


Treaty of friendship, collaboration, and mutual assistance between the U.S.S.R. and Finland, April 8, 1948.


Treaty of friendship, cooperation, and mutual assistance (Warsaw Pact), May 14, 1955.

U.S.S.R., Albania, Bulgaria, Czechoslovakia, German Democratic Republic, Hungary, Poland, Romania.


U.S.S.R., United Kingdom, United States, France, Italy, and Portugal, on an outright nonaggression treaty, but Austria's status guaranteed by U.S.S.R.)

Violated

(Note.—The nonaggression pact with the three Baltic countries were violated by the U.S.S.R. when the latter, in June of 1940, sent each country an ultimatum demanding full recognition by the U.S.S.R. of its government and the entrance of Soviet troops into major cities.)


Convention between the U.S.S.R. and Lithuania concerning the definition of aggression, with annex, July 5, 1933.


Pact of mutual assistance between the U.S.S.R. and Latvia, October 6, 1939.


Convention between the U.S.S.R. and Finland concerning conciliation procedure, April 22, 1932.


Convention between the U.S.S.R. and Poland concerning conciliation procedure, November 26, 1912.


Note from U.S.S.R. to Poland abrogating existing treaty between the U.S.S.R. and Poland, September 17, 1939. Reason: Polish Government has "ceased to exist". Followed by joint declaration of friendship and mutual assistance by the U.S.S.R. and the Polish Government-in-Exile, December 4, 1941.


Treaty of friendship, mutual assistance, and postwar collaboration between the U.S.S.R. and the Czechoslovakian Government-in-Exile, with protocol, December 12, 1943.

Treaty of friendship, mutual assistance, and postwar collaboration between the U.S.S.R. and the United Kingdom, on April 13, 1945. (Denounced by the U.S.S.R. September 28, 1949; in October, Yugoslavia accused the U.S.S.R. of having broken the treaty. Most commercial treaties between the U.S.S.R. and Yugoslavia violated by the U.S.S.R. after the break in relations.)


Treaty of friendship, mutual assistance, and postwar collaboration between the U.S.S.R. and the Czechoslovakian Government-in-Exile, with protocol, December 12, 1943.


Pact of neutrality with the U.S.S.R. and the United Kingdom, on April 13, 1941 (denounced by U.S.S.R. on April 5, 1945).
without bitterness, even when confronted with prejudice and discrimination.

Therefore, knowing that the meek shall inherit the earth. But may this meekness of manner be joined with courage and strength so that with Your help, Our heavenly Father, and following the teaching of Christ, Your Son, we shall now and in the days to come live together as brothers in Christ, Your Son, we shall now and in the days to come live together as brothers in heart and as brothers in life. By this means and through our united efforts, the policy of segregation shall be finally bent the reeds of the conscience of the world and the very heart of the Negro citizens created by the ownership of a non-segregated church nor a non-segregated church in a non-segregated society. But it is precisely the point. If all the members and all the ministers of the constituency I represent here today were ready to stand and march with jobs and freedom for the Negro community together with all the Roman Catholic Church and all of the synagogues in America, the struggle for full civil rights and dignity would be already won. I do, however, in fact, officially represent the position on Religion and Race of the National Council of Churches.

For many years now the National Council of Churches in its constituencies have said all the right things about civil rights. Our official pronouncements for years have called for "a non-segregated church in a non-segregated society." But as of August 28, 1963, we have approved neither a non-segregated church nor a non-segregated society. And it is partially because the churches of America have failed to put their own houses in order that 100 years after the Emancipation Proclamation, 175 years after the adoption of the Constitution, 173 years after the Bill of Rights, the United States of America still faces a racial crisis.

We do not, therefore, come to this Lincoln Memorial in any arrogant spirit of moral or spiritual superiority 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 reconciling and repentant spirit in which the white man into denying what he knows. As Jews we bring to the great demonstration of 100 years ago, to the emancipation of emancipation.

As Jews we share the profound concern of our fathers for this nation, for the men, for the women, for the children, for the creation of the United States of America, for the realization of the American dream. As Jews we share this concern for the institution of education and the right to vote on teaching and the advancement of the black and white communities.

We dedicate ourselves today to secure a minimum wage which will guarantee economic security for the workers of America, 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 motto.

But, we are gathered, too, to dedicate ourselves to building a people, a nation, a world which is free from the sin of the world. We are gathered together in the spirit and one of our history.

