

## Financial Drive For Kittrell College

The announcement in this week's issue of this newspaper to the effect that a campaign will be launched to raise a half-million dollars for Kittrell Junior College should be received by members of the A. M. E. Church in the Second Episcopal District with great enthusiasm. Too long this particular school has been expected to operate successfully on a mere pittance of financial support rather than enough funds to have it take its rightful place among the leading religious educational institutions of the state and nation. Either adequate funds should be provided to have the school operate in a creditable manner or it should be closed.

In the face of the fact that the Baptist have Shaw University, an accredited institution; the Presbyterians, J. C. Smith University, an accredited institution; the Episcopalians, St. Augustine's, an accredited institution, and the A.M.E. Zions, Livingstone College, an accredited institution, it is hard for us to understand just how any self-respecting member of the A.M.E. Church can hold his head up high when he looks at the shameful conditions as they now exist at Kittrell College.

With the present population boom, resulting in an overcrowded condition in every educational institution of higher learning, both private and state, it appears to us that this is no

time to talk about closing any of our schools. It further appears to us therefore, that the membership of the A.M.E. Church in the Second Episcopal District is now faced with a situation of "put up or shut up."

As pointed out in the article, a minimum of a \$10 donation from each of the 42,000 or more members of the Second Episcopal District of the A. M. E. Church will come so close to reaching the half-million dollar mark set for the drive that we are satisfied it will be no hard task to achieve it. We think, however, the leaders of the A.M.E. Church should make it clear to participants in the drive, both donors and workers, that the \$10 minimum donation per member being asked for is going to be an annual obligation if Kittrell Junior College is to survive and continue as a qualified educational institution.

We commend Bishop George W. Baber and the other officials of the Second Episcopal District for the effort they are now putting forth to have Kittrell College take its place among the leading educational institutions of the state and nation. It is our hope that not only will the members of the A.M.E. Church support their efforts, but every person interested in providing better educational opportunities for the growing number of young people of the race.

## Pope Paul's Appointment of a Negro

Pope Paul VI's appointment of a Negro as a bishop of the Roman Catholic Church, the first of his race ever to hold such an office in the United States, may delay for awhile, but it will not halt, forever, the gathering storm of dissatisfaction and unrest that is brewing deep within the ranks of the 800,000 or more Negro Catholics in this country. The appointment will be interpreted by many as an effort on the part of the hierarchy of the Roman Catholic Church to administer a transfusion to a patient that is beginning to show signs of palor rather than ruddiness.

Coming on the eve of Pope Paul's visit to the United States, the appointment may do much to bolster the enthusiasm among Negro Catholics that the Pope will not be regarded by others of their race in this country as just another high ruler possessing feet of clay.

Here in North Carolina, where, only this month, two Negro children in Kinston were refused admission to a Catholic school for no apparent reason other than that of race, the appointment of a Negro to the office of bishop may serve to remove to some extent the wide spread suspicion of racial discrimination at the national level that appears to exist in the Catholic Church. It will not, however, lessen the general feeling that the claim of liberality of the Catholic Church in this state is nothing more

than a sham. Whatever devout Catholics may say about the lack of racial discrimination that is suspected of their church, the fact remains that, in spite of the pleas of its several hundred thousand Negro members for the appointment of one of their race as a bishop, it took 100 years for the Catholic Church to get around to accomplishing the act. Add to this the Kinston incident, and one is forced to reach the conclusion that the Catholic Church is no different from that of any other white church on the matter of race.

We think it is a reflection on both the Catholic and Protestant Churches that the business world, the sports world and the educational world have been forced to furnish the moral leadership for mankind on the question of brotherhood. We cannot forget that the white church, generally speaking, never made one move in the direction of righting the wrongs of segregation until it saw the walls tumbling down all around it.

As little as we may think and as smart as we may feel we are in this country, with all of its might and power in nuclear bombs, its wealth and knowledge, it takes no Solomon to realize that mankind has reached the point in his existence when he can no longer put his trust in might and power. As the world now stands, "It may be later than we think."

## The McDougald Terrace Revolt

We think the situation in McDougald Terrace has reached the point where immediate action must be taken if serious trouble is to be avoided. As it now stands, McDougald Terrace is a veritable seething cauldron which may erupt at any moment into an explosion of a more devastating nature. The situation presents a challenge to both white and Negro leaders of Durham that should be thoroughly looked into and met now.

