

TAPE TRANSCRIPT  
Durham Civil Rights Heritage Project  
CDS, Durham, NC

**Interviewee:** Nathan L. Thomas  
303 E. Alton Street  
Durham, NC 27707

**Interviewer:** Jim Wise  
207 Carver Street  
Durham, NC 27704

**Place:** Hayti Heritage Center  
St. Joseph's Historic Foundation, Inc.  
804 Old Fayetteville Street  
Durham, NC 27701

**Equipment:** SONY TCD 5 Pro II Cassette  
Recorder  
Audio-Technica AT825 microphone

**Tape:** BASF C-90 Chrome

**Date:** November 15, 2003

**Description of Interviewee:** Mr. Thomas, African American, was born and reared in south central Alabama. After high school he was drafted and then went to college in West Virginia. He came to Durham in 1959 to work at NC Mutual as a printer and in advertising/communications. He was involved in civil rights work in AL (helped drive people during the Montgomery bus boycott) and in NC where he helped drive folks sitting in and protesting downtown and at Howard Johnson. He worked on many local political campaigns including those for Gene Hampton, Josephine Clement, Bill Bell and Willie Lovett. In his interview he also discusses his feelings about the "non-violence" approach and his involvement in a Presbyterian discussion group.

**Circumstances of the Interview:**

**Jim Wise (JW):** We're at the Hayti Heritage Center. This is Durham Civil Rights Heritage Project, on November the 15<sup>th</sup>, 2003. Jim Wise is doing the interview, and I'm speaking with Mr. Nathan Thomas. Mr. Thomas, you've brought in a photograph of yourself with Gene Hampton, at the, supporting – outside a building, and there's a sign in the window that says, "Support the People United for Progress, Elect Gene Hampton, Councilman at Large, Durham, NC." Could you start out by telling me what's going on in the picture, what's this all about?

**Nathan Thomas (NT):** Well, first of all, Gene Hampton, as I indicated there, he was relatively new to the area. He came here soon after I did, moving to the (?) because he was an employee of IBM. And I understand that he, as a student at Tennessee State, he had been an activist on campus, so when he came Durham, he just kind of kept it up. And there was a certain magnetism about Gene, because there were a goodly number of people who came from the IBM complex, who were employed out there, who supported him in this effort. Some of the names I remember, including the late Willie Lovett, who was active in politics – you probably remember.

**JW:** I certainly do.

**NT:** And also Bill Bell, who was not only the mayor of Durham -- And they were supporters of Hampton. Hampton was kind of the drum major for that group. And he was, it was a near miss for us, my first attempt at managing a campaign. I had worked – I was employed at the time at North Carolina Mutual. I'm self-employed now. But it was my first attempt at managing a campaign. And of course, I was slightly heartbroken that we lost. One of the things that happened was that there were three at-large seats open, and there were three blacks who were going to take all three seats, and I think there was some reaction across the community. (Laughs) You know. So we lost all three of them. We tried to -- Hampton filed first, and we tried to negotiate with the other three, but we couldn't make any headway there.

**JW:** So what became of his political career after that?

**NT:** He – I think he changed Durham – (?) back up. One of the other things he did that was a forum at one of the downtown hotels, on housing – fair housing, quality housing, that kind of thing – and he somehow brought people from, mainly from Washington and across the Southeast, here, and had several sessions on that. But this was Gene and his connections, his activism. And I think he left IBM, but he left the area several years ago. And Bill Bell will possibly know where he is, but offhand I don't know where he is.

**JW:** Well, how did you get yourself involved in a political campaign, in running a political campaign? Tell me about yourself and your own life up to that point.

**NT:** Well, (pause) I came to Durham in the latter part of 1959, and my first effort, in terms of promoting the civil rights – helping to promote the civil rights effort in Durham – was working with the sit-ins. And I hasten to mention that I never sat in, per se, and I never went on the picket line. I was, I think I still had a little of the military left in me, and I would not pledge non-violence.

**JW:** Oh! (Laughs)

**NT:** (Laughs) So what I did was I participated in the carpool, and when we needed people to go to certain locations for the picket lines, then I helped to transport those people. And that, I'd be interested – in fact, the coordinator of that particular effort was Ben Ruffin, at the time. Ben was, as you know, the local activist here in Durham. And then later on, when IBM came to the area, Gene Hampton and I were members of the same church, Covenant Presbyterian. He and his wife and children came to Covenant, so that's how I met him. And I don't know why (laughs), but I was asked to manage his campaign. And this is how we arrived at this point.

