[Unknown Magazine] [MS-0436.004.012.008]

BY HAROLD KEEN

SAN DIEGO'S RACIAL POWDER KEG

THE FUSE IS NONE TOO LONG

IN THE segregated southeast neighborhoods that some Negro leaders bitterly refer to as San Diego's "ghetto," there are stirrings through the whole fabric of black society. Mississippi and Alabama have struck sparks even among the hitherto inarticulate, the torpid, the resigned. The militants have become more aggressive, the moderates more demanding. The atmosphere is heady with anticipation of major developments in the civil rights struggle.

More significantly, San Diego's white leadership has been galvanized into action. Birmingham was the shocker, the catalyst. And when the Los Angeles head of the National Association for the Advancement of Colored People warned of Birmingham-style demonstrations—pickets, boycotts, protest marches—the apprehension arose that such activity might spill over into San Diego.

The confrontation with the problem in San Diego to date has been a private undertaking. San Diego might have been better prepared to cope with the rising tide of discontent had the city government, as long as two years ago, not rejected the plea from several quarters, including the Council of Churches and organized labor, that a Human Relations Commission be established to tackle complaints of discrimination in housing, employment and law enforcement; of de facto segregation in schools, inadequate recreation and other factors that lead to racial tensions. Councilman Allen Hitch contended that human relations was a direct function of the Council in its responsibility for the health, safety and welfare of the people. A Human Relations Commission, he said, would require funding for an additional agency that would draw powers away from the Council.

Furthermore, there was skepticism among Councilmen that San Diego could possibly have a minority problem of a magnitude requiring such a municipal agency. And anyway, the existing Social Service Commission was designated by the City Charter to handle human relations problems, City Attorney Alan Firestone ruled. Only recently has the Social Service Commission undergone a reorientation. Such innocuous duties as approving fund-raising drives have been dropped, and the Commission, with only five members and one full-time professional staffer, is now charged with the broad spectrum of human problems, ranging from shifting populations to the troubles of senior citizens.

Despite the potential for a nasty eruption, City Manager Tom Fletcher disapproves of a City Commission that deals primarily with racial frictions. "I believe the city should participate in such an activity but should not be the prime mover," Fletcher says. "A Race Relations Commission would have more acceptance

PHOTOGRAPHS BY SHERMAN SKEETE

"There is tough talk in Logan Heights and you hear it from young intellectuals and ministers as well as from the Chollas Democratic Club, the NAACP and CORE. One of their idols is the brilliant and acerbic Negro author, James Baldwin (*drawings left and above*) who sandpapered the white conscience in a hard-hitting address last May." Baldwin's haunting, and haunted, face was caught that night by artist Ernie Barnes, formerly of the Chargers and now with the Denver Broncos. Among the impatient local leaders are Ted Patrick, *above*, and Hartwell Ragsdale, *left above*.

and do a better job if formed within the community rather than under city control. The present Social Service Commission could play an active role in working with such a group. The community must take full responsibility for what has happened, and for the solution. The city can't be wholly blamed or can't be expected solely to solve the problem. The leadership must be shared by the community and the city government."

There is divided opinion as to whether the city should, or should not, be the prime mover. The fact remains that the city's refusal to seize the initiative has left a vacuum into which agitators eagerly rush.

"Through the years, no substantial steps were taken by the white leaders out of their own consciences," says Harold Brown, former San Diego State College basketball star, now a teacher at Einstein Junior High School, and the local head of the Congress of Racial Equality (CORE). "They had to be pushed, and if we must hold demonstrations to obtain what is long past due, we'll demonstrate."

When the storm clouds began gathering and no organization was ready to provide any kind of leadership, Milton Fillius, Jr., president of the Chamber of Commerce, stepped into the breach—as a private citizen. He acknowledged that he had been naively lulled by the feeling that San Diego has an excellent racial climate, that charges of discrimination were unwarranted, and that unrest was fomented only by irresponsible elements.

On his own responsibility, without prior endorsement by the Chamber hierarchy, Fillius quietly arranged a breakfast meeting June 5, attended by seventeen Negro and white leaders. These included, among the Negroes, two prominent doctors, two attorneys, officials of the NAACP, the Urban League and the Southeast YMCA. The whites were represented by a Superior Court Judge, the presidents of two civic clubs, an admiral and his chief aide, the head of a major public utility, Fillius and the Chamber's general manager, John Borchers.

