Gentlemen's agreement between the U.S.S.R. and the Mongolian People's Republic concerning mutual aid in no case out- task by a third party, November 27, 1934.


State Treaty for Austria, May 15, 1955. U.S.S.R., United Kingdom, United States, France, and Italy. Not an outright nonaggression treaty, but Austria's status guaranteed by U.S.S.R.)

Violated

[Note.—The nonaggression pact with the three Baltic countries was violated by the U.S.S.R. when the latter, in June of 1940, sent each country an ultimatum demanding forma- tion of a puppet government and the en- trance of Soviet troops into major cities.] Treaty of friendship between the U.S.S.R. and Finland, November 10, 1939 (including reciprocal recognition of independence). U.S.S.R. later annexed.


Convention between the U.S.S.R. and Lith- uania concerning the definition of aggression, with annex, July 5, 1939.


Joint communiqué by the U.S.S.R. and Poland concerning diplomatic and commer- 
cial relations, November 20, 1938. Confirms 1932 nonaggression treaty.


Treaty of friendship, mutual assistance, and postwar collaboration between the U.S.S.R. and the Czechoslovakian Govern- ment-in-Exile, with protocol, December 12, 1945.


Treaty of friendship, collaboration, and mutual assistance between the U.S.S.R. and the United Kingdom, May 21, 1945 (violated as a result of Soviet actions in Hungary in 1956).


Agreement on the withdrawal of Soviet forces from Chinese territory after the capitulation of Japan, July 11, 1945.


Exchange of notes between the U.S.S.R. and China concerning Outer Mongolia, August 14, 1945 (calls for a plebiscite).

Additional agreements made about the same time (about Darien, Port Arthur, etc.), violated by the U.S.S.R. in fact or in spirit.

Exchange of telegrams between the U.S.S.R. and the Chinese Republic concern- ing establishment of diplomatic relations, October 1, 1949. (On same day, the U.S.S.R. informed Nationalist China representa- tive in Moscow that U.S.S.R. considered him to represent only the province of Canton, and would therefore be nonexistent in any appearance of how the U.S.S.R. itself treated of treaty obliga- 

Trea
without bitterness, even when confronted with prejudice and discrimination.

In all seriousness, knowing that the meek shall inherit the earth. But may this meekness of manner be joined with courage. And the meekness of meekness of manner be combined with the courage which shall inherit the earth. But may this meekness without bitterness, even when confronted with prejudice and discrimination. And the meekness of meekness of manner be combined with the courage which shall inherit the earth.

The United States of America is a country which produced the Marshall plan, helped resurrect the spirit and economy of Europe with great dedication and billions of dollars. We have come to the aid of the refugees of the world. What can man say that this great country with its ancient history, its vital and resilient spirit, its sophisticated resources cannot bring an end to racial discrimination at home now, and within a decade or two end the other disabilities under which, for so long, so many Negro citizens have labored. We dedicate ourselves today to secure Federal civil rights legislation which will guarantee every man a job based on his talents and training; legislation which will do away with the myth that the ownership of a public place of business carries the moral or legal right to reject a customer because of the color of his blood. We dedicate ourselves to guarantee by legislation that all American citizens have integrated education and the right to vote on reaching legal age. We dedicate ourselves today to secure a minimum wage which will guarantee economic sufficiency to all American workers, and which will guarantee a man or a woman the resources for a vital and healthy family life, unencumbered by uncertainty, and by racial discrimination. A good job for every man is a just demand, and it becomes our moral duty.

But, we are gathered, too, to dedicate ourselves to building a people, a nation, a world which is free of the sin of discrimination based on race, creed, color or national origin; a world which will make a mockery of the great American idea.

As Jews we bring to the great demonstration, in which thousands of us proudly participate, a twofold experience—one of the spirit and one for my country, when I reflect that God is just.