**JW:** I see.

**NT:** Yes.

**JW:** You said you had been in the military. Where's your hometown? How did you get to Durham?

**NT:** (Laughs) I was born and reared in south-central Alabama, Lowndes County. The same county where (?) got shot. And from the time I was about in sixth grade, I worked for the village printer. I came in – there was a white gentleman who came from the Government Printing Office back to Alabama, back to his home, to establish a small printing facility, and I was the first employee. My job was to clean up, clean the floor, take out the trash, and wash up the presses after the white employees had used them. And so after a while, I started observing some of the exercise, training exercises, they had set up for the white employees. And, in some instances (pause), I learned a little bit of what they were supposed to learn than those who were being taught. And I remember helping the boss over a hump one time. He was working late. He and I were the only ones there, and he was surprised that I had learned as much as I had learned.

There, just like they had with the school system, they had black wages and white wages. And after I finished high school, I left and went to work for a printer in Birmingham. And that's where I was when I got drafted.

So, in the army for two years, I decided that I didn't want to go back to either one of the jobs I'd had, and I didn't want to stay in the military. So I looked around, did some research, what school had a program that I might be able to handle at the college-level. And there were about five schools that had programs where they combined majors in business administration and printing technology. Let's see, they had Rochester Tech, Carnegie Tech, West Virginia Tech, I think maybe one school on the west coast, and maybe Florida A&M. I went to West Virginia Tech. And after graduation, I was naturally looking for work, and North Carolina Mutual, being an insurance company, used oodles of paper for – the product is paper, the records is paper – even more so then than it is now, you know, because of all the electronics. But I wrote to the late Joseph Goodloe, who was the Vice President and Secretary of North Carolina Mutual, and told him that I was looking for employment. And I had seen him – they had been featured in *Ebony Magazine*, and they had a printing facility. So that's how I learned about it. And then he invited me down, and eventually I came to Durham as an employee of North Carolina Mutual.

Worked kind of – a floater – for, I guess, probably about six months, and then two years in the Advertising/Public Relations Department, four years in the Planning Department. And then I left Mutual before retirement, and became self-employed. And at that time I was Assistant Vice President and Director of General Services.

**JW:** I see. What kind of work are you doing now? What's your business?

**NT:** We have a family business, a small family business, that – we design and distribute business forms, labels, tags, advertising and promotional specialties. In fact, I'll share one of my cards with you.

**JW:** Oh, thank you.

**NT:** I think I have one. Yes. (Gives JW card)

**JW:** "Quality Impressions Incorporated."

**NT:** Mm-hmm, right.

**JW:** Very good. Thank you. Thank you. How did you become aware, or interested in, the civil rights movement, the desegregation? Of course, Lowndes County, Alabama, you were intimately familiar with segregation.

**NT:** Yes.

**JW:** But I suppose as the Little Rock High School integration, and Montgomery bus boycott, this would have been going on when you were a young man.

**NT:** Yes.

**JW:** Was that the time you were in the service?

**NT:** In fact, I was getting out of the military when the bus boycott in Montgomery was at its peak. And we were about thirty or forty – our home town, Fort Deposit, in Lowndes County, the only incorporated in the county at that time; I don't know whether the others are incorporated now or not – but we were about thirty or forty minutes from Montgomery. So being in the (?) area, we used to do some work in Montgomery. So I came home that summer, and I worked for my employer – even though I'd already planned to go back to school, I worked for him that summer – and I'd make deliveries into Montgomery. And I was using his, my boss's, old sedan. That was the one they let me drive to make those deliveries. So I used the trunk of the car, and the area in the back seat, to make deliveries of printed supplies. And I think the man probably went to his grave never knowing that I – (laughs) on my route, I would pick up black people who were boycotting the bus. And then, see, on the way back out of town, I'd have (?) empty.  
(Laughter)

But, you know, there's a lot we could talk about. Incidentally – let me digress for a moment -- I remember coming to a Presbyterian church. We have a sister church over in Chapel Hill called Church of the Reconciliation, which is also Presbyterian. We have a dialogue group that meets once a month, to talk about some civil rights issues. And, you know, (improving?) relationships, and that kind of thing. And I've always kind of liked history, and – I was – World War I, World War II – this is something we talk about in our group – World War I, World War II, Korea, the black soldiers were treated as munitions. Okay. “You help us win the war, and when it's over, you're not a person, you're not a citizen. We'll warehouse you in the ghetto until we need you again.” And you know -- I mentioned earlier the dual-pay system for the teachers, and where I worked, that kind of thing. And, you know, on one hand you read the Constitution, and on the other hand, you see what's happening. (Laughs)

I'll share something else with you. More recent observation. I'm sure – how long have you been in Durham?