"The whites went into the meeting certain there was no problem," Fillius explained. "They came out convinced that there is discrimination in employment and housing. It was a very calm, constructive session, and we agreed that if something isn't done in San Diego about these things, we'll have trouble."

The information gleaned at this meeting was from the Negro leadership whose standing in the community has earned respect from the whites and loathing from some of the activist blacks, such as Ted Patrick, president of the Chollas Democratic Club, who despises many of them as "Uncle Toms."

There was a purposeful avoidance by Fillius of the vociferous malcontents, of whom he had the businessman's natural suspicions. "We didn't want any radical jazz," he says. It was from the conservative Negro spokesmen that the disconcerting information came regarding the simmering volcano.

Resentment was aroused in southeast San Diego among those who felt their voices, rising from the genuine grass roots, were not represented, but they owed thanks to the bourgeois Negroes who cracked the blandness with which the bourgeois whites had been inclined to look on the problems of discrimination —overt or subtle, proclaimed or de facto.

continued on page 87

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study, Dr. Hastings has focussed on several specific problems. Among these is carbon dioxide, its travels and uses within the body.

"This is a subject from which I seem unable to extricate myself," Dr. Hastings says. "Having spent my early scientific life on how the body gets rid of CO_2, I now find myself studying why it must hang onto (some) CO_2." This is a good example of an aspect of medical science one encounters over and over at the Foundation; problems are seldom completely solved. Each discovery or advance opens up new unknowns to be investigated, and new possibilities for the betterment of man's existence.

On Dr. Hastings' office walls hang photographs of his friends, who represent three generations of scientists, some well-known to every newspaper reader and some obscure ones for whom Dr. Hastings has equal respect. (Among the latter is the late L. J. Henderson, a brilliant physiologist who sported pink whiskers and was a figure on the Harvard campus.)

Dr. Hastings' professional life, which spans more than 40 years, was mainly spent in three great research centers: The Rockefeller Institute, the University of Chicago, and Harvard. He is a tall man who does not even try to sit still. During the time we were together he roamed the room, getting down books, pointing to pictures, drawing diagrams on a small blackboard. And all the while ideas and reminiscences flowed from him with lucidity and color that made me wish I could stop taking notes and just listen. He is a man for big, basic ideas that put fragments of science together so they can be seen in relation to one another and their larger meanings grasped. He keeps a fishing pole in the corner of his office, and believes that it is more important for medicine to keep people active and effective to the end, than to prolong life. And he has definite ideas about the government's relation to science.

It is a fair guess that Dr. Hastings knows as much about the financing of medical research as anyone in this country. He is currently a member of a committee of the very influential National Institutes of Health, under the U.S. Public Health Service, and a consultant to the Atomic Energy Commission. The list of the governmental and private agencies he has previously served requires a page.

During the Second World War, Dr. Hastings was a member of the small, top-level group responsible for the crash program that developed penicillin from a laboratory curiosity to a life-saver for millions. He believes that, from the successful penicillin effort and similar programs, grew the idea that advances

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can most efficiently—or at least most quickly—be made by massive applications of money and personnel.

"You can buy development in this way," Dr. Hastings said to me. "But you can't buy research. That comes from individuals—highly trained people motivated from within and often working alone or with a few colleagues—working with their own hands! When a scientist is given so much money that he has to spend all his time sitting around administering it, and does no research himself, science suffers."

Dr. Hastings was not in any sense objecting to the funds, just short of $2,000,000 this year, that the government is giving to members of Scripps Clinic and Research Foundation to support their work. He feels that the system employed by the National Institutes of Health for passing on requests for grants is proper and effective. Each proposal submitted by a researcher is studied and passed upon, not bureaucratically, but by councils made up of specialists in the pertinent field, drawn from universities, foundations and other institutions outside government. Moreover, Scripps Clinic and Research Foundation has been consciously designed to permit every senior staff member—including Dr. Keeney, the medical director—to participate in research "with his own hands," and to teach. For, as Dr. Hastings puts it, "teaching and research are not separate and independent functions . . . they are two faces of the same coin."

Dr. Hastings does have a reservation about government support, however. The potential for limiting freedom of inquiry is inevitably present when large sums of money must be administered and their spending accounted for. Even now, rules, regulations and accounting and reporting procedures are tending to tangle up research in red tape. Moreover, government funds are vulnerable to political pressures. Congress has been extraordinarily generous to medical science; but a spasm of economy could curtail this largess at any time.

