of these few portions of the Communist "Mein Kampf."

Very truly yours, DICK MCDONALD.

THE MARCH ON WASHINGTON

Mr. WILLIAMS of New Jersey. Mr. President, the great march on Washington is now behind us. The blisters on the feet of the marchers are probably well healed by now; the news commentators are finding joy in speculating about the effect on Congress of the marching, and I recently read that you can now buy lapel pins that state that "I was there."

Mr. President, the march may be history, but the thoughts of this great event continue to live on. The perseverance with which the marchers came to Washington, the good will and dignity they showed upon arrival are still in the minds of all who witnessed the occasion. Never before in the history of mankind has there been such a gathering.

I was particularly proud of the large delegations from my State of New Jersey. I met some of these groups when they arrived here at Union Station. I was greatly impressed by the great conviction with which they came to Washington. Many of my fellow citizens gave up a day of wages and paid for the trip to Washington in order to participate in the events. These people pride themselves on being Americans and ask only that they be given the rights guaranteed them by the Constitution of the United States.

Mr. President, I think the Senate should be aware of the grassroots support behind this great civil rights movement. I therefore, ask unanimous consent to have a number of articles from various New Jersey papers printed in the Record. These articles represent a sampling of the opinions found in all the papers, both white and black, in New Jersey worthy of note. Some deal with the private citizen's views and others are the thoughts of the editorial boards. I ask that the articles be placed in the following categories:


There being no objection, the articles and editorials were ordered to be printed in the Record, as follows:

(The from the Trentonian, Trenton, N.J., Aug.

AN IMPRESSIVE PERFORMANCE

The great "March on Washington" is over; and the apprehensions of those who feared that such a massive demonstration of dis-
content could remain peaceful have been proven groundless.

The most impressive thing about the march was its discipline and the good will of the Negroes' cause had been apprehensive; and the Government took many precautions, which were unnecessary as they proved to be-
were nevertheless well advised.

But the complete absence of anything re-
sembling "mob psychology," in a throng of more than 200,000 persons, is remarkable. It cannot help but have an immense impact upon the country as a whole. It is difficult for us to think of this country in a casual contempt for a people capable of such an exercise of dignity and self-discipline. And we must bear in mind that this was not a group, but comprised of persons from all social levels and walks of life.

The direct effect upon Congress, we have been told by those on the scene, was slight. Senate majority whip HUBERT H. HUMPHREY, Negro American...erhaps, most said, "even that it probably hasn't changed any votes on the civil rights bill."

Nevertheless, it has had its effect upon the country; and that we must assume, will eventually be reflected in the Congress. And—what may well be more important—it has not only brought to personal and public attention the Negro's cause, but respect for themselves as individuals.

WEARY BUT PROUD

(By Douglas Eldridge)

Negroes and whites flocking wearily back to New Jersey from the march on Washington agreed last night that part of their historic mission has already been accomplished—"and this can happen again.

Their dusty shoes kicked off and their placards rolled up, many of the 600 northern New Jersey residents aboard the northbound "Newark Freedom Train" expressed a bound "Newark Freedom Train" expressed a

mission, said he was most impressed by "the total harmony in an integrated group in a southern city."

"What was most important," he declared, "was the total harmony in an integrated group in a southern city.

Between their sporadic naps and their increasing boisterous chorus of "We Shall Overcome," the special train's passengers—black and white, young and old, high and low—again and again made these claims in appraising the unprecedented outpouring: The march served notice on white America that the Negro has his lot any longer, and that he can seek to change it with vigor—and order—of awesome proportions. It gave to the Nation an unmistakable awareness of the might and breadth of the civil rights revolution.

At the same time, the march showed to Negro America what can be heard, and that its voice can be swollen significantly by many concerned whites. The demonstration gave to Negro a new pride, and a voice of national authority. The march showed to the Government what it had to expect if the issue were one of people, as it is among the Negroes.

The march gave Negroes a unique oppor-
tunity, he said, "to prove to white folks and to the world what we can do."

But, Mr. Tucker warned, the Negro may be driven to abandon his traditional restraint...
The Reverend Allen was highly impressed at the number of demonstrators, which Washington police estimated at more than 200,000.

If many were tired from the ride, none complained of severe hardships.

"It was a pretty little warm," Mary Smith said. "But it was just fine."

There were no reports of ill health or injuries in the Plainfield bus loads. No one missed a meal.

Many were impressed with the considerable representation and organization of labor unions at the march.

"Wherever you looked you saw autoworkers, steelworkers, or garmentworkers," Pat Ruggles recalled.

