

money. They fear that if they serve food to Negroes, Group One will be offended. They don't necessarily like Group One (actually they despise them), but they figure it's more profitable to get some Negro money and some Group One money than to get all the Negro money and no Group One money. Group Two, however, fails to see that they could have all of everybody's money by serving the Negroes. This is true because Group One individuals are usually just full of hot air, and will eat with Negroes if they get hungry enough. If the Negroes staged a boycott, Group Two could be deprived of all the Negroes' money.

(3) As Mark Anthony would say if he were here today, "Group Three individuals are truly honorable men." Examples of Group Three are Raleigh's Mayor W. G. Enloe who is soft spoken in order to avoid a scandal and our honorable Attorney General Malcolm Seawell who is always speaking and who will eventually encounter a scandal (nation-wide). Group Three members want to preserve the ugly "Southern traditions" simply because they fear losing the votes of Groups One and Two. However, Group Three is also blinded by its own fears; it forgets that by election time, the federal government will have passed civil rights legislation which will give the Negro strong political power in the South. The attorney general may consider it "none of my business," but I am convinced that he would at least think before speaking if the Negroes were politically strong. He may find that his chances of being elected Governor will be "lumped" because many whites deplore the mistreatment of the Negro. I am one of these whites.

Three Groups

Editor of the Daily News:

What is Southern tradition? Hospitality? Yes, hospitality is one of many Southern customs. Unfortunately, the term "Southern tradition" is frequently used in a completely different, ugly, gruesome manner. This "ugly" meaning is unclear, but one thing is clear—certain groups are fighting to preserve this meaning. It's interesting to investigate the motives of three of these groups which I will call Groups One, Two and Three.

(1) Group One is the literal "poor white trash." Persons in this group seek a cause for which to fight. Either they are henpecked or else they've watched so many TV Westerns that they sometimes explode into violent action. These persons beat their six-month-old children, snatch placards from Negro students and hit people about the neck with bicycle chains. In short, these individuals approach an advanced degree of insanity.

(2) Group Two is different; these persons don't want to fight, but they are torn between their conscience and their lust for

The solution to the situations which confront the South is clear—no "Southern tradition" should be followed at the expense of democratic traditions which insure the rights of individuals. Groups Two and Three probably admit this to themselves, but their fears of Group One's actions make them ardent preservers of "Southern traditions."

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