For these reasons Dr. Hastings feels that Scripps Clinic and Research Foundation should have enough "hard money"—that is, money provided by the community in the form of endowments and current gifts—so that it could continue to function effectively, though on a reduced scale, if all government support were withdrawn. This doctrine of self reliance was behind the formation of the "Friends of Research", made up of donors to the Foundation, an organization to which the senior staff members themselves contribute, though their salaries are not larger than those of university professors.

(To be concluded next month)

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A VISIT TO A VINEYARD

• Twenty members of the La Jolla Chapter of the Wine and Food Society of London, England, and their wives journeyed to San Francisco on a recent weekend. On Friday night they dined on roast kid in *Ernie's* wine cellar. The following day they visited the Almaden vineyard in Los Gatos. In the front row, from left to right, Richard N. Smith, host; Peter Jurgens, executive vice president of Almaden; Edward J. Muzzy, tour chairman.

Racial Powder Keg

continued from page 67

Under Fillius' prodding, the Chamber of Commerce Board of Directors adopted a strong anti-discrimination creed in employment practices, and urged all Chamber members — in essence, the business community leadership—to support such a policy.

It was obvious that the fear of violence loomed large as a motivation for the suddenly expressed determination to provide equal employment opportunities. "We have been convinced that if it (employment discrimination) continues, it may well lead to demonstrations which can, in our opinion, result only in economic and human stresses of imminent concern to our community," William E. Quirk, Chamber Vice-President who attended the historic bi-racial breakfast meeting in the U.S. Grant Hotel, reported in recommending action by the Board of Directors.

Fillius was prepared to maintain the momentum with further sessions aimed at eventual establishment of a bi-racial committee when the San Diego County Council of Churches moved into the picture. The Council has its own Human Relations Commission, headed by a Negro minister, Rev. E. Major Shavers. Aware of the restive temper of some of the more volatile Negro elements scornful of the "gradualism" which they feel has been imposed on them by the whites and the "Uncle Toms," this Commission and the Council's Civic Affairs Commission, supported by Roman Catholic and Jewish clergymen, called for a community-wide strategy meeting June 26.

The aim: to get representatives of the city government, business, industry, labor, education, fraternal organizations and service clubs, Chamber of Commerce, military, NAACP, CORE, Urban League, and church organizations to identify and cope with areas of discrimination, relieve racial tensions, and avoid mass demonstrations that could lead to violence.

For the time being, these manifestations of goodwill have curbed tendencies toward the kind of direct action that could ignite the tinderbox of pent-up racial frustrations.

MEANWHILE, the more militant elements of the Negro community planned their own mass rally in a Logan Heights park on Saturday evening June 29, to express their aspirations and demands for realization.

Suddenly, San Diego in June 1963, had come to a crossroads in race relations. Its white leadership appears to have been convinced that the Negro will not be put off, and the Negro feels he is

continued on page 90

Racial Powder Keg

continued from page 87

riding a wave of destiny. There is tough talk in Logan Heights, and you hear it from young intellectuals and ministers, as well as from the Chollas Democratic Club, the NAACP and CORE. One of their idols is the brilliant and acerbic Negro author, James Baldwin, who sandpapered the white conscience in a hard-hitting San Diego address last May. Baldwin's warning that *every* American city with a substantial Negro population is sitting on a tinderbox has become a veritable call to battle, particularly among educated young blacks.

Rev. Dwight V. Kyle, pastor of the Bethel African Methodist Episcopal Church, is unequivocal in his condemnation of San Diego as the "worst place on the coast in discrimination practices." "This city will have to be turned upside down," he says. "The powers want to whitewash the situation, make everything here appear ideal. Yet we have more unemployment among Negroes, and fewer employed Negroes in proportion to the population, than in Los Angeles and San Francisco." (In the 1960 census, the unemployment rate for San Diego non-whites was 9.9 per cent of their total labor force, approximately twice the percentage of unemployed whites, and similar to the national average. No exact current figures, by race, are available, but California Department of Employment labor market analysts estimate the present proportion of unemployed non-whites is slightly over the 1960 mark — or just above 10 per cent of their labor force.)

Rev. Kyle acknowledges that the Black Muslims, feeding on the frustrations of young unemployed Negroes, "will always have an appeal . . . Lots of things they say about the white man are true. I'm a Christian pastor, my God is Jehovah. I don't share their ideas about religion and I don't believe in their concept of total segregation into separate states for Negroes. But the Black Muslims have a useful function — as a gadfly to the sleepy, hypocritical spirit of the whites in America."