Because of the seriousness of the situation, we call upon the Durham Committee on Negro Affairs, the Durham Business Chain, the Ministerial Alliance, other organizations and self-respecting individuals to become greatly concerned about the inward strife, complaints, grumbling and dissatisfaction that exist in this particular area of our city before it is too late.

We do not feel that Negro leaders

of Durham should leave the solution of this serious problem to the tenants of this particular housing unit. In the very nature of the case, they are not prepared to cope with the more experienced persons of the Housing Authority and City in presenting their case, be it good or bad, right or wrong. They will need and should have the sympathetic guidance and support of those of their race more experienced in dealing with such perplexing questions.

The situation presents a fine opportunity for Negro leaders of Durham to prove that they are interested in all segments of the Negro community and will come to their rescue in a time of need. We urge an immediate and thorough investigation into the present situation at McDougald Terrace because we are thoroughly convinced that "an ounce of prevention is worth a pound of cure."

## New Day A-Coming in Canal Zone

Americans living and working in the Panama Canal Zone are said to be quite unhappy over the new treaty which the Johnson Administration has worked out with the leaders of Panama. What the new treaty does is to give Panamanians more say in the direction and operation of the waterway which runs through their country.

Until the new arrangement goes into effect, the Panama Canal will be operated under a treaty approved in 1903, 62 years ago. The world has moved quite a lot in 62 years, so that it is not unreasonable

to assume that changed conditions make it necessary to alter the provisions of the treaty.

Most Americans working in the Canal Zone have enjoyed a preferred status which, by the way, elevated them over non-white Americans as well as over the people of Panama. These privileges are on the way out.

The supremacy guaranteed in the operation of the Canal Zone to the United States in 1903 now rubs the people of Panama in 1965 the wrong way.



### SPIRITUAL INSIGHT

By REV. HAROLD ROLAND



## The World Needs the Spiritual Outlook of the Cross

"Those who live on the level of the spirit has the spiritual outlook."

The high level of the spirit brings life that is rich, full and satisfying. Man needs life from the lofty level of the spirit. And this is life that we all in our finer moments yearn and long for. And it is life that is pleasing to God. In a deeper consideration of this great truth we must conclude man needs Jesus Christ the giver of this rare quality, life with its joy, peace, courage, satisfaction. This life above all is healing for man's sick and soul.

This life means inner healing and wholeness for man. Man in his estrangement or separation from God, the ground of his being, suffers from spiritual and moral sickness. Every soul needs healing. Every man under the sun needs this wholeness. Man, in being cut off from God, has become disrupted and distorted. This sickness and its unwholeness makes man

restless and unhappy. And this inner healing is to be found only in Christ and His gracious ministry of reconciliation. God has come in His Son to effect this inner healing and wholeness. And to be in Christ is to find this healing and wholeness.

Christ gives to man the new outlook from the point of view of the Cross. Life seen from the point of view of the love of the Cross is indeed a new life with a new outlook. Life seen from this lofty point of view has a redeeming element in it. This redemptive element is needed among men. Life deprived and depraved needs the magic touch of this redemptive love of Christ and the Cross. Life marred by pride of race needs this redemptive touch in our nation. Men, unhappy and turning to dope, drink and crime, in increasing number needs the new outlook of life from the Cross where we see God's redeeming love yearning to reclaim men. It is

God's love as seen in the Cross that redeems the souls of men.

The world needs the spiritual outlook of the Cross as revealed by a loving Savior. Men, preoccupied with the fading things in God's creation, need to be lifted by the loving touch of Christ the Savior. Material things have become the passionate concern of too many in our times. The gross national income is moving toward seven hundred billion dollars. This is wonderful if used to the glory of God and for the service of mankind. But if used to satisfy the greedy oppressor—then, it may be the means of our ruin and death. On the other hand if it is touched and sanctified by the spirit of Jesus. To be carnally minded is death, but to be spiritually minded is life and peace.

We must find life on the lofty level where Jesus lived it and then we shall know life and peace.

