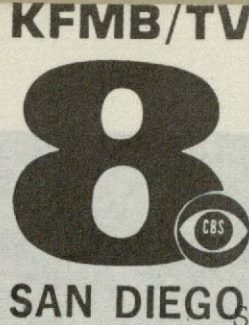


"THE RACIAL ISSUE IN SAN DIEGO"

...a report of a television
program and the reaction
to it from the San Diego
community...



September 10, 1965

We believe this to be a unique booklet, one which we hope you will find interesting, illuminating and of tangible value.

It is the result of an event which occurred in San Diego, California, on the evening of August 27, 1965, from 7:30 to 8:30 P.M., PDT, when the three television stations serving the San Diego area joined together for the first time in local television history to present, simultaneously on all three channels, a discussion of the racial issues in San Diego as a result of disturbances which occurred only one week earlier.

Appearing on this historic program were nine carefully chosen representatives of various groups, organizations and minorities in the community, a well-known moderator and three newsmen representing each of the three stations.

The aim was not to solve, but to explore and communicate the views of the groups represented in the discussion.

The effect was impressive.

Included in this booklet is a full transcript of the program as telecast. In addition...the written reaction...270 pieces of mail expressing, many at length, the varying opinions of a community which, like many communities, faces the challenges of the racial issue.

All names and addresses and other identifying information has been deleted. The mail has been retained on file. Spelling has been reproduced as originally written. To safeguard the stations against possible actions for libel certain minor phrases have been eliminated.

As unique as was the joint three-station telecast by the San Diego stations, so we believe you will find the reaction of this community as contained herein.

Respectfully,

Julian W. Kaufman
Mr. Julian Kaufman
Vice President
and General Manager
XETV - CHANNEL 6
7th & Ash Streets
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92101

George Whitney
Mr. George Whitney
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Moderator: Professor Minos Generales

Panel: (Top Row, Left to Right)

Mr. Ernest Roberson
 Mr. Benjamin Rivera
 Reverend Robert B. Watts
 Mr. Carrol Waymon

(Bottom Row, Left to Right)

Reverend George McKinney
 Mr. Tom Fletcher
 Mr. Milton Fillius
 Mayor Frank Curran
 Mr. Harold Brown

SPECIAL PROGRAM PANELISTS FRIDAY, AUGUST 27, 1965

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THE RACIAL ISSUE IN SAN DIEGO

The racial issue in San Diego is presented as a public service by KFMB-TV, KGO-TV and XETV. Because of its importance, this is the first jointly produced program in San Diego television history broadcast simultaneously by all three stations. Our moderator is Professor Minos Generales.

Good evening. This television program is being brought to you by all three channels for a very definite purpose. That purpose is to focus attention on whatever tensions exist in the San Diego community between the racial majority and the racial minorities - primarily the negro minority. We attempt also to point out some causes for these tensions, and to explore means of minimizing or removing these causes. It's now just two weeks after the terrible riots in Los Angeles, and it's just twelve days since the most serious racial disturbances - not disturbances, but riots - in recent San Diego history.

This discussion tonight is being conducted in the belief that if there were factors underlying the Los Angeles San Diego incidents, they ought to be examined and removed. It should be made by the total community to remove them here so that we never have an explosion like that in Los Angeles.

PART ONE - - - THE PROGRAM

My job here tonight will be to help direct questions and discussions, to try to keep questions and answers as brief and clear as possible, to watch the length of the block and perhaps to attempt some sort of a summary at the end of the program. The opinions of the panelists are, of course, their own. Now, let us introduce the panelists, who are seated in alphabetical order.

Mr. Harold Brown, Regional Chairman of the Congress of Racial Equality and a teacher at the Bright Brothers Senior High School.

Frank Curran, of the City of San Diego.

Milton Fillius, San Diego businessman and former President of the San Diego Chamber of Commerce.

Tom Fletcher, San Diego City Manager.

Rev. George D. McKinney, Minister of St. Stephen's Church of God in Christ.

Benjamin Rivera, San Diego Real Estate Council member and Vice President of the Latin American Community. He is here tonight to discuss the American minority.

Ernest Roberson, President of the San Diego branch of the National Association for the Advancement of Colored People and a member of the Electric Company.

...a true transcript of a one-hour discussion, televised simultaneously from 7:30 to 8:30 pm, PDT on Friday, August 27, 1965, by Stations XETV, KFMB-TV, and KOGO-TV in San Diego, California...

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Tom Fletcher, San Diego City Manager.

The Reverend George D. McKinney, Minister of St. Stephen's Church of God in Christ.

Benjamin Rivera, San Diego Real Estate broker, organizer of the Council of Latin American Clubs, past Vice President of Race Relations Society, a resident of Logan Heights and here tonight to offer some views for the Mexican-American minority.

Ernest Roberson, President of the San Diego Chapter, National Association for the Advancement of Colored People and an employee of the San Diego Gas and Electric Company.

The Reverend Robert B. Watts, Honorary Assistant at St. James by the Sea Episcopal Church, who before he entered the religious life was Vice President in General Council of Convair.

Carrol Waymon, Executive Director of the Citizens Interracial Committee of San Diego.

Our panelists will be questioned by three newsmen:

Russ Tilford of Channel 6,

Harold Keen of Channel 8, and

Pat Higgins of Channel 10.

Now, to get started I'll claim, if I may, the privilege of opening the discussion. I'll address my question to Mr. Brown.

Some Negroes have said that the situation in and around Ocean View Park on Sunday, August 15th, in no way warranted the show of force by the San Diego Police Department, and that, in fact, the presence of large numbers of police officials actually triggered some of the incidents which followed, such as the throwing of Molotov Cocktails and the setting of fires. Do you, Mr. Brown, share that view?

Brown - Yes, I do. I share it very strongly. There have been many meetings in the Logan Heights area, the Southeast area, and I have yet to hear an expression from the Negro community that this was not the case, and I think the Police Department's actions were very unwise and unjustified.

Generales - Does anybody want to address themselves to that question? Anybody else?

Keen - Mr. Brown, don't you feel that the situation so tense throughout Southern California as a result of the Los Angeles rioting, the police had to preserve the safety and that this was possible only through a sort of overwhelming show of strength to prevent mobs from forming? This was a preventive measure and as a result, there was destruction prevented in the city of San Diego such as occurred in Los Angeles.

Brown - I don't feel that the action that was taken by the Police Department was a wise action because I feel that it triggered something off. The resentment was already there - the resentment is in the Negro community all over this country - and, you know, we are asking the question in the Negro community "What was the reason that such police force, strength of police force, why did it come to Logan Heights in the first place?", we've asked this question and we haven't gotten an answer yet. The only answer we have gotten was that there were rumors that this thing was going to happen.

Generales - Mr. Fletcher?

Fletcher - Yes, I'd like to answer this, speaking on behalf of the Administration of the city. It's so easy to stand on the side-lines and make assumptions. I have here in front of me the complete verbatim record by times, the radio calls, the number of men that were assigned within the area for the entire time from the 14th right on through to the 22nd. And this record is available for anyone to look at and they will see that the large number of policemen were not brought into that area until there was actual need for strong enforcement to prevent a serious disturbance in the San Diego area. We had been adequately advised that the problem could happen, we waited until it started to happen, we stepped in, we took care of the situation and, I think that rather than blaming the Police Department, the police actions taken by the city of San Diego should be commended for preventing in San Diego the sort of thing that happened in the Los Angeles area.

Higgins - Mr. Fletcher, what were the lines of communication into the Southeast area on Sunday, August 15th. On whom did you rely to assess the situation in the neighborhood before the decision was made to move the police in?

Fletcher - Primarily by observation of the regular police department, patrol units that are always within that area as they are within all other areas. They always observe, they watch to see what happens, they radio in, they advise. The command center, for example, and the large number of forces brought in that we deemed necessary did not take place until after 5:00 o'clock that evening. They did not take place until there was an actual group formed in excess of over 200 people in one small area, with the throwing of rocks and bottles and the charges and statements that were being made and we finally felt that it was time that we should disperse that group. I think one thing else should be pointed out which has not received any of the publicity that I think it should have - the primary thing that took place in the Logan Heights area, particularly on Sunday and some of the other days, was not as we would term it a race riot. It was a lawless attack - as a matter of fact, of the 82 people arrested in that 3-day period, 86% of them had prior offenses. These were people who had been arrested previously for almost the same sort of thing. This is not something unusual. It is certainly something we don't want to have and something that all of us should want to work for to make sure that it never has to happen again. We're not saying that our job is simply to go in there whenever there's a riot, it's certainly our job to prevent it but it has happened before and let's hope to God it never happens again.

Tilford - Mr. Fletcher, if I may, the question has been raised in many quarters including here in San Diego about whether or not it is possible for any law enforcement body - Police force - to maintain realistic communications with a minority group when allegedly such a disproportionately small number of the policemen on the force are of that minority - or in this case Negroes.

Fletcher - Well, I don't have the figures. We do not keep records in the city of San Diego as to the number of Negroes working. There are a number of Negroes that are on the Police Department - as a matter of fact, there are about for the total city employment I think there are about twice as many Negroes working for the city as there are, as a percentage of the population. I think this was done in the FEPC study done two years ago. I'm not sure that you necessarily have to have a Negro to enforce the law in a Negro area anymore than you have to have a white person to enforce the law in a white area. It seems to me that if what you're looking for is the quality of enforcement and the quality of the law is not something that a Negro should necessarily enforce the law on a Negro.

Tilford - The question that I was asking, rather, was is it necessary to be a Negro to understand the problems of the Negro from the stand-point of law enforcement?

Fletcher - Probably a better answer to that is that not necessarily that you have to be a Negro but I think you would probably have to understand the economic problems of these people. And this is probably true, that those people, such as our policemen, who get pretty good salaries, who are not economically deprived, who do not understand hunger and job-seeking, this I think is true, and it is probably true that they probably cannot understand to some extent the hopelessness of the situation, yes, this I would agree with.

Tilford - If I may ask one more related question I'll relinquish the floor to my colleagues. Has the San Diego Police Department considered the advisability of increasing the proportion of Negroes on its uniformed force?

Fletcher - Well, again, the employment practices of the city of San Diego are non-discriminatory. We hire those who apply and are the best for the job. We do have and have hired and will continue to hire those that are best for the job and many of them are Negroes. Now, as far as I know, we have not thought in terms of going out and saying, Well, this group we will not hire because we want to hire just Negroes within the area. We have hired them and continue to hire them because they are just the same as anybody else as far as we're concerned and they do a good job.

Higgins - May I ask Mr. Brown a question related to that? We have heard, I've read, that in the Los Angeles situation particularly, there has been some theory the Negro policemen going into the area might have been better able to control or to stop the rioting. I know this has been said. Now, over the years it seems to me that I recall in the entire civil rights movement the theory that Negroes don't want Negro policemen in their areas, that in a sense this was a sort of segregation. Is that true and can you comment on that?

Brown - Yes, when a Negro community have been victims of this discrimination, which Mr. Fletcher says does not exist in San Diego. You know, throughout the country we have been placed in the Negro community, whether it be teachers or whether it be policemen or whether it be working for institutions such as the Bank of America branches, the Negroes who were employed were placed

in the positions where there are a large number of Negroes. This was our theory before, that if we saw this happening again, then, of course, this would make us quite alert to it. But now I think the theory needs to be introduced because there is much resentment within a Negro community as a result of much police brutality that has taken place throughout the country and some here in San Diego.

Keen - Can you give us examples of police brutality? There's all this talk about police brutality but when it comes down to specifics, they never seem to emerge.

Brown - Yes, I can give you examples of a policeman who went into a home, which the complaint came to my desk. . . .

Keen - Was this during the disturbance?

Brown - No, no, this police harassment and police brutality goes back a number of years. The treatment of Negroes by some of the Police Department is very obvious and very evident in the Negro community and there are many instances in which this has happened. Now, if you want a documentation of each one of these you go into the Negro community and talk to the Negro there and you will find this documentation.

Higgins - What happens then? What specifically on these cases? Do you take them up or are they taken up to the authorities and an attempt made to process them?

Brown - No, they aren't taken to the authorities because, you see, if you understand the making of a Negro community and the white suppression that has taken place in this country which produces within the Negro not only a resentment but produces a feeling of hopelessness, you know, why take a complaint to the Police Department when you feel that the Police Department has harassed you and you feel that no justice is going to take place anyhow, and this is what hovers over the Negro community - this feeling of hopelessness and helplessness.

Higgins - Let me ask one more along that line. We hear the words "Police Brutality". What do you mean - do you mean beating up Negro citizens, physical brutality or what do you mean by the term police brutality.

Brown - Well, brutality is a generalized term in the Negro community which means any sort of harassment - harassment of a policeman and the way he speaks to a Negro, which happened during this disturbance in San Diego when a witness came before many of the meetings in Southeast San Diego and said that a policeman referred to him in derogatory terms, in racial terms. Now, this is going to be brought up and this will probably come before the City Council, but the general term of brutality means harassment of any sort within the Negro community which the Negro feels that is done primarily because he is a Negro.

Keen - Mr. Fletcher, is there any special training that the Police force receives here so that it can deal with the minority races on an equal basis as they deal with the majority?

Fletcher - I think so, Harold, there's all sorts of training that a policeman goes through, as a matter of fact a policeman goes through a three-month period of extensive training and is then put on probation for an additional nine months and he is given very close supervision to make sure he is the right type of person to be a policeman in San Diego and I think you know we have probably one of the lowest number of policemen per capita in any major city in the nation. Therefore, we have to be sure that each man that's on that force is adequately trained. They're trained to deal with all human beings and trained to deal with them equally and, if I may Mr. Moderator, it seems to me that we're devoting most of the time on this police question but a charge has been made and I think that maybe I should have the right to come back with some kind of an answer as far as so-called police brutality is concerned.

Now, there are always innuendoes that there is police brutality. When you ask for specific cases, it's very difficult to get those cases. Now, I would be foolish if I were to say that there has never been nor will there ever be a case of a treatment where someone has used poor judgment. We have in San Diego 750 uniformed policemen. Many of them are put through very severe problems emotionally and so on in terms of their law enforcement. Occasionally, they will make a mistake and this I will obviously admit. I cannot say that once in a while a mistake isn't made because it so happens that not only are they policemen but they are human beings and as human beings, once in a while they'll make a mistake. But it is unfair and improper to condemn 750 uniformed policemen on the general brush that it is police brutality. It's a little bit like the professor who put the dot in the middle of the piece of paper and asked the class "What do you see?" and everyone in the class saw the dot but no one saw the piece of paper. Now, it seems to me that when there are - and I will say this right now - publically, and I have said it to all my friends before - that whenever there is an example of poor judgment or brutality or anything else as far as a policeman is concerned, I want to know about it, it will be investigated and if an error has been made that man will be disciplined.

Curran - Let me comment on this subject myself. Having been a Councilman for that district for 8½ years prior to my being selected as the Mayor of the city of San Diego, I had occasion to check out 7 different cases that were referred to me as Councilman for the district of police brutality, or alleged police brutality, in all but one case the facts did not substantiate the charge. In the one case that was finally left pretty much in abeyance, unfortunately, it did not come to a determination because of the lack of cooperation of both the complainant and his witnesses, which I would have pursued most diligently had he been able to prove his point. We found that in all of the cases, the charges were the typical kind of charge in which an individual who has been picked up for one reason or another - right or wrong is immaterial at this point - is he has been

picked up and he immediately assumes a position of defense and his best defense is accusation and so the Department is always on the defensive in this sense.

The one case that I think of in terms of the one that was never resolved, at least completely in my mind, was an individual who got toughed up pretty good, but the facts as far as I've been able to determine, or at least as far as they were presented to me about two years ago prior to my being elected Mayor, were the facts that this individual apparently had resisted arrest to the degree that he had to be subdued physically and put out of commission - literally put out of commission - in order to make the arrest complete. Now, if this is brutality, I'm sure that we would all agree that it's undesirable but I also think that the individual who is charged with the responsibility of making the arrest must to some degree be protected by the mere fact that he has a job assignment and an obligation to fulfill.

Higgins - May I ask - - Mr. Brown has made the statement generally about Negro feeling. Could we assess the feelings of the other members of the panel - Reverend McKinney, Mr. Roberson and Mr. Waymon - as to whether this is a general feeling among the Negro community?

Generales - By all means. How about starting with Mr. Roberson?

Roberson - Yes, I'd be very happy to speak to that. First of all, I certainly do believe that there is police brutality in San Diego and it's been here for a long time. I personally have witnessed it, I've been here all of my life, which to some of you may not seem like a long time, but I have witnessed Negroes and others being beaten by police officers. I have also witnessed the "mouthing-off", so-to-speak, of police officers at Negroes, speaking to them like animals, like dogs. Mr. Fletcher mentioned that the policemen go through rigorous training and so forth for a period of three months. I'd like to ask him how much of this three months is spent in actual race relations or trying to adjust to a situation of racial tensions? Mr. Curran mentioned that in the cases that he is familiar with, resisting arrest was one of the points. Now, I would also like to know, what is considered resisting arrest? And how far must a man go before he is beaten in the head or how much must a policeman take before he considers a man resisting arrest?

Generales - Mr. Waymon, would you like to address yourself to this question?

Waymon - Yes. At this time we have on record many alleged brutality cases that we're investigating ourselves. We've talked to many of the persons involved already, I think though we will miss the point entirely if we don't explain the base a little further. I do not think that the police in most cities through their regular courses of training understand what is meant by police brutality, that's number one. I don't know too many police forces in the country who have adequate courses for the understanding of the Negro of the minorities. This requires more than the simple methods of training. I don't think that the understanding of the economics, or

even understanding the educational basis alone, qualifies one to be in tune with those things inherent in the accusation that is usually under the term "police brutality". I think that really what we are saying is that across the country for years many persons, both Negro and otherwise, have expressed the concern - many reports have been made and analysis made with reference to police brutality, and the point is that there is much proof, or if you wish, there is sufficient evidence to suggest that very few administrations - Police Departments, etc. - are open to investigating complaints and looking into what is meant by and given in the complete open-minded investigation and returning this finding to the persons making allegations. This is at the base of it, for it says in effect, that they, the Negroes, do not have enough sense to know when they'll be mistreated or enough sense to know when their feelings are hurt etc. and this feeling is at the base of the refusal even to utilize those channels that are set up. I think unless we get this point we will have missed the whole understanding, the whole basis of what is at the base of it.

Generales - I think one further approach should be examined here. I wonder how the Mexican minority feels about this thing, Mr. Rivera?

Rivera - Well, Moderator Generales, in this matter - the recent event that happened in San Diego - I find that the Mexican, the Mexican-American was not involved, however, the subject at hand now about police brutality, which I prefer to call police harassment, to me it seems a paradox that, whereas some time four or five years ago it was brought to my attention repeatedly that there was promiscuous police harassment and to be more specific, random questioning of citizens on the street and, of course, I have reference in particular to the Mexicans and I also was concerned with the Negroes at the time in Logan Heights. We deemed this harassment because there were cases where usually an individual would be walking down the sidewalk peacefully and he was interrogated at length.

Now, this was terminated, or I would say culminated, in the worst event that happened at the time of the shooting of the young Mexican girl - Mexican-American girl - Mary Jane Osuna, the case was well known and well publicized in which we asked the Mexican-Americans to, at that time, start and put on a good fight to have established in San Diego a commission in human relations. That was way before our President Kennedy had brought it up that it was necessary. However, after a year's hard fight at it, we got nowhere, the City Council at that time, the Mayor at that time, I could almost quote them as saying that we didn't have any documented cases of police harassment, it was not needed, everything was peaceful and that they themselves could serve as a commission in human relations in fact.

But at that time, I think, if a recording is kept, I foresaw something like this happening because when the feelings are really hurt on any individual, especially people of the Mexican-American upbringing, they may not say anything at the time but there is a feeling of bitterness and hate that exists there and at a future time it could trigger something.

I'll repeat - Mexican-Americans at this time feel that there has been a tremendous improvement made, not automatically. I think Tom Fletcher here will verify the fact that I brought this to his attention some years back and he listened to me and Chief Jansen was in force then as Chief of Police and there was no major change made immediately but when Leslie Sharp was appointed Chief of Police I went to him, I brought this problem to him mentioning cases and it was the best proof of all that there was harassment.

I say I myself, who is very well known in Logan Heights and I don't go around dressed in overalls and looking like a tramp if you don't mind my saying. I've been stopped three times already and given a very, I would say, harassing questioning. That I dislike, but since then Chief Sharp established a liaison committee, and I can quote him as saying, "Rivera, if you know of any cases of harassment or even discouragement of any police officer to any citizen, specifically the Mexican-American citizens for whom you are speaking here, my doors are open to you", exactly like that and I have tried to pass the word of mouth by speaking to as many people as possible that as long as they behave themselves they would not be bothered, however, not a concept at this time in relation to these troubles that have been happening recently, is the lack of proper communication between the administrative department of the city, the power structure they are referred to sometimes, and the common man on the street. If there are grievances, there should be some means of communication to where these people without fear of retribution by the individual police officer who may not be the best type can freely bring about his complaint without fear of retribution.