What was the highlight of the day? Many, of course, preferred the Reverend King's speech. Others felt that Mahalia Jackson, the noted gospel singer, was responsible for rousing the throng. Walter Reuther's speech drew praise. Still others thought the march was best.

But two women, Mrs. Polly Chichester, of Washington, D.C., and her sister, Mrs. Anton L. Thompson, from Front Street, Plainfield, said it was dignity—the dignity of both races marching together that touched them most.

"The singing brought tears to my eyes," Mrs. Thompson said.

"It was," said the two white women, "one of the most magnificent days of our lives."

[From the Newark (N.J.) Jewish News, Aug. 29, 1963]

IT WAS IN THE BEST TRADITION OF AMERICA

(Following is the text of an exclusive, tape-recorded interview with Dr. Joachim Prinz, rabbi of Temple B'nai Abraham, Newark, and President of the American Jewish Congress. Dr. Prinz was one of 10 national leaders of the August 28 civil rights demonstration in Washington.)

This interview, obtained the day after the ceremonies in Washington, was conducted by Arnold Harris, executive secretary of the Community Relations Committee of the Jewish Community Council of Essex County.)

Question. You have attended rallies before, here and even in Nazi Germany. Ask if she felt the same in her race last night than yesterday morning, she replied without hesitation: "Yes, I feel much prouder."

But perhaps the most significant statement of what the march had done came from Mr. Tucker. As the train sped through the smirks toward Newark, the minister said that his experience yesterday had "thrilled me almost into a new sense of the person."

"I don't feel alone or left out any more," he said slowly. "Now I feel almost like a person * * * like an American."

[From the Plainfield (N.J.) Courier News, Aug. 29, 1963]

DIGNITY, SPIRIT IMPRESSED MARCHERS FROM Plainfield
(By Marty Robins)

"The most glorious experience in my life," Mrs. Rosalyn W. Fueller sighed. "There was such unity, no trouble, and no disturbance."

Mrs. Fueller called it beautiful, but smiling. Plainfielders who arrived late last night at Shiloh Baptist Church from the historic scene in Washington for jobs and freedom yesterday.

All agreed the march would accomplish its goals.

The church-sponsored bus returned shortly before 11 p.m. An hour later the two NAACP buses arrived with their elated marchers.

Most Plainfield marchers joined Kenneth Jones in calling the demonstration "very dignified" and "very quiet. All were glad that someone peacefully.

"There was tremendous spirit," a man carrying the march's message related. "It showed Plainfield what it must do."

Sixteen-year-old Patricia Ruggles said the speech by the Reverend Martin Luther King, who was acknowledged at the Lincoln Memorial as "the spiritual leader of the America," was the highlight of the day.

"After he spoke everybody stood up and held their hats to the back of the bus you could still see the tears in many people's eyes,"

The Reverend Frank Allen, local NAACP president, who represents "the voice of the Nation that Negro citizens are in earnest in their nationwide campaign for freedom and jobs,

"It only impressed me more deeply than before that the movement will succeed."
The President made a very interesting comment. He stated that he had read the speeches of the leaders that should follow the example of the Jewish people who had made education the center of their effort, and that the Negro community should know that the road to jobs and the road to playing the role in the American community which the Negro ought to play is through education.

We discussed that and the difficulties of that, because it is not an easy matter for a Negro living in this country to get the same education that a middle-class person living comfortably gets.

My impression is that the President was guardedly optimistic. I emphasize guardedly because he is not a native politician. He is a man who is politically astute and therefore, I believe, many things may be done in order to get the kind of vote in the Senate and the House which will guarantee passage of the bill.

Question, Rabbi Prinz, you are a leader in Essex County and in the Nation. Do you have any suggestions or comments about the role that the Jewish laity should be playing or ought to be playing in the next months or year or two with regard to the whole problem of civil rights in America?

Answer. I think that we must play an important role if we do not want to forfeit our role as an integral part of American life. I am not talking about our parochial role. If we want to play a role in American life we must understand that we are engaged in a social revolution, albeit a quiet and non-violent revolution, and that because of our tradition and history we must play that role.

I said in my speech that we have two things to bring to this great debate—which is so much more than a debate—in America. One thing is the fact that after all it is the Jewish tradition that the revolutionary concept of man, man with his potential, and with his dignity. We have always emphasized that that man, that Jewish man, was created from earth that was brought, according to Jewish legend, from every corner of the world.