Yes, we come to march behind and with these immensely able leaders of the Negro Americans. We come to present ourselves this day; our souls and bodies, to "set the Nation straight" or to judge or to denounce the American people in whole or in part. Rather we come—late, late we come—in the reconciling and repentant spirit in which Abraham Lincoln of Illinois once replied to the challenge of moral aridity: "Never say God is on our side, rather pray that we may be found on God's side." We come in the fear of God that moved Thomas Jefferson of Virginia, whose memorial stands across the lagoon, once to say: "I picture to myself this day as he looked into the face of God, and I ask myself, Who will be the most just, the most grateful, the most merciful?"

We are gathered here in the largest demonstration in the history of this Nation. Let the Nation and the world know the meaning of our numbers. We are not a pressure group, we are not an organization or a group of organizations, we are not a mob. We are an army of 500,000, the advance guard of a massive morale revolution for jobs and freedom.

This revolution reverberates throughout the land touching every city, every town, every place where the sons of God, black and white, are segregated, oppressed and exploited. But this civil rights revolution is not confined to the Negroes; nor is it confined to civil rights. Our white allies know that they cannot be free while we are not. And we know that we have no interest in a society in which 6 million black and white people are unemployed, and millions more live in poverty.

But this is the goal of our civil rights revolution merely the passage of civil rights legislation. Yes, we want all public accommodations open to all citizens, but those accommoda- tions will mean little to those who cannot afford to use them.

Backs school aid

Yes, we want a Fair Employment Practice Act, but what good will it do if profits gained at the expense of social and racial justice. They
are more concerned with easing racial tensions than enforcing racial democracy. The march ahead will bring new evidence of masses in motion for freedom. The march on Washington is not the climax to our struggle but a new beginning, not only for the Negro, but for all Americans, for personal freedoms and a better life.

Look for the enemies of Medicare, of higher minimum wages, of social security, of Federal aid to education, and there you will find the enemy of the Negro, the coalition of Dixiecrat sanctioning Republicans that seek to dominate the Congress.

We must develop strength in order that we may be able to back and support the civil rights revolution home with us, into every nook and cranny of the land. And we shall return again, and again, to Washington in ever-growing numbers until total freedom is our mandate.

MRS. DABBY BATES, NAACP DIRECTOR

The women of this country, Mr. Randolph, pledge to you, to Martin Luther King, Roy Wilkins and all of you fighting for civil liberties, in the hands with you as women of this country.

We will kneel-in, we will sit-in, until we can march together in the United States. We will walk until we are free, until we can walk to any school and take our children to an integrated school and we will sit-in and we will kneel-in and we will lie-in if necessary until every Negro in America can vote. This we pledge you, the women of America.

WALTER P. REUTHER, AUTO WORKERS PRESIDENT

For 100 years the Negro has searched for first-class citizenship. I believe that they cannot wait until some distant tomorrow—they should demand freedom now. Here and now.

It is the responsibility of every American to share the impatience of the Negro Americans. And we need to join together, to march together and to work together until we've bridged the moral gap between American democracy's noble promises and its ugly practices in the field of civil rights.

There is a lot of idle talk about brotherhood, but as long as the Americans drop the brother and keep the hood.

To me, the civil rights question is a moral question and a political question. It is a moral question because it concerns us all. And this rally today should be the first step in a total effort to mobilize the moral core of the Negro community and to ask the men in Congress of both parties to rise above their partisan differences and enact civil rights legislation now.

Now the President—President Kennedy—has offered a comprehensive and moderate bill. That bill is the first meaningful step. It now has to be strengthened. It needs FEPC and other stronger provisions. And the job question is crucial; because we will not solve education or housing or public accommodations as long as millions of American Negroes are treated as second-class economic citizens and denied jobs.

I say for civil rights, as a matter of human decency, as a matter of common morality. But I am also for civil rights because I believe in them because they are in the United States. That no one can be free unto himself, and when Bull (formerly Safety Commissioner Eugene) Connor with his police dogs and firehose to uphold freedom in Birmingham he is destroying my freedom in Detroit.