Keen - Mr. Moderator, I think that the police question is just one of the elements of this whole problem and perhaps we ought to find out what the living conditions are really like in Southeast San Diego. I wonder whether the principle problem actually is motivating the Negro to demonstrate some self-reliance to take advantage of all the equal educational and employment opportunities which are now available to them. We asked for expressions of opinion from our viewers to be conveyed to the panelists tonight and most of them had this idea - that the Negro must improve himself through education and must not look on welfare as preferable to even a menial sort of a job. As you all know, there are many ethnic groups in this country who came from abroad who were oppressed and were exploited in ghettos - the Irish, the Italians, the Jews, the Japanese, the Chinese - and all of them lifted themselves by their bootstraps after considerable privation. Why can't the Negro do the same? What is the situation in Southeast San Diego? Why the high crime rate? Why the high illiteracy, the broken families, the large number of people on welfare? This is something that the Negroes themselves have to tackle.

Watts - I should like before we leave this subject of asserted brutality by the police to direct attention to the fact that we have rather markedly forgotten to talk about the basic issue, in my view, and that is the enforcement equally of the laws, which is the fundamental job of any police

department or any law enforcement agency and unless we can have that type of equality of protection, it's not going to do the Negro or any other minority group any good to learn how to pull himself up or how to get a better job or how to acquire goods because what he has, just like what anybody else has, is at the mercy of a mob which burns and destroys and throws chaos into the situation.

I would like to stand pretty squarely on the President's statement of the other day - there just must never come the hour in this republic when any citizen, whoever he is, can ever ignore the law or break the law with impunity. Now, we've heard here from the responsible representatives of the city government that the people involved in recent incidences with almost unanimous accord have had criminal records. We've also heard that there are completely open doors of access for the presentation of grievances if any can be backed up, and I have yet to hear of any, and we've heard from my friend to the right here that Chief Sharp has equally opened his lines of communication and is ready to hear about any alleged brutality, so let's get back to the fundamental that without law enforcement against everybody, none of us are going to succeed in having a decent living.

Generales - Thank you, Reverend Watts. I think the time has come for a station break for station identification and then we can come back to our discussion and deal with the economic problem that you brought up.

* * *

Generales - Gentlemen, our discussion so far seems to have centered primarily on the problem of police brutality and I suggest that we touch upon some other areas that are related to this problem of the Negro in this country. Reverend McKinney, do you have a statement?

McKinney - Yes, I would like briefly to comment on Mr. Keen's question regarding why the Negro has not been more successful in lifting himself from his economic plight. I think the easy way to handle the question would be to project the blame onto the majority group, however, I won't follow that close and I would suggest that perhaps there is shared blame to be found as to why the economic condition exists as it does in sections of the Negro community. But, I would like to point out that frequently an individual has been exposed to the American dream - philosophy that is - promulgated here in our country and is told that if he prepared himself and obtains a good education and conducts himself according to the standards of morality etc. he will be accepted and will have the opportunity for employment just as any other citizen and when one applies himself to the best of his ability and achieves successfully, academically, and becomes a model citizen and then is told by prospective employers that "We don't have openings for you", when there is a sign being advertised or at the door or in the newspapers that there are openings, pretty soon this individual becomes hopeless. He becomes overwhelmed with the feeling of what's the use and it is quite possible for him to turn in upon himself and assume that there is no way out of this dilemma. On the other hand, I think that this does not excuse the person from becoming hopeless but it does give us some understanding as to why he may

feel this way, of course, all Negroes don't feel this way but there are incidences where this feeling of hopelessness has come upon an individual who has prepared himself and has been denied the opportunities.

I would also like to mention some of the prevailing moods that are to be observed in the community - it is significant, I think it is safe to say, that many of the restless ones who are rebelling and protesting are probably not holding strict allegiance to the Judeo-Christian ethics. They have been exposed to a different philosophy and different ideologies and perhaps they have heard other methods of meeting and resolving one's problems rather than those methods set forth in the Judeo-Christian ethics. The ideas regarding meeting hatred with hatred and violence with violence and so these persons, many of them, have a different outlook on life than perhaps the majority group in the community and some of the prevailing moods include, of course, this feeling of being left out, this feeling of isolation, cut off from the main stream of the community, the feeling of alienation and also there is this prevailing feeling, I gather, of being exploited or used and I think this is perhaps due to, again, the person's being exposed to the philosophy that every citizen has the privilege and the right to share in this great American dream but then...

Watts - Mr. McKinney, I don't want to interrupt you unduly here, but you have raised in your discussion of the opportunities or lack of them one of the great issues, I think, in this problem, and I should like to commend to your attention and to the attention of all of our listeners what I think is the finest analysis of this situation which has recently appeared. It is in the Time Essay appearing in the August 27th issue of Time Magazine and it presents an amazing recital of the accomplishments of the Negroes in the United States, both individually and as groups, in all professions and in all activities and the article ends with the thing that I think we have to keep in mind that I quote, "But opportunity is society's only obligation and the Negro has to reach out and seize it." The article shows those that have done just that.

Keen - I think maybe we ought to get down to some brass tacks on this problem - unemployment and this feeling of hopelessness that underlie a large part of the resentment and the frustration that lead to these episodes of violence, don't you all agree to that?

Waymon - No!!

Keen - You don't agree to that?

Waymon - No!!

Keen - Alright, well, we'll go to Mr. Waymon's ideas in just a moment, but I'd like to point out this is a typical example of the type of mail that we've been getting. This is from one of the largest citrus growers in San Diego county. He says that if these disturbances are the result of so-called hopelessness feelings and the inability to secure employment, how do you

explain the fact that of some 100 workers, almost entirely Negroes, who were picked up by free bus at 35th Street and National Avenue and transported to the Escondido area during the period from February to May of 1965, not 2 or 3% remained as permanent employees and not more than 15% made any attempt to seriously try to pick fruit or even to obey instructions as to what trees to pick or how to pick them. Now, these people had the opportunity to work and they wouldn't take that opportunity.

Brown - Here too is some resentment. You know, this has been throughout the country also that they now want to pick up Negroes from a certain area in the country and take them to some other area in the country to supply employment for him.

Keen - Well, this is right in San Diego county.

Brown - Yes, but he has to leave his area, isn't that true?

Keen - Well, no, he's just being taken to the fields and being brought home.

Brown - The Negro hasn't been able to get employment in this area in all these years and this is what the Negro feels. You know, we haven't been able to get employment within the area and now they want to take us out of the area and take us to some fields again to start picking this or picking that.

Keen - Well, what's the difference between that and sending the high school boys? The white high school boys from San Diego county went all the way over to Blythe and were working in over 100° temperatures. They were not complaining. They were glad to be able to earn the money.

Brown - But many of the white boys.

Keen - . . . What I'm trying to bring out is that they are given the opportunity and are not accepting the opportunity.

Waymon - But, Harold, you're missing the point. The fact that they themselves are the ones being picked up is precisely what Harold Brown is trying to indicate. The federal program is an attempt on a volunteer basis for a high school boy to get a job someplace and therefore increase his own earnings and income. The other is bread-winners and so forth who should have the opportunity within their own realms to get a job just as everybody else, and thus this is a symptom, an expression of a problem, not the problem and your questioner, it seems to me, who is writing in is also missing the point in that he's assuming that unemployment, low education, are causes and this has nothing to do with it. We are in a racist society and the reason that FEPC exists - the reason that human relations exist, vote or bill, the civil rights act and all these, is because basically down below there is discrimination because a man is black and his education has nothing to do with it and he can get a job but he can't get a job commensurate with his educational training if the man is white. This is really what we're talking about.

Fillius - I don't believe this.

Keen - Well, Mr. Fillius, as a representative of a so-called White Power Structure and as a businessman here in San Diego, how do you feel about it?

Fillius - Well, I feel very strongly that we seem to have been talking about some tender feelings pretty much tonight. I've been harassed by the police much as I guess everyone who's had a speeding ticket has, but I can recall, Harold, a couple of years ago when we sat down the so-called White Power Structure in a room and we had what we thought were the leaders of the Negro community sit down with us and asked if this was a problem. Well, the problem was economic and the problem was that they couldn't get jobs. Well, the question then was where can't you get jobs? The two specific answers that were given were Title companies and Banks, so some of us in the Chamber of Commerce took it upon ourselves to go to the banks and the title companies to try and make these positions available. Some of the men in the Negro community who were part of this effort at the time soon confessed, and it soon became a fact, that there were not people trained for these jobs and that we ran out of qualified applicants pretty fast so that there was the opportunity given. I can give you one other specific example that I know of from my own experience that for a period of almost two years I had an order in with the State Department of Unemployment for some taxi drivers for a company in which more than half the employees were colored and. . .

Keen - Was this in San Diego?

Fillius - No, it was in Los Angeles, Harold, it was in Los Angeles, and I never had one applicant.

Keen - You mean among the Negro race?

Fillius - I never had one applicant, period. Regardless of race. This wasn't a race problem.

Brown - You mentioned two areas, Mr. Fillius - now he mentioned two areas himself and I recall this meeting too because you appeared on television and made a public statement that you had no idea that discrimination existed and I recall this very vividly.

Fillius - That's true.

Brown - And to me this meant, you know, here is the source of this whole problem and this is the reason why I say right now there are going to be more riots, because this is an expression of a lack of understanding with statements.

Curran - Let me correct you, Mr. Brown, there are not going to be anymore riots in San Diego.

Brown - Well, there was no riot in San Diego. . .

Curran - I just want to correct you that there will be no riots in San Diego.

Brown - You cannot stop a riot.

Curran - Well, Mr. Brown, let me inform you that the forces of law and order. . .

Brown - I don't care how much force you have.

Curran - . . . will prevail as long as we are physically able to do so.

Brown - Yes, as long as you are physically able to do so but, I submit this, that if the conditions continue, such as your not being successful with the banks and your not being successful with the title companies and your saying that discrimination does not exist in San Diego and that you say that you don't know how many Negro policemen are on the police force - and I can tell you how many Negro policemen are on the police force because I'm concerned about it - I say as long as these conditions exist we will have disturbances in San Diego and in every other city in this country.

Fillius - Harold, you're putting words in my mouth now.

Curran - He's putting words in everybody's mouth.

Brown - I'm taking down what you said. . .

Fillius - I did not say discrimination does not exist. . .

Brown - You said that you said that you did not know discrimination exists. . .

Fillius - You said that I had appeared on television and said that I didn't know that it had existed, correct?

Brown - That's right. What you said tonight was that no discrimination exists.

Fillius - And I publicly said that it then did exist and I will publicly say again it exists. Okay.

Brown - Just prior to this you said no discrimination exists.

Fillius - Number two - what I said to you in answer to the question about employment was that we went to these employers and got from them commitments to take on some colored help in positions of stature and I personally tried to find some of them and we ran out of them pretty fast.

Curran - I'd like to make this observation if I might. This problem actually is a two-fold problem as far as our local community is concerned in relation to the economic and I think we all of us here would admit that we certainly have problems and we've got a lot of them. Every individual in the community has a problem. . .

Brown - We need to work on them.

Curran - . . . whether he realizes it or whether he doesn't because he's part of the total community complex which generates the kind of things that can happen and did happen. The thing that Mr. Fillius pointed out was the efforts of his initial determination by his group some four or five years ago in relation to an understanding by the business community in relation to opportunity led to the final adoption of a program which Mr. Carrol Waymon is presently Executive Director of the Citizens Interracial Committee and I was partially instrumental in helping to get this formed. It is a communications problem. Communications is the total problem of all of us. If you know what I know and I know what you know and we feel the same about the decision, it's going to be the same. If we don't, all of the theories that you have and that I have are not going to be for any good whatsoever if we cannot communicate. And this is what we've been attempting to do.

As I go back to my original point, we have a two-pronged problem here - we have a problem of our own creation and that is that we have not in this community rightfully or wrongly created enough job opportunities for everybody to have a job, Number One, and this is economics that all of us have been working at for many years. The other problem, which is a compounding of this problem, is that a goodly number of the people, and not just black but all colors of people, have come to this community because of the climate and other economic factors that are involved for it's easier to live and so forth, and brought with them the lack of opportunity that was denied in wherever they came from.

We can't go back and pick up at age one or two or three - this was proved by Mr. John Johnson when he did his study on the problems of school enrollment and school dropout. We can't go back and pick up these but we are making effort, I personally am making an effort right now for an on-the-job training program for people without any skill at all or with displaced skills to put them to work. We have eight of them going to work next Monday, we hope to place seven hundred before the year is out and primarily these will be people of the minorities communities, all of them. But, it's not directed to any one segment of the communities. It's directed to everybody who missed the opportunity somewhere and these are the kind of problems we should be addressing ourselves to on the local level, not to the general philosophies of what makes this or that kind of a rain cloud but rather what can we do about it and these are the things I think we should be talking about tonight and we specifically have programs that are working in this direction.

McKinney - I'd like to say briefly that the honorable Mayor mentioned something that is very crucial - this problem of communication and I think that this problem of communication can never be solved as long as either party who's supposed to be engaged in the communication is unwilling to listen. In other words, in a word, there must be dialogue, but dialogue cannot be engaged in if one individual assumes that the other has nothing to say or nothing worth saying. So there must be a king of mutual respect and a willingness to listen in order to understand what the feelings are, whether one agrees with those feelings.

Fillius - I agree with you but there's one thing I'd like to say about the business community and I think this is a program that we really have to get cracking with in San Diego. I think that a lot of the business people or the power structure or whatever you want to call it - I divorce government from this because they are involved - I think a lot of them give this problem great lip service but in the final analysis absolutely refuse to get involved in it and I agree with what you say. I think there must be dialogue but I think one of the things that's really missing in this community and I found it to be so, as the Mayor pointed out we tried to get the CIC informally started before it became more or less affiliated with the city and I had the devil's own time getting the people of stature, the people that we might say are civic leaders or whatever name you want to apply to them - to participate in any way and I think we still have that problem.

Higgins - Let me ask this then - you're speaking of the business community - do you think there's an unwillingness or unawareness in the total community to get involved in this problem here in San Diego?

Fillius - Yes, yes, yes. I think the businessman - I'm singing Harold's tune now - I think that the businessman is ready and willing to abide by the law in equal opportunity employment and all the rest of it but I do think there is a great shrieking reluctance to get involved in this thing as a lot of us sort of are tonight and to try and understand it because, frankly, I've learned a lot tonight. I can't say I agree with all of it, of course, but I think this sort of thing is real great and I'd like to see some modus operandi to get all these people together.

Higgins - Let me ask a specific on this - the CIC which is the Citizens Interracial Council, and I'm asking Mayor Curran and Mr. Waymon who is the Executive Director, how effective do you think it has been? For example, I've been told by one Negro, right or wrong, said that if I walked down the street, out of a hundred Negroes, not five of them would know what the Citizens Interracial Committee is. Is this true?

Curran - Mr. Higgins, I think you are absolutely right and this is what I mentioned a minute ago that we have a problem of communications. This is the media but it's no good unless people are willing to use it. Now I mean on both sides of the problem because we have just as much reluctance on the part of the Negro community to use the services of the CIC as we have on the people on the other side and if this is not going to be anything but a barrier, it's not going to serve the community. If we can use this device as a method of communications and as a method of airing our problems as we're doing here tonight only more extensively, then it will serve a useful purpose.

Rivera - Mr. Moderator, I feel that communications lies as the hot-line between those involved down in Logan Heights and the public that's listening to us has been jammed to an extent. I went to the people involved and I thought I could bring a message of importance to this organization. Where there are the most apparent basic causes - other than the trigger which was mentioned here about police - one of the most basic causes which was

mentioned by several individuals whom I have deemed to be very closely connected with the recent events there is a surging sense of disgust and frustration at the belief of these people at the pocket of poverty and most of them are Negroes, that the war on poverty program will not bring about relief to them, the said program is being side-tracked to the benefit of the haves and those in the administrative program. They bitterly resent that in San Diego the officers of the Economic Opportunity Commission had not been responsive to the demand that the poor themselves be represented. The general answer to the Negro at the grass-roots level - that's their own term - is that they dislike and bitterly resent the fact that about the same professionals such as doctors and dentists, attorneys and preachers, assume or are given the role by the White Power Structure members to represent these colored people. Now, this is their message.

Generales - Thank you Mr. Rivera, I think our time is coming to a close.

Higgins - Let me just ask one question if I may. Mr. Fillius mentioned meeting with Negro leaders and I recall in the Watts situation in Los Angeles the so-called leaders that the people thought were the leaders in the community were then powerless to stop the thing once it got going so I might ask the minority members of our panel who are the leaders?

Roberson - This is a good question.

Fillius - That's a very good question.

Brown - The important point is this. The white community has tended to create the so-called leaders in the Negro community. It has been the white community that has gone to certain individuals in the Negro community and now to come down town, which has been resented by the Negro community and now the other people who have not been given this opportunity to speak - they are the ones who are now speaking and they are going to be heard and this is part of the communications now that you are hearing.

Tilford - In San Diego are things on the right track? Are things going to get worse before they get better? Or are things going to continue to improve in this very, very important area of race relations?

McKinney - It depends on how we approach the problem and what constructive action we take intelligently to head off catastrophe.

Tilford - Is there a danger of a Watts occurring in Southeast San Diego?

Curran - I'd like to make this observation. There is a danger of conflagration in any part of the world and in any state of the union and in any city in the world over any subject depending upon the right triggering mechanisms that set it off.

Brown - Not as much as the race issue, though.

Curran - We have the makings whether it's racial, whether it's economic, whatever the reasoning might be behind it we have the makings of a good potential explosion here as they have everywhere else, and our problem - and this I want to emphasize once again in relation to Mr. Brown's challenge of a few minutes ago - my problem, as I am charged with the responsibility of total protection of life and properties in this city as the principle political officer, my problem is to see that the law is observed and that life and property is protected to the nth degree. These other things - as important as they are - are incidental to the first responsibility that I have.

Brown - I say also that the Mayor's responsibility goes beyond that. It is not only to assure this community that law and order will be upheld and maintained but I think that also you have the responsibility to lead in this city, to lead those that Mr. Fillius refers to as not really being with the program as we are discussing it today, to give them moral leadership. I think this is the position of the Mayor and it is his responsibility to do so. A concerted program to prevent what happened in Los Angeles.

Keen - Mr. Brown, last year when you and many others were arrested in the Bank of America demonstration, as you said you were deliberately defying a court injunction because you thought that it was immoral. This is the Dr. Martin Luther King philosophy, I understand. Do you still hold that view that any person has a right to break the law if he considers it immoral and isn't this the very philosophy that has led this wave of violence?

Brown - Well, in the first place I never made the statement that any person has a right to break the law if he considers it, I never made that statement.

Keen - No, you said that you would break the law if you considered it immoral at that particular court injunction.

Brown - That's right and we considered it immoral as did many others. Now we have heard a lot about law and order and I always refer back to the time when the Negro slaves were quite obedient to the laws of the slave master and you know this got him nowhere and I say that some of the laws that exist today which are perpetuating the same crime that has existed for so long should not be obeyed by whites or Negroes. These laws should be challenged.

Fillius - Well, I don't like the tax laws either but I pay my taxes.

Brown - Well, I like the tax laws. I think they're helpful.

Keen - Reverend Watts, I think, has a pretty good idea on this.

Watts - I've already spoken on that subject, as you know Harold, and I think that this is one of the real reasons that we are in difficulty again, it's a failure to think straight. This doctrine that anybody can consider and meditate on a law and if he thinks that that law is not just and is

willing to take the penalty for it that it then becomes morally right for him to violate the law just has no support under the constitutional structure of our republic and neither does it have any support in religion and I stand firmly in my belief that the fact that we have heard this so widely has not only grievously misled a lot of unfortunates into rioting.

Brown - How did this country start in the first place?

Generales - I'm sorry, I'll have to interrupt this at this point. Our time has run out. We've had a very interesting discussion, even though it may appear to be inconclusive we have touched upon many vital aspects of the subject. We speak of rugged individualism, police brutality, riots and all this sort of thing, poverty, this certainly cannot be resolved in a few moments. We hope that tonight's special program has shed some light on the racial issue in San Diego and that some of what we've heard will stimulate all of us in this community toward positive action to prevent an explosion in this community and perhaps prompt us to seek the day when harmony is a reality amongst all of us in San Diego as well as elsewhere, whatever the color of our skin.

We are very much interested in your comments and we suggest for the community that you send in your comments to us. Address these to Racial Issue, Post Office Box 449, San Diego.

On behalf of the managements of XETV Channel 6, KFMB-TV Channel 8 and KOGO-TV Channel 10, I want to thank the panelists who have been with us tonight. Good evening.

Transcribed September 3, 1965

"Why I first say I as white as a Minister's wife in Kansas for many years--now a widow, having lived in San Diego 9 years. I listened carefully to your program last night, much of it I considered fine--some not so good.

I appreciated Mayor Curran's statement "There will be no riot in San Diego--I will see law is enforced." But one issue was almost entirely missing. In all the discussion little or nothing was said of any moral issue being the foundation of this trouble.

Some one asked the question, "What is really missing in this community?" But the following answers were not given. A sense of values not only for young people but all people, both white and black. The parents of these trouble-makers are not teaching their children clean moral living and a respect for other peoples rights. They are not to drink--nor getting that example--for liquor has played a big part in all these riots.

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PART TWO - - - THE REACTION

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All I have said is applicable to white people as well as colored, realizing that we have many fine Christian people in all races. Thank you."