**JW:** Thirty-seven years.

**NT:** Oh, excuse me. (Laughter) No, you're a Durhamite. You remember when the City of Durham tried to set aside twenty percent for contractors?

**JW:** Yes.

**NT:** Okay. A lot of furor about it, and eventually they got it thrown out at District Court in Richmond. Okay, now, I see that as a major kind of response to that particular mandate. Why I say that, the people who were protesting were the ones who had had a hundred percent, from day one. Of course, it wasn't called a "set-aside." It was called – I don't know what they called it. I call it "birthright." So you know, I've seen this from the time I started observing things.

And then – I don't think it was right. No, I don't think it was right. I had, my daddy's youngest brother, Uncle Henry, late Uncle Henry now, marry into a family – the man, his wife's father was the village blacksmith, and he depended about seventy-five percent on white trade, because they were the ones who owned virtually everything, especially down in Lowndes County. And I saw, last time I visited Uncle Henry's house – my aunt's still living, his wife – there was a photograph of her father, John Hunter. She's Arthurene Hunter Thomas. And there's a photograph of him with Stokley Carmichael, when Stokley came down to speak to, help promote, to push, the voter registration. Mr. John Hunter was the first black person in the city to register to vote.

**JW:** Wow.

**NT:** Okay. But once he registered to vote, the whites boycotted his business. And to back up on Mr. John, he was a landowner, he had two small tracts of land, which also was uncommon down in the south tip of Lowndes County. He was, by virtue of – evidently got his name from the list of landowners, to go to another county on a grand jury. This was before the registration drive. And he raised the question with the judge as whether or not he was supposed to be on the grand jury if he was not a full-fledged citizen. And one thing led to another, and eventually they sent federal registrars down there to set up in the post office, so the black people could register to vote.

**JW:** Wow.

**NT:** I have personally had the opportunity to (?) people one by one. I still try to do that. I had a boyhood friend who was white, down in Alabama. We didn't have – we had railroad tracks, but that wasn't the literal divider line there. There was just, oh, maybe four or five acres of land that a family, three sisters, owned, and our house was right here, and the blacks that way, and

John's house was right here, and whites that way. And we came out here, this was where we played. And nobody ever mentioned integration, or segregation, because it was the only place we had to play. (Laughs) And one of the things you noticed was, when they got to be a certain age, they didn't come. Some of them didn't come anymore. The girls would leave first, and then the boys would leave. But John and I remained friends, and we used to go fishing together. And we shared jigsaw puzzles, and the comic books, and that kind of thing. (Hughie?), my daddy's oldest brother, didn't trust that, and he said, "One of these days, that boy is going to surprise you. He'll turn on you." (?) And he might have seen that. John and I remain friends to this day.

**JW:** Really? Wow.

**NT:** Yes. And I, back, oh, (?) was born, it must have been twenty-three or -five years ago – well, John and I used to, indirectly, we would keep up with one another. He went into the military. When he would come home, he inquired about me through my parents. I'd do the same thing. And I lost track of John for a while – this is over two decades ago – so I wrote to the mayor of Fort Deposit, and he told me where John's younger brother was. Contacted his younger brother, and John was living in Hampton, working in Newport News. So we started writing, a couple phone calls.

Remember when the Holiday Inn was up there on Chapel Hill Street?

**JW:** Sure do.

**NT:** Well, his wife, John's wife, is from Florida. So they were on the way to Florida, so they stopped over at the Holiday Inn. And he called my house, he said, "Hey, partner!" He said, "You'll never in hell guess who this is." I said, "No, I don't catch the voice." "Well how about your fishing buddy down in Alabama?" So it was John, okay. So my wife and I went over, and we had dinner at the S&W, he and his wife and his two kids. And later on, my wife and I went up to Hampton to visit with them for a weekend. So I was telling my daddy's oldest brother about it, many years later, and said, you know, "Yeah, I went up to Hampton and spent the weekend with John Stokes and his family." He said, "White John Stokes?" (Laughter) Yeah, white Johnny Stokes.

But backing up, you see these inequities all along, and you want to right the wrong. Right.