HUMAN POTENTIAL

So that we know he was not distinguished by color; he was distinguished by his human potential, by the ability to distinguish between right and wrong. I realize that the American Jews are not always aware of this tradition.

But if we want Judaism to survive in earnest, we cannot remain silent on this issue. As a matter of fact, the religious and lay leaders of American Jewry have made that quite plain.

The second thing which has been often overlooked, but which I emphasize, is that we ourselves have a history parallel to the history of the Negro. We started with slavery, we freed ourselves. We lived in ghettoes. We were a proclamation of emancipation. It did not work. It took a very long time before it became a reality. It is still short of that because there is still discrimination in jobs and in housing. It took the lives of 6 million people. I didn't say that because I thought it was too strong and I didn't want to bring that into the public debate there.

But we must say it to ourselves. The death of the 6 million Jews under the Hitler regime is the black mark of all men and bloody witness of the failure of Jewish emancipation. So there was a time when Jews lived in segregated places and went to segregated schools.

It is also overlooked that Hitler introduced into Jewish life, into Jewish schools, that Jewish children were not allowed to attend public schools. So, if anybody can understand the situation of the Negro empathetically and sympathetically, it is the Jew. 

CONGRESSMAN REPORT—SENATE

In the history of the Negro and the plight of the Negro in this country, we can relive the history of the Jewish people. Therefore the Jews must be in it; they must be out of it. It all sounds like a lot of phraseology which can be said from the pulpit but I am in favor of translating that into the reality of the grassroots.

They talked then, if you will, about the grassroots in South Orange and in Montclair and in Newark, and all over America—what do you think that community needs to do, in the light of its history and its future, right here in Essex County?

I think, as I have said, that the answer begins at home. So does the fight for civil rights begin in the home community. Here in our own communities we have a tremendous problem and I am afraid the Jewish community, although it participated in this battle on the local scene through some of its leadership group, has not reached its own grassroots, its own people.

I think that the rabbi of this community and of all communities ought to participate much more actively as a group and as individuals.

So there is a tremendous job of educating their own people from the pulpit and in their personal contacts, to their responsibilities in the community. That cannot be done merely by demonstrations.

It must be done by making the powers that be in government and in the field of education understand that they stand for segregation in schools and we will be adamant in our demand for desegregation in housing as well, and for an opportunity for the Negro to get decent housing.

LIBERTY PLUS GROCERIES

In this field the Jews can play an important role because they have jobs to give. If we once define democracy as liberty plus groceries, it is very easy to talk about liberty and many beautiful sermons can be delivered and nice poems can be written.

But nobody can take liberty into a bakery shop and buy a loaf of bread with it. We need groceries. We need the opportunity for the Negro to work. If he has a job he will have decent housing and if he has decent housing he will have decent schools.

So that we are dealing with a package, with an entity, with a whole thing the parts of which cannot be separated.

Fair employment means also full employment. Good jobs for everyone is a solution of their social problems because if enough money is earned by the head of the family, the members of the family can establish for themselves the kind of life in decent neighborhoods which will enable them to become an integral part of the community.

In all of that, in housing, in industry and in shops and in offices over which Jews have the own control we can play that kind of a quiet role. The time for shouting is over and the time for quiet and constructive work has begun.

[From The Advocate, Sept. 3, 1963]
voting Americans whose voices will bear more weight in the Halls of Congress than the marching feet of the 200,000. No one expected the die-hard segregationists to change their minds, and they didn’t. Their sentiments were expressed in a statement by the Governor of Louisiana, who ridiculed the march as unnecessary. Unnecessary, he said, missing the point, because the Negro in the South is treated better and is more free than he is anywhere in the world. Someone should have reminded the Senator that the Negro is demonstrating for the same freedom he enjoys in this country.

In one way, however, we do agree with Senator Long—such demonstrations should not be necessary. The march did portray to the world the image of a country unable to legislate equal rights without the intimidation of a mass demonstration.

However, history has shown that often a just cause must first gain attention before it receives approval and support, especially from the prejudiced. As an attention-gainer we prefer a bloodless march to a bloody one. The march did portray to the country the image of a country unable to enact the civil rights bill. It is the absolute minimum, and anyReadWriteCorrection error in Congress is of secondary importance. This does not mean that the ceremonies were unimportant. The march was impressive, the sight of massed constituents, and the dignity and eloquence of this concerted petition for rights long denied cannot have failed to have an effect. But it is a fair guess that most Members of Congress already have well defined views on basic civil rights questions, and that these views were little changed by the assemblage.