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"Mr. Brown and his kind will find fault, no matter what the issue. I only hope the law can continue to stand up to his verbal harassment.

This note is from an unemployed citizen who left his last employment with the Federal Government because, I could not stand up to his kind. Someday, perhaps I can."

3.

...typed reproductions of the 270 pieces of mail received as a reaction to the program...

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shoulders, and our esteemed Mayor couldn't wait to knock one off and thereby degrade the level of the so-called discussion. (I use the term discussion for lack of a better one, although that airing of complaints to closed minds doesn't rate the word).

Only the Reverend Mr. McKirrey made a consistent, articulate, and intelligent effort to create a discussion.

The other names escape me, but their personalities linger on.

The inflexible gentleman from La Jolla who so well represented the attitudes of his area but whose brand of Christianity apparently never demanded compassion.

The business man who joined (heels dragging?) an interracial committee but never got around to empathizing, or trying to.

Our pugnacious Mayor. The representative of the Mexican-Americans who had a point but found it difficult to clarify.

The representative of C.O.R.E. who had many complaints but nothing constructive to ask. However I'm inclined to give credence to his complaints about the attitudes of policemen (I've served on juries and observed their behavior on the witness stand. I've asked them questions and been treated like a prime suspect for asking) unfortunately it apparently takes a certain kind of personality to be a successful policeman, and both black and white are subject to their behavior.

Harold Keen remarked that other minorities have lifted themselves by their boot-straps. But here in middle-class America I still hear appellations like wop, dago, kike, jap, greaser, chink and variations so long as the object of the appellation is identifiable--may I remind you that a Negro is very identifiable?

I sincerely hope that if this sort of thing is tried again that there will be people on the panel who want to find some answers. Where were the sociologists, anthropologist, psychologist, sympathetic and empathetic people who truly want to see an end to discrimination and able to suggest how it might be done? People who aren't on the defensive like our (God help us) leaders."

4. * * *

"I just got through watching your panel program on the racial problem in San Diego.

You asked for listener's reaction so I'd like to write how I feel about the people on the panel and their ideas.

The Reverend struck the right note. We must have law and order, or our entire structure of civilization collapses.

The gentleman who talked of trying to help the Negro find jobs in banks and savings and loan places, and not finding qualified people, seemed very objective.

The Negro who spoke of Communicating also sounded reasonable.

Mayor Curran made a lot of sense, but the one who didn't and who seemed the type to want racial rioting as he wouldn't listen to reason at all, was Harold Brown. How can he keep his job as school teacher? He is so biased.

We must give the Negro his rights as an American citizen, but he must not be given preferential treatment. The Negro must face up to his own responsibilities.

All this talk of police brutality, must not be given any cognizance. The police should be given all the credit for their bravery in fighting the rioters. The Negro is only trying to shed the blame for their actions by screaming, "police brutality."

5. * * *

"My husband, daughter Helene (12) and I wish to commend you on the excellent question job you did tonight on the panel. You asked the question I do all the time "Why don't you help yourself first before you holler for help?" Stop using bleaches, hair straighteners, stay in school, keep clean, live decent, and BE PROUD TO BE A NEGRO.

When Mrs. Salk came to talk to us about taking the Negro to our bosom, I suggested then that all people who wish to do so should go to the Negro districts, shop with them, live with them, teach them how to keep a home in good repair, help their economy by spending money with them, instead of asking me to do so or bringing them to Ramona. I also publicly stated that if Negroes wanted better homes it would be easy for any of the rich of which we have many in the USA to put up large housing areas not only for the Negroes but for White people who wish to integrate. She said they do not want all Negro communities that they want to live with the Whites. I stated then that the point then was not better homes but to live with the Whites. NO COMMENT. Why don't some of the wealthy Negroes put up factories and hire Negroes and those Whites that wish to work and live among them, again she told me it would be segregation and again I told her that obviously they do NOT want work but to integrate.

A friend of mine who argued bitterly in the Negroes behalf finally was stopped by my husband when he asked her why she did not go shopping their stores, markets, etc., to help them. NO COMMENT. A preacher was brought to our Congregational church who spoke sternly about loving our brethren, White or Black, I wrote and asked him who he wanted to come to our church to work when we had no Negroes for him to love, so told the church group and he was not engaged for our community.

What better example, Mr. Keene do we need than what the Japanese people did for themselves after the war? I believe in helping those who help themselves first and am so glad that you do too. Keep up the good work."

6. * * *

" I was in Northern California last year when the fruit was rotting on the ground for lack of people to pick this fruit and yet people were drawing

relief checks. When the people were told their checks would be cut off it they did not take work, which was right at their door they picketed the Welfare Bureau saying it was undignified to pick apples and they wanted degnified work. I do not know when it has become undignified to pick fruit or for that matter do any honest work to make a living. It seems to me the undignified part would be the lawlessness and destruction of property and killing and stealing. Perhaps I am old fashioned and do not understand such things but I think it is really commendable to pick apples, earn money, go to night school which is free, and study something which you might prefer to do. I for one think that to refuse to work and accept charity which comes from the pockets of people who are proud of working and earning their own way is definitely not a dignified or sound way to solve this problem whatever the color of the skin of people who refuse to help pull the load in a society of people who have done all manner of work and study to make our country the land of abundance it is."

7.

"Congratulations to Mayor Curran and Panel Members, a wonderful job, and a great service to San Diego, and State as well as the U. S. at least the 1/2 Northwest of the U. S. that I am acquainted with. When for the last 50 years, about 1/2 of the Negroes have to be subsidized, they have leaned against their "color" for so long if God should strike them White, over night half of the, would starve to death. Now, if Mr. Johnson and "boy" Humphry could see this broadcast and really analyze it, I wonder how the "Great Society" would fare.

This Broadcast should be shown on every T.V. Station in the U. S."

8.

"I found the program to be quite interesting and would suggest further programs of this nature. Hold programs on all networks so community is forced to watch and listen.

Perhaps devote programs to one issue so that depth can be achieved."

9.

"Thank you for presenting the special broadcast on racial issues. It was an important community service!

If dialogue between the races is lacking, then this was a good first for the Southern California area.

How about an hour devoted to each of the several issues covered?"

"Thank you for the broadcast of the San Diego Racial Issue.

True it is that one picture is worth a thousand words, that two wrongs have never made a right, and that two rights never have made a wrong.

It is presumed that the program was taped. Therefore, if it were soon rebroadcast, the public would be well served. Also another great benefit would be reaped, especially by the panel members themselves, were they to reconvene, as soon as possible, to listen to and observe themselves in action in this instance.

For what it is worth, my observation falls into four segments:

1. Observing the true and unadulterated response forthrightly in keeping with the issue, the consideration for the other members, maintaining a dignity in keeping with position, and an upholding of the law to be maintained and observed by everybody.
2. Observing an emergence of inward decisions not in keeping with outward appearance and expression.
3. Observing a decisive attitude for going ahead with certain planned actions; regardless of any decision which may have been forthcoming from this meeting.
4. Observing a cynicism, or suspected unchanged attitude, regardless of any changes for the betterment of the issue, what might have been initiated and promulgated at the close of the program.

The foregoing is considered self-explanatory as to why I suggest the panel reconvene, observe themselves in action, and rebroadcast to the public, so that those who may have missed it could see it along with those seeing it again.

It continues necessary for hearts to warm and change for the betterment of everybody; and forever it will be that man will precisely reap the harvest from the seed he sows.

Again thanking you for the broadcast from which I too learned much."

11.

"I watched with great interest, an attempt at getting at this tremendous problem. It was wonderful to see this representative group discussing the issues, but may I say that it was barely brushed and had hardly begun when time was called. Two more hours of the same might accomplish something. I am Caucasian, but very much in sympathy with the minority groups. How can they be any different after all these years and years of down-grading? When we can put ourselves in their places, we will come closer to solving this grave problem. I hate people of my race who think they are so superior because their skin is white and not black.

May I wish you luck in this project."

"Just finished reviewing your provocative T.V. program on racial issues and wish to comment.

It is true that we need to love our brothers regardless of color--but it is equally true that my brother has an obligation to love his white brother.

Equal rights are synonymous with equal obligations i. e. should you want a nice "job"--educate yourself for it--yet when I attend State College during evening sessions perhaps I may see ONE colored person there. True they need work--yet when they get a job and you ask them to do a task FOR WHICH THEY ARE BEING PAID, they announce, "I am not your slave." I have seen a colored girl in the phone booth for ONE HOUR while her white sister attempted to do her work. Another colored girl manages to pretend to work (touches files, papers etc.) while actually engaging in a conversation with a friend, then when the supervisor happens to catch her (once in a blue moon) she is "sick". She spies and reports and loafers constantly, appears at work late or not at all. Who is bitter? Who is hopeless? Guess?

If I jay walk--a White police man issues a citation and "Harrasses" me (asking me why I crossed the street in the particular manner). I observed colored people crossing the Main Street in San Diego with impunity, I saw them jump on the building at the Bank of America Bldg. I say COLORED PEOPLE HARRASS AND HARRASS WHITE PEOPLE. COLORED PEOPLE AND THEIR COMMUNITY HARRASS AND REPORT AND LIE.

I sold ONE chance on an American flag to a colored person. I sold ONE poppy to a colored CHILD in conjunction with VFW sales to rehabilitate the hospitalized veterans. I saw not ONE colored person when I did volunteer social work for the RED CROSS.

However I do find the colored people in church and it is this community which draws my respect and love and courtesy.

Currently colored community demands and breaks laws with impunity. Catholics bear considerable discrimination but they do not demonstrate. True they utter a loud, lusty "damn it," take a walk--yes drink and get in trouble but all in all they respect the USA and its government. Should they disapprove, one votes and seeks remedy or types a letter to some sincere interested person, for whom we thank God, over and over again.

I thank San Diego police and San Diego government for stopping the demonstration by the colored people. Now I walk the street in peace; I go to work and earn an honest living; I attend church, and to some extent, unless the colored ones at work "harrass" life is bearable.

Communicate with the colored community some of the preceding info--perhaps they can get some of their members to school, and to do volunteer work and teach them to EARN the money they are being paid and act like ladies and gentlemen not SAVAGES. Blessings to you and your work."

"Program was most stimulating. Believe it ended on a most dramatic plea when Mr. Brown of C.O.R.E. suggested Mayor Curran should become a leader in the community in this problem. To me it was a child crying in the wilderness for help. Watts was a demonstration by a rebellious infantile, irresponsible group. Let us pray it does not happen here."

14.

* * *

"May I congratulate the local T.V. Stations for this evening's program concerning the local racial issue. This was one of the most significant events we have had in local television programming. I realize such programming is expensive; however, I feel that the public interest nearly demands a follow-up program or programs.

I was most appreciative of the wise selection of panelists who so aptly presented a variety of view points. A very great deal of communication took place with as much emanating from attitudes as from verbalizations.

May I offer the following suggestion to help overcome the one point on which tonight's panel seemed to agree, i.e., that poor communications exist between the races; Could the C.I.C. or the City initiate a series of coffee clatches? Such meetings could be sponsored by groups as well as individuals. These meetings could be held in public places as well as in homes.

How does one go about meeting Negroes when there are none in the neighborhood, none at work, and none in the church? Does one stop a Negro on the street and invite him home? What if he refuses? While I realize that a program such as I am proposing is not very dramatic, it at least gets the dialog to a person to person level."

15.

* * *

"This problem is close to my heart and I'll be glad to talk to anyone who thinks I can be of help. Negroes can be integrated.

I was Vice President of the World's largest Printing company, before I retired. During World War II, we integrated 1700 Negroes into a plant of 5000 employees with a single racial incident, no violence at all. I also was on Board of Trustees of largest Methodist Church in Chicago and we integrated it successfully when neighborhood changed. Today this church is an example of how the racial question can be met.

When Provident Hospital had a deficit of about \$150,000 per year, we got the rapid cooperation of Negro leaders and Negro churches in the Yearly campaign to meet the deficit. Individual leaders helped too but the Negroes held key jobs and were active in this work.

Racial violence, riots never need to happen again."

*without

"I was very much interested in listening to Friday night's panel discussion of the Racial Issues. I believe that the following fundamentals should be stressed.

1. The laws must be enforced and law and order maintained. Anyone who implies as one panel member did, that riots are inevitable is doing the Negro race a great disservice.
 2. History has proclaimed that when property rights are destroyed human rights are destroyed soon after.
 3. We must admit that there has been racial discrimination and take steps to eliminate it.
 4. Admitting that employers are willing to hire qualified Negroes and that few qualifies ones are available is not enough. We must take steps to train them for our jobs and retain the more intelligent more industrious Negroes for better jobs. I haven't much faith in Government ability to train them to meet our needs. Industry must step in and train them, themselves.
 5. The average Southern Negro covers up here believing the streets are lined with gold. They and some Negroes from Northern cities and from the West have heard all about their rights and privileges. They almost never hear about their responsibilities. Nearly 200 years of slavery and of discrimination have broken down their family life and their responsibility, especially of the men. We must teach them their responsibilities. In baseball, football and track many Negroes are equal to or superior to Whites. We must teach them to work and train them to work. Some from the South have never learned to work efficiently at even the simplest industrial jobs. No one has taught them.
 6. World's Best personnel policy is the Golden Rule. First taught by a Man who was born in a Manger and died on the Cross over 1900 years ago. It's amazing the wonders it will work.
 7. God didn't make them black, He only made their skin black. Their flesh and blood are just like ours. Their souls are as white as ours.
 8. We must enlist the aid of the Negro leaders, leading professional and business men, in solving our problem and theirs. It's true many of them have not helped but I know they will do so if we point out they can't solve the problem by just moving away from the slum area. It's their job too and ours."
16. * * *

"I am a Southern bred white woman, having been born and lived in the South for 23 years. My heart literally bleeds for the plight of the Negro. If I can see the truth through the curtain of having been reared among prejudice, why, oh why, do you people "out here" so weakly defend your policies toward dark skinned people. The purpose for tonight's program was wonderful, but the use to which it was put seemed rather senseless. Why do Whites debate Blacks? Why must Black be against White and White against

Black? All the laws of logic, the ideas of humanity, are pleading and demanding that we all merge and compromise. One full hour, now gone forever, has been wasted in useless, disgraceful, meaningless debate--White defending White, and Black defending Black. One full hour that could have been used to accomplish so very very much to help the Negro.

The Negroes must admit that much of the present day blame belongs to them, but the White man must admit that much of the present day, and past, blame belongs to him. When each "side" (unfortunately there are definitely "sides") admits to itself, and then to the other "side" and then to the world that he is to blame, then and only then, will we be able to get past the pettiness, and really attempt to solve our problems.

Please won't your same panel and reporters combine ideas and have another session at which you can tell us what constructive is being done for the Negro and what we, the masses, can do. We are here, we will "move" with leadership. When exposed to a program such as the "debate" tonight, we unavoidably take sides and get very emotional.

However, when presented with constructive, worthwhile, useful, practical ideas, we are willing to work.

Thank you for an effort and may there be many more."

17.

* * *
"The institutions of communications such as newspapers, radio, and television have an obligation to the public. This obligation involves exposing the public to social problems so that the then informed public may intelligently do its job in tackling these problems. It is better that they be tackled than be ignored until violence occurs.

The panel discussion today on the racial issue in San Diego brought forward very well the views of representatives of the groups involved. One should not expect the panelists to agree entirely, even those on the same side of the issue. But the presentation of views via television is especially informative.

The television stations involved are to be particularly commended for devoting prime evening viewing time to this excellent panel with its fine moderation and questioning reporters. Channels 6, 8, and 10 have very possibly presented the best T. V. program of the year."

18.

* * *
"My husband and I were much interested in your combined program on racial tension as presented last night. We thought the "cast" most lucid. This kind of program, about real things and people, we find much more fascinating than anything else produced for entertainment, no matter the cost or the characters."

"I listened with interest to your program on Racial Issues, and congratulate all the stations for it.

I was disappointed to hear some of the White members of the panel take refuge in the stereo type announcements one usually hears. They seemed more concerned with symptoms than the underlying cause. They apparently do not realize, or refuse to admit, the deep age long frustrations of the Negro, which culminated in such a terrible thing as the riot in Watts. The Negro members of the panel made this point--cause nervous symptom--over and over but their point of view was brushed aside by the other members.

Until the fundamental conditions are understood and admitted, I am afraid trouble still lies ahead."

"Before I begin let me introduce myself. My name is (name omitted) father of three, foster father of two. I am a Negro. I would like to express myself as I see and feel it. I am going to give my views of three subjects. One the Negro, two White man, and three the Law..

The Negro some of my life as a Negro for me has been a Rockey Road. All the way. Where we were farmers in Calquitt Ga. my Father, Mother, and seven kids with myself. We l ft the farm out of fear in 1945 a White man killed his Aunt for her farm and blamed it on a Negro man. Then the White man that killed her, got the sheriff, took the Negro man down by the lake and shot him. We could here shots from our farm and we had to hide in the fields tho White's would ride by and shoot at the houses at night. This is the one think I'll never forget that is why I am telling it.

I think this has happened to most of us Negro's, to him his life has been a nightmare. But now the Negro is overcoming his fear, and for some the fear has now become hate. I do not excuse myself for every man is human! Let me compare man with a dog, man's best friend. If you take a dog and tie him for every day of his life and beat him, half feed him, control his life as a group. The first thing that dog would do when he gets free is destroy what he has been made to hate by man. But someone can take that dog and with love and understanding, change him, and that dog will give his life for that someone. And the same applies to man.

As I have seen him and know him I have said this in may mind as far back as I can remember. Even though he is great he is still filled with hate, hate me that is the Negro. But the ones I have known dear to me were full of love, worry and the good things in life the same as myself. When he is with other Whites he is never himself with one its O.K. with more than one, get lost. There are many that agree with me. But when among his own race he has to disagree with me. A white man wants all he can get, well everything in this world I want comes to a total of \$8,000. I will own my home on faith. I have lived on faith so long another twenty years won't hurt. Back to the subject on my jobs my bosses always look over me when there is a better job opening. But I understand because I am a Negro and the White man need more money to live than I. He doesn't have to tell me this he expects me to know. Every White man knows why the Negro does what he does. He knows the Negro, but does not know what he thinks. He has an

idea of it but he knows the Negro won't say it for he has to work for the White man. The ones that want to help the Negro won't for fear of what his neighbor will do and think. If the employer had helped the Negroes he could have helped rather than the one he did help. Things will now be as they are today. The White man always did one thing for me wherever I went and that was degrade me. What I am saying is my word alone, my belief as I have lived and seen North, South, East and West. I belong to no group just myself. For many years the white man kept himself well away from the Negro problems. He would not let himself hear it. For he knew the Negro was lacking in his schooling. He could shame him into staying into his group or neighborhood. Many Negro kids drop out of school because he has to support himself or help the family because the father earns just enough for rent, food, and car. The White man knows this but won't let it touch his feelings.

The Negro lives from one pay check to another and what he can get on his name. White man knows this but he will ask what is wrong? Why arn't they happy?

I obey the law, I don't take things that are not mine. I comply with all officials Negro or White. I don't agree with what happen in L. A. the lawlessness. The Negro thinks like an American, fights like one and will die like one as they have done in every war that they have been called on to fight for their America that they love. We are black but not black Africans, but Americans.

You say the Negro doesn't obey the law, then tell me in some states laws to me were made by the states to punish the Negro. One is the test that Negro's had to take before he could vote, but this didn't apply to the Whites. There are so many state laws that don't comply with the Constitution of the United States, I don't know them and you don't know them all yet I must obey the law I don't even know. Many Negroes don't know the law but they know right from wrong. They don't know so they do what they see the White man do, good or bad.

Many crimes in the South are tried and the killers are still free. I thought when a man killed there was no bail? But in the South a killer pays his bail and goes on killing, and this is justice you call law? I said this to make a point, I know this is California and it has its own laws, but you have a voice in the law that could improve the law in all of our State if the people would only speak out. Three things made me angry about the L. A. fire. One, the fire, second the statement made by the police Chief refering to the Negro leadership. At least they tried to do something to stop it. His statement could have started a new riot. And third the statement made by the Musloms. Every black man is ready to die. No Black man in his right mind is ready to die the way he stated it. Yes for his God and Country. If a Negro doesn't live equal to all men he can have the glory of knowing he can die equal to all men, for his God and Country. All this means that the White man has set up a crieteria for Negroes all over the U.S.A. that must be changed. A new crieteria for Black and White that we all may live by, and be judged equally as in the eyes of God."

* * *

1. Regarding the Negro Americans who did not try to succeed at farm labor:

a. people who have not worked, nor learned how to work--work or study--are indeed a special problem when actually faced with work. If the work is difficult, pays little and seems degrading, so much the worse.

b. I suggest that Harold Keen interview the four Negro laborers who did "stick out" their agricultural jobs. Why did they work? What are their working backgrounds? What are their comments and suggestions concerning the many others who did not even try?

2. It seems to me that Negro and Mexican-American communities must provide their own strong community organizations and leadership. This is the only way that sensible attitudes and sensitive feelings can be established the one from the other. I am pleased to see the local businessmen and Ministers, in the Logan Heights area, are attempting this.

John Griffin, in his book Black Like Me, comments that such a pool of educated and responsible Negro leadership makes Atlanta, Georgia, a shining example of Negro progress.