In recent months, a group of young Negro intellectuals have established in San Diego a chapter of the Afro-American Association, an avowedly black nationalist organization, some of whose more pugnacious members sound very much like Black Muslims. One of the founders of the Afro-American Association, which so far is confined to California, is Robert Ward, Jr., a young San Diego Negro attorney who helped activate the organization on the campus of the University of California at Berkeley. Ward says, "We're not interested in publishing our views for the whites at this point, other than to say we stand for the freedom of the black man in America."

From another Afro-American we received a strong impression of the harsh disdain with which this group views the whites, and more alarmingly, the feeling held of inevitability of bloodshed. This angry individual, one of the top leaders of the local Afro-American Association, says: "We're in a revolution, and there'll be a blowup that'll make Communism look like a picnic. The black man existed on his own before contact with the white, and he can do it again. In the ultimate solution, the blacks will dominate the power structure of the country. Meanwhile, unless the whites decide to share the power structure with the blacks, this nation will end in shambles. The American dream of democracy has always been a sham. Christianity is perverted. How can you explain that the great democratic Christian, Thomas Jefferson, had slaves?

"As for San Diego, it's a redneck, cracker town where the whites view the blacks as inferior. The only way to change this situation is through bloodshed, with the blacks acting out of overwhelming despair."

Like other black extremists, he is contemptuous not only of white leadership, but of the bi-racial organizations, such as the Urban League, CORE and NAACP,

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which are in the forefront of the crusade for equality of opportunity. "We don't subscribe to sharing leadership with the whites," he says.

The Urban League and its executive director, Percy Steele, severely maligned by such Negro critics, have unobtrusively achieved modest results in an uphill fight during 10 years' existence here. Among significant employment gains have been the cracking of the race barrier by assisting in placing the first Negro teller in the Bank of America, the first driver-salesman in the dairy industry, the first two Negro bus drivers, and assistance in landing engineering jobs for Negroes in defense plants, secretarial posts in a variety of enterprises, sales jobs in department stores, and the like.

In housing, the Urban League spearheaded integration in such southeast San Diego developments as Highland Park and Glenclift Homes projects. Glenclift has been cited nationally as one of the most outstanding examples of integrated rental housing on the private market.

Steele is among the predominant majority of Negroes who approach the problem with a sense of responsibility to the whole community. While taking into consideration the justified restlessness of their people, these leaders feel that changes must be wrought within the white power structure, rather than by demolishing it. The Urban League's Board of Directors has had such key individuals as personnel directors of large corporations, with whom Steele has worked directly to provide placement of Negroes.

The fanatics see only "crumbs" tossed to the Negroes through the Urban League—and even the NAACP and CORE. They want fast action and immediate results. These impatient ones have been most vociferous. Ted Patrick has confronted the City Council twice—in 1961 and this spring—with allegations of police brutality against minorities and discrimination against Negroes within the police force. His 1961 accusations were inadequately supported by specific facts. His 1963 appearance was buttressed by complaints of probationary Negro police officers who were dropped from the force during their probationary period—along with a large group of white officers—as not adaptable to police work.

Despite a detailed explanation of the grading procedure, which also pointed to the fact that qualified Negroes did pass the tests and have become full-fledged officers, Patrick was not satisfied with the denials of discrimination.

To many city officials it appeared Patrick was determined to disbelieve anything presented by them—hence the matter of employment, not only in the police department, but in the entire civil serv-

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ice structure, was referred to the State Fair Employment Practices Commission, and he was asked to present his charges of a "double standard" in treatment of Negro citizens by white policemen to the Grand Jury. At this writing, the Grand Jury had yet to hear from Patrick.

The findings of these two bodies, if they are not what Patrick wants to hear, will be considered by him and his followers a "whitewash." "These are the most difficult people to deal with," says a top city official. "You can't reason with them, even with positive, established facts and figures." And that is, frankly, why the white power structure has ignored such Negro leaders in the invitations to current planning sessions aimed at tackling the problems of discrimination and segregation.

There are mixed feelings about Patrick, even within the Democratic Party. Some fellow Democrats feel that he he could use more responsible tactics—that his methods antagonize those in a position to correct evils. Others consider him a militant leader of an important segment of the Negro community, and as such, as forcing an attitude of reform on the whites much sooner than would otherwise occur.

