

OUR DEBT TO THE EXTREMISTS

JOHN J. SYNON

It seems to me an opportunity to reconcile our racial problems is slowly evolving. If what I foresee becomes the fact, we will have the "extremists" of both sides to thank.

Let me dispose of the white "extremists" — the segregationists, of whom I am one — with but a line: They have served, as they are serving, their country well by opposing without quiver the force of a government bent on making half breeds of us all. And that, my friends, is the greatest contribution that can be made since miscegenation would spell the sure death of our culture.

What I would write about, principally, stems from the black "extremists", the black militants, those who call to their own to have pride in themselves, in their race, in their color; "black, is beautiful".

As is apparent, there is nothing basically incompatible in those two "extremes"; each wants to control its own racial destiny and that is as it should be.

What stands between these separate-but-equal thoughts, as I say, is the force of government. And that government, since these troubles broke upon us, has been controlled by the element within our national being that argues, in effect, "brown is beautiful". These are the Marxists, the egalitarians, plus the "breeds", those who are, by chance, brown.

The egalitarian government of ours is made up of cliques, each having its own particular fish to fry. And it has maintained itself

by appeasing, in turn, each clique. In short, it has maintained itself in power by submitting to blackmail. The meaning of the phrase, *pro bono publico* is not in them.

The clique that has as its particular interest the indiscriminate mixing of the races has been fronted by the NAACP (which, incidentally, has never had a Negro as its president).

The mass of these people are not black; they are brown or yellow. They are half breeds, clothed, in manner and style, as are their half brothers, the white people. An NAACP convention is

a model of high-church decorum and multi-syllabic words. Every act of theirs is in sad mimicry of white culture. There is nothing negroid about such a gathering and the reason there is not is simple: The NAACP, particularly its hierarchy, does not identify with Negroes. It identifies with white people. And what it demands is acceptance of its own view of things. And that, of course, is the impossible dream.

In any event, it is these people, propelled by their unseen financiers, who have inspired the troubles we have known and do know.

Now comes the black militants, the "extremists", who spit on the likes of these pseudo whites, straight hair, rouge, mascara, broad-a and all.

The militants want separatism, social and commercial separatism, and I am for that for only in such fashion can an amicable solution of our mutual problem be arrived at — equal but separate.

But what force is there to serve as the catalytic agent? What force is there that can dissolve the power of the miscegenationists? Who will bell the cat?

Nixon? Bah! Humbug! Nixon is not only a lifetime NAACP member, by character he will bend whichever way the wind doth blow.

The answer lies in the pulpits of the Negro churches. Among Negroes, it is their preacher who counts. And it, now, from here on in, these natural leaders grasp their opportunity to seek peace and well being — that is, law and order with justice — by espousing voluntary separatism, they will find much support as none would have dreamed of, a year or so ago.

And I believe they will; they will grasp their opportunity and they will succeed.

Thus, if Nixon wants to reunify this nation, and he says he does, I would suggest he go to the Negro preachers. For there lies the clear answer.

tionary violence' to destroy our capitalistic system. Among other things, he called for 'urban guerrilla warfare' to bring down today's power structure. He did not, it is true, advocate an armed frontal assault on the White House and Capitol Hill. Nor did he say, specifically, who would be shot, when and where. Nevertheless, considering the whole burden of his talk, he was advocating the violent overthrow of the United States government."

The paper has decided not to swallow the school's anticipated explanation that Carmichael was simply exercising free speech. The paper wants to know did he violate the State law, and if he did and is not apprehended, then the law is meaningless, and should be done away with.

And, the editorial goes farther. It wants to know if the University did right in letting the man speak in the first place, knowing that he had said the same thing before, and had even had a history of inciting violence, or if it did right in letting continue when he became seditious.

"What," asked the paper, "is the University's responsibility when a visiting speaker clearly is violating the State law?"

The paper becomes devil's advocate and asks, "Is the law really enforceable? How do you de-

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OTHER EDITORS THE WEST VIRGINIA HILLBILLY

Hillybilly Editor's Thoughts on UNC

All this is a build-up for something else which really isn't something else at all. Its an editorial from the Chapel Hill (N. C.) Weekly, one of the best weeklies in this country, and I know because I hung around there some when I was finishing up the second half of my Ford Foundation fellowship at the University of North Carolina last year. The editorial is concerned over the fact that Phillip Nolan, reincarnated into the personage of one Stokely Carmichael, returned to the United States that he so soundly damned, and made a speech at the University of North Carolina recently. Mr. Carmichael didn't say "Damn the United States," he said burn it, and that has the

editor Jim Shumaker of the Chapel Hill paper alarmed, and he in essence, has called upon the University to explain whether or not "Carmichael's speech

... violated the State law that forbids the use of State buildings to advocate the overthrow of state or federal governments by force or violence."