This rally is not the end, it's the beginning. It's the beginning of a great moral crusade to stamp out the unholy work of American democracy. The Congress has to act. And after they act, we have much work to do.

ROY WILKINS, EXECUTIVE SECRETARY, NAACP

We came to speak here to our Congress, to those men and women who speak here for us in that marble forum over yonder on the Hill.

They know, from their vantage point here, of the great depth of this nation, of its reserves of strength, and of the sicknesses which threaten always to sap its strength and to erode its soul. She is sapping and stealthy and specious fashion, the precious liberty of the individual which is the hallmark of our country among the nations of the earth.

We want employment and with it we want the pride and responsibility and self-respect that goes with it, before we want an FEPC bill as a part of the legislative package.

For 9 years our parents and their children have been met with either a flat refusal or token action in school desegregation. Every added year of such treatment is a leg iron upon our men and women of 1960. The civil rights bill now under consideration in the Congress must give new powers to the Justice Department to enable it to speed the end of Jim Crow schools, South and North.

Now, my friends, all over this land, and especially in parts of the Deep South, we are beaten and kicked and maltreated and shot and killed, and local and State law enforcement officers.

This is simply incomprehensible to us here today and I want to state for all on this spot that the U.S. Government, which can regulate the contents of a pill, apparently is powerless to prevent the physical abuse of citizens within its own borders.

Now, the President's proposals represent a moderate approach that if it is weakened or eliminated, the result will be little more than sugar water.

Now, we expect the passage of an effective civil rights bill. We commend those Republicans in both Houses who are working for it. We salute those Democrats in both Houses who are working for it.

In fact, we even salute those from the South who want to vote for it but don't dare to do so. And we say to those people, just give us a little time, and one of these days we'll emancipate you. They'll get to the place where they can come to a civil rights rally.

If those who support the bill will fight for it as hard and as skilfully as the southern opposition fights against it, victory will be ours.

DR. MARTIN LUTHER KING, JR., SOUTHERN CHRISTIAN LEADERSHIP CONFERENCE

Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our Nation from the quicksand of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

There will be no peace until tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to rage in our Nation until the bright day of justice emerges.

And that is something that I must say to my people who stand on the threshold which leads to the palace of justice. In the process of gaining our rightful place we must not be guilty of violence.

Again and again, we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many white brothers as evidenced by their presence today have come to realize that their destiny is tied up with our destiny.

There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our present crooked mining system, which Fatigue of travel, cannot gain lodging in the motels of the highways and hotels of the South.

We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating "whites only." We can never be satisfied as long as the Negro in Mississippi cannot vote and the Negro in New York believes he has nothing for which to vote.

No; we are not satisfied and we will not be satisfied until justice rolls down like water and righteousness like a mighty stream.

Now, I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells.

Continue to work with the faith that honor in suffering is redemptive. Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our nation and tell the people and say to them in the truth of our hearts and the strength of our faith that somehow this situation can and will be changed.

Let us not wallow in the valley of despair.

Now, I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this Nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal:"

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the State of Mississippi, a State sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

This is our hope. This is the faith that I go back to the South with—this faith that I am able to tell my four little children that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places shall be made smooth, and the valley of despair a stone of hope.

JAMES FARMER, NATIONAL DIRECTOR OF CORE

(Delivered by Lloyd B. McKissack, national chairman of the Congress of Racial Equality, for Mr. Farmer, who is in jail in Louisiana on charges stemming from civil rights demonstrations.)

From a soft Louisiana parish jail, I salute the march on Washington for jobs and freedom. Two hundred and thirty-two freedom fighters jailed with me in Plaquemine, La., also send their greetings. I am in jail.

I wanted to be with you with all my heart on this great day. My imprisoned brothers and sisters wanted to be with us but they could not come out of jail while they are still in; for their crime was the same as mine—demanding freedom now. And most of them will never come out of jail until the charges are dropped or their sentences reversed.

