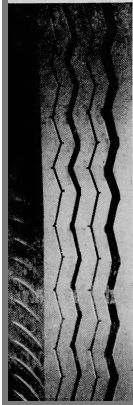


Uncle John Takes The Place Of Uncle Tom

Since little Eliza fled across the South Carolina ices, we have had with us in this country a militant group of Negroes who look with scorn upon any other Negro who happens to cultivate a friendship with the Southern white man, and they have reserved a special name for him. He is an "Uncle Tom".

There are still living in the South today a few "Uncle Toms"—men who have found it wise and profitable to live in peace and harmony with the white man, often in a secondary role, but not always so. These "Uncle Toms" are the Negroes who are supposed to howl and screech when a white man passes by. Even though this description may be accurate at times, it does not tell the whole story. The true Uncle Tom is a man who makes life pleasant for himself and for those around him by disarming the white man through humility and good manners. He

duce 16% better noise and road gas gives you a guarantees; adjust- remaining, or on your Standard little safety costs! (KENTUCKY)



is the man who has cultivated amiability to the point where he makes the white man with any sensitivity feel a bit foolish. It is a new version of the old fable of making a man shed his coat by the warmth of the sunshine rather than by the blast of the cold wind. The Uncle Tom has cultivated this to a degree of perfection, and he has thus got what he wants without being unpleasant about it.

The Uncle Tom, under the new racial stresses of the day, is disappearing. His fellow Negroes are forcing him out of the picture, in much the same manner that they forced integrated churches out of the South—but we will try not to worry too much about him, as much as he will be missed. We will reserve our worries for the new Uncle who has taken his place—an Uncle who, for the lack of a better term we shall call Uncle John.

An Uncle Tom was mannerly and even obsequious, but he got his way. Uncle John stands at the opposite pole. He is the New Negro, the aggressive New Negro who, having been granted a certain political power, is bent on using it for an advancement so rapid that he seems to be intoxicated with it. Uncle John doesn't bother with city, county or state government; he has a direct line to the White House and when he wants to get something done, he calls the White House, and frightens the present occupant to the tip of his political shoes. We don't know whether all the tales as to the Negro accessibility of John Kennedy—and there, friends, you have the derivation of Uncle John—are true, but we do know there are Southern congressmen who contend that they have a lot harder time getting in touch with the president than do such Negroes as Martin Luther King, Shuttlesworth, or Shores. We do know that John Kennedy, as a candidate, was mighty solicitous when Martin Luther King was thrown in jail—so solicitous that he called King's wife on the phone—and we do know that when there is trouble in the South, the White House seems to know about the trouble—that is the Negro's side of the trouble—before the local police find out anything. If the new Uncle Johns haven't set up a hot line into the White House, they have something mighty warm and close to it.

In brief, the Uncle Johns are the New Negroes, taught by John Kennedy that they can get their way easier by demands and threats at the White House than could the Uncle Toms of other years, by good manners. The Uncle John regards humility, gentility or whatever you might want to call it, as a weapon for the weakling; this is a new day when the Negro demands the right to shove people around, and with the Uncle John, the chief shover is in the White House—The Greensboro Watchman.



Clipped By:
avereemcnear2
Mon, May 16,
2022