**JW:** Was driving the demonstrators your first direct involvement in the movement?

**NT:** Mm-hmm. Yes, yes.

**JW:** What about after that? Did you stay an activist? Or you got into politics, so in one sense, at least, you were.

**NT:** I never was sure I wanted to run for office. I supported a number of other persons. I helped Josephine Clement (?) candidate. The late J. J. Henderson was her campaign manager when she first came out, and he gave me the advertising and public relations segment. And there was some other folks. I helped Willie Lovett get elected.

But I never was sure. I wanted to be everything to everybody. (Laughs) (?) So that's how I did that.

**JW:** What was going through your head when you were driving the demonstrators, and being involved in that phase of the movement? Were you proud, scared, mad, none of the above, all of them?

**NT:** (Laughs) Maybe all of the above. I can remember one situation when there was – incidentally, all of the demonstrators, people who sat in, or people on the picket lines, were asked to pledge nonviolence. Okay. I remember one situation when Eckerd's, over at Forest Hills, we – I (hope it wasn't?) a coincidence, but we ended up with an all-female, with all females on the picket line. And there were some white toughs who came over there to challenge them. And so one of the marchers came back, and of course, Ben Ruffin was a local guy, so he knew all these guys, who had been athletes in Little River and (?) and Hillside, you know – and he knew they were hanging out. So we went over to a pool room, and got the biggest (?) you could find, and made the switch. And of course, after that, everything got quiet over at Eckerd's. (Laughter)

But the thing that I thought about was, "Now, these jokers are not going to adhere to any nonviolence." And I think whoever might have had a notion about harassing them knew that too. (Laughter)

**JW:** Yeah, I think the meaning would not have escaped them in that situation.

**NT:** Right, right.

**JW:** In the early '60s, the demonstrations went along peacefully, and some progress was made. How come it never did break out into violence here? It did in so many other places.

**NT:** (Pause) Hmm. I think that, in Durham, you may have had enough (?) whites who were willing to put at least one foot forward, to kind of put it down for us and things. And there were instances where people were dragged off a picket line by law-enforcement people. You know,



people went to jail in Durham. But compared to Birmingham, for example, I think you had -- Durham is unique in that, by the time I got here, you had blacks who had established themselves in social and political, even economic, arenas, and there was a kind of mutual respect back and forth across the tracks. So, for example, back in Alabama, the white people who disagreed with some of the atrocities kind of stuck their heads in the sand. But I'm not sure that all the white people in Durham did that.

I remember, back in Alabama, there was a gentleman who came to the Church of Christ there as pastor, didn't (stay?) very long. He had told some people that, if we are all thinking about going to the same heaven, now's a good time to get used to one another. (Laughs) "Oh no. Not in our town." (Laughs)

**JW:** What went on in Durham, as the '60s went along, and in the '70s, with regard to the movement? A certain amount of integration was achieved in the early '60s, but there was still, there were demonstrations later on. There was still work going on. I think especially with regard to housing, at least what I've read, that seems to have been a hot issue. But the movement certainly wasn't over in 1963 when Howard Johnson's integrated.

**NT:** No. I remember, I think that-- (pause) Well, even with all of that, sometimes you change -- change comes as the letter of the law rather than attitudes. And for example, I mentioned the attempt at the twenty percent. Okay. I do believe that a thinking people would have accepted, and even possibly promoted that, based on history. But that didn't happen. They took it to court. (Laughs) So I think one of the things that is happening is that the law-enforcement people, and the courts, have been shamed into sometimes enforcing -- this is just an example of what I'm talking about -- shamed into sometimes supporting, enforcing, the law. But you see instances where that represents -- it's mechanical -- and I'm not sure, I think some of the attitudes that existed, you know, from the time of the emancipation, are still out there. And you see it once in a while in the newspaper, where somebody just, somebody gets juiced up and decides they want to go out and beat up somebody who's black. It still happens.

But Durham was not Birmingham. We didn't have a Bull Conner. (Laughs)

**JW:** Did you involve yourself in activism after that, after the demonstrations in the early '60s?

**NT:** No, I went to work to help people who dared to run for political office. In fact, I also helped to launch Bill Bell, and we do most of his promotional work now, because Bill is very loyal. But I was an employee at North Carolina Mutual, still an employee. And so, later than

Hampton, I was still an employee at North Carolina Mutual, but I was volunteering then. Now we do it as part of our business. But I have helped launch a number of people. That was what I evolved to.