## Letter to the Editor

Editor Carolina Times

In her letter to the Editor (September 26), Mrs. Clara Concl has criticized me bitterly because I revealed my futile unhappy experience when I attempted to enroll my two children at "Christ the King School" here in Kinston. On one hand she talks of the Bishops' heroic efforts to abolish racial segregation in the Diocese, and then on the other hand she berates me because I sincerely believe the Bishop meant exactly what he said in his pastoral letter of June 12, 1963 and acted accordingly. His letter stated in part:

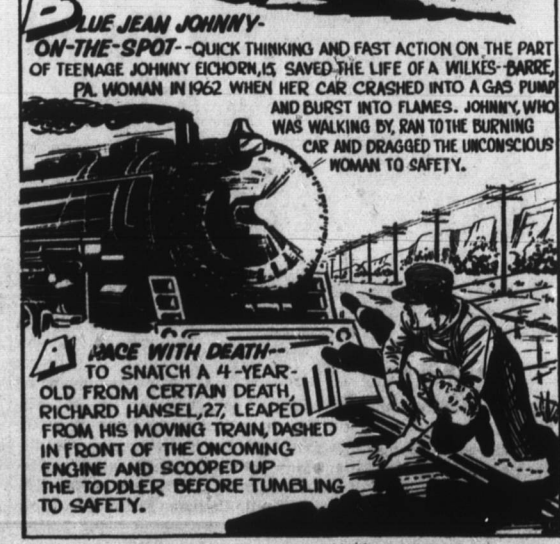
There is no segregation to be tolerated in any Catholic Church in the Diocese of Raleigh. The pastors are charged with carrying out of this teaching and shall tolerate nothing to the contrary. Equal rights are accorded therefore to every race and nationality as is proper in any Catholic church."

Too often when leaders such as our good Bishops work so valiantly to break down racial bars we are too fearful and timid to take the first step. It is then said that we are satisfied with segregation. And those who have made sacrifices for our benefits are made to look ridiculous. I was so happy when the Bishop's letter was read and wanted him to know that we truly appreciated the opportunities he was opening for all. That was why I was so shocked and humiliated when my children King School.

I requested a conference with the Bishop but he was out of town. When he returned I reached him by telephone and told him that Christ the King School had refused to accept my children. It was during this conversation that

he told me that Kinston was not in his plans for this year's school integration. Mrs. Concl states that I did not use the proper procedure when I enrolled my children in June. If this is true it seems I should have been told at that time and advised of the proper way. Mrs. Concl should have checked her facts before she launched into her attack upon me. Some of her errors which I wish to correct follows:

I am not a social worker, nor the wife of an attorney, and the only prominence I seek is to be prominent in the eyes of God. I made no attack upon the Catholic Church or Cath-



**The Carolina Times**  
 Published every Saturday at Durham, N. C. by United Publishers, Inc. L. E. AUSTIN, Publisher  
 Second Class Postage Paid at Durham, N. C. 27702  
**SUBSCRIPTION RATES**  
 \$5.00 per year plus 15c tax in N. C. (anywhere in the U.S., and Canada and to servicemen Overseas; Foreign, \$7.50 per year, Single copy 15c.  
 Principal Office Located at 438 E. Pettigrew Street, Durham, North Carolina

**To Be Equal**  
 By WHITNEY M. YOUNG JR.

## Measuring The Ghetto

THE FRUSTRATIONS of the ghetto, save when they erupt as in Watts or Harlem, seldom are visible to the eye of the white man. Millions of white Americans, including the mayors of many a large city, have convinced themselves that ghettos do not exist and that any Negro family that wishes to move out can.

Some whites fail to recognize that millions of Negro families are paying more for leasing a Harlem slum than their white counterparts pay for a Hartford townhouse. When Negro leaders assail the "color tax," slumlordism, the bigotry of many banks and savings and loan associations and their realtor allies toiling to keep Negroes in the ghetto, these whites look the other way.

Now comes a definitive study measuring the degree of residential segregation in our cities. It comes from an eminent and trailblazing sociologist, Dr. Karl Taeuber, formerly of the University of Chicago Population and Research Center, in the form of his new book "Negroes in Cities," brought out by Chicago's Aldine Publishers.

Dr. Taeuber's studies of 207 large American cities indicate that our urban Negroes are largely trapped; for millions there can be no escape; and that — while ghetto walls cracked in some cities between 1950 and 1960 — in nearly all cities they remain tragically high.

**Applying 'Segregation Index'**  
 Using what he terms a "Segregation Index," Dr. Taeuber measures the degree of segregation by computing the percentage of non-whites who would have to shift from one block to another to create an unsegregated metropolis.

In a microscopic examination of the census tracts into which our cities are divided, Dr. Taeuber finds, for instance, that Chicago, (92.6) is more segregated than Memphis, (92.0); that Yonkers, N. Y., (78.1) and White Plains, N. Y., (79.3) rank with Charleston, S. C., (79.5) — and that the suburban white noose is tight indeed.