3. Anyone on foot around the bars or streets of San Diego encounters police "field interrogation." The process is often embarrassing and time consuming. Some of the police officers are brief, to the point, and don't go into ones entire life history and record of arrest. Others have a knack for making you hate them. (An immigrant German boy, a neighbor of mine, fears and dislikes the San Diego police, and says that in contrast, in Germany, he always felt that the police were only there to protect him, and that they were friendly people that he said "Hi!" too).

I feel that the public should be encouraged to write letters of commendation to courteous though dutiful police officers, and write letters of complaint to the militant and "superior" ones.

4. I do know what it is to be a second class citizen because I am Homosexual. I know just what a mere record of arrest, on any such grounds can do to ones entire career, social attitude, and sense of integrity. I know what it means not to be "socially motivated and integrated," and to be caught up in a sub-society outside the accepted Judeo-Christian one. I can well imagine that many people in the poorer districts of the city do indeed feel too closely observed and feel picked on."

22.

* * *

"Observations on a program which in its being produced some dialogue, desperately and basically needed, far beyond the words spoken.

1. The white "advantage" and "power structure" was in clear position as the members of the panel appeared and spoke.

2. Reverend Watts clearly flashed the purple cloth when he interrupted the Negro minister, pontificated without probing to basic cause, and quoted TIME magazine.

3. Mayor Curran begging for an old fashioned show down by failure to recognize the subtleties and inbred unrest that defies clear dimensions or precise adversaries.

At the same time, we comment the community, and the administration and the radio and T.V. stations for this effort but suggest that clear-headed follow-through is desperately needed and in the absence of such, a program like this can be an unwitting goad to white and black."

23.

* * *

"In response to your program which we saw last night on Stations 6, 8, and 10 thank you.

First, let me state, I have no feelings of discrimination on race or color. I have had students at U.C.L.A. from all over the world living in my home when I worked (as a volunteer) with the foreign students there. But I do have discrimination in other ways--character, integrity, etc.

The longer I watched your program, the more my husband and I burned. I shall merely mention two issues.

When Mr. Brown was finally pinned down on his constant chatter on police brutality, it turned out to be "harrassment" in speech! In addition if a person resists arrest, or obeying police, what do you do but use force? My son, a U.C.L.A. student was "harrassed" one night when walking home late from the library. What did he do? He pointed out where he lived, then asked to be taken to the police station to explain the situation. We did not consider it "police brutality." We were glad the police were alert in the vicinity.

Second, when Mr. Keen read the letter about the action of those given work at Escondido and their poor performance, Mr. Brown again chattered about their being taken out of their neighborhood. That high school kids who performed well were only working for money, and the Negroes were men of family. What did he mean--didn't they have to work for money--or is relief easier.

We have recently had experience with a very inept colored girl who isn't smart enough to do her job. But what can be done? Nothing, it would be called discrimination, when it is really intelligence. Yet she would be able to be defended free by the government if she were fired for inefficiency. After all, Negroes like Mr. Brown want to be more than equal. They don't want to have to merit anything by ability. Otherwise, why do so many drop out of school? We pay the taxes for their schools. We have a young Negro friend who won an award in his school of all students for citizenship. I suppose he and his fine parents are "uncle Toms." They are self supporting, self respecting citizens and they live in Logan Heights area. They get themselves to work, unlike the ones who objected to being transported."

"After hearing the racial issue on T.V. I am submitting my comments.

Mr. Brown said, "sending Negro police in the Logar Heights area is seggregation," if White police are sent in, they are brutal and prejudice, sounds like Mr. Brown doesn't believe in or want law and order.

The Negroes rioting in the Park at 40th and Ocian View, do not live in that area, they are outside hoodlumswith Communistic influence. The Negroes living in that area, are property owners and don't like these riots. There are White people living there too, and they get along with the Negroes, as good neighbors should. I know this for a fact. My brother is one of them.

... hurt and injure these white people, something should be done about this. The Negroes living in that area are upset and angry about this. So far as economics goes, there are a lot of White People out of work too.

Mr. Brown complains about being confined to their area. They are confined only because they want to be. They want work but refuse it because the work is out of their area. I have known construction workers that go to Los Angeles area for work and only get home on week ends. My husband has 30 years in the service, most of that time was out of our area, not just 25 to 30 miles away either."

25.

* * *

"Thoroughly enjoyed the T.V. panel discussion which should have been most beneficial to all Americans of San Diego, and to any other cities the program might have been carried by the T.V. network. Really more at stake than the racial problems, our freedom of the U.S.A.

I realize one sentence or a 25 word essay couldn't cover all the issues at stake, but being an uneducated individual of the majority race, I feel we all have only one purpose to fight and live for, and that is our freedom, and which the Russians, Viet Nam and the rest of the world fight against us.

I know we may not all agree with our laws, but they were made in good faith of protecting one and all. What is fair for one is fair for all, therefore I feel we shouldn't band a group (either White or Black) together to try and over throw our laws which were made to protect us. Laws are laws and should be abided by and enforced. If you can't live by them and uphold them, then you should go, go, go, go. We don't need you here."

26.

* * *

"I think the panel on T.V. Friday night was disgraceful. It made the White man ashamed of his own heritage. The White man is good enough to allow the Negro to live in a Free White Country. Brown (C.O.R.E.) mentioned of slaves obeying their masters. He obeyed his master because his life existence depended on the master. If the slave overtook the master the slave could never serve as master over the White man anymore than we can

take our American flag and fly it over Africa and claim it is as the country of the White. The White man would never try that. Another thing he mentioned, about applying for a job and after the first or second time he cries hopeless. How many times does he cry hopeless to death, death is hopeless but you can't stop living. You just try and try, but the colored man has abused the word brutality. He has done nothing to honor his people. He wants everything. But if he makes no special effort to do the White man has provided him with Welfare, which he takes and demands more. The Bracero program was wonderful because the poor Mexican did all the slave labor, the Negro lived off. The Japanese produce vegetables the Mexicans work the fields the White man provides Welfare. And just what has the Negro done except reign terror and deliberately threaten the Mayor so openly only shows ignorance and defiance of the law. After that program I feel like a sick American with that blackmailer threatening the master in his own house.

We need more men like police Chief Parker and Mayor Curran since when does the Black man demand the laws changed for the White man just because it displeases him. The're all bullies to everything except work when the Bracero program failed and our kids worked on those hot fields enjoying the sweat of those kids backs but wouldn't give up for Welfare. But the Negroes wouldn't go and give up their Welfare share and work. He bullies the White man and he lets you work for him."

27.

* * *

"Congratulations on presenting the program "Is there a racial issue in San Diego?" It is quite apparent from all comments made that the answer is yes, even if one were to look no further than the panel's remarks. It would seem greatly desirable to present more such programs for the basic task of informing both the White citizens, bemused too much into complacency and near total ignorance about the issue, and the Negro citizens by revealing that there is concern. I would like to suggest that future programs (if there are any) have fewer participants, and that these participants, though of widely differing views, all be capable of presenting their ideas intellectually. Reverend Watts added nothing to the program: Mr. Philias likewise said little that wasn't self-righteous (so did Mayor Curren, but being a politician this is understandable). Future Mr. Brown's though understandable emotional, might somehow be exhorted to remain cooler. I think also that no one but the moderator should interrupt a speaker.

As to the issues raised it would seem to me greatly desirable for the news stations of San Diego to attempt matter-of-factly and disinterestedly to document the claims made on the program. What specific instances of police brutality among Whites, Blacks, Mexican-Americans are there currently? Where specifically is discrimination employed in hiring practices in San Diego on the basis of race? What is the current state of education for Negroes in San Diego as compared, say, to that in Harlem? (See the San Diego League of Women Voters recent survey) How great are the employment opportunities in San Diego as compared to those cited in the current TIME magazine? What sides of opportunities are there besides being shipped out to do farm labor work? What job training programs for the economically dislocated are now or soon will be in effect?

In regard to the latter one can dream about re-creating in San Diego

what Reon Sullivan created in Philadelphia; a self-help program, supported locally, that trains its students (average age 27 and average education level the 6th grade) in vocational skills and--according to Sullivan says that the need for specific skills is only half the problem, whereas learning simple niceties like how to shake hands, dress, talk, present oneself constitutes the other half. To what extent San Diego's problems are the same; how possible it is to gain the local support is a hard question. We would need a building, equipment, teachers--probably all donated. I myself, a junior college English teacher, would be willing to donate teaching time and to try to recruit others to do the same.

One last thing about the television program itself. It is only obvious that what several panel members stressed--the need for communication--was absent amidst the panel members themselves. Watts, Phileas, and Curran stressed desire for law and order (who doesn't desire it?), whereas Brown suggested certain laws needed to be broken. There was the misleading impression that they were talking of one group of law leaders and challengers of the power structure. It is a mistake to see a connection between civil rights demonstrations and disobedience and the lawlessness in Watts and San Diego. As documented clearly those responsible for the disorders were chiefly criminals, a very small minority of the larger Negro population. They are already law offenders and for any like him are not likely to be their instigators otherwise would they not also be peaceful and non-violent? It is as illogical to say civil rights activity has caused the violence as to say American history, especially circa 1774, caused it. This is no doubt an easy, readily at hand conclusion, but it is superficial and again misses the point. The causes are two-fold. First there is the element of criminal opportunism, the chance to cause trouble for whatever gain. It is obvious that trouble makers do not have one color. "Haven't you heard, baby? Crime is the only thing that is really integrated!") The second and more significant cause is the condition of the Negro's life. Whether Reverend Watts wants to believe it or not, attention, frustration, self-hatred is the Negro reality, and it is so because he has always been treated as an inferior. Will such a long legacy of suspicion and hatred, it is small wonder that riots begin in Negro areas, places of filth and despair. It is very surprising, on the other hand, that the rioters themselves constitute only a small minority of the Negro community at large and chiefly a criminal minority at that."

28.

* * *

"Why ignore the obvious?"

The Negro is lazy and ignorant. By way of comparison, consider the Jap who was the object of hate and suspicion during World War II. Today there is no Japanese problem because the Japanese are industrious and intelligent. What they have they worked for. They made no demands upon society such as the hypocritical and his cohorts are doing with their non-violent campaigns that have produced violence every time that they have been tried.

The solution to the Black man's problem, no less than for the White man, is education and ability. When the Negro stops sitting on his posterior and goes to work, progress will be made. Because the White man

has a home with twelve bathrooms does not entitle the Negro to a house with one. He is only entitled to what he earns.

Now that the Black man has defined police brutality as including mental harrassment, may I suggest to the married men that they complain to the police department every time their wives nag them.

Your T.V. program was highly commendable and beneficial. It proved that the Black man had no case against the White man. The only case he has is against himself."

29.

* * *

"Let me congratulate you on presenting a program of this quality to the people of San Diego. As everyone agrees, the only way to reach a better understanding, on any issue, is through intelligent discussion.

However--it disturbed me greatly--the way Mayor Frank Curran would not listen to the other side of the question.

God knows--one person is not always right, but neither is he always wrong. Therefore--in order to resolve anything--you must listen to the opposite side, in order to resolve the question.

The statement he (Mayor Curran) made--in effect--saying there would not be an occurrence in San Diego such as there was in Watts, simply because he refused to let it happen is shortsighted and stupid!

The other man was not threatening to riot. He was asked if he thought conditions were such in San Diego as to cause a riot. He tried to answer the question, but was rudely interrupted by the Mayor, in such a fashion as would do a Dictator proud!

I believe it would help, if the moderator of future discussions would require the rest of the panel to keep silent, while one person is speaking especially while answering a direct question.

These people can talk till they're blue in the face, but won't gain a thing, unless they hear each other. By the same token we--the public--will be better equipped to aid in the solution by voting or simply understanding as best we can.

I will be waiting sincerely to future discussion. Thank you for your time and effort."

30.

* * *

"Your special program was good as a start but I feel it should be continued for at least five more sessions, perhaps every month. As was agreed, it was informative but far from conclusive. I feel if everyone on the panel knew they would have more time to reach clear understandings, they would be more tolerant and patient which is the beginning of understanding. I

do hope it will be possible.

I have a comment on the issue. I believe that Harold Brown is the type who will do more harm than good for the whole problem. He seems more interested in nursing grudges, threatening violence, and feeling self-pity than in actually solving the problem.

Also, I feel that there is undue concern about the terrible looting in L. A. It should not be made to seem an effective way of focusing attention on the Negroes' problems. It is generally agreed it was not caused by predjudice so much as by lawlessness and greed."

30.

* * *

"After giving this matter considerable thought, I believe I have hit upon an idea which might really do a lot of good. We all know that this issue involves many, many things as causes, and many different problems. What we need is a solution.

From the program, I realized that much of the present day problem stems from the fact that many Negroes do not understand the Whites, more so than that Whites do not understand the Negroes. They do not seem to realize that, whatever the past, we would like to have a peaceful and equalized society. They started the ball rolling in the right direction. Now they must realize they won the first battle and stop fighting it before they lost it. That battle amounted to a statement to the world that they were tired of being second-class citizens and were willing to work to change the situation. What they don't seem to realize, is that most Whites respect them and because they have shown they want to change, are willing to help. But they can't, and won't do it for them. It that is what they expect, they will lose the respect and good-will they won. They must continue to work. The way they work will make the crucial difference. If they don't realize it is time to stop fighting and start improving, they will just cause trouble for all. They must also try to be tolerant and change their attitudes about Whites--that Whites are against them. I don't believe the majority are. They must realize this.

Now is they will do that, and be willing to work within the law, as all FIRST-CLASS CITIZENS must, (and forget that ridiculous talk of rioting which isn't necessary) I have a suggestion.

Up in Northern California, a community got together--adults and youths, and wrote a "Code of Ethics" for their community. Curfew, morality, parties, etc. It was successful. Why not write a "Code of Ethics" for San Diego with Negroes and Whites working together--this would not be separate groups, like C.I.C., and C.O.R.E., but for all the people. The finished code could be published in pamphlet form and distributed to the people. It could contain suggestions such as for one--for all people to report specific incidents of police harrassment to proper authorities (telling them who, where, and how) instead of brooding about it or being lawless. It could give information about all the groups, their purposes, etc., where to go to further their education, what to do about improving educational opportunities, where to go for jobs (such as one organization that handles skilled minority groups). They could list equal opportunity businesses, and work out on

paper all the problems. They could tell them how to make or change laws--the Representatives to contact. How to register to vote. Hundreds of things, that would help the Whites as much as the Negroes. It is not enough to "resent" and "protest"--it is time to start removing the causes--this is for the Negroes--they know what they resent, now they should work with (not against) the Whites to change the situation--to get specific. This code would not only tell what could be done, but what the moral responsibility of each individual in each case would be.

One last addition--this code should realize that every individual is just that. Everyone has a right to like or dislike who or what he wishes. Do not expect the code to eliminate racial prejudice. That is an individual matter which the Negroes must realize. They can earn respect, love, friendliness, but they won't by looting, rioting and breaking laws. They won't by moaning, crying and feeling sorry for themselves. They will if they act the way we expect citizens of act, they will if they try to improve themselves as individuals just as we all must do, and stand up for their just rights and privileges and not expect to have it handed to them on a silver platter. I feel they expect the Whites to "make up" for the wrongs we've done them since the Slave days. I wish they would realize I never owned a Slave--just as none living have been slaves. And it was just as much the fault of the Negro for allowing himself to be mistreated as it was the fault of the White for taking advantage of them.

To sum up: they should start being first-class citizens instead of asking others to make them first-class citizens--and we should allow them to be what they wish--no more, no less.

I think most of the Negroes in California are first-class citizens--and know it takes time for everyone to raise their stadard of living. It is an individual matter--unless we want to turn Socialistic completely and let the Government take care of us all in all ways.

P.S. My husband is in the Navy, and in Berkeley where we were stationed, we saw many, many nice homes owned by Negroes while we lived in rat trap housing and here we rent. Many Negroes have nice homes they are buying. If that is poverty give some to me. Seriously, I think maybe we all want too much, instead of realizing how very poor and hungry and uneducated most of the world is--such as in Hong Kong--that's POVERTY!"

31.

* * *

"I am answering your invitation to write as pertaining to your program last night. There are so many things that were not brought out. For instance when C.O.R.E. said that they were going to riot till they accomplished something. What did L. A. accomplish? Are the Negroes better off? Have more friends? Encourage employers to hire them? Or increase the desire of the Whites to have a Negro neighbor? Would anyone want that, when you don't know what minute they would go on a rampage on account of hot weather and start shooting, stealing, etc. . . . Suppose they succeed, would the Negro be better off? They certainly are not in Russia. It seems to me that the Negroes ought to be mighty thankful that they are living in a Christian

country where they can do or go as they please. Work or not work and they would be supported. No other place in the world does that. The slaves in the South were better off than their relatives in Africa. They didn't go hungry and now Negroes own more autos and better houses than anywhere in the world. In the Watts area today more modern (62's and later) and higher priced autos than in the White neighborhood. Do they want San Diego to become a Leopold?"

32.

* * *

"The program was excellent. I thought Harold Keen's questions were particularly good, that all the group defending the police and the treatment of Negroes in San Diego very fair, tolerant, and well informed. I particularly commend Mayor Curran, the Episcopal Minister, and Mr. Fletcher. Brown, the colored man showed his arrogance, intolerance and ignorance. The Minister seemed well informed and better balanced than the other colored panelists. The moderator seemed quite inadequate. Thanks for the fine informative program."

33.

* * *

"Complying with your request for comment on last evening's program, I am writing this letter chiefly to express appreciation.

Out of this program I got the following: I am convinced that the riots, both in L. A. and here, were the acts mainly of the lawless element of our country, who, if permitted to get away with it and continue, will eventually destroy our country, literally. They MUST be stopped and gentle handling will not stop them. As for the police brutality which the colored people play up so dramatically, I do not believe undue force has been used, but that it has required force to subdue some of the hoodlums. However, I feel that if a club is required to bring in the outlaws then the police should not spare the club. The hoodlums do not hesitate to use club or bottle to injure the police or anyone who happens to get in the way, and to burn and pillage the property of innocent people, both black and white alike, therefore we should "fight fire with fire"--we should permit disregard for methods in the effort to subdue and arrest the hoodlums. Why should a man who has beaten up innocent people who happen to be in the vicinity, or a policeman on duty, be treated "gently" when he is arrested. What SHOULD happen is that he should be beaten just as he has beaten his victim. NO, NO! Let the police use club or whatever they need to use in order to put down a riot before innocent people are hurt. If a person TAKES PART in a riot, he is asking for the same violence he deals out. A riot isn't a one-sided thing--it is two-sided and what's "fair" for one is "fair" for the other. More power to the law-enforcement officers!

I have one vague suggestion regarding employment. I think the Mayor should require an actual, honest and complete (call a spade a spade) report on every case where a Negro has applied for or been offered a job. I know, it would be a big job, but it is the only way we will get the low-down on the matter. If a Negro applies for a job and is refused, the employer should be required to state fairly and squarely why he was refused the job--

incompetence, uncleanliness, un-mannered--whatever. And if he is refused the job, the Negro should then be examined on the reason of rejection, by the Mayor's office or committee, to see if it is justified. If the accusations are true, then let the public know about it--give the name of the applicant, and why he was refused the job. Keep a RECORD of all these so-called injustices in employment. Let it stand in black and white, unadorned, and if people like our friend Brown and Rivera are not willing to accept such a record, then let them select their own qualified, clean, mannerly subjects to apply for jobs and take a newspaper reporter along to see and report exactly what the situation of rejection is. It's the only way you can get right down to brass tacks and find out what the real truth is.

I am convinced that many more Black as well as White people could work if they wanted to work, and are qualified. If they don't have formal education, there is always crop work and in my 67 years it has been the order of the day that a person who had not bothered to get an education or had been deprived of it, did the manual labor and was glad to get it. Of course since we have unemployment insurance, a do-less person who doesn't WANT to work anyway, can get along beautifully by working just enough in a year to enable him to draw unemployment checks and live the life of Riley. He should be weeded out in this attempt to solve the employment problem of the Negro. Only those who WANT to work and who are qualified should be considered as "unemployed." The others are unemployable loafers and if they won't do our crop work so we don't have to bring in foreign labor, then they should not draw unemployment checks. I wonder why that angle was not discussed more thoroughly. Of course Brown and the other colored men were careful to change the subject when Welfare was mentioned.

As to Brown, he is a disgrace anyway, and anything he had to say should have no importance. It is my understanding,

and I hope I am wrong, that he is a schoolteacher. All the other Negro men on the program seemed to be intelligent Americans, who are sincere in their efforts to iron this race problem out. Thank you, if you have read this far.

P.S. I want to add one thing: I have been all out for the progress of the Negro but am now forced to adjust my attitude somewhat. If it is the general Negro intelligence that is going about the method exhibited in L. A. and San Diego to further their cause, I must be forced to the conclusion that the average Negro isn't intelligent enough to be placed in charge of his own fate. I think the Negro cause has been set back 20 years."

34.