Rev. Kyle says, "Ted Patrick is doing good work. He has a deep concern for conditions. He tells the truth, tries to look at the facts. Above all, he's not an Uncle Tom. He's one of the Negroes who is through waiting."

Along with demands for equal opportunity, the Logan Heights Negro is beginning to flex his political muscles. During June, a non-partisan Better Government Committee was established with the avowed purpose of coalescing a strong block of Negro votes in this fall's elections. One of the organizers, Hartwell Ragsdale, the new San Diego head of the NAACP, frankly says one of the objectives is to unite behind electable Negro candidates for City Council and Board of Education, and to put the skids under any candidate for Mayor who does not favor a strong civil rights program. He believes that the divisiveness which has characterized the Negro community for many years may be overcome under the impetus of the 1963 race relations crisis.

Ragsdale is making a separate issue over what he claims is discrimination within the ranks of organized labor, citing either skimpy or non-existent Negro membership in several large unions. John Quimby, secretary-treasurer of the AFL-CIO Central Labor Council, hotly denies the existence of any union policy, overt or indirect, which would bar membership to qualified Negroes. "On the contrary, racial minorities have taken command of one of San Diego's largest unions, the Laborers and Hod Carriers, which now has a Negro president, Samuel Brown, and a Mexican-American business representative, Max Hernandez," Quimby says. "Two other major unions are headed by Negroes—F. D. Green, president of the County and Municipal Employees, and Ray Russell, president of the Building Service Union. Organized labor in San Diego is one of the best friends of minority groups."

Ragsdale says that a qualified Negro trying to gain union membership is often the victim of a run-around. He is told no applications are being taken, or the employer says he can't hire the man until he gets a union card, after which the union tells him he can't be accepted until he first has a job.

"As for civil service, the average Negro who can't get a job in local government can go to Los Angeles and be hired immediately. He's weeded out here during the application process. Although he may pass the written test, where there is no indication of the applicant's color, he is most likely to flunk the oral examination, where the interviewer can see he's dealing with a Negro."

Mrs. Mildred Perry Waite, City Civil Service Commission president, can reach as high peaks of emotional intensity as any militant Negro in refuting such allegations of discrimination.

"For almost 50 years, City employment has been governed by the Civil Service merit system," she says. "We believe that the good government which San Diegans have enjoyed for so long is substantially based upon the high calibre of city employees, who were selected for their personal abilities after competing successfully in Civil Service examinations. Any person able to assist in maintaining our high quality of municipal service is welcomed by the Civil Service Commission and the City Government in all of its departments, and is given equal opportunity for employment, promotion, and retention."

Mrs. Waite acknowledges it is unrealistic to expect a complete absence of discrimination, and she advocates continually strong supervision to assure fairness in racial matters.

What lies ahead for San Diego in the civil rights struggle? At this writing it appears that the various Negro elements, while agreeing that they will not permit their demands to be indefinitely deferred, are willing for the time being to try the peaceful conference method. "I don't think there will be an explosion here if the community becomes fully aware of the problem through documented facts, and the combined leadership shows goodwill in seeking the plateau of equal opportunity," Ragsdale says. "We want to be considered for jobs strictly on our qualifications. We want to be able to buy or rent a house in any neighborhood we can afford. We want banking institutions and real estate people to stop cons[illegible] to keep Negroes out.

"Integration in housing will redu[illegible] facto segregation in the schools. W[illegible] it is most important for the futu[illegible] America to have young minds o[illegible] white and black races know each [illegible] —not to be insulated. We want [illegible] first class citizens in a democracy [illegible] laws and practices should apply e[illegible] to all.

"We'll always have extremists in [illegible] ranks — as the whites have, with [illegible] Southern White Councils and Ku [illegible] Klan. But they need not be feared a[illegible] as men of good will are honestly me[illegible] the problem, with action and no[illegible] talk.

"If we don't succeed at the confer[illegible] table, then the time will come for p[illegible] lic demonstrations."