**JW:** Have you found that something that you – is that something that you found satisfying, working in politics?

**NT:** Yes, mm-hmm.

**JW:** Something that you like to do?

**NT:** Yes. Well, you know, somebody – I didn't stick my head in the political forum, I think maybe the least I can do is help somebody (?).

**JW:** Well, yeah. I mean, most of politics isn't the politics. It's everybody working with the candidates.

**NT:** Right. Right. See, in order – let's see the person I can remember – Hampton, Bill Bell, Josephine Clement, Willie Lovett – hmm. (Pause) That might be it. I'll probably think of somebody else by the time you get home. But that was the way I evolved.

**JW:** Black participation in politics in Durham has certainly, I guess, mushroomed since the beginning. It goes back to the '30s, actually, but as far as candidates coming out -- I know there were a couple of black candidates, black members of the City Council, in the '60s, at least at some point.

**NT:** Well, the first person of the black culture – you probably remember (?).

**JW:** Oh yeah. Can we turn that off for a minute? (Break in recording)

**JW:** Alright. That's interesting.

**NT:** And Richard was followed by Shag Stewart. And then there was Edward Bulwer.

**JW:** But now the, most of the – a lot of the City Council and County Commission, sometimes is black majority, sometimes it's not, but there's been an awful lot of black participation in elected office in Durham, for quite a while now.

**NT:** Let me say this. I have a friend who-- Most of my relatives are still back in Alabama. My parents, both of my parents deceased over the last five years. My daddy five years ago, my mom maybe three years ago. But most of my siblings and cousins are still in Alabama, so the question was raised by one of my local friends, "How has Alabama changed? How has Lowndes County changed?" And I share with him the opinion that it's about the same as across the country. And you have voting rights, but not necessarily – what you need is integration of

politics and economics to make progress. And so there in Lowndes County, in Alabama, black people have the ballot. But – okay, so here’s Jim Wise who is a CEO – well, let’s say Chairman – of a big conglomerate, and he owns fifty-one percent of the stock. Say we don’t want Jim Wise to be mayor of our town, so we vote him out. The reality is that Jim Wise takes the resources with him.

**JW:** Yep.

**NT:** So he takes the land, the factories, the banks, the utilities, the transportation. So you have the ballot, which is better than nothing. (Laughs) And Jim Wise is still (?), even though you voted him out. You know. And that’s, you know, that’s the reality all over the country, that people who took hold of the land when this country was first established passed it on from, let’s face it, one white male to the next.

**JW:** Mm-hmm. Mm-hmm. So how do you address that? Past the – you’ve got the ballot, but how do you address going about creating that integrated society that you were speaking of? What’s been missing so far?

**NT:** Well, one thing is that black people have, as a group, haven’t been exposed to (pause) the business and technology. The Chairman or CEO of Jim Wise and Company looked for a protégé who might look very much like himself. Okay. So how many black people do you know who know how to establish and run an international construction company? You might find somebody who could put together a national bank. Not many. And Johnny Johnson established (?) Johnson Publishing by the seat of his pants. He didn’t have a mentor, per se. So we, as a group, we need to expose people, and so, you know, it’s been white-only. And even though you took the signs down (laughing), you know -- And that’s still true. Still true.

**JW:** What moved you to come in today, to bring your picture?

**NT:** Actually, I saw the notice in the newspaper, and my wife said – I hadn’t even thought about it, and my wife said, “Make sure you take that down there. There may be a story behind it.” Well, there is a story behind it.

**JW:** There is a story. Lots of stories behind it. What –

**NT:** I had it on the wall in a frame. Leave it there forever.

**JW:** You were part of the movement in the ‘60s, you’ve lived through these five decades since the movement really visibly and publicly began. How do you think that that history is received

by children nowadays? By kids, say, of middle or high school age. This is a long time ago when you—

**NT:** You'll find (pause). Be sure and help me get back to the point. There was – let me digress – there was once a professor down at NCCU, a Dr. Dawson, who stayed not very long. He went to work for the U.S. Information Bureau. Their home was a French lab, and they spoke English in the home -- once their kid became school-age, they spoke English in the home only when they had company. Now, conceivably that same family would do the same thing with their children and history. But, on a mass scale, I don't think children are getting the message. When I was still at Mutual, we showed some films of the demonstrations, and one major clip was from Birmingham, and the fire hoses and the dogs and this kind of thing. And these are adult people who left that forum crying. I've also had contacts with white people here, and you have those liberals, those pseudo-liberals who want to know where black people are coming from. I say, "Okay. For a primer, let's look at – why don't you go see 'Nothing But Man.' Go see 'Black Like Me.' Read *Learning Tree*." And people came back and said, "Well, that's not realistic."