* * *

"You said you'd welcome letters so here goes. I have never seen such a scene of ignorance in my life as I saw tonight on your special program. To think that those high city officials and private business men hold our Safety and prosperity in their hands makes me ashamed to be even White. Who chose the panel? What business did Reverend Watts have on that panel? Where was the representatives of Urban League etc. What of the subjects housing, hospitals, simple things like pre-natal clinics for the desperate people who really need them. Yes we have them but they are not quite available to the minority groups if the minority groups don't know about

...them do they? Before the next disgusting display of pompous ignorance (by not us Whites) is publicized, let us have the chosen panel read at least two books on a given subject. On book that every decent American should read is "To Be Equal" by Whitney M. Young, Jr., Executive Director of the National Urban League. Yes we shall have riots until we open our eyes to the dreadful attitudes we have had. I thought Reverend Watts was terribly rude to interrupt a fellow Minister and panel member just as though what this Minister had to say was of no importance. Don't we ever just listen quietly and really hear. The Negro race is not a violent one as has been proven over the last 200 years of tolerance but to quote from the book "To Be Equal" "If a man has reached the end of a gang plank over the side of the ship he will either turn and fight or jump off into extremism and anti-social conduct." Please believe me when I say I'm not a fanatic just an outraded, White, wife and mother (and naturalized citizen) who at times like this evening am ashamed and sick to be called American. A Negro person can Never Be Less than a whole person a first class human being, even though we have told him by action and suggestion that he is a nobody. Let us have a panel every week and have many wise opinions.

There is an undying source of material in the library on all the phases of discrimination. Let us dig and be honest. After all the Negroes have so much to offer in every field, this could be an even greater nation."

"The "Racial Issue" program was most interesting and informative. Since all concern recognize that there is a problem, it seems to me, the need now, in the words of the late President Kennedy, is "Let us begin."

Perhaps at some later date, the three stations could again cooperate to present progress reports."

36. ***

"The T.V. Program was a good beginning but not all the people had an opportunity to talk long enough. I'm very much interested in this subject since I have a daughter-in-law who is a member of a minority group, and we have had many family problems which we are trying to solve.

I have just finished a book written by a very prominent educator who I went to school with many years ago. The book is "Race, a Study in Superstition," by Jacques Barzun, Dean of Faculties and Provost of Columbia University in New York City. Would advice that those interested in the race question read it, also a book written by the late Karen Harney, the eminent psychologist, "The Neurotic Personality of Our Time."

Not only do we distrust our Negro and Mexican neighbors but we distrust everybody who does not talk, walk and wash like we do. The reason we distrust them is because we reep in our own little family cliques. We do not try to find out what makes the other fellow "tick" or give a damn.

We are smug, self satisfied bigots, and when I say all I mean just that, all. The only way we can change this is to learn to Ruin each other and understand what the other person is thinking and doing and why. I'm afraid we will have to adopt a different set of values if we ever hope to

accomplish any real changes in our country, changes which we desperately need.

The smell of sweat will have to become popular again, walking will have to become popular. Older people will have to stop cheating on income tax reports and bragging about it. More profit sharing businesses will have to come into existence. Labor unions will have to be more reasonable in their demands. Many things will have to come to pass.

One way for people to become better acquainted is for them to work together on some major project for the betterment of all of us. "Famine makes all men brothers." We had a wonderful opportunity when we had the "California Story," but we had to go to Hollywood with it, when we have wonderful talent in our young people here. We have to learn to do things without pay if the community is to benefit by it. Just do it for the fun of doing and let the money be used for the betterment of the community, for scholarships or making the community more beautiful. Some of our wealthy people may not like it but they will have to get off their high horses and take part or they may not have the high horses.

One of the greatest frustrations of our American Way of Life is that we are educated for a higher standard of living then we can attain or I should say than the majority of our people can attain. We are taught to appreciate and want beautiful thing, this is good to a certain extent, but it is getting out of hand, because due to the labor unions many people are earning large sums of money but do not have the education and this sense of appreciation or the moral background for law and order. In other words we are not putting the money into the hands of those who do want to better the community, many of these so called "white collar workers" are very poorly paid. It seems to me this is an obligation of the labor unions too, to educate and to raise the moral standards.

We are all to blame for this situation rich, poor, young and old. Americans can work together for a mutual cause and I might add Americans are never happier than when they are working together to solve a common problem, so let's go to work on this one. It will take plain talk, and plenty of plain guts and plenty of money so let's get with it."

37. ***

"They should have YMCA's and YWCA's for colored people."

38. ***

"The Racial Issue program was very interesting and I would like to comment on a few points. Let me say I am for true Civil Rights for all mankind but there were some ideas presented tonight which will prevent it.

The fact that there are jobs available but some people won't work even if they're offered to them reminds me of a bumper sticker I saw which read "I'm against poverty, I work."

The Reverend Wilkinson told about some monsters with philosophies in the Negro community that are against Christain ethics. Could he have meant ideas which are foreign to out great country, like Communism?

Mr. Brown's philosophy as Mr. Keene pointed out is the same as in that he wants to obey only the laws which he feels are just. This certainly is not an idea founded on Christian principles and is, therefore, foreign to our country. I am enclosing a pamphlet which will give you an insight into the reel Civil Rights situation. If you want to read a full treatment of the Civil Rights Movement read "It's Very Simple"

It can be purchased at any American Opinion Book Store.

In closing, let me remind you that there will be no peace in the Civil Rights Movement or anywhere else until everyone again recognizes the true peace of Christ."

39.

"I am addressing the expression of my point to you particularly, because I feel you were an effective "moderator" of last night's presentation. I am a Caucasian, college graduate, mother of two adolescent boys, and a home owner in San Diego.

First, I wish to say "Bravo" to the effort in presenting the simultaneous television discussion last night, "Racial Issues in San Diego?" and to add my support in any way to more of the same kind of "public discussions."

Second, and pretaining to these presentations, I would like to echo the expression of one of the panel members last night that "communication" requires each group to listen to the other! I suggest that perhaps future discussions could be conducted more on the pattern of the Kennedy-Nixon television debates on campaign issues only in that a greater proportion of time should be spend in hearing what one group has to say, uninterrupted. Then, consideration of what they have said, (consideration over a period of succeeding nights, weeks,--?) before attempting to respond. That any progress will TAKE TIME, that on one should expect rapid solutions to the problems involved was brought home to us in the recent L. A. television presentation, "Appalachia By the Sea."

Finally, on the subject of law enforcement officers' relationships to the citizens, could any one of the panel members last night know from personal experience the extent of fear that can be instantly stirred in a citizen upon the mere sight of a law enforcement officer (in possible pursuit)? I mean a fear that comes from the possibility of being forced to pay money? The fear of having to pay fines, even on the allowed "installment plan," as punishment for a violation of law is, in itself, deprivation, to make mistakes of conduct--inadvertantly, carelessly, or panic-mindedly perhaps. Hoping for greater serenity in San Diego for us all."

"Your hour long Race Issue program was one of the most interesting, enlightening, and informative programs ever locally produced. The program certainly showed the tension and the lack of communication that exists between those of the Negro community and those who have positions of leadership in the community as a whole. Why is this so?

One of the panalists I believe the head of C.O.R.E. said that some people in the Negro community resented the fact that their leaders were chosen for them by certain White community leaders who approached certain Negro people who thus became the informed Negro leaders. Don't these people realize that within the're own group there are levels--educationally, economically, and socially and our city leaders I assume would approach the best from these three levels. How would the Negro people go about choosing their own leaders? Why aren't they satisfied with those they have?

Thank you for the oppportunity to be able to ask questions and thanks to the three television stations for their help in keeping their viewers informed."

41.

" We feel it advisable to continue discussions such as the one seen tonight. They open the lines of communication. It enables respect for minority groups when intelligents members are seen and heard by the general public. Congratulations on a good start. We urge continuation."

42.

" I think they ought to have a program such as they had tonight, but much longer. Two hours long, and have a series for as many days as it takes to really talk it over thoroughly. They ought to have two or three colored women on the program, and two or three white women also, as well as the men they did have.

I think it is an excellent thing that they talk it over. To gather together, and reason it out as they did could bring up many solutions. If they talk long enough and get at some possible solutions of what can be done to make colored people in general feel like that someone really cares, and wants to help them. It should be talked of what can help all people in San Diego to feel their future is going to be better. This might make a more peaceful feeling come into existence. The women selected to be on the panel should be sympathetic and understanding type of women. Facts should try to be proved.

The men on the panel were excellent, but two or three of them sort of made the program seem like they were just about ready to start a fight verbally right there on television. It is good in a way because it shows just how some really do feel and their attitudes. The women could smooth it over with loving-kindness.

The colored people watching the program will think that the white

people, after seeing the program, is trying to prove, that the Negro is not with justification in his attitude. I think the Northern Negroes in general are a bit over exaggerating their plight in life, but to reach the Negroes who are listening in on the programs, a psychology must be used such as, let them tell all what they don't like, and then ask all on the panel to submit suggestions on how to solve the problems, real or imagined. I am afraid the problems are real though, most of the, and other races have the same problems, but so far they haven't reacted like the Negroes about it, and that of course was the major problem in Los Angeles and in San Diego to a lesser degree thank goodness. What can be done? People in my opinion must talk these things over. Have one Negro on the panel give philosophical advice to Negroes in general what they can do to make their lives better by peaceful means.

Like have a Negro advice Negroes to have meetings in their own homes to study how to win over the White man's sympathy, and consideration. Many Negroes have already achieved them they even have the White man's admiration. Get groups together to teach one another more knowledge on every subject. Then there should be a White man or woman on the panel to direct a request to White people in general. "Please stop and reflect, are you really doing all you can to be considerate on Negroes? Do you treat them with respect? Are you discriminating? Are you prejudice? Do you try to show as much consideration to them as anyone else?"

In some cases some White people could say that due to the existing circumstances they have shown even more consideration to some of the Negroes, than to other people of different colors.

Then there should be examples shown perhaps to activities in various employment establishments, in school rooms, in athletics, in mixed communities, etc., where it shows Negroes and White people cooperating harmoniously together, and not showing any problems at all. This could be put on films to show the panel and the television audience. These conditions actually do exist. It does in the armed forces, I believe.

Colored people who are educated can do so much for their own people by guiding, inspiring, and instructing their people who didn't get an education, to have class rooms where they live, to teach them to read and write if they don't know how. Colored people who are educated should help their people. They should never stir up their people to rebel, because that only leads to terrible trouble for everyone.

White people who are educated should help White people who are uneducated. They should interview White and Negro people how each individual has been treated by both White and Black people and vice versa. Some will have complaints, some will be able to say "swell." Not all Negroes have treated me well, and neither have all White people. But I can frankly say, I have never mistreated Negroes in any way. I am the type who isn't overly kind to relatives at times, but to all people in general I show great respect. Some policemen are very kindly, but some in their manner are quite stern, but they have to keep people just a little bit afraid of the, or they might have a lot more trouble than they do have with certain people they have to talk to from time to time on the streets.

Americans in general should all start getting more and more education and learn also to be more of a humanitarian if one isn't already. They could even educate people over the television at least to see and know how other people think about the various problems we face locally and beyond to world problems.

I hope this program I've seen tonight will not be the last of its kind. It was excellent."

43.

"In Los Angeles they checked the colored employed and the White. Do the same here."

44.

"The one hour program tonight, on all three channels, was a good start but don't stop now. This Racial Issue program, if presented on a weekly product sponsored basis to support prime time, can be the most valuable community T. V. idea to take hold in every American city. What project could gather more attention and momentum instantly? Where could you generate more total viewing concern by the public. Have more constructive types of ABSOLUTELY SPECIFIC TOPICS? week after week--the following subject to be announced each week in advance. There are at least two dozen major parts to the Negro minority miseries. You could insist that the guest panelist experts would speak on only the one subject, no digressions, and you could bring before the public, Negroes and other minorities, and community leaders from all sources of public responsibility.

Big documentary shows have been prime time sellers to top smart Sponsors. What could top this if produced with astute awareness and outstanding people such as tonight--and you have only scratched the surface. On top of this, it gets everybody's miseries OUT IN THE OPEN where they don't hurt half as much. Stops riots by revealing the tempest while still in the teapot. PLEASE--don't muff this pitch you threw tonight. Keep it going and San Diego can lead the nation in Race Understanding, which can get us national recognition, new businesses wanting to come in, and a city alive with good feeling. PLEASE--don't muff this project."

45.

"Before the citizens of San Diego are shown another program like the one we saw tonight we should get rid of the one speaker who turned the whole thing into a fiasco. It appeared as if Mayor Curran was out only for his own political gain. His obsession to dominate the entire show seemed to ruin this noble attempt at informing the public of the racial situation in San Diego.

This is a very definite problem here. People in Los Angeles were not aware of their racial problem (which it was no matter what they say) until the Watts riots erupted. This same thing will happen in San Diego if we

do not have proper communication between Negro and White people. This means believing that they are on the same level--not merely putting up a public image as was done tonight. It seemed like a non-paid political advertisement.

Not knowing all there is to know about the racial problems, I cannot claim to be an expert but I do know that this problem must be solved by the citizens and common people--not by business leaders, Mayors, or presidents. If more people realized this and tried to make friends this country would be a much better place in which to live."

"I always remember what my father used to say when he was in this country from Johannesburg, South Africa on a visit two years ago. You don't know yet what is a Negro. You give him an inch and he takes a foot; and that's exactly what's happening in our country today. They the Negro whom just got their rights want everything even take over the Law.

Since what happened in the Los Angeles area I think this is all part of Communism in the Civil Rights Movement and that every Negro should have their necks cut, because they aren't fighting for their rights anymore, but just giving a bad name to the United States and to the whole World. Why have law if there isn't any respect for it?"

"I listened to the conference on television. Was very interested. I am enclosing clippings from a Phoenix paper. These are my sentiments exactly. I wrote almost this same thing to the Union last week. But have been out of town and do not know if they printed my article. But this clipping says what everyone I know thinks and I know a lot of people "We the People" are fed up with a lot of stuff so I'm glad to a chance to sound off."

"I enjoyed and was stimulated by your program on the racial problems of San Diego. This joint effort by the three television stations displayed the type of cooperation which is needed, in this community, to bring the problems that exist in San Diego to the public's attention. I do hope that this program was not a one-shot effort but the beginning of a superior type of community dialogue.

A dialogue, as the panel defined it, would be more profitable than the short statements of particular point of view. It would seem better to have a panel of three or four individuals rather than a larger group. For example, the Mayor, Mr. Harold Brown, a member of Catholics for Racial Equality, and a businessman could make up one group. The conclusions that they come to it any, could be summarized by the moderator at the opening of the next discussion. The second panel might include Mr. Fletcher,

Mr. Riveria, the Episcopal priest, and another Negro. If this program continues, the use of small groups would enable all points to be heard and a number of solutions, to the racial problems, proposed. My thanks and congratulations go to all the people involved in this very necessary program."

"The Racial Issue show was as useless as trying to influence a Negro to vote for Gov. Wallace for President of the U. S. To me it served no purpose at all, in my opinion it was just a plain open argument between Whites and Negroes. Mr. Harold Keen showed his feeling more clearly than anyone in my judgment. As I've stated it was to me a televised argument between a mere Educated Citizens of San Diego. I certainly believe everyone on the show got very angry and more possible will domore harm than good. The Whites would make a statement, Negroes would disagree; Whites would in return disagree with the Negroes, that's just what it added up to. What did the show accomplish?"

"I think your program on the racial issue last night was a waste of time, I don't think you accomplished or solved anything.

It was clear to see that the White men on the program, even commentator Harold Keen, weren't even interested in what the Negroes had to say, they didn't believe any of their statements. The Whites do not understand the Negro problem, in fact they don't think there is a problem, as long as there is so wide a berth between the two races, lack of understanding and the thought that Negroes do not want to better themselves, or that they should be happy working in fields, transported like common slaves, then there will be riots, whether the Mayor thinks so or not.

Sure you say the Negroes are impatient, will it's time to be impatient, we have waited long enough to claim the rights that are rightfully ours.

Then the Whites wonder, what is happening to the World today.

Last night, I was very dissappointed in the program, I was ready to listen to these leaders iron out some of this country's problems, all I heard was a televised argument and different opinions.

As long as white people think that all Negroes are potential criminals at heart and are not interested in bettering himself, as long as the White people have so low an opinion of the Negro race, there are going to be high feelings and maybe more riots.

The racial problem is a big one, one that all U. S. citizens should think about.

As I said before your program didn't solve anything, it did more harm than good."

* * *

"Who is Hal Brown to decide which Law is morally wrong and defy it? What if I thought it morally right to burn his house down to the ground? As a student who is part of a minority group I feel that the blame rests on the wrong group, if the Jews, Irish and the Chinese can better themselves, why can't the Negro with all his NAACP, Urban League, etc. The other minority groups never had groups to uphold their rights. Self-pity doesn't work too well."

* * *

"Let me commend Mayor Curran, Manager Tom Fletcher, Father Watts, Mr. Filius and Mr. Harold Keen for their courageous stand on the about issue. They presented their ideas very well indeed and made a very favorable impression on me.

I am sure if time allowed they would have brought forth other pertinent facts."

* * *

"My wife and I watched the T.V. discussion with a great deal of interest. While it resolved no problems, it was very informative and some very good points were made.

With the heads of C.O.R.E. and N.A.A.C.P. on the panel the entire program was doomed to failure from the start as far as resolving any differences was concerned. It was very evident from the start that they did not want to solve any problems, but only wanted to create more by senseless argument. Any man who advocates and violation of any law of which he does not approve simply reveals the fact that he should not even have citizenship, much less lead a militant group like C.O.R.E., and is not qualified to sit on such a panel. Surely there are fair minded colored people in the community who would approach the problem with open minds who could have replaced those two, for instance, Reverend Smith who serves on the school board.

As for this so-called Police brutality, what is an officer expected to do, stand in the street and be shot or beaten up? If I resisted arrest I would expect to get roughed up, or if I were caught looting and burning I would expect to be shot, so why shouldn't a colored man receive the same treatment?

I think the rest of the panel, both Black and White, were trying to come up with something constructive but nothing could be done when two members of the panel were deliberately trying to wreck the entire meeting."

"In my opinion, I do not feel that any one minority group warrants the special attention which is being given the Negroes. Other minority groups have problems but they appear to be willing and capable of solving them without blaming everyone else.

The very fact that those Negro gentlemen were on that panel is self evident proof that it can be done, regardless of color or of social or economic conditions. Individuals of other races and groups suffer frustrations, hopelessness, etc. Each and all has to overcome handicaps. If a person does not, it is because he lacks the mentality or other characteristics, such as ambition, determination, personality, etc.

There was absolutely no logic to some one's argument that those who were transported to the ranch, had a grievance, and were justified in not staying on the job, because it was out of the city. There are people from San Diego commuting to Los Angeles or other towns in Southern California in order to work.

As to a person turning down a job because they consider it menial, I would like to cite an instance of a man who was vice-president of a bank which closed during the depression of the thirties. This man came from a line which had been bankers for 75 years. He had sat behind a desk all his life. But after losing all he had, when circumstances brought him to San Diego, he took what he could get, namely, cleaning in one of the big plants of the city, working at night.

Mr. Brown advocated the idea that an individual had a moral right to disobey a law that he did not approve of, or agree with. He overlooks the fact that laws are made for the greatest good of the greatest number, that there will always be some one who believes the law hurts HIM but in school, church, club, neighborhood, office, we have to go along and OBEY.

Why in discussing so-called police brutality was the word force never used? There is a difference between force and brutality and it is reasonable to expect that in making an arrest, force would often have to be used."

* * *

"I was very much impressed with the television racial discussion Friday evening. I was sorry time cut it off and urge that another such program be arranged to continue this important debate."

* * *

"We enjoyed your program very much and agree completely with Reverend Robert Watts.

We were very proud of Mayor Curran when he said he would uphold law and order in reply to Mr. Brown's statement that there would be riots here.

We believe there could be more understanding of the Negro problems if they would stress obeying the laws (as the rest of us are required to do), rather than threatening to break down law and order, which will result in nothing but catastrophe for all of us.

We are very proud of our police department and think all of us should commend them."

57.

* * *

"Just heard the one hour program on T.V. Friday night, regarding racial issue.

My observation is the program was entirely too short. This type of program requires at least two or three hours.

Let's have more of them."

58.

* * *

"With great interest I have been listening to your tonight's discussion on T.V. concerning racial issues.

It would be wise to inform your Negro citizens that employment is far from being a racial issue here in San Diego. The writer has been living here for four years. Until recently she went each month to the Employment Office established by the State of California, and only once in all that time had she been sent to an employer, but without success. In other words, there were no job openings. The writer had a good education, knowledge of shorthand, typing, and various languages, but could not find a job here and left San Diego in desperation to try elsewhere to establish themselves. The White color of our skin did not make any difference.

The writer has now dedicated herself to Church work and lives with a minimum living standard.

The Negroes should be informed about job situations here in San Diego so that they do not feel that it is because of their color that they do not find a job, but that the job possibilities here are more than limited."

59.

* * *

"To me it appeared as though the Minister was trying to say that the ignorant Negro and the militant Negro is being led by educated persons who, if not Communists, are taking orders from such.

I got the impression that the Negro Minister did not dare say all he could, for fear of consequences. No doubt if he could be assured, that

what he knew were told to the right persons, and what he told, held secret I think he would enlighten anyone listening to his story.