Rev. Shavers, in his expressed hope [illegible] avoid demonstrations, points out that [illegible] usually begin peacefully, "but [illegible] is likely to get out of hand, the po[illegible] may become involved, and the re[illegible] may be disastrous. We hope what [illegible] have embarked on, to bring all resp[illegible] sible elements of both white and [illegible] communities together, will be successf[illegible]

At the moment, there appears [illegible] no practical instrumentality in the [illegible] relations field other than what [illegible] emerge from the Council of Chur[illegible] and the Chamber of Commerce's [illegible] The feeble City Social Service Com[illegible] sion is totally unprepared to provide [illegible] vice and guidance on the [illegible] of a veritable social revolution. A [illegible] posal on the September 17 [illegible] election ballot would remove the [illegible] mission from the rigid restrictions [illegible] City Charter, and in effect would [illegible] it under the more flexible [illegible] of the Council through [illegible] its structures and duties by [illegible]

It would then be possible to [illegible] this body into a truly [illegible] (there are four whites and [illegible] on the Commission now), with [illegible] Latin-American as well as Ne[illegible] lation of San Diego represented [illegible] ever, prospects for bringing [illegible] Commission and providing [illegible] mission appear dim, unless [illegible] the Council reverse their [illegible] else-carry-the-race-relations bill [illegible]

The problem won't be [illegible] A typical reaction to the [illegible] is that of an ordinary white [illegible] "Am I supposed to step [illegible] Negro take my job? What [illegible] family? And how about [illegible] for the large number of [illegible] whites?" There will inevitably be [illegible] ment and apprehension among [illegible] whites.

It will take skill of the highest [illegible] to resolve the issues in this [illegible] tive of human relationships.

d a Mexican-American business
ive, Max Hernandez," Quimby
other major unions are headed
s—F. D. Green, president of
y and Municipal Employees,
ussell, president of the Build-
Union. Organized labor in
is one of the best friends of
roups."

says that a qualified Negro
ain union membership is often
of a run-around. He is told
tions are being taken, or the
ays he can't hire the man un-
a union card, after which the
him he can't be accepted un-
has a job.

civil service, the average Negro
get a job in local government
Los Angeles and be hired im-
He's weeded out here during
ation process. Although he
he written test, where there is
on of the applicant's color, he
ely to flunk the oral examina-
the interviewer can see he's
h a Negro."

ldred Perry Waite, City Civil
nmission president, can reach
aks of emotional intensity as
t Negro in refuting such al-
f discrimination.

ost 50 years, City employment
overned by the Civil Service
m," she says. "We believe
ood government which San
ve enjoyed for so long is sub-
ised upon the high calibre of
ees, who were selected for
nal abilities after competing
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y the Civil Service Commis-
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ite acknowledges it is unreal-
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and she advocates contin-
supervision to assure fair-
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ahead for San Diego in the
struggle? At this writing it
the various Negro elements,
ng that they will not permit
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for the time being to try the
nference method. "I don't
will be an explosion here if
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Ragsdale says. "We want to
d for jobs strictly on our
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ise in any neighborhood we
We want banking institutions

and real estate people to stop conspiring to keep Negroes out.

"Integration in housing will reduce de facto segregation in the schools. We feel it is most important for the future of America to have young minds of the white and black races know each other —not to be insulated. We want to be first class citizens in a democracy whose laws and practices should apply equally to all.

"We'll always have extremists in our ranks — as the whites have, with their Southern White Councils and Ku Klux Klan. But they need not be feared as long as men of good will are honestly meeting the problem, with action and not just talk.

"If we don't succeed at the conference table, then the time will come for public demonstrations."

Rev. Shavers, in his expressed hope to avoid demonstrations, points out that they usually begin peacefully, "but someone is likely to get out of hand, the police may become involved, and the results may be disastrous. We hope what we have embarked on, to bring all responsible elements of both white and Negro communities together, will be successful."

At the moment, there appears to be no practical instrumentality in the race relations field other than what may emerge from the Council of Churches' and the Chamber of Commerce's efforts. The feeble City Social Service Commission is totally unprepared to provide advice and guidance on the manifestations of a veritable social revolution. A proposal on the September 17 municipal election ballot would remove this Commission from the rigid restrictions of the City Charter, and in effect would place it under the more flexible direct control of the Council through establishment of its structures and duties by ordinance.

It would then be possible to expand this body into a truly bi-racial group (there are four whites and one Negro on the Commission now), with the large Latin-American as well as Negro population of San Diego represented. However, prospects for breathing life into the Commission and providing it with a vital mission appear dim, unless Fletcher and the Council reverse their let-someone-else-carry-the-race-relations-ball attitude.

The problem won't be neatly solved. A typical reaction to the current furor is that of an ordinary white wage-earner: "Am I supposed to step aside and let a Negro take my job? What about *my* family? And how about some concern for the large number of unemployed whites?" There will inevitably be resentment and apprehension among some whites.

It will take skill of the highest order to resolve the issues in this most sensitive of human relationships. #

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