I know that you will understand my absence, so we cannot be with you in body, but we are with you in spirit. By marching on Washington your triumphal feet have spoken the message—the message of our trouble in Louisiana.

You have come from all over the Nation and in one mighty voice you have spoken to the Nation. You have said to the world by your presence here as our successful direct action
In numberless cities has said, that in the days of thermonuclear bombs, violence is outdated to the solution of the problems of men. It is a truth that needs to be shouted loudly. And no one else anywhere in the world is saying it as well as the American Negro through their nonviolent direct action.

[From the New York Times, Aug. 29, 1963]

SKETCHES OF THE 10 LEADERS OF CIVIL RIGHTS MARCH ON WASHINGTON

MARTIN LUTHER KING, JR.


MARTIN LUTHER KING, JR.


JOHN LEE


WALTER P. REUTHER

President of the United Automobile Workers Union, vice-president, and head of the industrial union department of the AFL-CIO. An old-timer at picketing and labor demonstrations. One of three members of the council's commission on religion and race. Urban, tough-minded liberal. Attended Lawrenceville School, Princeton, and Princeton Theological Seminary. Taught school in India, taught religion at the University of Chicago. Was thirty-one years old. Married to the former Lucille Campbell. Has two children.

WILLIAM WILKINS

Executive secretary of the National Association for the Advancement of Colored People. Chairman of the leadership conference on civil rights. Joined the NAACP in 1931, after resigning the managing editorship of the Kansas City Call. Served as assistant secretary, under the late Walter White, from 1931 to 1945. Bachelor of Arts of St. Louis, was graduated from University of Minnesota in 1923. Married the former Edith McElrath, 52 years old. Succeeded Dr. W. E. B. DuBois in 1934 as editor of the Crisis, official organ of the NAACP. Avid reader and author in his own right. Received elementary and secondary education in St. Paul.

WHITNEY M. YOUNG, JR.


From the Washington Post, Aug. 29, 1963

LIVING PETITION

Freedom—the sound and spirit of the word alike—reverberated yesterday across the grounds of the World War II Memorial. At the end of the Mall, inside the great Memorial erected to his memory, the gaunt, grave, silen figures of the Great Emancipation were listened to, and the words of other marchers for freedom, long, long ago: "We are coming, Father Abraham. We have come."

Lincoln yesterday heard the voices singing "Glory, Glory, Hallelujah," demanding fulfillment last of the promise for which he lived and died, and shouting with simple faith in themselves and in their fellow Americans: "We shall overcome. We shall overcome.

They came from every portion of America. California had a throng there under a proudly held banner of the State. There was a delegation from the NAACP. The NAACP of Evanston, Ind., turned out in strength. So did the NAACP of Shreveport, La., and the AFL-CIO, the long, long black men of the State, massed in an endless catalog of the towns and cities of the land.

King and chief guest of the American was there. The Vermont Stone Cutters Association formed a goodly group. The Amalgamated Meat Cutters & Butchers Workers was there. The American Federation of Labor, the civil libertarians of every hue, the Protestants, Catholics and Jews, white and black men, black women, children and their parents and their grandparents, the humble and the great—all were present. America sent to that great meeting in her Capital the representatives of every one of her manifold aspects and estates.

It was part picnic, part prayer meeting, part political rally, combining the best and most moving features of each. It was a happy crowd. It was big. It was full of warmth and good feeling and friendship, instinct with faith and high hope, united in a sense of brotherhood and common destiny. It was happy in a clear sense of common purpose, a fixed and certain destination.

No one could view that vast sea of faces turned toward the Lincoln statue without an awareness of commitment and dedication. No one could hear the scorching words spoken yesterday by A. Philip Randolph and Martin Luther King and others without a sense of guilt and grief and shame. No one could hear the words of this man's deep, joyous song, singing, "He's Got the Whole World In His Hands," without profound emotion and involvement.