As for the Negro who said, "the Negroes didn't want to leave their local for work in the fields," it is exactly opposite from what they advocate where their children and concerned. I refer to bussing them across a city, to other schools when they have schools in their local. Also any person who says laws can and should be broken, if they do not fit in with plans of the group to which he belongs, are working along Communists lives. To me it looked as if those, except the Negro Minister, have been brain washed and therefore are not open to reasonable discussion. It appeared to me as though one in particular tried not to listen to what was being said, for fear he just might let a glimmer of truth shine through the dark shadows of brain washing policies he had absorbed.

Something else which looks as though the person who said, it is not on the side of law and peace, is the statement that "the police should have waited and the situation would have resolved without any rioting" then in a few minutes later, the same person said, "there are going to be more riots" etc. yet he doesn't want the police to try to prevent it, by being there before it happens. Looks like he prefers violence to peace.

These are my personal reaction to the debate last night on Racial Issues."

60.

* * *

"Having listened with close attention to your discussions of Racial Issues on the T.V. last night we respectfully offer our opinions concerning the matter in question. Any person who ever had the opportunity to debate an issue could readily find the flaws, tongue-in-cheek, and doctored statements presented by the C.O.R.E., N.A.A.C.P. and C.I.C. representatives. Our answer to those gentlemen is as follows:

First, the key to liberty-economic, social and political is not to be found in insinuations of Police Brutality, in carefully worded Communistic doctrines such as Immoral Laws, or threats of more violence. The first, and only place, to find liberty is in the three R's--and I do not mean RIOT, ROBBERY OR RAPE. I could well add another R which could help considerably and that is Religion.

Second, you do not gain an education by burning books, trying to complicate school programs by insisting that children be transported across cities to attend the school in order to advance integration. You do not gain employment by burning down places of industry or clothe yourselves by destroying the very stores that supply you and, at the same time, offer employment. The same holds true of food.

Third, as for Police Brutality that is an old cry of the Communist so that he can readily move in and take over. Eternal vigilance is the price of liberty and common sense would dictate that the forces of law and order should move in to PREVENT any possible disturbance rather than WAIT until it gets out of hand. Only the criminal element fears the law, the law abiding

man, White or Black has nothing to fear. From what has taken place in Watts and other places it is quite evident that some Communist elements are the guiding factors.

Fourth, we have many people in the minority groups who have been, and still are fine examples of good behavior, citizenship and much success. They have accepted the responsibilities required of them and have proven that success can be attained socially, economically and politically. They have taken advantage of the many opportunities afforded them and have met with success. They did not cry, threaten, insinuate or riot to attain their ends but by education and continued exertion, on their part, succeeded.

Fifth, False leaders who pretend to have the welfare of minority groups at heart fatten their purses at the expense of the exploited. The love to be in the lime-light and go to extreme lengths to do so. ~~in our~~ in our sincere opinion, is one of the many who are so engaged.

Sixth, every man has the right to equal justice under the law BUT he first must prove himself worthy of that right. Wanting to work in a bank, or any other place that requires ability, can only be obtained by first fitting oneself for such positions. Merely wanting to work there does not put a man there be he White, Brown, Red or any other color.

Seventh, the law of the land is supreme and anyone who dares to put himself or herself about the law must suffer the consequences. Threats, violence, of any kind whatsoever, must be certainly a poor way to gain an end.

Eighth, we are well aware that many of the Negroes are law-abiding and respectable people and it is to them we should turn in order to educate the lawless and illiterate groups within their ranks. They could be instrumental in inducing the others to seek the proper paths and show them just what can be gained by law and order and honest labor. They, the better class of Negroes, are certainly hurt by the actions of the lawless and should impress this on the others.

Ninth, Negroes in the ministry could do much to correct these things and those like ~~who~~ who have invited the Negroes to break laws that, to them, are immoral as they say, are leading them down to the paths of suffering and delusion. He should have been leading his flocks to the school-house instead of the State House for where there is Light there is Truth, and where there is Truth and law is written--in their hearts. No man be he minister of the gospel or layman carries a dove in one hand and a torch (Molotov cock-tail) in the other.

In closing may I repeat the words of our dear Mr. Lincoln and to which our household firmly ascribes.

"With firmness in the right, as God gives us to see the Light, let us go forward and finish this work." May a just God give us the wisdom and the understanding to settle these issues with dignity, love and understanding."

"I listened to the T.V. program last night and the way I see it, the majority of the Negro people in Logan Heights District don't believe in law and order, for they wouldn't hate the Police Force like they do, if they did. We have White people in San Diego with a low education, and they are just as bad off financially, but they don't get out on the street and demonstrate. So why should the Negroes be allowed to do so? If the people of San Diego would stop to realize what risk and danger our Police Force goes through to protect the citizens, the least we can do is have respect for them. If we are good American citizens and abide by the law we certainly won't have any trouble with our fine Police Force."

"After hearing all the discussions by your most learned men of the world, it is my opinion that it would be better if each State would set aside half of each state or a third or whatever is necessary, for the Negroes and let them build their own cities, schools, churches, stores, etc., starting from the primitive stage like the White man did, instead of letting them move into all the things that the White man worked so hard to get for generations and generations.

Why not let them start from the ground up and work for what they get. Why give them everything that the White people worked so hard to get.

Why not let them work in the fields, on the farms, and suggest they save their money like the White man did, so he could buy a modest home, then sell it at a small profit, and take it from there. I say they have as much right to live and progress as well as the White man, so they should be allowed to have jobs that suit their capabilities, but they really should build their own apartment buildings and live in them, instead of moving in the White man's buildings that he built for his own kind.

I definitely believe in equality, but I see no need for Black and White to mix like that. I want them to have everything the White man has, if they are willing to work for it--but they seem to be an awfully lazy race, and want everything in this world for nothing. I don't think the United States has treated the Negro badly, and many of them have gotten ahead with hard work, and we have many examples of this type of Negro--but I still think they should live in their own constructed communities.

You will have to admit the Negro and the White person is definitely different in many ways, and I do not believe they should be thrown together in such close contact. I believe that they should be kept apart--as I do not believe it is necessary for Whites and Negroes to socialize and live together in order for the Negro to get what he wants out of this life--necessities and luxuries. I think they can get this if they are willing to work for it, and can be just as happy in their own communities, apart from the Whites.

It seems the Negroes want to be constant fighters--as is proven in

their own dark continent and everybody knows what that is. They've been fighting for 10 centuries, and will always keep on fighting. Fighting is in their blood, and it seems that's all they want to do no matter how well they are trusted. And it is plain to see that they will bring destruction to the United States if we give them so many rights and privileges. They are bent on getting the upper hand in everything, and if they do, this will be another wild Africa with no order, just chaos.

I do not believe in giving these people an upper hand in anything. They will bring nothing but chaos to this country. They will strive to utilize their grudges of 19 centuries for the next 19 centuries. There will never be any peace under the Negro. You can see now that they even believe in breaking any law that they seem fit. They are a lawless people, as you will soon find out. This isn't even the beginning. The more you give them, the more they will take advantage of you. You better plan on keeping them under strict surveillance and a strict police force. Things can get much worse. All these things that are happening now, I predicted a long time ago, because I know the nature of the Negro. They cannot be trusted--yet. We must keep the upper hand, because we are a law-abiding citizen. Even the Negroes who are educated have this wild streak in the, and cannot seem to be tamed--like a tiger or a leopard. It seems to be you could realize by this time--there was some reason for the Lord separating the Negro from the White man, and I still do not believe that He wants us to be in such close contact to him as to inter-marry and socialize with them in any way. They are different in many ways, as you will soon find out, and you cannot change them.

They are the way the Lord made them and you cannot change them. Let them work, and live, and socialize in their own communities, and everything will be peaceful again--or else this country is doomed.

P.S. Their aim is to get over and above the White man, and then treat him like dirt. Is this what you want to have happen? It certainly looks that way. You will be sorry you were so nice, but they will never be nice to you after they get everything they want. They will torture the White man until the day he dies. They will never treat us as nice and considerate and dignified as we treated them. Their grudges are deep, and their hatreds deeper. And the more we give them, the worse they are going to get. They have such deep hatreds they will never get enough (good things). They will hate until the end of the world. There is absolutely no future for us if we give them more and more privileges. CAN'T YOU SEE THAT? I HAVE LIVED A HALF A CENTURY, AND I HAVE YET TO SEE ANY NEGRO PUT OUR 8 HOURS OF WORK IN A 24 HOUR DAY. THEY ARE A LAZY CLASS OF PEOPLE, AND WILL ALWAYS BE THAT WAY--AND IT IS LAZINESS THAT PUTS RUINATION IN ANY CLASS OR ANY FAMILY."

"Thank you for a most informative program. I have 100% more respect for our Mayor and the others that had the courage to speak our and tell the lawless element that they cannot obey just the laws that they choose.

I was encouraged by the statements of Justice Whitter "we must evaluate these uprisings for what they are, insurrections." Thank God there is a ray of hope for this Republic dawning."

"I thought that debate was terrific, and I do think that that if anything is solveable that is the way to do it.

I think that more of them would make it clearer to more people. I learned must last evening, as did my family.

I do think Mayor Curran was wrong, when he said so strongly that we would not have riots. In my opinion that is just when we will.

Do have more debates, I think they are good for all concerned."

"Last night I watched your special program concerning the racial issue in San Diego and while I do not believe any problems were solved on the air, I do feel that several problems, and various points of view concerning those problems, were brought to the attention of a large portion of the local community.

However Mr. Brown, from C.O.R.E., made several statements which, coming from the same person, tend to confuse me. I am almost positive that these self-contradicting statements may have confused others, also.

In particular, Mr. Brown made the statement that an all White police force in the Logan Heights area would lead to trouble. He then said that to put Negro officers in this area would constitute seggregation, and lead to trouble. The only way thru the horns of this dilemma, it seems to me, would be to have no police force whatsoever. Is this what Mr. Brown wishes?

Again, one of the greatest complaints we hear from the Negro community is de facto seggregation. That is, that all members of the Negro race are forced to live in the same area, and if they do get a job, they must be willing to work in that same area. Then, when the question of out of town jobs was raised, Mr. Brown was the first to cry out in mortal anguish that people were trying to force Negroes to leave their neighborhoods. I see no solution to this problem. Perhaps Mr. Brown has some suggestions. I would be most willing to hear them as long as they are not more self-contradictions."

You asked for opinions on your program which was viewed last evening, I found it interesting but did not do anything to settle the problem. It also showed the type of rabble rowers that has infested the Negro community such as the C.O.R.E. and N.A.A.C.P. members.

Since the threat of rioting was made, I would like to see the San Diego police equipped with machine guns and have strict law and order enforced even to the extent of mowing down the rioters.

I would also like to see relief checks curtailed as long as there are farm jobs that are not filled. As a taxpayer, I am getting tired of supporting lazy men and women who sponge off society and whose only goal in life is to have illegitimate children.

The basic problem stems from a federal and state government that is composed mainly of politicians who are so low that they would do anything for the votes they will receive. Until we get men in office who will abide by our Constitution, and have the good of our country at heart, the Negro problem will get worse.

This is my opinion and it is shared by a great many people who I have talked to in recent months."

67.

"As the wife of a San Diego Police officer, I was very interested in the panel discussion of the racial issue broadcasted Friday evening. Though of course no concrete discussions could be made in so few moments, it is in my opinion, profitable and enlightening simply to have the problem discussed and the views aired. I believe that T.V., as a powerful media of communication, should be used more often to reach the community. I strongly urge you to consider more similar programs in the hope of creating interest and understanding in otherwise unreached people."

68.

"I have just listened to your T.V. program. It served to indicate how far apart the groups are and how necessary more such discussions are. Certainly more of the community must be involved in facing this problem and such programs as this tonight may be a beginning. Thank you for presenting it."

"Viewing the program of Racial Issues in San Diego, it was felt that Harold Brown as representative of C.O.R.E. did his race a disservice by his highly emotional threatening statements and should be replaced.

Human Relations workshops are needed for leaders of both sides to recognize their bigotry and hatred before they assume leadership of a group.

San Diego Police need moral support."

70.

"Thank you for a fascinating program, please give us more like it.

On the whole, I thought the Negro speakers made more telling points than the White. Is there anything that an "average" White housewife can do to help improve racial understanding in San Diego?"

71.

Note article 71 A4 of San Diego Union, Friday, August 20, 1965.

Publication of the sermon delivered Sunday by the Reverend Dr. Robert B. Watts at St. James by-the-Sea Episcopal Church in La Jolla.

72.

"I would like to express my very honest opinion; I think law enforcement is the best thing that ever happened. Maybe 50% of this country would agree with me whole heartedly.

People are basically the same regardless of race or creed. Lack of understanding can and has caused many heartaches.

I think the school system has more to do with the racial issue than anyone else. Our children should be taught about law enforcement, and should have guidance toward getting along with others. These should be the prime subjects in school. Parents are not always gifted with the art of teaching their children what's right and wrong.

So if a child is taught from first grade on up, how to understand others and what life really is I believe we will have harmony.

As for the racial issue as is today, it's impossible to have peace, for too many have been brought up too wrong. People need education worse than anything, but not only in Arithmetic and English. And as many foreigners as we have in this country, the greater need, and must for the proper education. I hope I do not sound like I'm blaming the school system for all that's happening, I just mean and believe that lack of the proper education is the main cause for all our racial problems."

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"I am writing you, because we always listen to the KOGO News, and feel I know you better, besides which I like you better. Also, I didn't get the box number the gentleman said to write to.

As you may have surmised, this is concerning the program put on last evening by all three stations, concerning the race problem; and anyone who doesn't believe it is a problem had better reconsider. I am not a Negro, and was never iether pro not anti-Negro, until the last few years. But the more I see of the stupidity of my race, the more I sympathize with the Negro. Let me make one point. One of the White panelists mentioned that other ethnic groups had been able to over come prejudice and pull themselves up by their boot straps, so why couldn't the Negro? Let me give just one good reason. An Irishman, Pole or even Mexican could always buy a home where-ever he chose, if he had the money. Can a Negro? And while these people, especially the Mexicans have suffered discrimination, they have been considered members of the human race, whereas the Negro, as Mr. Brown so aptly pointed out last evening has been treated, and is to some degree still being treated as an animal. The other races never suffered the indignity of being called Boy, or Liza all his life for generations instead of having a surname as the rest of us have. I read recently where one Negro woman named her dog Mister Brown, so they would have to call him Mister. So you can see we haven't progressed very far, have we?

Mr. Higgins, I consider that discussion a fiasco. Mr. Curran and Mr. Fletcher, made no effort to reach any understanding with the Negro race, or to do much to right the wrongs done them, but made it very plain that they felt as Chief Parker, "We are on the top and they are on the bottom, and that is where we intend to keep them."

As Thomas Wicker said, we have a nation within a nation. The Negro has never been accepted, allowed to live anywhere but in a Negro community, and as for jobs, even the educated Negro is the last to be hired, and the first to be fired.

I wrote a letter to the editor of the Daily Enterprise (Riverside) in defense of the Negro, and recieved a very ugly poison pen letter from an individual, who sent me a card entitling me to become a member of the N.A.A.C.P., with the title of "Honorary Nigger," which gives me the right to lie, cheat, steal etc. With such stupidity on the part of so many of our race, what can we hope for? As I see it, unless we are willing very quickly to act as well as talk like Christians, and accept every human being as an individual, and appraise him on his own merits, we are going to have very serious trouble, I am afraid.

Thank you and your colleagues for your very fine presentaiion of the news, and this letter is in no way a reflection on your part in the program. Actually, you had very little chance to get a word in edgewise, it seemed to me.

P.S. I just heard on the 6:00 o'clock news what a wonderful response you had received by telephone, and how overwhelmingly favorable it was,

and I just about decided not to send this, as it is not overwhelmingly favorable. Then I decided I had not as much right, but as much responsibility to express my views as did anyone else. And I still think there was too much stress placed on enforcing the law (which any responsible citizen believes anyway), and not near enough emphasis on the causes of the uprisings, and what can be done about them.

I don't know whether or not you carry Ralph McGill's column in your San Diego papers, but just in case you don't, I am enclosing his column from the Daily Enterprise. He says much better than I could, the things I feel, in his first paragraph. And even Barry Goldwater, whom so many of us thought to be so anti-Negro seems to have a better understanding of the problem than the officials of San Diego.

Please forgive me for taking up so much of your time, but I felt I had to get these things off my chest."

74. ***

"This is a short note to give my impression of your broadcast and a few extra comments.

I think most of the White people and Negroes of the panel were there to help the elimination of the trouble causing roots and disagreements. I felt there was a real try for the White and Negro to meet on a common ground, for the White to forget their considered superiority, not talking down to the Negro race. That is, except two people. I don't know the White person's name because my television needs a new picture tube, and it would not bring in the name plates, except the other person I felt was wrong, the C.O.R.E. member.

Let's mention the White member first, who seemed to throw his weight around to prove the superiority of the White race. He is rather chubby, has dark hair and wears dark rimmed glasses. I believe he is a reporter. He seemed to take the whole business as a mighty big joke. Also, his remarks about finding very few colored people who could fill bank jobs rarked as a very poor parable, or example of trying to find the colored people jobs refused to them.

In the first place, the colored race has not had the advantages given to them the White people has taken for granted these many, many years. For the one hundred years since the Civil war I think they have done remarkably well. But how can they be expected to know as much as the White race when they have been held back by prejudice and bigotry, especially in the smaller towns. What they want is the opportunity to go anywhere where they feel they are qualified along side the White person who is doing the same thing. They want to be accepted on equal grounds with the White person. If two men, one White and the other Negro go into a bank and take tests for the position they want the one who is best qualified for the job to be given the position regardless of the color of his skin. And believe me, there are hundreds of Negroes who could fill the position if given the chance to learn how; or in larger cities there are already those who can fill the position.

These people are human beings with the same brains, heart, blood, tissue, etc. as any other race. They have delinquents, scientists, criminals, hoodlums, doctors, lawyers, dentists, artists, writers, and any other race. What is different? Their hair? Their skin? How in the devil can the differences change their personality to make them not equal to the White race. It can't because they are equal!

You get a group of White people together and three-fourths of them do not know must Negroes live in beautiful-to-good homes, know how to dress tastefully, talk in good English, live the good life, and are doctors, dentists, lawyers, writers, etc. They see the Negro race as depicted in old movies or of the Civil war period.

WHEN ARE PEOPLE GOING TO STOP LOOKING DOWN THEIR NOSES AT OTHER RACES?
WHAT MAKES THE WHITE RACE SO SUPERIOR?

I didn't like the C.O.R.E. member. He wants to break laws, and acquire racial understanding through force, and threatened it. Lawlessness in any form is not the answer to anything. Killing, rape, murder, arson, etc. is still wrong in the eyes of God and Man and is not a key to open any door no matter how right it is. But so is bigotry and prejudice. Moses, of Biblical fame was married to an Ethiopian. His sister Marian was angry and God plagued her with Leprosy.

As for police brutality I can say this; wherever White people congregate, and this does not exclude the police force, there are several who are prejudice, making the danger of this ruling the man's tactics.

And I will add this; take a group of prejudiced colored people, add hate and or other resentments, and trouble is brewing because many hoodlums are taking advantage of this racial business to raise hell, stirring up this hell enough to draw in other people who should have more sense. And many of these instigators are Communists to cause trouble so America can be discredited in the eyes of the world, and many are hate-filled Negroes who want to eliminate the White race.

A long time ago I told my daughter this racial business was going to happen unless the Negro race is accepted on the same equal plane as the White race, and at last it has happened. I will say this was all a premonition (don't laugh) and I will add, it takes no premonition to say it is not finished by a long shot, in Los Angeles, San Diego or anywhere else unless the Negroes have equality--their right.

As for the Klu-Klux-Klan, they might as well give up. They can not fight decency and right, nor the will of God."

75.

"I learned a great deal by this discussion. I learned that everyone present knew exactly what the problem is by the way the issue was avoided.

Mayor Curran said words to the effect that conditions exist for this type of disturbance in many if not all major cities in this country.

The issue then is, why was the disturbance caused, and not, what caused the disturbance. I suggest the disturbance was caused by, a minority inside the minority, directed by the Communist conspiracy, to rebuild the slowly disappearing barriers between the races.

If harmony is allowed to develop between the races the Communist conspiracy will have lost the last chance to cause Civil disorder on a extensive enough scale to permit their agents, already in position, to take over this country."

76.

The program jointly conducted by the three T.V. stations accomplished a few things; it at least gave the public some information and allowed them to see the type of people most expressive in their ideas. The main things I saw was: (a) the friction between the races, (b) the side tracking of the reasons for the disturbance in Southeast San Diego, the criminal element involved and the lack of responsibility of the colored people.

Too much time was spent on Police brutality when this subject is not the issue. All through history, it has been necessary to be rough with most criminals as they use roughness in their work. It was good to hear the City Manager and the Mayor in their protection of the rights of all of us. I liked the Episcopal Rector.

It is my feeling that Dr. Generalis could have directed the program much more effectively by limiting speakers and insisting on hearing from more of the panel. The subject could have been followed more closely.

Really I was pleased with some of the program but quite disappointed in the evident feeling of ill will between races. I believe a public discussion such as this one could have been of much greater constructive worth. Possibly it would be a good idea to have a follow up with better preparation."

77.

