two ministers of the community. Of course, the University servants and the teachers whose jobs are controlled by whites are stringing along with the conservative whites out of stark fear of losing their jobs or incurring their ill will.

The price, we think, is too high to pay for a shaky seat on the City's Board of Aldermen and an equally shaky one on the Board of Education. Both of these seats have already raised a suspicion in the minds of many Negro citizens that they have become means of choking to death what might otherwise be a source of progressive and courageous leadership.

The most pitiable lot is that of several Negro ministers of the community who are trying to do a circus act by riding two different horses at the same time—the conservative and the progressive. They know that there is absolutely no possible way for Negroes to ever obtain equal educational opportunities with the whites, but, apparently for the lack of vision and downright moral courage, they will not take a definite stand in the matter.

Whether the Negro citizens of Chapel Hill realize it or not their very future, as well as that of their children, is at stake in the struggle they are now waging to encourage integration. To wage such a struggle is in reality a step toward compliance with the law of the land as laid down by the United States Supreme Court. Any Negro, minister or layman, who advocates any movement in defiance of that law is not only disloyal to his country, but should be considered a traitor to his own race.

Because in the past Negroes of Chapel Hill and Orange County have looked to their ministers for courageous leadership, which in the present crisis has totally failed them, they are now practically like a herd of sheep without a shepherd. Our honest opinion is that the Negroes of Chapel Hill are entirely with-

The time has come for honest Negro leaders to stand up and be counted and pay the price of leadership. Those who refuse to do so, who prefer to grow fat while eating at segregated flesh pots, studying in segregated schools and meekly submitting to other injustices of a segregated society are unworthy of the name of leaders in these times when black people of lesser opportunities all over the world are suffering and dying for equal rights and human dignity.

Protestant Unification A Must For Survival

God moves in a mysterious way His wonders to perform. He plants His footsteps on the sea and rides upon the storm.

The Carolina Times would like to add its voice of approval to those already expressed on the proposal made by Dr. Eugene Carson Blake of Philadelphia last Sunday for an intensified reunion among American Protestant churches, both of "Catholic" and "reformed" practices. If and when the plan presented by Dr. Blake becomes a reality, it should give new and much needed vigor to Protestants as we have known it in our time. No person who observed its declining strength in the face of the rising tide of Communism over the past quarter of a century could very well oppose any plan that will reunite the "tragically divided church" as it exists in America today.

manner to what has taken place in South India, the achievement will be well worth whatever price there is to pay or sacrifice there is to make. One thing is sure, the church as it is now divided cannot hope to meet successfully the challenge of Communism in the free world or supplant it in countries already overcome by it.

In addition to the damnably denominational situation among Protestants in this country, there is the other division known as the white and Negro church that adds further disgrace to it. Thus we find on record instances in which a Negro would-be-worshipper has had a church door slammed in his face when presenting himself at a white church for worship for no other reason than that of his race.

The history-making proposal made by Dr. Blake should also sound a warning to Negro Protestants in this country who have probably overplayed their hand on the question of denominationalism more than any other group. In addition to being separated—by no choice of their own—from white Protestants—into such groups as the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Christian Methodist Episcopal Church, the National Baptist Convention of America and the National Baptist Convention U. S. A., there are also several smaller Negro denominations separate and apart from those of the white race though of the same faith and order.

The threat or challenge which Marxism presents to the free world may be, after all a blessing in disguise. Certainly, if it serves to reunite the Protestant churches in a similar