As Jews we bring to the great demonstration, in which thousands of us proudly participate, one of the oldest and one of the most revered of our countries. We are gathered together in the spirit of the Jewish people of America. It is he who sees the direction of the future dimly before his conscience, who must act, if a wholesome integrated community of Negro and white Americans is to be built without violence and without rending this country's spirit.

What man can say that this great country with its ancient spirit, its vital and restorative spirit, its cost and 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 skin. We dedicate ourselves to guarantee by legislation that all American citizens have integrated education and the right to vote on reaching the age of majority. We dedicate ourselves today to secure a world of the sons of God, equal in all respects; a world dedicated to justice, and to fraternal bonds between men.

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We here, today are only the first wave. Now 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 tomorrow. 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 by local and State law enforcement officers. This is a testament to our parents' 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—with this faith we are able tohen the mountain of despair a stone of hope.
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 has done 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.


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President of the Southern Christian Leadership Conference. Helped direct the Negro bus boycott in Montgomery. Elected head of the Student Nonviolent Coordinating Committee of the National Council of Churches of Christ until 1957, now serves as vice chairman 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 religious instruction. Founded American Baptist Theological Seminary. Youngest president of Williams College and has held pulpit in Pasadena, Calif., Albany, N.Y., and New York City. A former member of the CORE in the 1960s. Arrested in a Baltimore civil rights demonstration this summer. For five years was married to the former Vannille Gillespie. No children.

A. PHILIP RANDOLPH

Director of the march on Washington for jobs and freedom. Was president of the Brotherhood of Sleeping Car Porters. Organized Race Committee for 1960 campaign on the capital, including the march-on-Washington movement in 1941, the antecedent of today's march, which prompted President Franklin D. Roosevelt to establish the Fair Employment Practices Commission. Was the first Negro to be hired by a large railroad in the South. Worked his way through the City College. Arrested in 1917 but soon released for opposition to entry in World War I. Is 74 and still active in Negro matters. Married to the former Hilde Goldschmidt. Has four children.

WALTER P. BRUTHER

President of the United Automobile Workers Union, vice-president, and head of the industrial union department of the AFL-CIO. An oldtimer at picketing and labor demonstrations. One of three members of his union's executive committee who strongly criticized that group's failure earlier this month to endorse today's march. Is married to the former Lucille Campbell-Blake. Is a member 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. He is a native of St. Louis, is a member of the Methodist Church. Married in 1926, has two children. 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.

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. He is a native of St. Louis, is a member of the Methodist Church. Married in 1926, has two children. 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.

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There is a magnificent opportunity at hand to cut out once and for all a cancer in America that has grown to the size of all Americans. Not Negroes alone, not white libertarians alone but Americans in general. We must persuade the Members of Congress to vote for the civil rights bills. Some of the Members called this "a rose that is not worth possessing." It was not, however, actually new. It had been tried out, unsuccessfully, by Coxe's 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. 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 that the marchers were not scowling 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 Washinton from every part of the United States to join in the demonstration. They had come by air, by train (a couple trainloads were from Chicago), by automobile, and on foot. 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 that the marchers were not scowling threats of reprisal but were friendly and confident. The gathering of the huge crowd into an organized and tremendous task, and we congratulate the planning and management—mostly Negroes—on accomplishing it brilliantly. The marchers disciplined themselves. The marchers understood the nature of the task. They had come with no malice. and relaxes manner. It was almost as if they, themselves, had been caught up in the wall. Racism was the dominant characteristic of the crusade he led to the Capitol. Whether the march will change any votes on Capitol Hill no one can be sure. The segregationists lost no time in making it plain that they were unimpressed—that, if anything, they were more confirmed than ever in their hostility to the President's program. But for those who were uncommitted the marchers gave an indication of the depth of feeling that brought them hundreds of miles to Washington. The Reverend Charles Billups, captain of a busload of Alabama Negroes, may have summed it all up best. "The only weapon we have," he declared, "is speech and march. If that isn't going to work, it's waste of time. I think this march will be remembered indefinitely." So do we.

[From the Chicago's American, Aug. 29, 1963]

A SMILING MARCH

The great anxiety among friends of the Negro cause was that the march on Washington should be carried out in good order. It did better than that—it was carried out in extreme good nature. With something like confederate people engaged in it, it moved in a smiling mass from the Washinton Monument to the Lincoln Memorial. The Reverend Martin Luther King was more than a persuasive leader of the marchers. He was in unison and in brotherhood tomorrow and tomorrow.