If the words spoken yesterday were heard by Abraham Lincoln at one end of the Mall, let us hope that they were heard by the Congress of the United States at the other end. For this was something much more than a mere outlet for emotion. Dr. King was alliterating formulas that said; "Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the Nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges."
There is a magnificent opportunity at hand to cut out once and for all a cancer in American life. The ‘4th degree leprosy’ of all Americans. Not Negroes alone, not white libertarians alone but Americans in general. The two are not to be found in unity and in brotherhood tomorrow and tomorrow.

[From the New York Times, Aug. 29, 1963]

EQUALITY IS THEIR RIGHT

The huge assembly of Negro and white citizens in Washington yesterday to demand equality in the enjoyment of American life embodied, in concept and in execution, the noblest tradition of our democracy. It reflected also the fact that, if example of the people demonstrate that they care enough, no force in the United States is more powerful than an appeal to conscience and to basic morality.

They massed, 200,000 strong, at the Lincoln Memorial beside the seated figure of the President who signed the Emancipation Proclamation a century ago. Their declarations of resolve to make that freedom real—by law and by custom—reflected the spirit of the throng, and the fact the Marchers were not, however, actually new. It had been tried out, unsuccessfully, by Coxeys Army 70 years ago and by the bonus marchers in 1932.

Most of the Congressmen no doubt already had their minds made up on the civil rights bill, but in any case they were on hand to meet the Negro leaders and discuss the matter with them. This was made much simpler by the fact the marchers were not swarming threats of reprisal but were friendly and confident.

The marching crowd was, naturally, mostly Negro, although thousands of white people were in it too. The marchers had poured into Washington from every part of the United States to join in the demonstration. They had come by air, (a couple trains were from Chicago, by automobile, and by truck. In any case they were on hand to meet the Negro leaders and discuss the matter with them. This was made much simpler by the fact the marchers were not swarming threats of reprisal but were friendly and confident.

The gathering of the huge crowd into an organized march was a tremendous task, and we congratulate the planners and managers—mostly Negroes—on accomplishing it brilliantly.

A well-dressed, dignified march on Washington has been carried out at last, and it is a pleasure to give credit to the organizers and leaders and to the good sense and friendly outlook of the Negro marchers.

[From the Washington Daily News, Aug. 29, 1963]

YESTERDAY'S MARCH

James Baldwin, the talented Negro writer, dealt perceptively with the problem in a brief off-the-cuff interview during yesterday's historic march on Washington.

It is time, he said, for Americans to get over their terror of the Negro. If it is time, and we think it is, the march should have great impact.

Clear across the land the fearful had predicted that the demonstration business was closed on the ostensible theory that traffic jams thus would be limited. But another motive was at work. The simple fact is the Nation's Capitol, aside from the assembly area, practically was deserted—as quiet and as traffic-free as on a Sunday morning.

The conduct of the great throng, estimated at more than 200,000, put those fears to shame. The marchers were orderly, well mannered, and quietly dressed.

There was no disorder.

For this, great credit is due the Metropolitan Police and police agencies, the National Guard, and other special forces pressed into service for the occasion. These men conducted themselves in a remarkably friendly, kind, and relaxed manner. It was almost as if they, themselves, had been caught up in the excitement of the brotherhood. In any case, they left no doubt as to whose comfort and safety they were there to insure.

The marchers disciplined themselves. They waited patiently for their turn to cross the street, standing aside so those in the rear could see. And their speakers were both dignified and more than political.

To our mind, the spirituals of Mahalia Jackson and the inspired eloquence of the Reverend Dr. Martin Luther King carried the biggest contribution to the march. Their voices reflected the spirit of the throng, and the applause they evoked could be heard for blocks beyond the Lincoln Memorial. Indeed, it was heard around the world.

Martin King termed the Negro "an exile in his own land."

When the Negro tried to cash the check of freedom written on the Declaration of Independence, he said, it came back marked "insufficient funds." But still, he said, he refused to believe that "the Negro is bankrupt and urged faith and trust in white people saying, "We cannot walk alone."