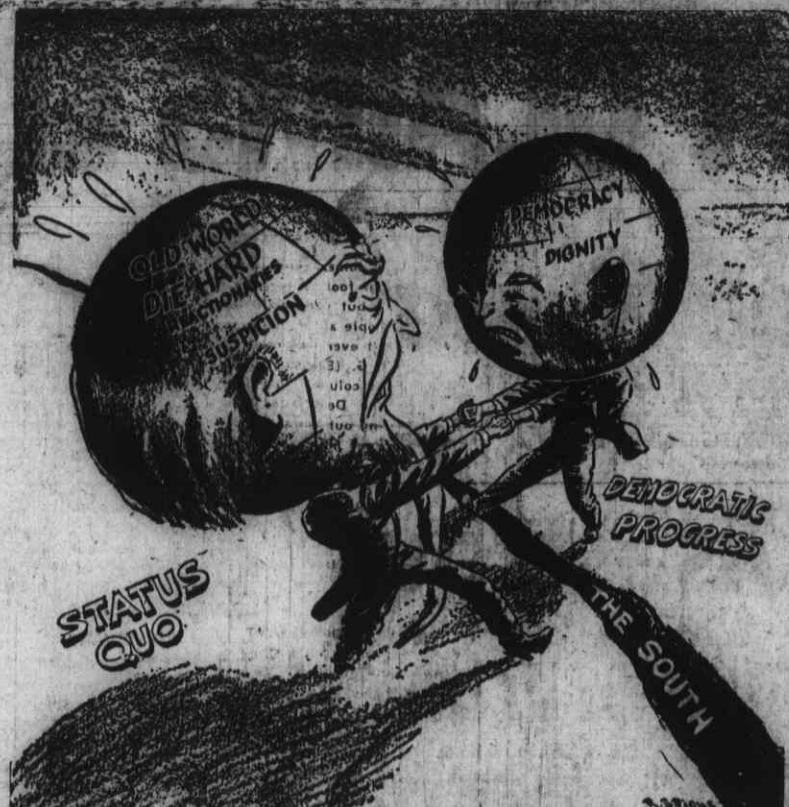
If Negro Protestants will take a cue from the proposal made by Dr. Blake and at first set their own house in order by placing less stress on denominationalism and more on Christianity, we think a great stride will have been achieved. This should be done with the idea in mind though of becoming a living and active part of the broader reunion of all American Protestants without regard to race, creed or color.

The Carolina Times

Published every Saturday at Durham, N. C.
Telephone: 2-2913 and 9-1512
by United Publishers, Inc.
L. S. AUSTIN, Publisher
Entered as second class matter at the Post Office at Durham, North Carolina, under the Act of March 3, 1879.
Durham, North Carolina
Principal Office located at 600 E. Pettigrow St.
H. R. JOHNSON, Controller
SUBSCRIPTION RATES: \$4.00 PER YEAR

WAS THERE FIRE UNDER ALL THE SMOKE?

The action of many African states in expressing their disapproval of young Colonel Mobutu's rule in the Congo makes us wonder if beneath all of the smoke raised early this fall in the United Nations by Khrushchev there were really some fiery truths which the world needs to know.



By REV. HAROLD ROLAND

In Time of Real Need, Help Comes From Unknown Friends



"No man will harm you . . . I have many people in this city . . . Acts 18:10.

It is strange how invisible friends of righteousness will rise to help you in the critical hour. Paul as a preacher of the Gospel is seized by terrifying ravages of loneliness. Every righteous crusade for God feels none at times. Every preacher has this feeling, at times. At times we feel only God is left in the battle with us. And then at times we doubt even the presence of God Almighty. You remember how this feeling of being alone gripped the heart and soul of Elijah in his gigantic battle against sin and idolatry. Elijah reminds God that he alone is left in the battle. And then God told him about the great number that has never bowed to the evil one.

Yes, there are many unseen witnesses waiting to hear your cry for help. They hear your cry and they rally round with helping hands. They hear the plaintive cry of the struggling soul and they answer with helping hands. They hear the cry of the struggling cause of right and these unseen witnesses rally to give new life to the cause. . . . "No man will harm you. . . . I have many people in the city. . . ." Jane Addams started the great service to all mankind at Hull House in Chicago and a very short while there are twenty volunteers offering their service in the healing and rehabilitation of distressed humanity.

In this struggle for right unseen souls are standing by to help in the cause of righteousness. We have seen this happen so many times. Many souls have been caught in tragic disaster. And then help came for that embattled soul from across the na-

ture. Yes, there are many unseen witnesses waiting to hear your cry for help. They hear your cry and they rally round with helping hands. They hear the plaintive cry of the struggling soul and they answer with helping hands. They hear the cry of the struggling cause of right and these unseen witnesses rally to give new life to the cause. . . . "No man will harm you. . . . I have many people in the city. . . ." Jane Addams started the great service to all mankind at Hull House in Chicago and a very short while there are twenty volunteers offering their service in the healing and rehabilitation of distressed humanity.