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

EQUALITY IS THEIR RIGHT

The huge assemblage of Negro and white citizens in Washinton yesterday to demand equality in all the blessings of American life embodied, in concept and in execution, the noblest tradition of our democracy. It reflected the spirit that, if each 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 Monument beside the seated figure of the President who signed the Emancipation Proclamation a century ago. Their declarations of resolve to make that freedom real, in jobs schools, houses, and access to places of public accommodation—echoed Lincoln's own warning: "Those who deny justice to Negroes, deserve it not for themselves; and, under a just God, cannot long retain it."

From President Kennedy came assurances that Negro Americans have given decisive recognition to the principle that every citizen is entitled to full participation in the national community. How decisive this recognition is in Congress will be demonstrated in the action of the House and Senate on the President's civil rights civil rights bill. The marchers made it plain that the problem of administering the administration package as a minimal legal underpinning for equal treatment and opportunity. Any substantial dilution, in the words of Roy Wilkins of the National Association for the Advancement of Colored People, would make the bill "little more than sugar water."

The discipline maintained by the civil rights pilgrims was as impressive as their dedication. That so vast a movement could be carried out with such decorum is a tribute to the responsibility of both leaders and followers. This discipline is not always evident in other demonstrations. It was a day of special gratification for A. Phillip Randolph, 74-year-old leader of the Brotherhood of Sleeping Car Porters, who perhaps more than any other American, has contributed to the fruits of the civil rights movement. The massive dignity that has always been his armor against the wall. Racism was the dominant characteristic of the crusade he led to the Capitol. Whether the march will change any votes on Capitol Hill no one can be sure. The segregationists lost no time in making it plain that they were unimpressed—that, if anything, they were more confirmed than ever in their hostility to the President's program. But for those who were uncommitted the marchers gave an indication of the depth of feeling that brought them hundreds of miles to Washington. The Reverend Charles Billups, captain of a busload of Alabama Negroes, may have summed it all up best. "The only weapon we have," he declared, "is speech and march. If that isn't going to work, it's waste of time. I think this march will be remembered indefinitely." So do we.

[From the Chicago's American, Aug. 29, 1963]
highly respected executive director of the Chicago Urban League, presented to me a forceful and impressive statement of his 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. His analysis of education, housing, public accommodations, voting rights, and the administration of Federal programs. His statement is constructive, and deserves the attention of all Members of Congress. 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:

STATEMENT BY EDWIN C. BERRY, EXECUTIVE DIRECTOR, CHICAGO URBAN LEAGUE, SATURDAY, AUGUST 3, 1963, IN THE OFFICE OF SENATOR PAUL H. DOUGLAS, CHICAGO

The administration's civil rights program is an imperative first step to help Negroes in Illinois and the Nation break down barriers which restrict their rights to equal opportunities.

The President's ominous civil rights package, a collection of more than 50 measures visited by the Federal Government in the proposal of plans and policies necessary to wipe out first-class discrimination and the second-class citizenship to which for so long the Negro has been subjected. These measures were 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 will be either to deprive our cities and states of federal aid, or paralyzing our cities and will do untold and irreparable damage to our society.

In brief, the President'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 sue schools against school boards accused of racial discrimination and to seek court orders to desegregate those schools.
3. BROADENING THE FEDERAL MANPOWER AND TRAINING PROGRAM.
4. STRENGTHENING THE POWERS OF THE PRESIDENT'S COMMITTEE ON EQUAL EMPLOYMENT OPPORTUNITIES.
5. CREATION OF A FEDERAL COMMUNITY RELATIONS SERVICE TO ASSIST MINORITIES IN TOWNS AND CITIES TO OBTAIN ORDINARILY INTEGRATION.
6. EXTENDING THE LIFE OF THE FEDERAL CIVIL RIGHTS COMMISSION.
7. TO STRENGTHEN NEGRO VOTING RIGHTS BY A FEDERAL STATUTE GUARANTEING THE RIGHT OF ANY PERSON WITH A FIFTH 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 forecasts of the Federal Government's policy plan come true.

The only persons who ought to be denied the right to patronize public places are those who are drunken or disorderly and whose conduct is paralyzing our cities which could do untold and irreparable damage to our society.

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3. Broadening the Federal manpower and training program.
4. Strengthening the powers of the President's Committee on Equal Employment Opportunities.
5. Creation of a Federal community relations service to assist biracial committees in towns and cities to bring about orderly integration.

Negroes, today, must wear an invisible mask of psychological scar tissue because of the rejection by too many persons in business to find that he may no longer be white and violent, and capable of sub rosaing our cities and will do untold and irreparable damage to our society.

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To strengthen Negro voting rights by a Federal statute guaranteeing the right of any person with a fifth grade education to vote.

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