"We listened to the Interracial Forum last night and found it most interesting. I believe fully in equal rights for all. I think that's one of the problems the colored race have as they say for 300 years of not having equal rights and their forefathers being slaves, they have a severe inferior complex. They have learned over the years (since the birth of our country) that we must have laws and they must be obeyed. They have been dominated by the White people and uneducated for so long. Therefore have not learned the responsibility required for having equal rights and that the laws must and have to be obeyed.

They must be taught that having equal rights is a big responsibility and honor. That it is not a privilege. They must prove to the Nation that they are capable of having equal rights. By obeying the laws and taking advantage of all the education opportunities that are offered to everyone.

Last night one of their people seemed to infer, at least that was my impression, that they expect more than equal rights. And seemed to resent anyone of their race who is successful or trying to prove himself equal.

That I can't understand also that they are above working in the fields or orchards, which is the wrong attitude.

I grew up during the depression. While going to high school, during the summer months, my brothers and I worked in a fish cannery, also picked berries, fruit etc. This summer our niece worked in the apple fields to help with her college expenses (her father a commander in the U.S. Navy). Her sister, to help with her college expenses and earn money to go to Germany (she's a language major) sold papers on the college campus. Our daughter worked at any number of odd jobs to help with her college expenses. All these examples and others must help prove to the minority races that our children aren't all handed everything on a silver platter. They have to work for what they want. That to me is the American way and the way it must and should be. They all have to earn the right to be citizens of this great and wonderful country."

79.

"All your Friday show on racial tensions here lacked was Boris Karloff to complete the panel. The no-holds-barred session took a turn that should make Dracula apply for a job at the Ballet. The bitterness of the Negroes on the program, and the open threats of rebellion against the law voiced by the C.O.R.E. representative, surely must have dramatized to the onlookers the extent of the problem we face in the present environment. I think it is a good thing that audiences could not switch knobs to escape it.

It did strike me that attacks on "police brutality" made up most of the session and while most enlightening as to the attitude of the Negro community, kept the somewhat large panel from getting to more substantial comments. No one even mentioned the various Civil Rights acts so recently passed. The Negroes just seemed to want to employ the time to express their resentment and voice their threats, in itself a service I suppose, to those who do not fully realize how deep seated this cancer is getting. I was struck too by the fact that no one pointed out that with all the suppression of the Negro and the prejudice against him etc., no mention was made of the extraordinary existence of the very program on which they all appeared.

It would be my suggestion that recognizing the necessity of a somewhat unwieldy panel for public relations reasons, some effort, if this is to be repeated, should be made to outline specific areas of discussion prior to the program and to set time on these in an effort to guide these people into more constructive and less hateful discussion.

I'm enclosing two editorials I wrote on the subject. Please pardon the types in them. Congratulations on your enterprise and sincerity."

"Congratulations on a great T.V. first for San Diego. In making this effort you have demonstrated that television can be a positive force in the community. In this and other recent forum type presentations you have accepted the responsibility for informing the public and deserve highest praise for the caliber of people and the manner in which it was handled.

The wide gap between the races was dramatized in the opinions expressed by their representatives in this forum. It is quite clear that there must be continuing dialogue between them and some area of mutual understanding found.

I should also like to thank all those who participated for their courage and insight. On men like these depends the survival of our democracy."

81.

"I just finished watching your special telecast on the Negro situation in San Diego. May I commend you for bringing this program to the people of this city.

I learned several things tonight, one, that police brutality is in reality police harassment; two, that if a Negro considers a law immoral, that person has a right to break that law. These things I do not agree with.

I feel that some of the questions asked by the news commentators were evaded, or lost in a jumble of words. I believe the moderator should have seen there were direct answers to direct questions.

A special vote of thanks to Mayor Curran for his pledge to uphold the law, and to the police force that enforces the law."

82.

"From my life's experience, from childhood to the present, I am amazed that anyone who is intelligent, regardless of color would talk about "feelings" as a guide as to the observance to law and order.

Without going back to childhood too deeply, I would say, I am the son of a physician and surgeon who sacrificed his life to his profession and my mother was left a widow with two boys; my brother age 8 and myself age 6. For two years before he died, he was away from home in an endeavor to regain his health at Phoenix and practiced briefly at Kernville, California, in 1904. One of my keep sakes is his professional card of the last date.

Mother, after a few years took her two sons to Montana to live on a Government homestead and when I became of high school age, we moved to the county seat, Lewistown, Montana, for it had the only such school in a county almost as large as that of San Bernardino. Hi Dillin attended that school when he was a high school junior and I was a high school senior. It

was a great high school, and the principal was a graduate of Brown University and we took New York Regents examinations which the principal had sent from New York, for he was a native of Dunkirk, New York.

Both of us served our country in World War I (brother and myself).

To skip some years, after an oil boom blew up in Montana, we came to Los Angeles in a Moded-T in 1922. After several weeks we found employment. On savings we put aside in Los Angeles, we went to Imperial Valley in 1926 and purchased the Holtville Tribune. Our newspaper history in Imperial Valley is recorded in the Imperial Valley Farmer, the Morning Post (daily) and we were principals in the merger of what is now the Post-Press.

The Imperial Valley of those days had all colors and all lived together in good will. When my wife and I set up housekeeping in Holtville in 1927, we lived in a clapboard house, opposite a Japanese family. At that time Hindus wore their trubans and gathered in the City Park to talk their native dialects and politics. We had a Chinese grocer and a laundry. There were families of Mexican heritage and some Negro. The same was true of El Centro. We never had any kind of racial incident even though California then had the Alien Land Law. They talk about how weather. I would suggest that anyone who wants to know about this should have spent 12 summers, that I did, in the days before air conditioning.

I have seen Southern California grow down through the years but especially since World War II. This state has the best welfare, unemployment and disability laws. These plus climate attracts people from everyone of the 50 states. They come but not necessarily with a feeling of responsibility. The question is who is to blame? The question, I claim has nothing to do with the color of skin. It does have to do with individual responsibility more than community responsibility in today's world. We are at War. I know it. Our daughter is married to an Air Force pilot who trains other pilots. They get killed. I just listened to a phone call from her before I started to write. She told of a crash in which three training planes were involved. The result: two students lost their lives (college graduates, of course, out of AFROTC); one instructor with three small children at home. The daughter's husband pilot was on a cross-country flight, a necessity of the Air Force and usually a 48 hour matter. The plane they use is a T-38, jet and supersonic.

It seems to me this city with the headquarters of the 11th Naval District plus Camp Pendleton goes on with its business as usual both in Government and business, almost sublimely ignorant that we are at WAR. There are thousands of military connected families here, plus thousands more retired military personnel. I have spent more than 3 months at AF training base out of the last 16. When I see the boys from Miramar fly but especially when they miss a flat-top landing and sink into the position, my heart goes out to the family left behind.

Do these military families with their deep feelings over such great loss go out on the street to express it?

The gentlemen who said, "everyone has problems (despite color) told facts." But our troubles should not make us lawless and want to undermine

civilization. Men are dying to keep us a FREE NATION. Any colored person of any color should start to think instead of the drum-fire of nationwide wailing and marching. To do these acts in times like we have with WAR, is something I cannot accept. The so-called leaders of the Negro, nationwide, show complete disrespect for the brave men who fly the skies; go down in the deeps and slog their way in South Vietnam among people whose language and customs are alien to their own. They follow orders from the chain of command. Is simple law abidance at home then a burden? I THINK NOT.

P.S. During my life I have lived in all traditional areas of this wonderful country with templed hills and its fruitful plains. Wherever I have gone, even to New York City, I knew my problems were my own. I never owned a bicycle, nor roller skates and the first time we had running water was when I was in high school as a freshmen. From the time I lived on a Government homestead until I went to New York City was just 12 years and I worked at the Guaranty Trust Co. during the day and attended a specialized school at night, 1919-1920. I did manual work every summer after the eighth grade and my first two years in high school. I have had no bequest but the right and privileges of a free nation, and the protection of its laws. That should be legacy enough for anyone."

83.

* * *

"Your program on the racial issue in San Diego of last night was most revealing and enlightening.

Mayor Curran displayed childish temper. He has lost my vote. He showed clearly he does not have the capacity of understanding there are always two sides to an issue.

Mr. Brown on the other hand, displayed extreme tact, courtesy, and a complete understanding in human relations. What a revelation!"

84.

* * *

"I talked with your secretary a few minutes ago and she asked me to write you direct. May I ask you the following question in all sencerity? Will the time ever come when the Negro orphan child will be adopted into the Caucasaian homes and visa versa? It would seem the past ten to fifteen years has brought many children of most races into American homes, especially the childless home, and those children are accepted by society without second thought or reprecussions.

In my own experience I have seen only one white Caucasian young married couple adopt a Negro girl child. She was a real cutie, well dressed and well mannered. The parents were educated. What a chance they are giving that child and themselves.

It would seem this might be a strong factor in ending hates, prejudices, fears and suffering eventually bring an end to "Ghetto" exististence.

I have always lived by the standard that any and all persons should be judged by WHAT THEY ARE and not by WHO THEY ARE."

85.

* * *

"I have just finished listening to your evening panel on the racial problem. My first reaction was noticing a bustling attitude on the part of the Negro participants. It is interesting to note that 82% of the persons arrested in the recent riot had been arrested for similar actions at other times. One question puzzles me, why do Negroes aspire to banking and other financial positions when they must admit they do not have the training for such skilled jobs. A very small percentage of white people get such jobs. I have noted (I've been here 4 years) that most stores do not have Negro clerks (Dime Stores excepted). The same is true in most cities I've visited. Why is this true? For instance, would the shoe stores agree to hire one Negro clerk and try him out for a period of a few months? Could they find one who is capable and willing to do such work? I ride the busses a lot, and I've noted that when Negroes board the bus they invariably take an unoccupied seat rather than sit down beside another Negro. I realize this is getting us nowhere--but you asked for comments."

86.

* * *

"I want to thank the three San Diego television stations for the public service they rendered in the program on Race last night, and the Union-Tribune for the fair and factual report of the program in the paper this morning. The discussion served a purpose and there are some things we can learn from it, I believe.

POLICE RELATIONS

1. We have been thrown off the track by the word "brutality." It does seem that respectable citizens, as well as lawless elements, in the community have been "harrassed" in the past and that, while there has been some improvement in the matter, there is room for more improvement.
2. Would it be possible to appoint a Police Advisory Board to function in Southern San Diego where most of the problems seem to exist? (I do not suggest a Police Review Board, which I believe would serve chiefly to harden antagonisms and weaken the protective arm of law enforcement.) Mr. Rivera is an example of the kind of fair-minded persons we would need on such a board. I would suggest one Mexican-American, one of Oriental extraction, two Negroes, two representatives of the Police Department (one Negro and one white, if possible), and one other person to represent the community of San Diego as a whole.
3. The functions of the Board would be two-fold:
 - a. To serve as a Grievance Committee to which citizens would (not just could) bring their stories of injustice, real or imagined, and know they would get a sympathetic hearing.
 - b. With a knowledge of concrete instances, to evolve a policy designed

to improve the effectiveness of law enforcement in the area through an increased spirit of mutual respect.

1. There was no conclusive answer to the question about the use of Negro police officers in the area. This is important and should be explored further. (wherever they are used, what is the proportion of Negro police officers on our force?)

2. Somehow the Negro community as a whole must be helped to understand that the Law is their friend and their protection, not their enemy. The English discovered long ago that Law is the only real safeguard against tyranny--tyranny of Dictators or of mobs, and that is our most vital colonial legacy from the British. The Revolution was fought because men in America believed George III was violating English Law--and even William Pitt declared that the colonists were fighting the cause of Englishmen.

NEXT TIME

1. The panel this time suffered from the fact that it was essentially a "white collar" panel, and the major problems lie at the blue shirt level. Both should have been represented. Also, except for Mr. Fillius there was little attempt to reconcile differing points of view. In my judgment, only two advocates were effective--because they were "reasonable" and tried to recognize the needs of the community as a whole. But there was undoubtedly value in the few facts and more feelings that were aired. Both are real.

2. The newsmen, treating the Negroes on the Panel as "Meet the Press" treats its most distinguished subjects, managed to put them on the defensive, so that some good questions still have no clear answer.

a. How can Negroes be helped to a sense of personal responsibility for their own achievement and advancement?

b. Assuming that we shall be successful in creating an economy here where enough jobs will be available, how can Negroes be helped to qualify for some of these jobs?

c. Does the Citizens' Interracial Committee have the confidence of the minority citizens of the community? If not, how can it be made effective?

d. Who are the leaders of the Negro community? Negroes must help Negroes as Irish have helped Irish and Jews have helped Jews on the way up.

3. A similar program is worth another try--this time directed to specifics of education, better housing opportunities, improved economic opportunities, improved inter-racial understanding.

I would suggest that Mayor Curran and Mr. Fillius be asked to serve again, Mr. H o m e as elected representative of the southeast district, one Mexican-American, at least one White Labor leader and one Negro worker--employed or unemployed, Mr. Robinson of the FEPC, either George Scott or J. Johnson^{to} speak of the problem of education, and a White or Negro minister recommended by the Council of Churches, since the preponderance of churchmen in the area are Protestants.

Perhaps a tape-recorded discussion without limitations of time would allow a freer exchange of ideas. This could be edited with the approval

of the participants, and might prove constructive. Otherwise, the Moderator should exercise more control over the length of time allowed to each phase of the discussion and see that one or two do not hold the floor most of the time."

87.

"Let us have more discussions like the one on Friday, August 27th."

88.

"Those of you who suffered through the T.V. panel "The Racial Issue in San Diego," shown on all local channels on Friday, August 28, should now be acutely aware of the desperate problem C.O.R.E. faces.

Stripped of all the camouflage, what did we hear? We heard the Mayor respond to Hal Brown's warning of further racial unrest with the threat that any symptom of disorder would be quelled with massive police power. We heard a White minister reveal by his remarks that he was ignorant of what Socrates, Jefferson, Emmerson, Thoreau--even Christ--had said about the fallibility of man's law. We heard a former president of the Chamber of Commerce argue that there were plenty of job opportunities for Negroes; that they were just too lazy to take them. We heard a T.V. propagandist ask the old question of the racist: "Why hasn't the Negro raised himself by the bootstraps as all the White minority group have done?" We heard Rev. McKinney* trying in every way to establish a real dialogue leading to corrective action only to be answered by a lecture by those who are in power but who seem to be blind even to preserving their self-interest--not to speak of justive or morality.

It is more and more apparent that our remarkable democratic heritage has to be defended not so much from enemies from without as from foolish men from within. Perhaps this has always been true and perhaps there have always been groups such as C.O.R.E. to undertake this thankless task. As President Johnson said, "the clock is ticking, time is moving" and, thankless or not, C.O.R.E. had better get on with the job.

On the brighter side, we have some good news to report on the year-long struggle with the San Diego Zoo. We need now to move with dispatch and strength to other projects. If the civil rights movement can be blamed for the uprising in Watts, it is not for creating the disturbance of demonstrations but rather for our failure to force correction of the basic causes of the riots. To be effective, we need active members and we need money. Our next meeting will be at 7:30 P.M. on Thursday, September 2 at the Memorial Recreation Center on Marcy Street. We hope you will be there, or if you can't make it, you will send some money to serve for you."

* Dr. Waymon and Hal Brown

"Your program concerning the racial issues in San Diego was highly stimulating and informative. It provided a much needed public service in that it made San Diegans more keenly aware that there is indeed a racial problem in the city and county which even yet has been submerged or ignored to a very large degree.

The spokesmen on both sides of the fence are to be congratulated generally for their lucid comments. As was no doubt normal in light of the recent riots in Watts, some of the members, notably Hal Brown and Harold Keen took the opportunity to voice prejudices against another's race. The Episcopalian clergyman also demonstrated, in my opinion, a lack of insight into the causes of lack of regard for the law in the Negro community.

His Honorable Mayor Curran certainly was effective in his role as the chief political figure. His genuine concern for a safe and harmonious relation between both races was quite apparent.

I am a White teacher in a junior high school in the county and I welcomed the opportunity your televised program provided in bringing these racial issues more into the open where thinking people can ponder them and perhaps further your joint objectives."

90.

"Your request to the public to air their views on "Why this age of riots in the U.S.A.?" in my estimation it has one great motivation: first, it is not founded entirely in color, distinction, race, economic pressure, religious intolerance, or even the rise of Communism; these are the results of the real Cause which is found in rejection of Divine Law as given in the Holy Word of God.

Since the downfall of law enforcement by the Supreme Court, where the greatest sympathy is shown the deliberate criminal instead of his innocent victim, in spite of the law which reads "Who so sheddeth man's blood, by man shall his blood be shed, for in the image of God made He man" (Gen. 9:6). This is a basic universal Judicial law, and cannot be revoked by man, even though Jesus' words are often quoted when he said "Resist not evil, for whosoever shall smite thee on the right cheek turn to him the other also" but since Jesus refered to the evil of personal revenge there was no reference to Judicial authority, though He added the warning "Whosoever kills shall be in danger of the Judgment." He never refered to any such thing as Rehabilitation as is often refered to by some officials who have revoked the death sentence for deliberate and often brutal murder. This disobedience of Divine Law has given the criminal the wrong attitude toward the efficiency of law enforcement and thus created an opportunity for the criminal's reiteration of the same act.

If our courts continue throwing aside the established law by allowing criminals to hide behind the "Fifth Ammendment instead of upholding the enforcement of its judicial action by citing them for contempt of Court,

we shall soon be over run by murderers, riots and other mass action by the lower strata of Society.

When well-known criminals encourage the ignorant to rioting so that those who "Have not," can through mob violence obtain their desire, and at the same time seek to belittle our peace officers through accusations of brutality upon the men who risk their lives to quell the mass mob, in spite of their knowledge that those they seek to protect might believe the lie and act against them, we are in a sorry state indeed. The criminal mind will be encouraged in their lawlessness by the letting down of the majesty of the law by our own elected Courts and thereby are encouraged to continue their nefarious acts against Society. I wish to say to the Supreme Court and other High Officials that "The stream can rise no higher than its source" so if the setting aside of our established law is continued we must expect nothing but lawless chaos throughout our land.

On the subject of Police Brutality should we expect and condone the action of the guilty ones in throwing broken bottles, cans and rocks at our Police Officers, or worse still to allow them to slash the hands and bodies with knives while the officers are not allowed to retaliate by defending their own persons, and or other citizens? If that is so then our great country has fallen very low indeed.

Gone are the days when the criminal feared the long arm of the law, and that fear is in the discard along with the respect of the law's enforcement; when working in the cities of New York and Chicago for seven years I never met a real criminal, (and I am not speaking only of the poor men on "Skid row" but the real criminal class) who were not fearful of the "Hot Seat" but who had very little fear or respect of imprisonment, indeed I have even known some, who in winter, created disturbances so that they could be sure of a warm shelter with three meals a day, who could blame them?

One self-made Leader of the Negro advanced the idea that any law having within it that which he considered unmoral can be broken by anyone objecting to the condition. But who is to judge on its unmorality? Anyone whose acts are condemned by law could say they disobeyed because in their consideration it was unmoral. Isn't it rather inconsiderate that anyone openly justifying law violation should be given the opportunity to use all news media to attack all law enforcement officers, not that I believe in strangling all freedom of speech, but it is obvious that an undue amount of publicity is being given to those who advocate the dismissal of our fine law enforcement officers such as Chief Parker in L.A., and our own Chief Sharp because they tried to enforce the law in the past Negro riots where the Negroes hurt their own cause by the wanton looting and destruction by fire which have cost innocent people the loss of million of dollars, which have also caused the loss of confidence in the Negro's struggle toward a better life. It rather confuses one when Martin King would condone such ruthless means in the name of religion and peace, in this case we need a new definition of both religion and peace; would it not have been better if Dr. King would set himself up as another Moses and lead his people to the promised land of Africa? I am sure he would receive a welcome in either Angola or the Congo.

Disparaging law enforcement has a brain washing effect upon the ignorant

and unstable, and will prompt them to violence; we should cease leaning over backward to accomodate certain minorities which has reached a point where in reporting a robbery, murder, rape or holdup race or color is not mentioned such with holding is conducive to more and more crime, while as to "Brutality" why not mention it when practiced by the criminal instead of, or by the police.

I have traveled in both the old and new countries and have found the San Diego officers (with few exceptions) as gracious, and in many cases, well ahead of those operating in other States and Countries. (Though I must say that no one can compare in politeness with the English Bobby)."

"I enjoyed your T.V. program on race relations, tonight. I appreciated the stand for law and order, the plea for dialogue in communication, the sharing of what is being done especially in employment and training to help the Negroes and others with great needs. I also feel we are going to have to listen to Negroes more and listen with our hearts, to develop real empathy between races.

During the riots two weeks ago I kept asking myself if there wasn't some way the ordinary citizens could show the Negroes we like them and want understanding. I have four boys. As I folding an outgrown shirt I thought maybe things like this could help. Neighbors and friends share many things depending on their way of life--out grown, baby clothes and furniture, recipies, a bar-b-que in the patio, a game of golf. Could a large scale program called "Adopt a Family" bring together families from the Negro and White communities to increase understanding and help in a person-to-person way to solve concrete individual problems. I keep thinking this could work with the right backing and advertizing.