No, one of course, can walk alone, of what color or nationality. The human family, inevitably, grows closer and closer. And as another speaker said yesterday, "What is good for the world's Negro monocular bomb, malice is a suicidal urge.

If the Negro's firm determination to win social progress by peaceful means itself, he will have contributed immeasurably to the stability of the institutions which, in aggregate, represent civilization itself.

Close your eyes to the dark complexion of the great majority of the watchers and one heard the lesson loud and clear; this did not seem essentially a Negro demonstration at all. It was a gathering in the authentic American tradition of trying to get an idea across and effectually.

The spiritual overtones were phrased in the still familiar catchwords of the American Revolution and independence.

All in all, yesterday's march was a respectable exercise of the right of the people to assemble and petition for relief of grievances. It was also a moving demonstration of eight demands to which they pledged themselves, though many may question the capital methods of achieving them.

The judgment of those who inspired the march, and persisted against the advice of even many of their friends, was amply vindicated.

The demonstration is bound to have a favorable effect, both on Congress and the country.

[From the Evening Star, Aug. 29, 1963]

THE MARCH AND ITS MEANING

Yesterday in Washington, all in all, was a good day. The fact that such a massive demonstration could be brought off without serious mishap was in itself historic. The organizers of the demonstration, and local officials, deserve all our congratulations.

There was, not surprisingly, bitterness in the air. The demonstrations in the District of Columbia were designed to set the mood of the occasion—and that stick in one's mind today were the goodnatured, rose-colored, almost playful and humorous efforts, especially Mahalia Jackson, suddenly bringing the crowd to roaring life with her proud trumpet voice—the hypnotic swing of a clicking rhythm or the stirring cadence. It was a mood that set the tone of the demonstration.

The March, no doubt, gave Negroes new confidence in themselves and what they can accomplish; otherwise, it seems unlikely to have such an effect on Congress, one way or the other. Not many minds were changed—certainly not in Congress. Only a few of the marchers who thought the proceedings were not segregationists when they tuned in. It was a meaningful, real-to-life parade of themselves, and of other activists in the cause, which may have been sharpened by the experience here.

On the other hand, surveys seem to indicate a bad reaction among presumably sympathetic urban areas, to the whole concept
CHICAGO URBAN LEAGUE STATEMENT ON CIVIL RIGHTS LEGISLATION

Mr. DOUGLAS. Mr. President, a few weeks ago Mr. Edwin C. Berry, the highly respected executive director of the Chicago Urban League, presented to me a forceful and impressive statement of his views on civil rights legislative proposals and other legislation in this field. Mr. Berry writes with great authority and understanding of the effects of discrimination against Negroes, educational institutions, employing and educational, voting, and the administration of Federal programs. His statement is constructive, and deserved serious consideration by the proper authorities. I hope it will be widely studied; and I ask unanimous consent that it be printed in the Record.

There being no objection, the statement was ordered to be printed in the Record, as follows:

STATIONARY BY EDWIN C. BERRY, EXECUTIVE DIRECTOR, CHICAGO URBAN LEAGUE, SATURDAY, AUGUST 3, 1963, IN THE OFFICE OF SENATOR HARRY H. HOUGHTON, CHICAGO.

The administration's civil rights program is an imperative first step to help Negores in Illinois and the Nation break down barriers which restrict their rights to equal opportunities. The President's omnious civil rights packages, package after package, must be worn out and be washed out by the Federal Government in the proposal of plans and policies necessary to wipe out the color bar. No doubt it is the furthest Government has ever gone nation wide toward providing the framework for civil rights solution, it nevertheless represents the irreducible minimum of legislation urgently needed for progress in human rights.

There can be no compromise on this legislation. There can be no watering it down. The alternative to passage of this legislation may be a war on civil rights and violence that will paralyzing our cities which could do untold and irreparable damage to our society.