**JW:** They say it's not realistic?

**NT:** Right. And I think, to a lesser extent, these young black youngsters you see, you talk about, are not getting – don't have any more perception than that. They take things for granted. I remember when you couldn't go in a department store, a black person – you could buy a garment, but you couldn't try it on. You know, kids don't know that.

Rosa Parks lost her job because she wouldn't get up and give her seat to a white man.

**JW:** In a way, that's a great measure of progress, but in another way, what do you think about – do you think it's important that the story of the movement in the '50s and '60s –

**NT:** Well, I think history's important.

**JW:** Why is that?

**NT:** Hmm?

**JW:** Why is that?

**NT:** You know, there's one premise – well, I remind you; I'm not telling you anything – there's one premise that, if you don't have a grasp on history, you will repeat its mistakes. And that's one observation. But there's a heritage and a culture here that – I think people in Lowndes County, for example, the black people in Lowndes County – and in a way they liberated some white folks. Mr. John Hunter I mentioned, the village blacksmith. And I don't think we've kept

– I hope we don't lose that. John Hunter, and Rosa Parks, and Medgar Evers. The privileges, the conveniences, that we enjoy today, they didn't just happen. If the Constitution – my feeling about the Constitution of the USA, it was written for the people who wrote it. And if that had not been so, we never would have coined terms like “women's suffrage.” We never would have heard of “emancipation,” “black codes,” “public accommodations law,” “voting rights.” But those male people got together (laughs) and wrote themselves a Constitution. (End of Side A)

**JW:** -- that you think, that you would like to get on the record, or that you think that people would like to say?

**NT:** Hmm, I'll probably think of something by the time I get back home. (Laughter) (Pause) I mentioned going to school in West Virginia. Okay. Montgomery, West Virginia, the small town where West Virginia Tech is located. And – well, I remember when I was a child, I thought that teachers knew everything.

**JW:** Sure. I made the same mistake. (Laughter)

**NT:** Okay. When I went to West Virginia Tech, when I got there, there were probably a half dozen blacks on campus, and one of the things that did not take place, that was communication that should have taken place between town and gown. You had people coming back from the military, and the (pause), that were in the classroom, and on campus, and at snack bars or the pool room over there. They didn't anticipate that – these integrated groups. So the town people had problems with blacks. And I was assuming that when I went there that -- all of these people with these high-power degrees -- that there would have been a level of sophistication, you know, and awareness, the social awareness. That was not there. I remember a young man from Aruba who had dark complexion, and the texture of his hair was close to yours, went over to get a haircut, and the barber told him where he could find a black barber. I mean, the young man didn't – you know, very innocently, naively -- But I think that these things could have been ironed out if somebody from the college had met with some members of the city council. You know, that kind of thing.

And I remember also, coming out of school, and anticipating graduation, and looking for work, penniless (laughter), it was easy enough to find an employer who – where the board of directors had promulgated equal opportunity. Now, getting a serious interview was a whole 'nother job. And there's a parallel to this in the military, remember, when Truman issued the order that we weren't going to have two separate militaries. The generals said, “Okay, let's see

Truman make it happen.” So I saw a similar thing in corporate America, when the supervisors and the managers and the executives went recruiting people (?), even though the boardroom – in the boardroom they said, you know, “There’ll be fair employment.”

**JW:** Yeah. But. (Laughter)

**NT:** Let’s see the chap who will make it happen.

**JW:** Well, that seems to be a running theme in what you’ve been saying, that there’s the law, and the rule, and that’s one thing, but let’s make it – making it happen is something quite different.

**NT:** Yeah. Mm-hmm, mm-hmm. And you look around, you know, in our discussion group, the people who – we get to talk about the attempt at the twenty percent, look at it, the category of people who are (imploding?) these corporations we’ve been reading about. Same old – you know, they’re clones of one another. And I remember – I’ve been a member of Jaycees for a while – but I remember my initial opinion of the Jaycees was that that was the cloning society. And they fought tooth and nail to keep blacks and females out.

**JW:** I think I had very similar impressions.

**NT:** “So, we’re not going to clone these blacks, we’re not going to clone these females. So we don’t need you, and we don’t want you.”

**JW:** Thanks very much. It’s been a pleasure meeting you, and a pleasure talking with you.

**NT:** Same here. (End of recording)