Two other things I would like to see, one, paving unpaved streets and some general clean up, possible a community project by the people in areas such as the colored area on either side of the Wabash Blvd. South of Highway 94. This does not need buildings torn out such as "Urban Renewal" but might be financed in part by War on Poverty or State gas tax. Two, pictures of colored people in magazines, T.V. advertizing, in a casual way like young people in soft drink adds to condition the audience. I have seen some lately."

92. ***
"BRAVO! The only thing wrong with your program last night was that there was not enough of it. Let's have another one and on all three channels too. Who wouldn't want to give up a few programs of help AIR this serious problem.

My suggestion for another telecast is, why not have more colored GENTLEMEN on, excluding the one that was on that I believe to be a radical

that could have helped incite some of the trouble. Of course the percentage of colored and White on the panel was more than fair even with the news men and moderator, but probably many colored persons think they were DISCRIMINATED AGAINST.

As for police brutality, I would have to have it proven to me that they get any more than they deserve as does anyone else that deserves it. Don't we all resent it when an officer stops us, but we know we must have law and order and they are IT even though we don't think we are in the wrong at the time. (I don't have a police officer in my family, nor do I know one personally.)

I lived in Los Angeles for 40 years living near and working colored folks, and were friends, on an equal basis at the Board of Education in a clerical capacity with all of us taking the same examinations. All those years in Los Angeles it seemed to me they had equal rights and I can't see what more rights they want. The ones that want to do something for themselves are able to. They certainly have had every advantage in education there and I'm sure the same is true in San Diego. I believe it is outsiders causing the unrest.

Thank you very much for your program and an opportunity to write and get a little off my chest."

93.

"The open Forum of August 27th, was very good. We heartily concur with the opinions expressed by the Reverend Watt, of La Jolla. As North County residents, we applaud Mayor Curran's assurance of no riots in San Diego."

94.

"Congratulations on a most worth while program,--well balanced and well presented.

Would like to see it followed by another one on constructive measures to familiarize the conditions which exist as a breeding ground for such a tragic outbreak."

95.

"In regards to your program Friday night--would like to say--"I pray Mr. Brown didn't give anyone else the impression he gave me."

After many, many arguments, discussions, etc. in my own homw, where I was the sole defender of the colored race--Mr. Brown has proven me completely wrong. I thought they wanted to be treated as equals! My opinion of what he wants from this country is to have everything turned over to the Negroes, lock, stock, and barrel--whether they are honest--educated or ever worked a day in their lives. And if we don't they (the colored people) will burn down our city. Is he working for the Negro or against them?"

96.

"Although I have had the desire to write letters about many television programs, this is the first time I have actually started one on paper. This is because I feel so strongly that you should be commended for your courageous stand on the San Diego Racial Issue panel shown on last Friday night. You did a magnificent job in defending your great cause and I hope all who saw it and feel as I do will let you know.

I particularly want to compliment you on the way you handled the answers to the remarks by the Reverend Watts--since he was so wrong in taking the stand he did in the name of Christianity. As you know, he has only recently entered the Priesthood-- . . .

I feel that all good churchmen should come to the defence of Christianity and let it be known that this man does not speak for us.

My husband is an Episcopalian Priest, has been rector of the parish here in Escondido for eight years and for the twenty years of his Priesthood has fought vigorously for the rights of minorities and all social issues dealing with man's humanity to man. (Somehow lately the word "humanity" is losing its true meaning.) Be that as it may--you can well imagine how hurt we are for our church to see someone of Fr. Watts caliber (isn't this name poetic justice at this time?)--speaking and writing as he does in the name of the church-- . . .

--but in the freedom of our church structure--he is allowed to continue. We take hope when we hear men like you and your colleagues doing such a fine job in presenting the truth and know that his voice and those like his will not be heard too for or too long. My husband wrote a brilliant letter in answer to Fr. Watts sermon in the San Diego Union a week or so ago. Of course, it will never be published since we are all aware of the terrific prejudice of our one daily newspaper in the area. He sent a copy of the letter to our Bishop and to Dr. Martin King since we are so eager for you and your tireless champions for truth and right to know of your friends and co-workers even though we can't always join you personally.

I hope the people who created the panel for the T.V. show realize that many of us were disturbed that the panel was so "loaded" in favor of the dominate feeling in San Diego government--and that not one White member was a champion for the civil rights movement. So you four colored men made us wonder--what's all this noise about the Superior people? You so completely out shone the other side that anyone could surely see it.

Again thank you for your great work and may we offer you our continued support and help whenever we can give it. When I read that you are also a teacher and gave of your time so generously I was even more amazed at your goodness. I too agree with you that the income tax law is a good law and I'm so tired of having the wealthy people complain when they have so much to be thankful for and our taxes do so much good. And to have the breadwinners of a family compared with high school boys picking fruit made me boil too. So much of value was brought out and we have boycotted all channel 8 local shows--they are so slanted against civil rights and all issues that show compassion and concern for others that I'm amazed they

are allowed to carry on in such a one-sided position. Thank God we have channel 10 that still brings us more of the national network news and special events.

I hope these letters will be read by all on the panel--because our government officials need to know that we are all concerned that San Diego remains truly a Christian community in the highest sense--and that it doesn't go any further into the hands of the Birches and those that think law is superior to love. You are so right, we wouldn't be a nation free as we are today, if many hadn't rebelled at immoral law in days of the Boston Tea Party and Paul Revere. So we shall continue to preserve together."

97.

"Concerning the debate shown recently on television, I have only one question to ask. The men on the panel are supposedly influential in business and society, some in their own community. If these men were presented a problem concerning matters other than those of minority problems, they would be expected to discuss the problem logically and with an open mind.

Racial issues however, whether they are of police brutality, economics, opportunity hopelessness, etc., represent very deeply settled opinions. I was wondering if this debate, or any others, has or could possibly accomplish anything other than providing additional proof to each person that he is correct. I do agree with Mayor Curran about communication. Please consider the great respect which I have for this gentleman; however, in my opinion he also was in violation of failing to listen with an open ear. This is only human. I also had opinions set within me before I saw this program and I still have them. You see, we are all human, including those policemen so brutally attacked verbally lately, as are those Negroes and other minority classes who feel quite mistreated. There wasn't one person on the panel, nor could there be in my opinion, who went on with an open mind, or experienced the least "change of opinion." It was instead a debate in which self-defense was exercised. Of course the program was interesting, but could any debate solve a problem as great as this?

One reason for this debate was to introduce some facts and ideas to the public, I believe. Did it? Every "fact" given by one person had several contradictory "facts" thrown along. I am afraid that the public will accept the facts given by those men who they feel were representing their opinions. The other facts and statements given might well have been forgotten.

My opinion is this. Neither violence nor debate will help our problem. Violence is violence. In this situation, like many other, violence will never do anything other than an infernal--such as the one experienced in Los Angeles. Debate just doesn't accomplish very much at all, except to perhaps upset some.

I realize something has got to be done. But what? I place my con-

fidence in Mayor Curran, and the other leaders of San Diego. I only hope that they can come to a solution for the racial problem. If they do, they shall indeed be famous, and known as "great men" by the majority and minority races both."

98.

"Enjoyed the interesting and constructive program on CBS Friday evening and think there should be more of these public discussions.

You asked for suggestions and the solving of these problems. Here are mine. Put the people to work at something worth while so that they may have a feeling of earning their own living. Aid for those able to work only deprives them of a feeling of self-respect and human dignity.

The Negro people are a worth while part of our American culture. They need intelligent and constructive leadership. Too long have the bleeding hearts and material minded so-called leaders been filling them with self-pity and hate unless this is stopped it will only lead to the destruction of a very fine people, the Negro in our community.

This especially applies to the Negro youth. What can you expect of kids who are taken out of school to take part in sit-ins and demonstrations indoctrinated with civil disobedience and all that goes with this.

Stress education and the need for preparation for the Negro youth if he expects to take his rightful place in the life of our country. Do this often. Especially should they be made to realize no one can help those who will not help themselves.

Quit indoctrinating the Negro male with the idea that his lack of family responsibility is solely due to the system of slavery. After all this is an old tribal custom. The men hunt, fish, loaf and breed--the woman take there responsibility of the family. Slavery did not start the custom. As they do today in all backward countries.

Stop using the Southern Whites as a whipping boy to absolve us from blame. After all what help did we give to the South in its problem of solving the Negro freed slaves after the civil war had freed them. After all we are having quite a time solving the problem with only 10% Negro among our total population--while the South has from 40 to 60%. Wonder what we would do with that.

I heard a very interesting editorial comment by Ben Hoberman on radio station KABC regarding the YOUTH JURY which seems to have been very successful in helping solve the problem of delinquent youth among all the ethnic groups. Might pay to check into this and try it here. After all--we have not done such a job with the youth ourselves. Maybe Judge Brown's idea might be worth investigating.

The people of the U.S.A. now stand at a cross road of history. We can either go forward and take all our people with us or we can stupidly

stand aside and allow the demagogues and rabble rousers to take over and destroy us. Which is it to be? Give us constructive leadership, we can't do it otherwise."

99.

* * *

"Having watched your program entitled "Racial Issue in San Diego?" I would like to think that this was the first of many such presentations on race relations in our city. Naturally, due to the time factor and the multiplicity of the topics discussed, it was an impossibility to thoroughly examine any one facet of the "problem" and to formulate any conclusive solutions which would lead to action. The term "racial tensions" implies more than potential disturbances; it is an inadequate description for the conflicts and pressures of an entire life cycle.

It is often difficult for most middle-class Whites to be really aware of the economic and social pressures which characterize the ghetto, much less the frustrations inflicted through the mere fact of being a Negro in America. The conditions in much of Southeast San Diego are those of slums anywhere: poverty, illiteracy, unemployment, crime, and in the children's case parental desertion and neglect. It is these things that generate the hopelessness, the rebellion, the anxiety which often erupt into the violence of a riot. It is this that we so often fail to understand and so unknowingly condemn. The need is here.

One of the best methods for understanding any people is to work, to talk, and to live with them. This is the Peace Corps ideal. Of course, for most of us this type of situation is impossible. Thus, "we" and "they" occupy two different worlds--acknowledging each other's existence, but not communicating. I agree with Rev. McKinney in that I feel there is indeed a need for mutual dialogue of the sort which breeds comprehension.

In light of this fact, my solution to the problem of non-communication is in correlation with your original idea: a series of specialized television programs designed to promote interest in and perception of both sides (White and Negro) of the issue. The questions, of course, are many. How does the White community feel about demonstrations etc.? What can be done to raise the level of education in Negro communities? Can a city wide program be designed to train unskilled Negro and White workers for jobs? Can the War on Poverty program be adapted for San Diego? In this way, we may be able not only to ease a problem, but to prevent further disturbances such as occurred in Los Angeles.

Carroll Waymon stated last night that the economic, housing, and educational condition in San Diego are but a manifestation of a larger problem (i.e. racism). I agree with him, but I also believe that one of the means of the means of relieve poverty and unemployment; but at least we can try, and in the words of the late John F. Kennedy "let us begin." I believe that understanding is the key to the crux of the problem today. This expression of humanity we can share to attempt to erase the differences which are dividing our city. Because unless something is done, violence will erupt and the burden of guilt will fall not only upon the Negro, but also upon the White who failed to understand and help."

100.

* * *

"I get sick and tired of anybody crying "poor me"--much rather hear "I'll try and try again." Yes, I'm White, Protestant--so what. I know a fine colored person who is raising his motherless family and working and his family is a credit to him! We all know and would be silly not to recognize it, that it is much harder for a colored person to attain, respect, a good job, etc. But it won't get easier with the "poor me" approach."

101.

* * *

"I just finished watching your program on racial issues in San Diego.

First of all, I think it was an excellent idea to have had all the various representatives of race, religion, government and business televised in the discussion. Hearing these men speak made me realize many things but I will only comment on one outstanding fact.

I don't think Harold Brown, the teacher representing C.O.R.E. is a good example . . . as he seemed to harbor more resentment against Whites than the other three Negro gentlemen. It seems since he is so actively involved in C.O.R.E. and Civil Rights Demonstrations that he could not detach himself from his corrections in the classroom and would do more harm . . . than good with his attitude and passing on his resentment of our laws.

I thought the Negro minister was really "open to dialogue" in furthering his people's cause."

102.

* * *

"I was privileged to see the televised discussion of Friday evening recording the racial issue in San Diego.

We are proud, indeed, to have a Mayor who is not afraid to speak out in support of law and order for all people regardless of race.

There can be no good and a lot of bad in a situation such as happened in Los Angeles. I believe Mayor Curran and our excellent police force will do all in their power to prevent such an outrage here.

Rioting is certainly not the way to better understanding. Let's work a more sensible way."

103.

* * *

"Congratulations to all those responsible for showing to the public the thinking and opinion of both sides on the problems that must be solved, fairly, for all our citizens. We feel that such panel discussion should help to solve these problems, and we hope the three networks will provide further discussions for our consideration."

"I listened to your panel discussion of racial issues with great interest. It is a wonderful way of clearing up misunderstandings. Let's have more programs of the same caliber.

It seemed to me that the Negro speakers were interrupted too often. How many times do they have to say listen? I think the program would have been better if Mayor Curran had not been present. In his official capacity he could not let the riot vs. disturbance matter go unchallenged, was it two or three times he stated his position forcibly? This position has already been made clear and public. It took up too much time on this hour long program when other speakers have so much to say."

105.

"I just watched the program on the racial issue in San Diego. I was favorably impressed with the panel members and their impressions. It was too bad that not enough time was allotted for each phase of the discussion. Would it be possible to have a series of these panels discussing each issue in depth? For example, one each on police brutality, communication, economic opportunities, and projected programs of actions by various groups.

I don't believe the majority of the people of San Diego realize or know enough about the conditions that exist in our city. Television is the only media that can adequately convey the situation to the people. I hope to see more on the issues in the future."

106.

"In view of the efforts of our Government to improve the status of the Negro race and to further better their conditions, it is never enough to satisfy them. I refer to the leaders and to the element of discontent among them.

Many people believe the report that a number of the leaders are Communist advised, also that the rioters were drilled and instructed regarding arson and other destructive methods used and that the snipers were furnished by the Communists.

I believe the majority of the Negro race are peace loving and want no part in the lawlessness demonstrated. These people are thankful for the betterment of their race and they also believe that a free people have the right to choose their friends and associates, their employees and their way of life. They wish to be respected and not feared.

If our Government continues to placate this criminal element of the Negro race for the votes involved, I believe it will lose the respect along with the votes of those who love peace and order in both races.

We commend your panel in its effort to reason with the discontent and threat against law and order."

"Having no typewriter and a lousy pen I decided to send this "ad lib" so called. Please excuse but I wrote it the night of your broadcast--from the heart let's say.

I watched with interest and then fear and then anger your program Friday night. How sad that the colored leaders like Mr. Brown have such one track minds! They don't want to see anything except hate and bitterness for us. As Harold Keen said "the White boys are working in Blyth etc. but the colored men won't take hard work or directions." Mr. Brown or one of the colored gentlemen said "that his men didn't want to leave home!" I guess they'd rather be on relief and complain of Police Brutality. I noticed one interesting thing. All the colored people are evasive and change the subject if one asks if all colored police would help. It looks as if they don't want all colored police. Why? They need a goat to blame for their riots. Mr. Brown said that the police had no business in Logan Heights as there was no trouble. Isn't any congregation of over 50 people that throw rocks considered a potential threat to law abiding citizens? We're getting too namby pamby. I feel we must all face the truth of the matter. The colored people (majority not) hate the White race--any excuse will set them off. This year it's the police, next year?

Thank you for the program. However as with all programs like this I think you'll find that the White race is trying and the majority of the colored race will never, never see this. They're all like a broken record I've listened and watched your program--one on Channel 7 and I believe Channel 4 and they're all like Mr. Brown. It's Police Brutality. Please insist on your next program (if you have one) until they answer! "Would or would not all colored police men in their areas help prevent the Los Angeles riot and future riots?" I would like to hear an honest answer from the colored people as yet I have not heard one. As Mr. Fletcher said, "Policemen are human" and your going to find a few "bad apples in any barrel." To me throw it right back to them, hire all colored policemen for the colored areas and then see what their next complaint against us and reason for riots is."

108.

"I wish to express my appreciation to the broadcast stations and to the panel for the excellent program on August 27th. It was a most informative discussion of the racial problem in San Diego.

I agree unequivocally with Father Watts. To quote a trite saying, "He hit the nail on the head." We need more men like him who stand for obedience to the law.

Many persons with whom I have talked expressed the hope that another such program be held in the near future."

"Per your request I write. What you are dealing with is emotions, an unseen force that is combustible as witness Mr. Brown and his angry explosion. Our Mayor and his angry indignation. We know why his Honor was angry but do we really know why Mr. Brown was angry? We heard what he said but he didn't prove it and it was not connected up into clear meaning. I think a search of his emotions should be made to clarify this to himself and to all concerned. What happened to him to cause him to trigger off?--you may have to search his past to find the key. When you do you will have evidence of why one Negro is mad at the White race. Then you can do something about it. You have to get out and beyond, what you already know to find the solution to this problem. The State of California was founded on anti-slavery laws and I haven't seen any slavery and I have been here fifty-one years, and I might add I came here from St. Louis, Missouri where at that time feeling ran high. I think referring to slavery while in the State of California is out of place. Now back to Mr. Brown, why didn't he prove his point by giving specific cases? Was it because of another emotion, fear? fear of reprisal? or was he fighting a cause he did not know much about personally?"

I watched and listened with intense interest to the whole program. To me, each one of you appeared to be parts of a puzzle but when I tried to put the puzzle together, some parts were missing. I think one of the missing parts is an educator because one fact became abundantly clear, there is a lack of communication between races particularly between these two, the Black and the White, an educator can aid in this field. It cannot be just an educator it must be a special type of Educator one who understands the psychic (soul) for it is the emotions of the soul that are the basic cause of this disturbance. You have to get at the root of the thing to find the solution. I would like to suggest Ann Smith connected with our educational system here.

Mr. Mayor your pride was hurt and you showed it. Try to get out and beyond your personal feeling and into the feelings of others and you will begin to communicate. Try not to take sides, stay only on the side of right be it Black or White. Try to be more objective and you will be a better leader.

Now Mr. Brown, we Whites admit there are some bad ones among us and you will have to admit there are bad ones among your race also, and there are a few both bad and dangerous in your race and in ours. These are the ones that have to be searched out, tried and punished and if possible, in time rehabilitated. They are the leaders and instigators of all destructive action in the world. I will give you a specific case, it took place at the Integration Trial at the Supreme Court in Washington D.C. I was there saw it, and heard it. Every possible precaution was taken to be sure this type of person was not admitted. Each individual was screened through the Marshals' office and it was the only entrance available to the Supreme Court during this trial, yet one Negro got in, his sole purpose, to create a disturbance. He took the end seat on the side aisle of the row in front of me. I was sitting one seat in from the center aisle, sitting next to me on the aisle was the wife of one of the Negro attorneys who was active in the case, she proudly pointed him out to me, as we were waiting for the

trial to start. She told me the row in front of us were mainly students (negro) from Howard University with their teachers. Now Mr. Brown pause a moment and think about this, there were lawyers and important people from all over the world who could not get in to witness this trial because of lack of seating space, yet these Negro law students were having their chance to witness one of the greatest Legal cases in our history. Suddenly my newly found friend grasped my arm and said, "Oh dear, there is going to be trouble." I followed her gaze to the gentleman who had seated himself on the end seat of the row in front of us, at the aisle, next to the side wall. He was shaking his head and saying, "No, I won't give up this seat, I've got equal rights,--him or anybody." Three different gentlemen came up and told him he must relinquish the seat to the Negro attorney. The three gentlemen tried to reason with him, in turn, then one left. He continued his determination to create a disturbance, he did not succeed. The lady told me he was an agitator and a detriment to the Negro race. The walls of the Supreme Court Room are lined with heavy velour drapes, this deadens sound, his voice did not carry, only the few near him knew anything about it. A big man in dress uniform appeared through the curtains, lifted the agitator bodily, took him through the curtains and out of the court room. Not a sound was heard and only a few in the immediate vicinity knew this had happened.

Now Mr. Brown you spoke of your race as not having privileges in high places and mentioned jobs in Banks. Let me answer you, again with a specific case. The Bank of America has a Negro girl working for them at their Pacific Beach Branch. She records deposits, cashes checks and etc. She has waited on me. As to privileges in high places, what about these Negro law students, watching law in action, in the highest court of our land, The Supreme Court of the United States?

Thanks to the Representatives of all three Networks who made this important meeting possible. You have done a great service to your community, you have started something in the right direction."

110.

* * *

"I should like to commend the television stations of this community for making available the presentation of Friday evening of the panel discussion of the problem of race relations in San Diego. I found the communication both informative and revealing.

I should like to address myself to a question raised by Mr. Harold Keene, which seems to me to relate to an aspect of the problem which is very significant. Insofar as I remember it, Mr. Keene's question went something like this: "Why has not the Negro reacted to and combatted prejudice and discrimination in the same acceptable and effective ways that have been used by other minority groups, such as the Irish, Italians, Jews, and others?" In my opinion, the answer to this question is both complex and fundamental. It involves the fact that the most basic and central issue is that of the sense of personal identity. From a psychological viewpoint, nothing is more important to the functioning of an individual or a cultural group than its sense of identity. The Negro in America has been robbed of his personal identity in a way that is not true for any