New Orleans White Supremacists, By Insisting On A "Little Rock" of Their Own, Damaging Country

By EDWARD P. MORGAN
I AM BEING HAUNTED by a news picture taken during last week's Mardi Gras of madness in New Orleans. It shows a young mother, with a two-headed baby boy in her arms, observing the rabid rites of a festival of hate by screaming taunts at the integration of four little Negro girls of the city's schools. Veins stand out on the woman's neck in a purple passion, her eyes are blackly blazing and her mouth is a quivering livid hole gushing with student epithets. Her small son is looking over her right shoulder.

twins in the New Orleans situation is that the anguish and suffering of it were such a needless waste. Desegregation is already an established and egalized fact even though in some parts of the land it is still no more than a token fact, and it is only a matter of time before Negroes are able to realize the civil rights of first class citizenship guaranteed them by the constitution. Tinchorn politicians, bigots and racists may be able to delay this realization by playing on the fears and prejudices of immature citizens; they may be able to delay it but they cannot stop it. The tragedy of it all is that each community seems to insist on a Little Rock of its own before it can accept the lesson.

Here was a woman who saw her civic duty and did it with all the blindness and hot feeling of a black peasant of Haiti possessed by the pagan ritual of voodoo. There undoubtedly was no question of her sincerity. But it was the sincerity of savagery based on the pathetic but poisonous belief that somehow evil spirits would rise from the daintily-dressed Negro girls to invade and damage the persons of her own children.

This is what the rude awakening of Asia and Africa is all about. This is what the, on the whole, remarkably restrained and intelligent striving of the Negro community of our own country is concerned with. No amount of the cruel nonsense of apartheid or white supremacy, whether in the Union of South Africa or the parishes of Louisiana, none of these stubborn little walls of racism is big enough to stem long the tide of the darkskinned majorities of the world in their reach for full human rights.

Why should white men cringe in fear at this spectacle? They should better direct their fears, tinged perhaps with guilt, at the consequences should they continue to be irresponsible in leading and guiding other races to equality of opportunity. Such abandonment of leadership can only compound such dire consequences as have been witnessed from Little Rock to Leopoldville. One of the most agonizing

UNDER the light-headed leadership of a sometime entertainer, Governor Jimmie Davis, the state government of Louisiana went on a jag of legislative delinquency designed to wreck the public schools rather than desegregate them. Now there are some signs of hesitation. Anticipating that the Supreme Court would throw out the state's attempt to interpose itself between the federal government and the New Orleans school board, Louisiana Congressman Otto Passman nevertheless says that through such proceedings, "we may have gained valuable time." Valuable time for what? For further weakening the fabric of American society? There is an extravagant irony in Passman's own position. As a ranking member of the House appropriations committee he has an

twins in the New Orleans situation is that the anguish and suffering of it were such a needless waste. Desegregation is already an established and egalized fact even though in some parts of the land it is still no more than a token fact, and it is only a matter of time before Negroes are able to realize the civil rights of first class citizenship guaranteed them by the constitution. Tinchorn politicians, bigots and racists may be able to delay this realization by playing on the fears and prejudices of immature citizens; they may be able to delay it but they cannot stop it. The tragedy of it all is that each community seems to insist on a Little Rock of its own before it can accept the lesson.

UNDER the light-headed leadership of a sometime entertainer, Governor Jimmie Davis, the state government of Louisiana went on a jag of legislative delinquency designed to wreck the public schools rather than desegregate them. Now there are some signs of hesitation. Anticipating that the Supreme Court would throw out the state's attempt to interpose itself between the federal government and the New Orleans school board, Louisiana Congressman Otto Passman nevertheless says that through such proceedings, "we may have gained valuable time." Valuable time for what? For further weakening the fabric of American society? There is an extravagant irony in Passman's own position. As a ranking member of the House appropriations committee he has an