Far greater importance must be attached to the general public reaction throughout the country. This biggest of all popular demonstrations in Washington was intensive, on television, press, radio and television. Millions of Americans were distant witnesses; millions of others read detailed accounts of what transpired.

There are no more urgent business before us than the problems of the civil rights bill. It is the absolute minimum, and any inadequacy of the bill will result in the defeat of many just causes. These are the people who made up the cruel events leading to the ascendancy of Hitler and the Wallaces, and the George Lincoln Rockefellers. They sit back and fail to make their sentiments heard. These are the people who, left to themselves, would vote to make a witch of the Senator and develop the farm program. They are the people who, left to themselves, would vote to make a witch of the Senator and develop the farm program. They are the people who, left to themselves, would vote to make a witch of the Senator and develop the farm program.

The march on Washington had the central purpose of influencing Congress to approve civil rights legislation, and the immediate impact has been that the success or failure of the march depends on how many votes it changes. Perhaps the immediate impact of Congress is of secondary importance. This does not mean that the ceremonies were unimportant. The march was impressive, the sight of massed constituents, and the dignity and eloquence of this concerted petition for rights long denied cannot have failed to have an effect. But it is a fair guess that most Members of Congress already have well defined views on basic civil rights questions, and that these views were little changed by the assemblage.

The first of these meetings was held last Sunday at Worthington, Minn. In his address Secretary Freeman summarized some of the problems and achievements of the Department. His remarks reflect the conscientious effort made by Secretary Freeman to administer and develop the farm program. I ask unanimous consent that his address, together with a statement outlining the purposes of these meetings, be printed in the Record.

REPORT AND REVIEW MEETINGS WITH FARMERS

Mr. McCARTHY. Mr. President, Secretary Freeman is undertaking a series of 13 report and review meetings with farmers and other rural citizens across the Nation.

The first of these meetings was held last Sunday at Worthington, Minn. In his address Secretary Freeman summarized some of the problems and achievements of the Department. His remarks reflect the conscientious effort made by Secretary Freeman to administer and develop the farm program. I ask unanimous consent that his address, together with a statement outlining the purposes of these meetings, be printed in the Record.

There being no objection, the address and statement are ordered to be printed in the Record.

ADDRESS BY SECRETARY OF AGRICULTURE O'SULLIVAN L. FREEMAN, "REPORT AND REVIEW" FARMERS MEETING, WORTHINGTON JUNIOR HIGH SCHOOL, WORTHINGTON, MINN., SEPTEMBER 8, 1963

As Secretary of Agriculture I have learned a number of things that I did not anticipate when I went into this position.

First, and most important, I have found the distance from my desk to your farm described adequately by measuring it in miles.

Second, I have learned that the best way to win over the American farmer is to use his first name. Once you do that, you are home free.

Third, I have learned that the American farmer is a born salesman. He is always ready to explain his views and his objections. He is not afraid to speak his mind.

Fourth, I have learned that the American farmer is a born leader. He is always ready to take the lead in any movement that is good for his farm and his country.

Fifth, I have learned that the American farmer is a born problem-solver. He is always ready to find a solution to any problem that is presented to him.

Sixth, I have learned that the American farmer is a born politician. He is always ready to work for the interests of his country.

Seventh, I have learned that the American farmer is a born administrator. He is always ready to do the job that is assigned to him.

Eighth, I have learned that the American farmer is a born scientist. He is always ready to do the research that is needed.

Ninth, I have learned that the American farmer is a born diplomat. He is always ready to act as a mediator between different groups.

Tenth, I have learned that the American farmer is a born engineer. He is always ready to make improvements on his farm.

Eleventh, I have learned that the American farmer is a born educator. He is always ready to teach others what he knows.

Twelfth, I have learned that the American farmer is a born historian. He is always ready to study the past and draw lessons from it.

Thirteenth, I have learned that the American farmer is a born writer. He is always ready to write about his experiences and his views.

Fifteenth, I have learned that the American farmer is a born musician. He is always ready to play music for others.

Sixteenth, I have learned that the American farmer is a born artist. He is always ready to create art and beauty.

Seventeenth, I have learned that the American farmer is a born athlete. He is always ready to participate in sports.

Eighteenth, I have learned that the American farmer is a born hoarder. He is always ready to save money.

Nineteenth, I have learned that the American farmer is a born miser. He is always ready to save time.

Twentieth, I have learned that the American farmer is a born miser. He is always ready to save time.

Twenty-first, I have learned that the American farmer is a born miser. He is always ready to save time.

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Fiftieth, I have learned that the American farmer is a born miser. He is always ready to save time.