"In our opinion," editorialized the paper, "Carmichael broke the law, about as convincingly as it can be broken. He proclaimed himself to be a violent revolutionary and called for 'revolu-

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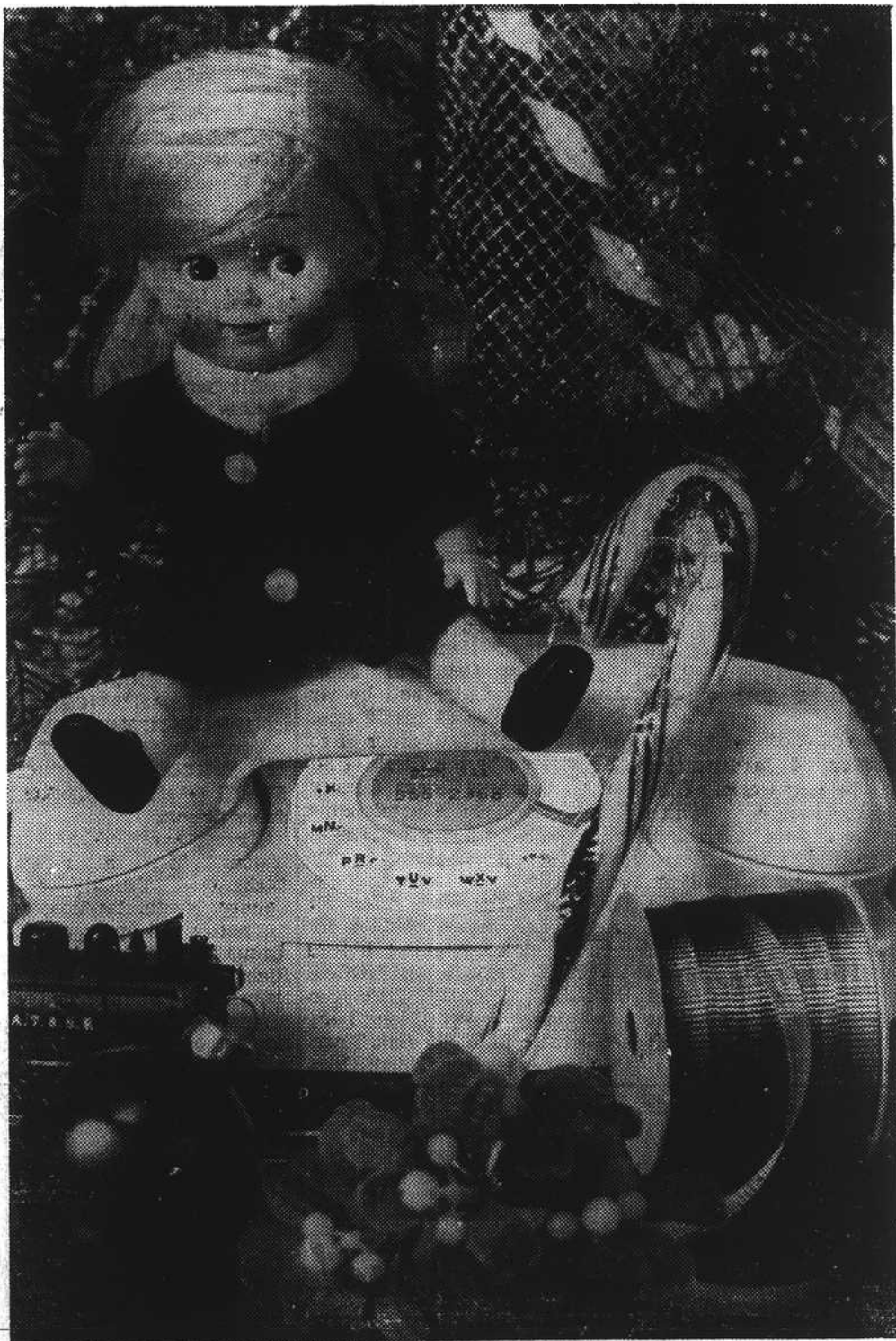
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