In brief, the Government's program calls for:
1. Equal access for all citizens to public places such as hotels, restaurants, and theaters.
2. Empowering the Attorney General to file suits against school boards accused of racial discrimination in State aid for school districts that are desegregating.
3. Broadening the Federal manpower and training programs and employment.
4. Strengthening the powers of the President's Committee on Equal Employment Opportunities, headed by Vice President Lyndon B. Johnson.
5. Creation of a Federal community relations service to assist biracial committees in towns and cities to bring about orderly integration.
6. To extend the life of the Federal Civil Rights Commission.
7. To strengthen Negro voting rights by a Federal statute guaranteeing the right of any person with a sixth grade education to vote.

To begin with, I would like to point out that the Nation as a whole and all minority groups in particular will benefit if these forward steps are passed by Congress. Life will hold new meaning, dignity, and opportunity for 20 million Negores as well as many millions of others of non-White descent if the President's program is enacted. There are more than 1 million Mexican Americans, 5,000,000 Jews, 5,000,000 Japanese, 5,000,000 American Indians, and 700,000 persons of oriental descent, as well as millions of persons of the Calhoul faith who lead by frequent encounter bias and who will be benefited by the President's bills.

In addition, the implementation of civil rights legislation will provide a spur that may yet energize the sluggish pace of economic growth, reduce the welfare load, reduce expenditures for deinstitutionalization and deconcentrated racial bar, and curb the drain of foreign aid expenditures, in part, by the resentment of colored people to practices of racial discrimination in this country.

PUBLIC ACCOMMODATIONS

If anything, property rights of individual businessmen will be enhanced and property values increased rather than derelicted by these civil rights proposals. In a very practical sense, the dollar value of any business will increase if Negroes are given the same patronage is going to be markedly less than the dollar volume of businesses which enjoy nonrestrictive sales policies. Reports from the South concerning department stores which have voluntarily desegregated indicate an early upsurge at the cash register.

The only property rights that cannot be denied the right to patronize public places are those who are drunk or disorderly and whose conduct is harmful to the public health, safety and welfare. Property rights in America have been increased by the labor and sweat of persons from every nation in the world and representing every faith, race and walk of life.

Recently, novelist John Howard Griffin, author of "Black Like Me," changed his skin color and went into the South. The black Mr. Griffin was denied service at numerous restaurants and department stores. He then removed his artificial color and returned to the same places of business to find that he was served and accepted by diehard southern spokesmen to contend that Mr. Griffin, the white man, did not jeopardize property rights but that Mr. Griffin, the Negro, does.

If anyone is placing the property rights of a businessman in jeopardy, it is those in business themselves who restrict property rights by setting volume below which they refuse to serve all men regardless of creed or color.

The public accommodations planks will benefit Negores traveling through not only the South but through Northern and Western States, too. Right here in neighboring Indiana a recent civil rights survey cited in the Hammond Times states that in 10 cities customers are denied service because of their color in 22 percent of roller rinks, 23 percent of public accommodations, 31 percent of all restaurants, 56 percent of all nursing homes, even though Indiana, like 29 other States, has a public accommodations statute.

Negores, today, must wear an invisible mask of psychological scar tissue because of past reception by hotel operators and drugstore soda jerks. The Negro cannot say "I want a soda" or "I want a glass of water" but "Where can I get a drink of water?" or "Where can I get a soda?" The further south one travels in Illinois, the more frequent is the discrimination encountered in public places. As a general rule, it would seem that State investigatory commissions are too understaffed to give early attention to charges of discrimination in public places brought by Negroes. Moreover, if past performance is any kind of guide, the passage of a Federal law outlawing bias in public places will give countless fairminded and courageous businessmen throughout the Nation a rationale to take the lead in integrating their businesses. Those who presently fear to act contrary to local custom can take pride in the fact that Illinois has been passed obliging them to open their doors to Negro Americans.

It is our conviction that the public accommodations section should be amended to impose stringent penalties against business men who would deny service to Negroes. Men must be judged in the American tradition of their merit and character, rather than on their ethnic or racial origins. It is the most galling injustice to see a Negro