Many a suburb preening an "all-American" city image, say like Alexandria, Va., (87.8) just across the Potomac River from Washington, (79.7) has a segregation index rating that only the Ku Klux Klan would cheer.

For example: both Inkster (95.0) and Pontiac (90.5) are worse than Detroit (84.5), which is bad enough; Compton (84.4) and Pasadena (83.4) beat out Los Angeles (81.8); Montclair (80.3) and Elizabeth (75.2) are more restrictive than Newark (71.6); and Chester (87.4) is worse than Philadelphia, (87.1).

White apologists who attempt to soft-soap Negroes with "things-are-getting-better" chants, do have a point. Things are getting better. But it's only a decimal point. The rate of integration in some cities is so slow, it would take 100 years to register a 10 percent improvement! This snail's pace, common to most northern cities makes southern school desegregation look rapid.

Illustrations of this abound.

**Norfolk Notes Small Progress**  
 Between 1940 and 1960, Boston's index decreased from 94.6 to 89.2—an improvement of 5.4 percent in 20 years! Other "token gain" cities in that timespan were Buffalo, (87.9 down to 86.5); Jersey City, (79.2 down to 77.9); Philadelphia, (88.0 down to 87.1); Cincinnati, (90.6 down to 89.0); Minneapolis, (88.0 down to 79.3); and Norfolk, (96.0 down to 94.6).

Incredibly, the segregation of millions of urban Negroes worsened in cities where the index actually increased! The ghetto walls rose between 1940 and 1960 in Pittsburgh, 82.0 to 84.6; in Indianapolis, 90.4 to 91.6; in Topeka, 80.8 to 83.5, in the North—and in most southern cities.

In Dixie, the evidence is incontrovertible that housing segregation is worsening. Millions of rural colored families have exchanged a shanty in a cotton field for a shack in a slum.

Each could erupt as explosively as Los Angeles, for the overcrowding—plus the lack of an equal chance in education, training and employment — makes those "happy" southern black citizens seethe.

**Cities Playing With Fire**  
 Even cities like Atlanta, up to 93.6 from 87.4 in 1940, which have desegregated swimming pools, golf courses, restaurants, and some offices, are playing with fire by allowing Negroes to be jammed into ghettos. And such cities are the rule, not the exception. Here's the Taeuber report on the South for the 1940-60 period:

Austin, 84.8 up to 93.0; Baltimore, 90.1 down to 89.6; Birmingham, 86.4 up to 92.8; Chattanooga, 86.5 up to 91.8; Dallas, 80.2 up to 94.6; Fort Worth, 81.3 up to 94.3; Houston, 84.5 up to 93.7; Jacksonville, 94.3 up to 96.9; Little Rock, 78.2 up to 89.4; Miami, 97.9, unchanged, (and the highest major city in the country); Nashville, 86.5 up to 91.7; New Orleans, 81.0 up to 86.3.

Also, Norfolk, 96.0 down to 94.6; Richmond, 92.7 up to 94.8; San Antonio, 79.6 up to 90.1; Savannah, 84.2 up to 92.3; Shreveport, 90.3 up to 95.9; Tampa, 90.2 up to 94.6; Wilmington, Del., 83.0 down to 79.8; and Winston-Salem, 82.9 up to 95.0.

One of the corollaries of high, or rising, segregation indexes, is the worsening communications between the races. In a city like Mobile, (91.9), there will not be much occasion for black and white people to meet in ordinary day-to-day ways. Each race, unless changes are brought about, will live in fear of the other; suspicion, mistrust and stereotypes will replace trust, frankness and the truth — opening the door to demagoguery and upheaval.

**Just One Encouraging Note**  
 The sole encouraging note in Dr. Taeuber's findings is that integration proceeded slightly more rapidly between 1950 and 1960 than in the previous decade—a process hopefully being accelerated today. In Minneapolis, the segregation index dropped two points in the former decade but by 6.7 points in the latter one.

While such gains are rare, except on the West Coast, they remain inadequate. In summing up, there is not a major U. S. city which could not erupt as did Los Angeles. If the threat of violence, hanging like a sword over our civilization, is to be removed, it will require freedom of movement for Negro citizens as well as for whites.

Hundreds of human relations councils are being established in suburbs the nation over to hasten the hour of defuse integration. But a Federal civil rights act in housing is as vital as any in employment. Either we shall live together as brothers or we shall perish together as fools. If fair-minded white Americans would view housing integration as an opportunity, rather than a threat, this country could get on with the business of tending its real problems instead of worrying over color.